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SOME DAY.

Some day my earthly house will fall,
I can not tell how soon 'twill be,
But this I know—my all in All
Has now in heaven a place for me,
And I shall see Him face to face,
And tell the story—saved by grace.

Some day the silver cord will break,
And I no more as now shall sing.
But, oh, the joy when I shall wake
Within the palace of the King!
And I shall see Him face to face,
And tell the story—saved by grace.

Some day, when fades the golden sun
Beneath the hazy-tinted west,
My blessed Lord shall say, "Well done,"
And I shall enter into rest.
And I shall see Him face to face,
And tell the story—saved by grace.

Some day: till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when my Savior opes the gate
My soul to Him may wing its flight,
And I shall see Him face to face,
And tell the story—saved by grace.

—World-Wide Missions.

Communications.

North Mississippi Conference Anniversary.

It was coincidental that at the close of a quarter-century the session of the North Mississippi Conference should be held at the same time and place of its first organization; therefore, it was deemed proper to celebrate the occasion with appropriate services. Accordingly, the anniversary was held in the Methodist Church, Water Valley, Miss., at seven P. M., Saturday, Nov. 30, 1895. The exercises were conducted by Rev. Amos Kendall, who preached an able and appropriate sermon from Psalm cxxvi, 3. After the opening prayer, which was offered by Rev. R. G. Porter, the following historical statement was read by the writer:

The North Mississippi Conference was organized at Water Valley, Miss., Nov. 30 1870, with Bishop D. S. Doggett presiding. Rev. John Barcroft was elected secretary, which office he worthily filled until his death in 1890. The assistant secretaries were: Rev. R. J. Jones, now of the Mississippi Conference, and S. A. Brown, since deceased. The Conference embraced territory formerly included in the Memphis, Mobile and Mississippi Conferences, and was composed of 113 clerical and 80 lay members. Of the clerical, this includes those received into full connection by transfer and re-admission. There were received on trial 14 and remaining on trial 7, making a total of 134 preachers connected with the Conference. Of these, 71 have died, 1 has been lost sight of, 62 are known to be living, of whom 29 are members of this Conference, 23 of other Conferences, and 1 is a Bishop, viz.: Chas. B. Galloway. Of the lay members, 21 are dead and 9 are living, two of whom are members of the present session, viz: O. J. Moore and J. B. Streater. Of the preachers above enumerated, there were 97 from the Memphis, 21 from the Mobile, and 16 from the Mississippi Conference. Of the lay members, there were from the Memphis Conference 19, Mobile 7, and Mississippi 4. We have the following aggregated statistics of ministerial relations during the past twenty-five years: Admitted on trial, 224; discontinued, 17; received into full connection, 189; by re-admission, 20; by transfer, 77; located, 48; died, 65; transferred, 127; expelled, 2. There were no re-admissions 13 years, none received by transfer 3 years, none discontinued 10 years, none located 6 years, none transferred 9 years. We have the following comparative statistics: Traveling preachers in 1870, 134; in 1895, 165. Local preachers in 1870, 190; in 1895, 146. Pastoral charges in 1870, 93; in 1895, 134. Church members in 1870 21,757; in 1895 43,545. Infants baptized in 1870, 746; in 1895 618. Adults baptized in 1870, 1,491; in 1895, 1,428. Sunday-schools in 1870, 200; in 1895, 465. Sunday-school teachers and scholars in 1870, 9,148; in 1895, 23,587. Conference collections in 1870, $1,757.25; in 1895, $2,899 69. Missionary collections in 1870, $1,486 05; in 1895, $9,870.01. Total number of baptisms in twenty-five years: Infant, 19,291; adult, 45,992.

The above statistics show gratifying advancement on most lines, but there are a few counts that should provoke serious reflection, especially those of local preachers and baptisms. Why, with a hundredfold increase of church members, should there be a decrease of local preachers and of infant baptisms? "Let the elders which are among us"—pastors, Sunday-school teachers and parents—answer.

We note with pleasure the increase of amounts raised on the collections, and this does not include more than $3,000 raised annually now for purposes not counted in 1870.

We thank God for the prosperity which he hath given unto us, and for the privilege of celebrating this twenty-fifth anniversary of our Conference history and work. We can heartily say, "The Lord hath done great things for us, whereof we are glad." May his grace continue to abound unto us and to our children unto all generations!

G. W. BACHMAN.

In the Living Present.

New year! A time for retrospection, prospection, and inspection.

Not only does Paris contain a sect called Luciferians, advocating devil-worship, but now the news reaches us that there is also a numerous association of Essenes—unlike the Essenes of old—who combat the doctrine of the Trinity, and hold that there is only a duality obtained in the Deity. That duality is a masculine and feminine God. Said one of their priestesses recently: "We differ from the Catholics because we love Jesus and hate St. Paul, who was neither spiritual nor feminine. We adore the eternal, absolute and just God as father and mother of humanity. Our two Messiahs reflect the equality of sexes. Jesus came to teach us the divine law. Joan of Arc, our feminine savior, affirmed it."

Our lamented export of gold proves that our import of merchandise exceeds that of our exports. Nearly all the articles of luxury—our costly house furnishing, female attire, and the countless toys of our children—are of European manufacture. The gold is sent out to pay our debts.

The Evangelical Alliance sends out leaflets containing plans for a new movement. Local associations are to be formed for purposes of agitating (1) the awakening of conscience to matters of honesty, (2) closing the chasm between the church and workingmen, (3) prevention of competition, and waste in locating missions and churches.

D. C. Conden, chaplain of Congress, recently opened the session of that body with a prayer manifestly meant "for the galleries"—not for the ear of God, who said, "Vengeance is mine." Said the bellicose divine: "Let peace reign throughout our border; yet, may we be quick to resent anything like an insult to this, our nation." In case of actual carnage, that chaplain will likely be found among the commissary wagons.

The number of watchmen at the White House in Washington has been increased from four to twenty-seven. Is it fear of actual danger, or is it aping the expensive customs of European courts?

If the wealth of the United States could be realized and would be distributed among the inhabitants, each one would receive a thousand dollars. The total of our wealth has multiplied ninefold in forty years; but Great Britain is more opulent than our country. An equal division of its possessions would give to each inhabitant $1 800.

ICH DIEN.

The Fourth Mission.

The receipts since the last publication in the ADVOCATE, Nov. 6, are: W. A. Stanton, Esq., $10; Mrs. D. T. S. West, $5; Rev. G. H. Galloway, $5, Rev. K. S. Enochs, $5; Rev. R. S. Bailey, $10; Rev. J. W. Tinnin, $10; Rev. M. H. Moore (additional), $5; Hon. W. G. Kearney, $5; collection at Annual Conference by Rev. F. M. Keen, $46 60; amount reported previously, $870.25; total amount collected and paid over to the Missionary Board, $976.85.

The Mississippi Annual Conference, at its session in Yazoo City, resolved to make D. J. B. Fearn its special missionary, and to make provision for his support independent of the regular assessment for missions. His expenses will be, according to the estimate of the Missionary Board, $550 per annum. A subscription was taken up during the session of the Conference amounting in cash and promises to $138 60. There are $73 still due on the original subscription. These friends and brethren would be helping on a blessed cause if they will pay up.

I append an extract of a letter recently received from Dr. Lambuth: "Pardon a line in high appreciation of the noble gift you have made in China. Your nephew, D. Fearn, grows upon me more and more. His godly life, earnest work and affectionate disposition have won him admirers and friends among foreigners and natives."

Such commendation is very gratifying to me, and I have no doubt it will be appreciated by those who have contributed of their means for D. Fearn's support. I hope that it will also encourage others in the Mississippi Conference, both ministers and laymen, to contribute liberally and cheerfully to keep him in China without calling upon any other source for his support.

C. G. ANDREWS.

Vicksburg, Miss., Dec. 28, 1895.

Selections.

Hindering the Pastor.

Some men who are not atheists, nor infidels, nor open enemies of religion, manage to hinder the pastor in his work. Some church members who never think of setting themselves against the progress of religion are so unfortunate as to stand in the way of the man who has been set over the congregation. There are often persons in the church who did not want this particular pastor appointed over them. They preferred another man.

It will be needful for such persons to watch over their actions and words, and even their thoughts, lest they hinder the pastor. If they could greet him cheerfully on his arrival, speak words of encouragement, and pray fervently in secret for his success, it would be a great blessing to him, and a still greater blessing to those who so deport themselves. No personal preferences or former opinions should be allowed to stand in the way of the pastor when once the appointment has been made. If one has honestly opposed the selection, and conscientiously sought to prevent the appointment from being made, he should yield his preferences when the case has been decided against him and be among the foremost to help make the labors of the pastor useful.

There are many ways in which men and women may hinder the pastor without intending it. By absenting one's self from the services of the sanctuary needlessly, by sitting listlessly and prayerlessly under the sermon, by holding back when some aggressive movement is organized, by withholding sympathy and encouragement from the minister, one may hinder more than he thinks. Unfavorable criticisms of the minister and his work will produce a disastrous effect.

These are times in which criticism is freely indulged. Critical tastes are being cultivated. The minister is heard by many critical auditors. His voice, manner, gestures, pronunciation, dress and appearance are all closely scrutinized. Every error in grammar, rhetoric, logic, history, science, theology or language, will be mercilessly criticised, as well as much that is not erroneous. It is too much to ask that all criticism should be withheld. But those who desire to promote religion will consider the pastor and not find fault foolishly. He may be a man whose educational advantages have been limited, but whose spiritual knowledge is deep and wide, in which case wise men will sit at his feet with interest and profit, notwithstanding certain errors in his speech.

The criticism which should be particularly avoided is that which touches the pastor's character. One who has heard something detrimental to his prudence or honesty may destroy his influence with some by whispering the story. One who thinks he observes some inconsistency, or want of sincerity, or lack of spirituality in the pastor, may hinder him effectually by mentioning it to others. If he wishes to be eminently successful in hindering the pastor, let him speak disparagingly of him in the presence of his own children. Too often parents who have conceived a prejudice against their pastor discuss his conduct, his failings, and his supposed inconsistency in the hearing of their children. There is no more certain way to close the door of their young hearts against the exhortations and appeals of the minister. Those parents are fortunate if the results of their imprudence do not go farther still and awaken a prejudice in the minds of their children against all ministers and the gospel and the church, and make infidels of them. Let them be sure that human nature and the devil will second the motion they are starting in those young hearts.

The amount of evil which will result from hindering the pastor is beyond conception. He comes to call sinners to repentance, to lead souls to Christ, to build up the kingdom of righteousness in the community. Whatever hinders him hinders the conversion of souls, and grieves the Holy Spirit. Let every Christian resolve not to hinder, but, by prayer, sympathy, and earnest co operation, to strengthen the hands of the pastor.—Christian Advocate, New York.

The Whole Truth.

It requires the utmost vigilance and integrity to speak the truth without reservation or equivocation. It takes the very finest character to meet the stern requisitions of the divine law upon this point. Lapses are frequent, and he may count himself happy who has not made some contribution to those facts which justify the generalization of the Psalmist. Love of, and loyalty to, the truth are among the rarest and richest virtues of the race.

Sometimes a preacher sends to the Advocate a report of his meeting: A hundred conversions, the church on fire, the whole community under conviction, the church crowded, and the streets thronged, the day of Pentecost duplicated, and the millennial morning about to dawn! All of which means that the preacher has had a moderately good meeting, and that he avails himself of the opportunity to advertise himself and to boom his charge. The old anecdote is in point here: A little boy told his father that he saw twenty-five dogs in the garden one morning before breakfast. But, when questioned and cross questioned, the little fellow was compelled very reluctantly to admit that he did see "our Dash and another dog." We have frequently known brethren to read and comment upon these rose colored reports, laughingly showing how certain statements ought to be modified, and how certain little imperfections had been delicately veiled. There is a vast difference between telling the truth and telling the whole truth and nothing but the truth. This is a nice discrimination which some ecclesiastical reporters have failed to make. A preacher is under just precisely the same obligations to tell the truth that others recognize. He is bound, like others, by the law of humility to state the facts about himself and his work as modestly as possible. He ought to know that merit and usefulness need no advertising. We are extremely glad to know that the vast majority of our brethren report their work in the most unexceptionable spirit and manner. These reports are edifying and comforting, and constitute bulletins fresh from the field, are hailed with eager interest and delight. But the brother with the brilliant magnifying imagination, and the pen so prolific of high-sounding phrases, needs a remorseless editor who knows how to translate rhetorical rodomontade into plain English, and to teach his contributors the significance and value of the maxim of Paul, who exhorted his disciples "to speak the truth in love."—Texas Christian Advocate.

A Parable.

The Phrenological Journal relates this parable:

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceeding small, being cast into the ground, grew, and became a great weed, and spread its leaves, rank and broad, so that huge and vile worms formed habitation thereon. And it came to pass that the sons of men looked upon this weed, and, the eyes of their understanding being darkened, thought it beautiful to look upon, and much to be desired to make youth of tender years look big and manly.

And moreover it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having bits of it continually in their mouths, which aforetime had been clean and ruddy, but now became foul and black; and besides, the chewers were seized with a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors, and in the courts of the Lord of Hosts. And the good and true, and all that led pure lives, were grievously plagued thereby. And it came to pass that men were dissatisfied with merely chewing the strange weed, but sought out curious and cunning devices for using it. Some, indeed, did make it into a fine powder and filled their nostrils therewith, and they were taken suddenly with fits, and they did snuff with great and mighty sneezes, insomuch that their eyes were filled with tears and their faces with wrinkles.

And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck vehemently at the other, and did look very grave and cast lines; and the smoke of their burning and sucking ascended up forever and forever. And there were men whose wisdom, being that of the fox, beholding the multitude which did chew, and smoke and snuff, said among themselves, "Come, let us plant, and water and increase the production of this weed, whose name is tobacco, for therein is a mighty and increasing business;" and they did so, and the merchandise waxed rich in the commerce thereof.

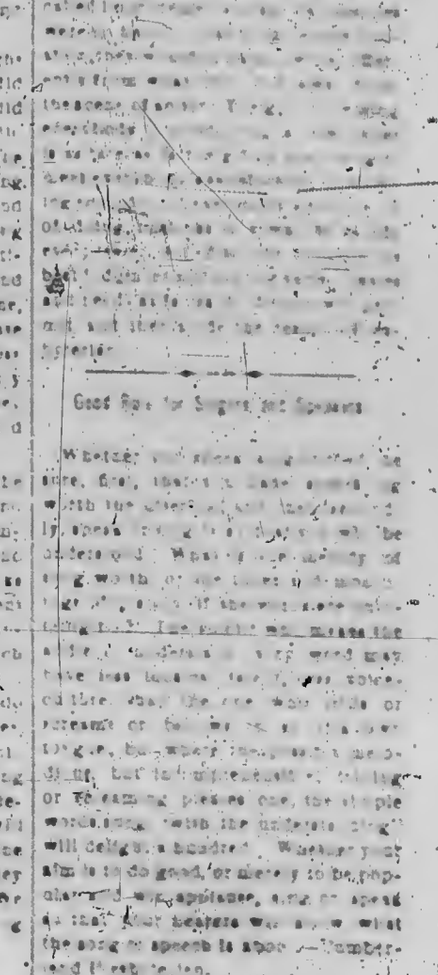
And it came to pass that even the saints of the Most High became the servants to the weed, and defiled themselves therewith; even the poor, who said they could not pay rent and buy food for their wives and little ones, spent their substance therefor. And the anger of the Lord was kindled by such great wickedness, and he said, "Wherefore this waste? And why do these little ones lack bread and shoes and books? Turn now your hands to corn and wheat, and cast the evil thing far from you and be separate, and defile not yourselves any more, and I will bless you, and cause my face to shine upon you." But with one accord they raised their voices and exclaimed, "We can not cease from chewing, snuffing and puffing; we are slaves."

Encourage Your Pastor.

There is no person so young or so busy as not to be able to undertake one very useful branch of Christian effort—that of going regularly to church. There is a higher motive for church going than that of encouraging the pastor. The first object is to worship God and learn of him. But it is quite conceivable that under certain circumstances the worship of God and learning from God might be carried on at home, and yet it might be better service to attend the sanctuary, simply for the comfort and encouragement it would give the pastor. If I say that he does not inspire you to rise toward God—that you are more conscious of the divine presence and blessing in your closet—I am mind; there are those whom he can help if he is not too much discouraged by your absence and that of others who feel as you do. Perhaps the thought of you in writing his sermon and seeing your place empty [illegible] wings of his soul seem to be weighted with lead. He can not [illegible] upward bearing his people with him. Don't let little things keep you away from church. Encourage your pastor and his people too. By being always in your place. That is a true form of Christian [illegible].—Exchange.

Running a Newspaper.

It is wonderful how many persons think they can "run" a newspaper and how free they are in their advice as to how this and that department should be conducted. The ideas of those who have had no experience, either in newspaper management or editorship, are as variant and conflicting as experience can make them. One suggests an alteration in one direction, another has him a hundred antecedents; a second calls for the introduction of a feature which would bring a [illegible] scores of readers by the next mail; a third proposes an addition which would increase expenses without material advantage; a fourth urges a new department that would give him room to air certain opinions without bringing in any remuneration to proportion to the money outlay; a fifth desires an additional page or column devoted to some hobby which, while dear to him, would not interest the average reader, and a sixth wants space to treat at length a particular subject, which the editor, in deference to the wishes and demands of his constituency, generally



WORK FOR THE WILLING HAND.

BY MRS. C. U. BUCHANAN.

Have you no service found?
Oh, why should you idle stand,
With the dying all around?
There is work for the willing hand!

Oh, list to the soft, sweet tones
Of the Master's pleading call
To the willing, not idle ones:
There is service for one and all.

Ere the ripening grain will spoil,
Oh, haste to the harvest field!
And there, amid love's sweet toil,
The golden sickle wield.

Oh, list to the reapers' refrain,
Whereof we all may partake,
As they gather the golden grain
To garner for the Master's sake.

In the field with the Master's smile
To brighten the harvest land,
And music the hours to beguile,
There is work for the willing hand.

—Exchange.

Communications.

Bro J. A Parker, D. D., and His New Code Again.

I see quite a lengthy article from my good Bro. Parker in the ADVOCATE, of Dec. 5, in reply to Bro. Davies, Sister Montgomery and myself, and I must confess greater surprise than at his first article, for he not only fails to comprehend, but also misrepresents me. He says, "Bro. Miller is too fond of analogies; he follows them too far—*e. g.*: After building up an argument in favor of unlicensed persons occupying our pulpits, he turns to demolish it by a succession of analogies."

I want Bro. Parker to read my article again, and if he can not understand it get some one to explain it, so he may understand what I did say. I did not even refer to the pulpits in connection with the subject of unlicensed persons, and hence did not build up any argument or even refer to unlicensed persons occupying our pulpits. I said the Woman's Missionary Society was a legitimate organization authorized by the church, and that they had a right to hold their services in our churches, and no one would refuse them the right, but would be glad for them to hold their services in any of our churches.

Now, Bro. Parker, I know you have gotten yourself in trouble by taking the wrong side; but don't misrepresent me to try to get out of your trouble. Just own up like a good fellow, and come down from your false position gotten upon through error.

And I must still express surprise that he can not see any difference between the Seashore and Palmer Camp Ground affairs. At one a lady was invited to deliver an address under the direction and control of a presiding elder, and subject to his direction, not to preach, but to address the people probably on the subject of missions. At the other a woman was invited by a young man, not even a member of the Annual Conference, to take control and conduct the preaching services of a camp meeting, not under the direction of the proper authority, but in spite of the legally constituted authority. A young man on trial in the Conference riding rough-shod over the advice of the presiding elder and one of the oldest and ablest Bishops of the church! What does it mean? And yet Bro. Parker rises up to defend him. What effect must this have on other young brethren? Now, I believe the young brother to be a good young man, and that he will be useful if he can be kept in the proper bounds; but he ought to gladly and willingly sit at the feet of such men as Bishop Keener and his presiding elder, and learn of them. Just think of it! A lady without any authority or license announces that she will come into the bounds of one of our districts and conduct and control the services of one of our camp meetings after the presiding elder had said he would be on hand to conduct the services, and the pastor, a young man, not even a member of the Conference, urging her right to do so. And then such men as Bro. Parker rising up to defend them both, and comparing it to other cases. There never has been such a case in the history of the church, Bro. Parker, and I hope never will be again.

My dear brother, you drew your bow at a venture and missed your mark. You said the horse was sixteen hands high, but when you find that you can stand astride him with three feet legs, and both touch the ground, you ought to come down. You ought to take it all back. We'll forgive you.

Brother, our church is like a great piece of machinery, with big wheels and little wheels, and the little wheels can not move a peg while in the machine without the direction of the big wheel, and the big wheel can't move without the man at the throttle. Now, suppose the little wheel should desire to run contrary to the big wheel or the man at the throttle, what would be the result? Why, of course, it would have to break one of the running gear, and then there would be no force behind it to run it. So the Methodist Church is a wheel in a wheel, and there must be harmony, and if there is not, there will be great confusion and danger to the machinery. Suppose a general commanding an army should say to one of his officers: "I want you to take your brigade and hold a certain fort;" but he, the under officer, should say: "No; I am going to take another kind of soldiers. I want a brigade of ladies;" but the general says, "No; we do not use ladies in the army, or in this department;" but he, the under officer persists—what would be the result?—confusion and the under officer would lose his head.

Now, our church is a great army, and has its different departments and fields of work, and the Bishops are the leading generals; then we have next presiding elders, preachers in charge, local preachers, stewards, trustees, class leaders, etc. Now, suppose the trustee should say, "I want a circus show in the church-house;" but the preacher in charge says, "No; we do not allow such things in our churches;" but the trustee says, "The law says nothing about shows;" but the preacher contends, and says, "The church has been set apart from all unholy purposes;" but the trustee says, "Well, I do not see any harm in it, and the law does not say there shall not be a show in the church, and hence I am going to have one"—what would be the result? If the preacher knew his business, that trustee would apologize or lose his head at the next quarterly meeting.

Well, suppose a preacher in charge should decide to have Bro. So-and-so to hold a meeting for him, and the presiding elder should advise him not to do it, as the brother has no license to preach; but the brother persists, and say, the Discipline does not forbid it; and nothing can be implied or inferred (it must be in the Discipline in so many words, or it is not law), so I will get him—what would be the result? Confusion, and the presiding elder would have the right to remove him from his work, and he ought. I am glad the General Conference lodges the authority where it does, and it will be a sad day for Methodism when every young man, no matter how good, shall have full and unrestrained control of the churches and pulpits in his charge; but it will never be.

Now, we are all under law—Bishops, presiding elders, preachers in charge, lower officers, and laymen—all under law, and subject to the powers that be, every man subject to his superiors in office, and there is only one way to get out from under law, and that is to get out of the church; and when I get so I am not willing to be subject to the wisdom and direction of the Bishops and presiding elders, I am going to get out.

A. D. MILLER.

Oak Ridge, Miss., Dec. 17, 1895.

Why I Located.

I am constrained to tell my friends and brethren why I located at our Conference in Yazoo City. It was because God calls me into the evangelistic work. Simply this, and this alone. I love everybody, but especially my brethren of the ministry. I love them fervently out of a pure heart. I have no grievances or complaints. I am glad I was sent to Providence circuit, and would gladly have returned to those dear people. I have ever been a loyal Methodist preacher, gladly obeying those in authority over me. I love our doctrines and Discipline. I have always received my appointments with joy, gone to them without a murmur, and have been thankful for a place among my brethren to preach Christ. I have never asked any favors of the Bishops or presiding elders. It has been my rule to pray the Lord to send me where he would have me go; then I have received my appointment from him alone. I believe God has permitted men to do certain things, but they have always been blessings to me and others (*vide* Gen. i, 20; Rom. viii, 28).

Since God gave me the experience of entire sanctification I have had no ambition for place, or popularity, or big appointments, but, with a single eye, I have diligently labored and prayed for the salvation of sinners, the sanctification of believers, and, with toil and tears, sought and fed the flock of Christ, that I might both save my own soul and those to whom I preached. I love the pastorate, and have had success in it; have always had good revivals, and, with rare exception, brought up all my collections; and it has been a great trial for me to give up pastoral work, and nothing but the clear and distinct call of God to the evangelistic work could have induced me to locate. This call has been upon me for fourteen years—ever since God gave me the experience of entire sanctification—and the reason why I have not continued in it was because my brethren thought I ought to be in the pastorate, and I wanted to be loyal to them. But now, after waiting for years in earnest prayer, God has convinced me by his Holy Spirit, and in many providential ways, that I should wait no longer, and confer no more with men, but go out at once into the evangelistic field. So I located, as the local ministry is the only way open to me in my church to be an evangelist. I know many would do away with the evangelist, and say no Methodist preacher has any right to become an evangelist, because our General Conference has not legalized it; but I see in the Scriptures that God calls some to be evangelists (see Eph. iv, 11, 12; I. Cor. xii, 28; Acts xxi, 8, 9), and then I do not believe in human infallibility, but that Christ alone has supreme authority over his church. But I believe the day is not far off when our church will recognize the scriptural order of evangelists.

I was born, baptized and bred in the Methodist Church; expect always to live in it, die in it, and be buried by a Methodist preacher. I love our church, and am loyal to it. I have lived and labored for it; I believe and preach its doctrines, and never expect to be anything but a Methodist preacher. I covet the love and prayers of all my brethren. My home will be in Meridian, Miss. W. W. HOPPER.

Mrs Snell's Work.

For some time I've been reading the criticisms, etc., on Mrs. Snell's work by different brethren, and hoping some minister would act the part of the wise town-clerk in Acts xix, 33 41. What a noble man and capable officer he was to quiet the disturbance on that memorable occasion! And, right "in the nick of time," here comes Bro. Drake, and says exactly the right thing. You can always depend on his moral support in every good cause.

Have the brethren forgotten the example of Susannah Wesley, the mother and trainer of our peerless John and Charles Wesley? Or what is the matter with them? A Presbyterian sister says Mrs. Snell did more good in her town than any evangelist who ever visited it. I have attended Mrs. Snell's services at different places, and never without spiritual pleasure and profit. Some of her grandest work is done within prison walls; and when a woman can thus reach the hearts of State convicts with the gospel of truth, it is plain that—in the language of the like-gifted Mrs. Barney, of Rhode Island—she "has her commission from a higher source" than any Conference or body of men.

"Let us have peace," and encourage every Mrs. Snell the good Lord sees fit to send us. And let us pray daily that God will so "move on the hearts" of the "English nobility" that more of their number may emulate that noblest type of sublime and heroic womanhood, Lady Henry Somerset, in her grand work for Christ and humanity. Strange that men can believe our blessed Savior was born of a woman, yet consider it sacrilegious for her, in love and gratitude, to win perishing souls for him. KITTY CANDOR.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Miss. Conf.—Mrs. E. D. Jones, Carlisle, Miss.
La. Conf.—Mrs. M. H. Morrison, Shreveport

Woman's Meeting at the North Mississippi Annual Conference in Water Valley.

On Saturday afternoon, Nov. 30, at 2:30 o'clock, a women's meeting was held in the Cumberland Presbyterian Church, of Water Valley, for the furtherance and strengthening of the two departments of woman's work instituted by the M. E. Church, South. Both departments of work were represented by Conference officers. Mrs. J. B. Stone, president of Conference Parsonage and Home Mission Society, and Mrs. M. J. Collier, district secretary of Grenada district, were present; also Mrs. T. B. Hargrove, president of Conference Women's Missionary Society; Mrs. S. M. Thames, vice-president, and Mrs. W. M. McIntosh, secretary of the Grenada district. The meeting was honored by the presence of Rev. W. B. Burke, of Song Kong, China, husband of our own Addie Gordon, who was sent out by the North Mississippi Conference Missionary Society in 1887.

The meeting was opened by Mrs. Hargrove with a Bible lesson from Phil. ii, 1-16. Mrs. Hargrove called attention to the lessons of unity and self-denying service so beautifully taught in the lesson read, and urged their practice in this woman's work for her Lord, insisting that only as these virtues are exemplified in our societies will success attend our efforts, and our offerings and labor be acceptable unto God. Mrs. Stone followed in a very strong paper on the Parsonage and Home Mission work of our Conference, explaining the design of and need for this department of woman's work, giving an account of what it has already accomplished in North Mississippi, and urging its claims upon the women of our church. She emphasized the home mission feature of this work, and earnestly desired to see greater zeal and interest manifested on the part of our women, and new societies organized in many charges. Mrs. Collier, district secretary of Grenada district, getting in late on account of a delayed train, no report was made of P. and H. M. work in Grenada district.

The work of the Women's Foreign Missionary Society was then taken up, and Mrs. W. M. McIntosh, district secretary of Grenada district, made an earnest talk, revealing a heart filled with love for the cause of missions, and fired with a strong desire to see the work grow in her district. She called a short conference of the women of the Grenada district, who were present in the audience, at the close of the meeting to discuss some plans for advancing the work in the district.

Mrs. Hargrove then introduced Rev. W. B. Burke, who entertained and instructed his audience for nearly an hour, giving a most encouraging report of the work of the Women's Board of Missions in China, and presenting the condition and needs of the women of China most forcibly. Bro. Burke stressed the importance and success of the day-schools conducted by our missionaries, and showed that in these day-schools largely were the coming Christian congregations of our Chinese churches. He drew most touching pictures of the superstition and degradation of the women of China, but said he knew them to be capable of understanding the religion of Christ and of exemplifying it in their homes and lives. Bro. Burke's talk was most instructive and encouraging, and not a woman in his audience could but be more interested in the cause of missions, and more desirous of doing active service therein. Bro. Burke had with him quite a collection of Chinese curiosities, which he kindly explained to a number who remained for that purpose after the meeting adjourned.

The audience at this women's meeting represented every section of our Conference, and the knowledge received and zeal imparted can but be productive of good to the woman's work in North Mississippi.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Ross, of Louisiana Conference.

Ministerial Sympathy.

Some of the dear sisters who have been blessed with pastors who took a deep interest in every branch of church work are wondering, at this beginning of a new Conference year, whether the new preacher will give equal encouragement and sympathy. Take it for granted he will, and this confidence will be a help to him. Our North Mississippi Conference P. and H. M. S. is very fortunate in this respect, for our preachers, as a rule, have stood squarely by the women in their efforts to accomplish the task the church has put upon them, and our success is due, in some measure, to this support of the brethren.

It may be that there are a few preachers who seem indifferent to the cause; but I think you will find that it is only those who have failed to inform themselves on the subject, and who do not realize what the society is doing and what it has already accomplished. A little good-natured explanation will make it clear to them; and, sisters, do not merely tell them, but prove to them, by faithful work on the part of the visiting committees and in other ways, what an invaluable help to the pastor this society can be made.

As to those brethren who are so disconsolate as to make no reply to letters from district secretaries and other officers, I hardly know what to say; but let us judge them as charitably as we can. Give them the benefit of every doubt, and imagine any reason for their neglect but that they are indifferent to an organization that was established mainly for the benefit of preachers and their families.

When the General Conference organized the P. and H. M. S. for a very needful work that it seemed none but women could do, it seemed to try to make it as easy as possible for us. It shielded us with the fostering wing of the Board of Church Extension, and, in effect, it promised us the support and encouragement of the preachers. We, therefore, have a right to expect this help, and we generally get it. So, let us feel sure that "the new minister" will stand by us, as did his predecessor; but, in our zeal for our society, do not let us forget our duty to him, nor be too exacting in our demands. Let the help be mutual.

BABY ROLL.

The Macon Auxiliary of North Mississippi Conference Society has commenced a Baby Roll with the following names (the list would have been longer but for the lack of time to see the mothers): Charles Leonard Jones, Nellie Minor Smith, Spratley Garland Jones, Charles Hardin Murphey.

I should be the veriest shallow and self-conceited blockhead upon the footstool if, in my discharge of the duties that are put upon me in this place, I should hope to get along without the wisdom that comes from God, and not from men.—Abraham Lincoln.

Have you learned the lesson of yesterday, or the infinite meaning of to-day? It has duties of its own; they can not be left until to-morrow. To-morrow will bring its own work.—F. W. Robertson.

Selections.

The Religion We Want.

We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counter, smell baskets from the stall, pebbles from the cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top and all the little ones at the bottom. It will not make one-half pair of shoes of good leather and the other half of poor leather, so that the first shall redound to the maker's credit and the second to his cash. It will not put Jouvin's stamp on Jenkins' kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing-silk that vouches for twenty yards be nipped in bud at fourteen and a-half; nor all-wool delaines, nor all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window blinds with slats that can not stand the wind, and paint that can not stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—The (Boston) Christian.

He who lacks the pleasure-giving spirit becomes selfish, and is liable to become hoarish. We are to please others and to seek to make them happy. But there is danger, in carrying out this laudable ambition, of forgetting the demands of truth and righteousness. The eager desire to be popular and to prophesy smooth things may so grow upon one that he may lower the standard of the Master, and fail in proper rebuke, admonition and instruction. Upon this practical subject the Christian Inquirer makes the following discriminating remarks: "The desire to afford pleasure to men is a laudable one, but needs to be watched lest it should overstep the limits of righteousness and make us untrue to the interests of men and to the cause of Christ. It is better really to serve men than it is to please them. He is really the best friend of men who pleases Christ in his treatment of man, and not he who pleases men. Approaching him once, and hoping to placate his favor, one came to him saying, 'We know that thou art true, and carest for no men, for thou regardest not the person of men.' He did care for men—yes, for men—but not much for the opinions of men; and he cared the more truly for man because he was not seeking to please men, certainly not in that fashion in which many seek to please men, who are all the time seeking to serve themselves of men. 'Thou dost not look into the faces of men, watching to see what they will approve, and saying and doing the things which will win their cheer or their following.' On the other hand, there is no evidence that we are either pleasing God or serving men when we provoke them to anger even with good things. Truthfulness to the gospel may arouse the anger of men, so may also an utterly un-gospel spirit in presenting the gospel stir up the evil of men. A rough, bristling, sharp Christianity may do good—yes, in spite of its roughness and sharpness—but not necessarily on account of its roughness."—Presbyterian.

Men regard outward conditions as of principal importance for the attainment of success in life. But the truth is, that the greatest factor of success is the spirit that animates a man's efforts and guides his mind. If men were half as concerned to attain the right attitude of heart, will and intellect in their undertakings as they are to see that outward circumstances are favorable, they would far oftener be successful than they are. It is the courage, the patience, the faith that men bring to their endeavors in life that tell for success. If the inward man is keyed up to the right pitch, no matter how discouraging outward conditions may be, success is possible. It is the distinguishing feature of the Christian religion that it gives proper consideration to the subjective or spiritual conditions of successful living, as well as to material and outward conditions.—Methodist Recorder.

Some to the fascination of a name surrender judgment hoodwinked.—Cowper.

The Other Side.

We often have complaint about coolness and neglect on the part of church people towards strangers within their gates. We fear there is too much truth in these charges, and that many good brethren are culpably negligent herein, and that their churches lose, in consequence, in popular esteem. But, on the other hand, is not the visiting stranger often at fault? An exchange gives the following:

'A story is told of a gentleman who attended church irregularly, and when he did go he occupied a seat near the door. No sooner was the benediction pronounced than he hurried away, speaking to no one and giving no one a chance to speak to him. Meeting a friend who did not attend church at all, he gave it as his opinion that this was the coldest church he ever saw. He declared that he had attended it for a year, and no one had spoken to him. Soon this fact was noised abroad, and the reputation of the church began to suffer. This unworthy brother saw what he had done and felt ashamed. He decided to change his course and try to mend the mischief he had wrought. Going to the church early, he found a seat well forward, and remained after the benediction. To his exceeding delight many grasped his hand, assured him that they were delighted to see him, and the pastor said he had seen his face often in the congregation and wished to know him, took his name and street, and promised to call. He had now a new song to sing."

What is Life?

The mere lapse of years is not life. To eat, and drink, and sleep, to be exposed to the darkness and to light, to pace round in the mill of habit and turn thought into an implement of trade, this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sensities still slumber which make life worth the while. Knowledge, truth, love, beauty, goodness, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt that makes us meditate, the hardship that forces us to struggle, the anxiety that ends in trust, are the true nourishment of our natural being.

One Way of Helping Yourself.

One of the best ways of helping yourself is by being helpful to others. If you are especially burdened, help some other troubled and anxious one to carry his heavy load, and your own heart will be lightened. Few of us are so badly off that we can not find others more unfortunate to whom we can render assistance and give comfort. The brightest objects are those that reflect the sunshine; those have most light who give most light and cheer to others. God helps those who help themselves, but he especially delights to help those who are helpful to others. "Let this mind be in you which was also in Christ Jesus."—Northern Christian Advocate.

Mr. John Cameron, of Canada, in a recent paper upon "The Pulpit and the Press," made the telling remark: "Pessimism is of the devil. Optimism is of God. Optimism is hope, and hope is healing." Both ministers and religious editors should be optimistic in the best sense of that word. They ought to look at the bright or hopeful side of things. Christianity puts hopefulness into the soul. It is Satan who seeks to discourage the Christian worker. It is God who awakens cheer and expectation. Christianity is a religion of encouragement and joy. Grace lifts out of despondency and despair. A religion of hope and assurance is what the world most needs, and it is found alone in him who died and rose for human elevation and redemption.—Exchange.

The tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, which will spring up in everlasting beauty, not only in our own lives, but also in the lives of those born after us.—Spurgeon.

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without its finest perfection.—Phillips Brooks.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end.—Carlyle.

It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—Johnson.

FROM THE WORK.

Rev. R. M. Blocker, Jeanerette, La., Dec. 26, 1895: "I have entered upon my second year's work at this place with good prospects. On last Sunday evening we received three persons into the church. The 'Come-outers' are in our town, holding a meeting in the public school-house. They have but a small following. I shall do my best to put the ADVOCATE in every family of my congregation. May God bless all in our new year's work."

Rev. C. McDonald, Morton, Miss., Dec. 25, 1895: "We moved into the parsonage here on the eighteenth instant. We are comfortably fixed and ready for a good year's work. Last Sabbath, at Forest, Rev. W. W. Simmons preached for us at 11 A. M., and Rev. W. W. Cammack preached at 7 P. M. It was a good day. Rev. Dan Scarborough came here from Meridian on the twenty-fourth instant. He has been down with typhoid fever for six weeks. He has been free from fever a few days and stood the trip here well, and the prospect is that he will be able for work soon. His friends here are glad to minister to his wants."

Rev. J. T. Howell, P. C., West, Miss., Dec. 26, 1895: "I have not missed a number of the ADVOCATE, although you had to change my address. We have been kindly and generously received in our new charge. When we arrived the good women were preparing for our coming, and a good brother met wife and children at depot with conveyance. Shortly after our arrival we were invited into the dining-room, where we found a table heavily laden with good things tempting to our willing appetites, and we haven't had anything to buy for the larder since we came two weeks ago. I don't know how much longer it will last. There was plenty on the table at dinner, and the good wife hasn't said anything about buying anything. (And she generally lets me know in time.) So I suppose there is some left yet. We feel encouraged, and hope for a prosperous year. We want to do the best year's work we have ever done for the Master. Received the Bibles O. K., and are charmed with them."

Rev. J. W. Treadwell, Guntown, Miss., Dec. 28, 1895: "We reached our new appointment, Guntown circuit, on Dec. 11, after a stay of four years with the good people of Sturgis charge. We received a hearty welcome as usual, and have begun our work with new zeal and energy. Bro. Orr, of the H. R. P. Church, has just closed a series of sermons in our town which has been very beneficial to all. We have had 12 conversions during the meeting. Our town and country has been greatly blest. He preaches with power, and seeks the salvation of the lost. He is broad in his views and full of the Holy Ghost. May the blessings of God attend his labors! We have found a good people on Guntown circuit, and they appreciate their pastors. The brethren who have preceded us have been sowing good seed, and we are reaping a bountiful harvest, and pray that we may be able to continue the good work. We found a very comfortable parsonage, and the W. P. and H. M. Society of Guntown has removed the old stove which was badly worn and replaced it with a new No. 8, which is large enough for a Methodist preachers' family. We expect to paint the parsonage soon. Well, as we had to move, we are glad that we have entered a field where our pastors that preceded us were good, faithful, successful workers in the cause of Christ. (This has always been our lot.) We appreciate their labors and all the conveniences they have left for us to enjoy. We do not follow to criticise any of their works, but to continue to build up the cause for which they prayed, preached and labored for in the name of our Master. God bless them in their new fields of labor!"

Rev. C. W. Perkins, Pleasanton, Texas, Dec. 18: "Knowing that my many friends in the North Mississippi Conference would be glad to hear from me, I will take this occasion to write you. I did not expect to transfer until Conference, but, owing to sickness, Bro. H. T. Cunningham wanted to transfer to North Mississippi the first of August; so he wrote to me in regard to the matter, and the exchange was made the first of September. I took charge of Sherman Street Church, San Antonio, and he the Tyro circuit. I held a revival while at Sharman Street, which resulted in 15 conversions and 10 additions. We did not reach the number of unconverted I had hoped for, but it was a great blessing to the church in lifting is to a higher plane of Christian living, and helped me wonderfully it raising the finances of the church. Ninety per cent. of the Conference collections was paid, and, to count the poundings we received, my salary was paid in full for that quarter. I have never met better women anywhere than we have at Sherman Street. The men there are far behind in church work. As they had no parsonage there, and the church heavily in debt, they could not support a man with a family; so we were sent to Pleasanton which is the county site of Atascosa, and is located 35 miles southeast of San Antonio. We have a nice little parsonage here, very well furnished with three regular appointments: Pleasanton, Cambelton, and Fairview. This is the first circuit that I have served that was entirely out of debt. This is the sandy region. There is most too much sand at Pleasanton, and nine miles of the road between here and San Antonio is nothing but sand, but east, west and south it is as pretty a country as I ever saw, and very rich and level. It is principally a stock country, but there is considerable farming done. If they could get rain when they need it, they could not gather the crops. The soil is a sandy loam, very easy to cultivate. Crops do not fail here half as much as some think. I dined with a brother, Sunday, who had farmed in Tennessee and Mississippi, and has been here twenty years, and only made one total failure. To take it on an average, he makes as much here as he did in Tennessee or Mississippi. A man can cultivate so much more land here, and the seasons are such they always save all they make. Everything is run on a large scale out here. People talk about thousands of acres like we do in Mississippi about hundreds. They talk about traveling 50 or 100 miles like we do about 5 or 10. When they plow here they use from two to four horses. They are breaking the land now for a crop, and I have not seen a single plough running—all double and triple. When they have they hitch one team to two and sometimes three wagons, and pull heavy loads. They usually have six horses in one team. I am surprised to find so many good, religious people out here. Why, last Sunday at Fairview, we had a regular old shouting camp-meeting Mississippi time. I actually forgot that I was in Texas, and praised the Lord with all the fervency of a Mississippian. I called for penitents, and eight came and knelt for prayer. In point of health I do not think this country can be excelled. We have only had three small frosts. We have more clear, pretty weather here than any place that I have seen. People out here grumble about the weather whenever the sun does not shine."

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The Cultivation of the Civic Virtues.

The Christian owes a double allegiance. He is a citizen of the earthly as well as of the heavenly kingdom. To the lower as well as to the higher allegiance he owes a duty. So long as we are of the earth, earthy, attention must be given to our secular relations and obligations. Attention to the divine side will not discharge the duties on the human side. The true Christian must meet his obligations in the lower as well as the higher sphere. Politics and business may be corrupt; all the more they need the presence and influence of good men. The State is divinely ordained and stands next in obligation to the church. They are both ordained by one Lord. It is a mistaken notion that the State and politics belong to the domain of evil. God should rule in the State as in the church; but he will not, if good men play the coward and run from duty. The State not less than the church was built by a Divine Hand. You were born in the State, and there are to receive an important part of your education and development. To vote, pay taxes, and aid in maintaining good order, is as much the duty of a Christian as to pray and read the Bible. It is a sad thing to hear a Christian say he has no interest in the contests of parties and the success of politics. He ought to be interested. Good men ought to be the salt of political society. When they become too good to act therein, they ought to be taken to heaven. They have not the stuff of which martyrs are made. "It is a great thing to be a citizen of this country, and the privilege has corresponding obligations," are the wise words of ex-President Harrison, to which good men of all parties will surely assent. To the obligation thus imposed no Christian man should prove recreant. He certainly has a duty here.

The neglect of political duties by young men, especially those of the better class, is a bad sign. They should learn to be true in the line of political duty no less than in that of religion. The forces of evil are abroad, and many of the battles of modern society are to be fought in the State; and we can hope for a favorable issue only as good men join hands and fight the enemy on his chosen field. Evil can never overcome so long as the friends of virtue are united and courageous.—Zion's Herald.

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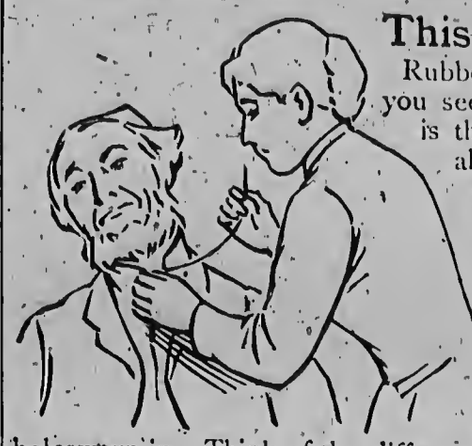


This is tiresome.

Rubbed off in the wash, you see. But the wonder is that any buttons at all are left on, when you grind them up so against a washboard. It isn't necessary, if you wash with Pearline.

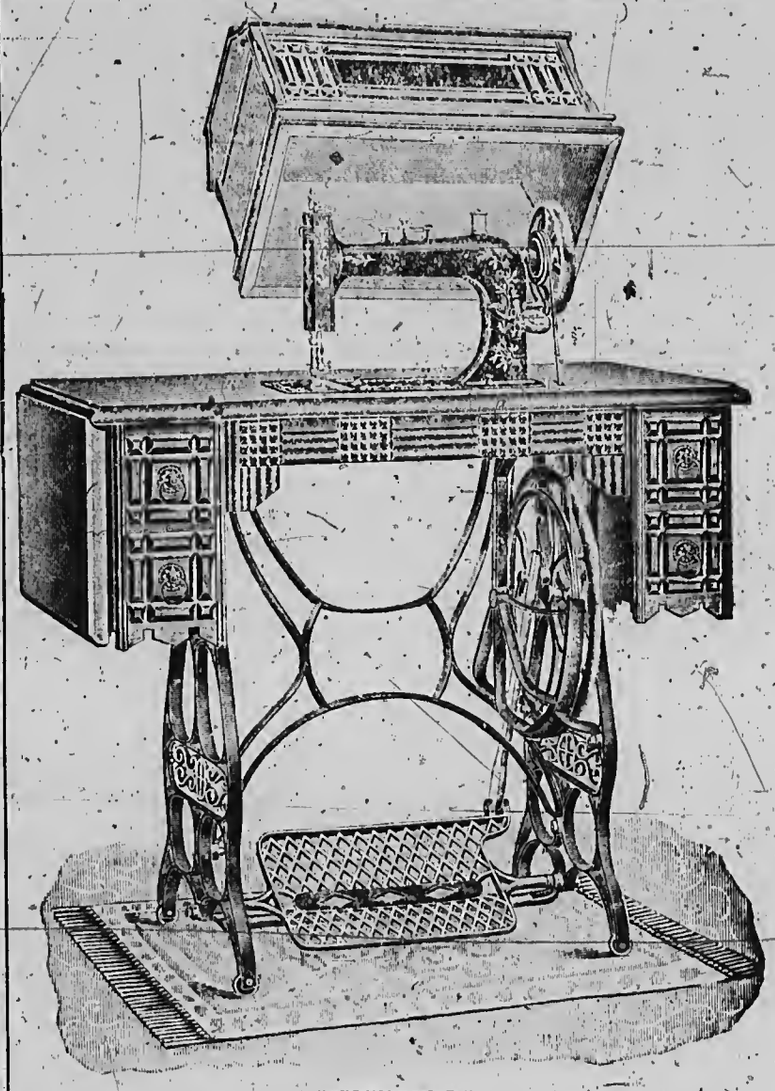
No washboard; no rubbing; no buttons worn off; no holes worn in. Think of the different kinds of work that you save, with Pearline! And the money! Remember, too, that if you keep to things proved to be absolutely harmless, there's nothing you can use that is equal to Pearline, the original washing compound.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 416 JAMES PYLE, N. Y.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clear.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER, which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short plate and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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1 "	6 "	10 00	12 50
1 "	1 year,	18 00	22 50
2 inches,	1 "	35 00	42 00
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More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16.50 per inch per annum.

Thursday, January 2, 1896.

"Thy Kingdom Come."

How oft in uttering forms of prayer do we fail to understand the full significance of the words and expressions used. "Thy kingdom come" is a short petition, easily said, but what a world of meaning it contains! The coming of the kingdom of God is synonymous with a reign of righteousness and peace. "The kingdom of God," as the Savior declared, "cometh not with observation," not with the tramp of armies, not with the blare of trumpets, not with pomp and ceremony; but silently the Spirit of God moves upon the human heart, and the heavenly kingdom is established within. When our Lord began his ministry, he preached, saying, "Repent, for the kingdom of heaven is at hand." It was not a temporal kingdom invested with splendor that he announced, but simply the life of God in the soul, a restoration to the divine favor lost through the sin of Adam. As Mr. Wesley says: "'The kingdom of heaven' and the 'kingdom of God' are but two phrases for the same thing. They mean, not barely a future happy state in heaven, but a state to be enjoyed on earth; the proper disposition for the glory of heaven, rather than the possession of it." Those in whom this kingdom has been established have peace with God, and are strengthened by the assurance that whatever befalls them is for the best; for God rules over all. Not a sparrow falls to the ground without his knowledge. "No good thing will he withhold from them that walk uprightly."

The uttering of this prayer, then, signifies our willingness to be led by the Spirit of God as well as the desire that God's grace may rule in every heart. "For as many as are led by the Spirit of God, they are the sons of God." Using these words sincerely, we express thereby the earnest longing that evil may be overthrown, and that right may triumph everywhere.

Two classes of persons have the right to offer this prayer to the Father of all. The first class includes all persons who, having become convicted of sin, are desirous of "fleeing from the wrath to come." Every repentant sinner, every man who renounces the works of darkness and determines, by the help of God, to work righteousness, is privileged to use this petition. Not every prayer that men offer to God is heard, for those who worship the Father must worship him in spirit and in truth. Whosoever has faith enough to believe that "God is, and that he is the rewarder of them that diligently seek him" — poor, wretched, and sinful above measure, though he be—shall find life and light and peace if he will say with all his heart, "Lord, 'thy kingdom come.'" Heaven is pledged to bless those who renounce themselves and seek to do the will of God.

This prayer is also used by those whose hearts have already been purified by faith, and who are truly the children of God. But with them the prayer is for more grace. Their desire is, and should be, that God's kingdom may be so completely established in their hearts and lives that every thought and word and deed may be acceptable in the sight of God. The converted man knows that his sins have been forgiven, and, so long as he abides in Christ, he is not under the dominion of sin.

Notwithstanding the fact while we tabernacle in the flesh we must undergo the buffetings of temptation and many trials of faith, the Savior has promised to be with us through them all. If our consecration be sincere, we can say with the Apostle Paul: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me." It is possible for us, weak though we are, to live so close to the Master that storms of trouble and waves of temptation will not be able to destroy our peace of soul. If we present ourselves as living sacrifices unto God, in everything giving thanks, praying without ceasing, we need have little fear about holding out. If each day we say in all earnestness to our heavenly Father, "Thy kingdom come," not only will we seek to please him in all things, but we shall rejoice in the light of life.

"To be filled with all the fullness of God"—this also is what we pray for when we say, "Thy kingdom come." What a matchless ideal we have set before us! Being made in the image of God, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

But more still is implied in the use of this simple petition. By its utterance the Christian, of whatever name, pledges himself to do all in his power to establish God's kingdom on earth; for are we not to be witnesses for Christ? The man who prays to God for bread, and then sits him down in idleness, expecting to have his prayer answered in the form of a loaf, acts just as sensibly as the man who prays for the coming of Christ's kingdom, but does nothing to advance the cause of religion. We prove our sincerity and manifest a genuine faith when we seek, as far as in us lies, to answer our own prayers. God will not do for us what we can do for ourselves.

There are three ways in which we may advance God's kingdom. First, by a godly walk and conversation. The world does not ask concerning a Christian, "What does he profess?" but it asks, "How does he live?" If professing Christians would always take care not to visit places their pastor could not afford to visit, and refrain from doing things that they would condemn in their pastor, much occasion of stumbling would be removed. The New Testament Christian must endeavor to avoid every form of evil.

But it is not enough that we should lead pure lives. We must warn men of sin, and do everything in our power to put down evil. All the saloonists, gamblers, and such like, ask of us is to be let alone. Liberty to carry on wickedness is far from being the kind of liberty men are to have where Christianity reigns. Christ said of himself that he came to destroy the works of the devil. Every true follower of the Master has sworn eternal enmity to the powers of darkness. Away, then, with the idea that social, political, and other evils must be left to regulate themselves. Too long already have Christians permitted unprincipled men to have things their own way. Fear of provoking opposition and dread of criticism prevent not a few from antagonizing the evils they find around them. Silence is often criminal.

But, above all, we must show our faith by works of mercy; by doing all possible good unto all men, "especially unto them who are of the household of faith." The poor we have always with us, and so we can never lack for opportunities of doing good to the bodies as well as to the souls of men. That man prays a meaningless prayer who, having abundance, gives little or nothing to send the gospel abroad.

Death of An Able Theologian.

Methodists, North and South, sustain a common loss in the recent death of Rev. John Miley, D. D., who for many years has been one of the leading theologians of the Northern Methodist Church. He was born in Princeton, Ohio, in 1814, and died at Madison, N. J., Dec. 11. At the time of his decease he was professor of systematic theology in Drew Theological Seminary, which place he had filled with conspicuous success since 1873. Previous to this date he had served important charges in Ohio and in New York, and was recognized as a preacher and pastor of rare ability.

His name will go down to posterity as the author of a "Systematic Theology," in two volumes, which competent judges consider the ablest defense of Arminianism that has appeared since the publication of Watson's "Institutes." In preparing these two volumes he spent eight of the best years of his life. His child-like simplicity and radiant piety endeared him to all who knew him. A great and good man has fallen on sleep.

BOOKS.

A GUIDE TO SYSTEMATIC READINGS IN THE ENCYCLOPÆDIA BRITTANICA. By James Baldwin, Ph.D. 8 vo, 316 pages. Cloth, $2. The Werner Co., 160 Adams street, Chicago.

The volume in hand contains special courses of reading adapted to the peculiar needs of men and women in every vocation in life, the courses being mapped out by a corps of able educators employed for that purpose. Most owners of the Brittanica are embarrassed at the extent of the "literary riches" placed before them, since that immense work contains 22,000 pages, covering every branch of human knowledge. Hitherto this great Encyclopædia has been used, for the most part, merely for reference. Promiscuous reading of such a work, while beneficial in a general way, does not conduce to self culture half so well as the systematic study of special subjects. The "Guide," just published, supplies a long-felt want, and is quite as necessary and valuable to the user of the Brittanica as a concordance to the Bible student. The first part calls attention to subjects of interest to young people. Part II. is for the benefit of students who desire to supplement the work of school or college. Part III. applies to general readers. All who desire to make the best possible use of the Brittanica should order a copy of the "Guide."

HISTORY OF THE SECOND INTERNATIONAL CONFERENCE OF THE EPWORTH LEAGUES, held at Chattanooga, Tenn., June 26, 27, 28, 1895. Edited by Rev. John L. Weber. Paper, 152 pages. Price, 50 cents. Times Printing Co., Chattanooga, Tenn.

Epworth Leaguers everywhere will warmly welcome the appearance of this volume, which gives a full and accurate account of the proceedings and addresses at the great Conference at Chattanooga. A large number of the most gifted speakers and writers of the three Methodisms in America delivered addresses at that most notable gathering, which are eminently worthy of preservation in book form. The volume will be of much interest to those who attended the Conference as well as to Methodists who did not. It is a valuable contribution to our Epworth League literature, and its wide circulation will do much to arouse interest in this wonderful young people's movement.

Holy Oggedness.

God believes in a little thing and we do not. We seem not to have the insight to discern that a small deed, if it is a good one, needs only to be persisted in and indefinitely multiplied in order to become a great deed. Ordinary men are prevented from doing the little that they can, because a superior man can do so much more than they can; and the consequence of that is that only a very small share of ordinary talent gets drafted into practical service. There is plenty of chance for small talent if it is not in too much of a hurry. We are impatient for quick effects; a given result we want to see reached, and we want it impetuously; but it does not follow at all from that that we want it with that solidity of desire that will keep us plodding in that direction till we get it. There are not half of us that are willing to earn results. No matter how good or how great the end in view may be, we are pretty apt to be wanting in that glutinousness of purpose that will make us and our purpose stick to each other till the end is attained. There is no great difficulty in enkindling enthusiasm, but enthusiasm, in the sense in which we regularly understand the term, makes poor motive power; it can not be bitted and reined down for a long pull. An enthusiast is a kind of freshet that will do a good deal in a given time that is more or less to the purpose, but can not be counted upon for steady effects, and when it is passed leaves things in that miscellaneous condition that postpones for a considerable time the resumption of anything like steady work. The objection is not to the enthusiasm *per se*, but to its friskiness. It is open to the same criticism that the Northern lights would be considered as a means of street illumination.

It is just at this point that we are going to be able to determine about how much solid advantage a given man or woman is going to be to the world. It is not a matter of talent; that has not very much to do with it; it is not a matter of swelling, cataclysmic enthusiasm, which is in this respect a good deal like a rocket, that at the time when it seems to be just on the point of doing something it—has got done doing. More than any other one thing the measure of a man's power, the criterion of the amount of effect that he will be likely to produce in the world, will be not the brilliancy or the impetuosity with which he takes hold, but the holy doggedness with which he hangs to after he has taken hold. Every once in a while I am told that such and such a brilliant young man or young woman has just come into our congregation, and that he or she will be likely to prove a great acquisition. I confess that it is a bait at which I nibble less than I used to do. If I want a light to read by, I had rather have a good long tallow-dip than a streak of lightning. A very small river will carry a great deal of water to the sea if it keeps running.

Patient continuance in well-doing is the art of great living; it makes the man himself great; it ennobles the world he lives in; it leaves behind a bequest that can never be diverted to unintended purposes, and it puts a man distinctly upon the track of having fulfilled to him the promised award of the Lord: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord."—Dr. C. W. Parkhurst, in the Independent.

Unctuous Preaching.

The preacher of "unction" still wins favor and commands a hearing. He may not have the intellectualism of his talented brother, nor the sensationalism of latter-day pulpiteers, nor the oratorical flights of the gifted speaker, nor the learning of the scholarly minister, nor the captivating power of the accomplished orator, but he has the spiritual force which impresses a religious audience. He speaks with a sincerity, tenderness, earnestness and fidelity which go to the conscience, win the heart and influence the life. This unction comes from an indwelling Spirit, and is the effect of an abiding and quickening communion with God. No other gift can make up for its loss. When it is joined with the other high and noble pulpit endowments which the age calls for, one is equipped for the highest possible work for his Master as a winner of souls.—Presbyterian.

The prosecution of Christian work in large cities is a question that might probably receive attention from our Conferences. Over 29 per cent. of the population of this country lives in cities of more than 8,000 population, and when the population of the smaller cities, towns and villages is also taken into consideration, it is probable that nearly, if not fully, one-half of our people live in cities and towns. There also is found the great mass of the foreign element in this country, which needs Christianization far more than does the native. If Methodism is to grow, its increase must be mainly in the centers of population, and intelligent effort must be made to bring these under Christian and Methodist influences.—Exchange.

NOTES.

Rev. M. M. Black filled the pulpit of Bayne Memorial last Sunday night.

***

Rev. F. N. Parker is spending the holidays with relatives in Shreveport.

***

The grandfather of the Rothschilds is said to have scarcely owned a penny in 1800.

***

The address of Rev. S. J. Davies will be 1538 St. Andrew St., until first of February.

***

The congregation at Moreen Street Church were favored with a capital sermon from Bishop Keener last Sunday.

***

Rev. Henry Carra preached to the delight and edification of the Carondelet Street congregation last Sunday night.

***

Dr. Sheldon Jackson, the Superintendent of Education for Alaska, has offered $50,000 to aid in higher education in Alaska. Other funds will be added to this.

***

The directors of the Mississippi Methodist Orphans' Home will meet in Jackson on the eighth of January, not the eighteenth, as published in our issue of Dec. 26.

***

Eighteen years ago it was nearly impossible for white men to cross Africa at all. Now there is a chain of mission stations reaching across the continent from east to west.—Central Methodist.

***

Marshall Field, of Chicago, who is reported to have made $7,000,000 in the dry goods business last year, will not allow a line of his advertising to appear in the Sunday newspapers.

***

The problem of "hard times" will be solved when the workingmen of America boycott the saloon, and stop drinking liquor. About $400,000,000 a year goes into the saloon from the hard-earned wages of workingmen. This money, turned into the channel of industry and commerce, would bring comfort and happiness and plenty to millions of households.—National Temperance Advocate.

Rev. R. H. Wynn made a good beginning last Sabbath at Algiers. He was greeted by a good audience, who were much pleased and edified by the introductory sermon of their gifted young pastor.

***

Rev. T. L. Lallance and family are domiciled for the year in the Tchonpitonlas Mission Building. This mission, which is already doing good work, will doubtless make still more rapid progress now that it has preaching every Sabbath.

***

There has been an encouraging increase in the circulation of the Bible in Brazil. Mr. Olsson, a colporteur, reports that he has sold more than 2,500 Scriptures during the year in the Spanish, English, French, German, Italian and Portuguese languages.

***

The last pensioner of the Revolutionary war, which practically ended in 1781, has recently died—a woman who, long after the war, at the age of twenty, married an old soldier. This death closes this class of pensioners 114 years after the services of the soldier ceased.—Exchange.

***

Mrs. Carlisle, wife of Secretary Carlisle, is not only known to be opposed to the use of intoxicating beverages, but is notably consistent in her convictions. Her dinners are served without the alcoholic concomitants which custom seems to have fixed so inflexibly upon less independent and enlightened society leaders.

***

Cincinnati consumes eighty gallons of beer each year for every man, woman and child in the city; St. Louis, ninety-three, and Milwaukee, one hundred and two. Some of the people who pay for and consume these immense quantities of beer will be savagely denouncing the churches this Winter because Christians do not provide them with fuel and bread.—Central Presbyterian.

***

Rev. J. M. Eppstein says that when he was a boy in Jerusalem, a Jew or Christian was hardly tolerated there by the Moslem. They would spit in a Jew's face, or take off their shoes and throw at him in token of their utter contempt. No European was allowed to have an inch of ground in Jerusalem. To-day, what a transformation! There is now the greatest liberty. There are two communities of converted Jews there. The people of Israel are flocking back again to their own land from all parts of the world, and have actually peopled Palestine.—Hebrew-Christian.

***

In the Inter-Ocean it is reported: "The Catholics of Chicago have the mayor, the chief of police, the chief of the fire department, the postmaster, the State's attorney, clerk of the circuit court, clerk of the probate court, clerk of the superior court, a number of the judges, forty-five of the sixty-eight aldermen. Ninety per cent. of the police force, eighty per cent. of the members of the fire department, and sixty-seven per cent. of the school teachers are Catholics. The impression has been getting abroad that all of the offices of Cook county were being filled by Catholics.—Northwestern Christian Advocate.

***

St. Nicholas Magazine recently offered prizes for the best corrections of a misspelled poem. More than ten thousand answers were received, and the committee has been overwhelmed with work, the results of which and the names of the prize-winners will appear in the January St. Nicholas. Answers came from all over the world, from Turkey, from Egypt and from Europe—from a little countess in Vienna and from the grandchildren of Emerson and Hawthorne in America. The committee make the admission that the penmanship of the English and Canadian children excels that of Uncle Sam's boys and girls.

***

The Bible is still the most popular book in the world, and there are no signs that it is likely to become less popular. The New York Tribune contained recently a leading editorial of the circulation and influence of the Bible. The sentiment which it expresses is all the more significant as coming from a leading secular journal. After showing by statistics that the good old book is gaining rather than losing ground, it said—"Colonel Ingersoll or John L. Sullivan can easily fill a big hall, largely, we suspect with the same class of people; that is a fact the importance of which we would by no means underestimate. But while two or three thousand people are yelling with delight over the 'Mistakes of Moses,' or the ease with which the big fellow can still go through the dumb show of fighting, multitudes of earnest and intelligent men and women in every walk of life are pondering over the message of the Book of books, and however imperfectly, are trying to order their lives according to its moral precepts. No mistake Moses ever made compares with that of those who think to elevate and ennoble the world by splitting 'the ears of the groundlings' with coarse sneers at religion and the Bible."—Mid-Continent.

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Always have a bottle in the house. Sold everywhere. Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

The Pentecostal Age.

The first number of the Pentecostal Age, an undenominational gospel weekly, 4 column, 12 page in size, with J. M. Beard as editor, will be issued from New Orleans, La., about Jan. 15, 1896. Canvass your neighborhood, and send in subscriptions for the first number. Price, one dollar in advance. All communications should be addressed to The Pentecostal Age, New Orleans, La.

Don't Skip This.

Let our subscribers take note of the fact that we are now offering the Holman Bible in three styles at $1 50, $1 65 and $2 45. The Bible heretofore sold at $1 65 is now sold at $1.75, but we handle another in smaller type at $1.50. Read our offer.

How to Save Fifty Cents.

Pay your subscription to January, '98. We will then sell you any one of our Holman Bibles at fifty cents less than the regular price, viz.: the $1.50 Bible at $1; the $1.75 Bible for $1.25, and the $2 45 Bible for $1 95. This offer will last until March 1.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '95, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so, after paying up to date.

The Key-Note.

Shubuta sounds the key-note, and if the music would vibrate throughout the connection, our Missionary Board would not be paying interest on money to run the great machinery of our church in foreign fields. Yesterday I began my fourth year's work with these good people, and at the close of the service I called for one hundred dollars for foreign missions. This morning it is in hand, and will be forwarded to Nashville. Let all the preachers try the experiment in God's name, and the results will be glorious.

D. P. BRADFORD.

Shubuta, Miss., Dec. 28, 1895.

Notice.

I promised assistance to two or three young men of promise. One is the son of a deceased minister of the North Mississippi Conference, the other is a young minister living within the bounds of the Mississippi Conference. Let the brethren of the North Mississippi Conference and Mississippi Conference help me. Every dime you send will be sacredly appropriated. One of these young men is now at Millsaps, the other will enter college in a few days. I. W. COOPER

Hazlehurst, Miss., Jan. 1, 1896.

For Weak Women.

Horsford's Acid Phosphate.

It soothes and feeds the nerves, helps digestion and imparts strength.

Notice.

All persons having business with the Sunday-school Board of the Mississippi Conference should take note of the fact that the address of Rev. J. Wilson Brown has been changed from Woodville, Miss., to Madison Station, Miss.

Tried! Proved! Valued!

When your throbbing head says Head-ache, don't wait until your nerves are all in a jungle; but use PRESCRIPTION SHED-AKE, which cures in 15 minutes. No Cure! No Pay!

A Chance to Do Good.

To-day, while at Ellisville, Miss., on a visit to a sick daughter, I had a friend to convey me to the residence of Rev. David Merchant, a superannuate of the Mississippi Conference, now aged sixty-two. Since my last visit inflammation has destroyed his right eye, his lungs are sadly diseased, and he is confined to his bed a part of each day. Through the aid of kind friends, and his boys, he now owns a new, unfinished, double-room frame house. His room lacks ceiling and sash for two windows, the other room needs a chimney, ceiling, and sash for two windows. About forty or fifty dollars would fix the two rooms comfortable for Winter.

I thought if the brethren of the Mississippi Conference, and the Christian readers of the ADVOCATE, did but know the dreary surroundings of this afflicted superannuate, that they would willingly send a little help each towards making the last days of Bro. Merchant comfortable. Bro. Merchant, as all know, has never been a five-talent man, yet he has done the best he could with what God gave him. His lot has been to serve the poor pinewoods circuits and missions of our Conference. He has been useful, if not brilliant; and, no doubt, God has a good reward for him in the life to come. He is patiently waiting the summons to enter into rest, and is happy in the Lord.

Come, dear friends; lend a helping hand to give our afflicted brother a few rays of sunshine here before he is called to the undimmed glory of heaven.

Rev. Frank Keen, Ellisville, Miss., his pastor, will receive contributions, and attend to seeing it properly appropriated. ROBT. B DOWNER.

Vossburg, Miss., Dec. 24, 1895.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

A RESOLUTION AND A PRAYER.

(Eph. iv, 13.)

(References: Phil. iii, 13, 14; II. Peter iii, 18; Phil. iii, 8; John vii, 17.)

The subject very proper on the first Sunday of the new year. But resolutions are often vain. Said Dr. Krummacher: "The way to hell is paved with good resolutions." But resolutions must be made to ensure action. This the poet understood when he wrote:

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I shall forever die."

1. New Year's resolutions are proper.

(1) Resolve to be more industrious, frugal, liberal during the new year. Said John Wesley: "Make all you can, save all you can, give all you can."

(2) Resolve to become a better church member. Never miss divine service. Always attend prayer meeting. Work faithfully in Sunday-school and League.

(3) Resolve to ensure a closer walk with God. Never pass a day without reading the Bible and engaging in secret prayer.

2. Our text points out excellencies to which we should resolve to attain. Such attainment matter of our solicitude and prayer.

(1) Attain to the unity of faith. A supposed gospel which divides and causes estrangement among brethren is not of God. The indwelling of the Holy Ghost ensures harmony, union.

(2) Attain to the knowledge of the Son of God. In the bosom of the Father—coequal with him. Incarnate. Intercessor at the right hand of God. Judge of mankind.

(3) Attain to perfection—a perfect man. Perfect in love. No relative perfection as in the case of other Christian excellencies. Absolutely perfect in love. In love, which survives faith and hope. In love, which is of God.

(4) Attain to the measure of the stature of the fullness of Christ. Christ is our exemplar. Must follow in his footsteps. It was perceived of the disciples that they had been with Jesus. Not man, not even the best of men, our pattern. Happy the Christian who can say with St. Paul: "I live, yet not I, but Christ liveth in me."

The Louisiana Conference, during its recent session, gave the Epworth League workers much encouragement.

TAKE HEED!

And if you are troubled with a hacking-cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

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I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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NEW ORLEANS, LA.

"We recommend that our preachers and people purchase all their books and subscribe for all Sunday-school literature through our colporteur, and as far as possible pay cash for same."—Adopted report Board Colportage, Mississippi Conference.

R. W. BAILEY,

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The entire tour made in Pullman Private Cars. A journey in which the tourist will be in Mexico and the South twenty-five days, spending but a few hours over six of these days in travel, and those at broken intervals. Hence glorious hours of sight-seeing in "the most novel land on our continent, and one of the most attractive on any continent." The excursion leaves Chicago Jan. 20 and St. Louis Jan. 21. Arrangements will be made to transfer tourists from points south of Cairo or Memphis to a connection with this excursion at San Antonio, thus obviating the necessity of their going to Chicago or St. Louis. But $275 for all expenses of the round trip. Send for illustrated pamphlet giving all particulars. Tickets and full information can be had of agents of the Central Route and connecting lines, or by addressing

W. A. KELLOND, A. G. P. A., New Orleans

LOUISIANA CONFERENCE APPORTIONMENTS FOR 1896.

Districts.	Conf. Claim's.	Gen Conf. Delegates.	Bishops.	Minutes.	Centenary & Mansfield	Gen'l Bd. of Education.	For. Miss.	Dom. Miss.	Church Ex.	Paine and Lane I st's
New Orleans	$1,005	$125	$ 240	$ 59 50	$ 240	$ 59 50	$2,000	$ 750	$ 563 75	$ 40
Baton Rouge	600	100	152	27 50	152	27 50	1 125	450	275 00	30
Opelousas	600	100	155	28 00	155	28 00	1 250	400	283 75	20
Alexandria	410	75	107	21 50	107	21 50	700	300	212 50	20
Shreveport	810	110	200	34 50	200	34 50	1,400	550	348 75	35
Arcadia	710	100	167	34 50	167	34 50	1,400	550	348 75	30
Delhi	705	98	161	32 00	161	32 00	1,125	400	322 50	25
	$4,900	$708	$1,182	$257 50	$1,182	$257 50	$9,000	$3,400	$2,875 00	$200

JNO. T. SAWYER, Secretary.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements filed in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $34,520,688
N. Y. Life, " " " " " - 40,684,168
Equitable, " " " " " - 40,117,618

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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SOUDAN BICYCLES.	"	$100.
THISTLE BICYCLES.	"	$100.
SHIRK BICYCLES.	"	$100.
NEW YORK BICYCLES.	"	$75.

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Is the title of this grand book. It contains OVER THREE HUNDRED PAGES, superbly illustrated, and bound in the finest silk-finished English cloth, with beautiful back stamp adorned with gold. This is a regular $1 75 book; but to run the sale to 100,000, if possible, the first six months, I make you the following

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This is one of the greatest young people's papers in the land. It already goes into 37,000 homes. This is the grandest offer ever made the American people "HOT SHOTS" don't change your religion, but it drives away the blues. Write plain and order to-day.

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Ours do not, and never will. Ours will only lay stress on these facts:
1st. We handle but four kinds—The Conover, Kingsbury, Schaeffer and Schubert.
2d. That they are perfect instruments.
3d. Not that they are better, but that they are equal to
THE BEST MADE.
Superior to many, and just the instruments you've been waiting for.
You will find that prudence and economy should make you investigate the truth of these facts before parting with your
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Dunning-Medine Music Co., Ltd.,
OLD NO. 36 CAMP ST.
NEW NOS.: 214 AND 216 CAMP STREET.

FANCY GROCERIES
$10
For the Holidays will be opened by nearly every family, but you need not pay fancy prices when for $10 you can get this entire list delivered to your nearest depot if within 150 miles of New Orleans. (Freight charges paid by me). All new, fresh goods. Get your dealer's prices to see how much you can save by buying from me.
10 lbs Standard Powdered or Cut Loaf Sugar.
5 lbs Fancy Creamery Butter (Fox River Brand).
5 lbs New California Layer Raisins.
6 lbs New Currants.
1 lb New Lemon, Fancy.
3 lbs New Mixed Nuts.
2 lbs New Dried Figs (best quality).
2 lbs Fresh Mixed Cakes.
2 lbs Choice Mixed Candy, Pure.
1 lb Fresh Grated Cocoanut.
1 lb largest California Prunes.
1 lb evaporated California Peaches or Pears.
2 lbs New Dates.
1 can California Asparagus, Finest.
6 cans California Fruit (3 lb cans, Standard).
1 can 2-lbs Atmore's Plum Pudding.
1 can 5 lbs Bremner's Best Fruit Cake.
1 can 2 lbs Anderson's Cranberry Sauce.
1 can 2 lbs Anderson's Mince Meat.
1 can ¼ lb Huyler's Breakfast Cocoa.
2 cans Imported Peas (Medium Grade).
3 cans 1 lb Numsen's Pure Fruit Jams
4 cans 2 ounces each, Mixed Spices.
1 ounce Nutmegs or Mace.
1 jar Crosse & Blackwell's English Chow Chow.
1 bottle ½ pint Lea & Perrin's English Sauce.
1 bottle 12 ounces H. J. Heinz's Oxtagon Catsup.
1 bottle 6 ounces H. J. Heinz's Evaporated Horse Radish.
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HOME CIRCLE.

NEVER GIVE UP.

In the world that lies before you
There is much for you to win;
But beforehand you must conquer
Foes without and foes within.
And if now your tasks can rout you,
Than, when life's real battles call,
Will you, in their heat and struggle,
Victor stand, or vanquished fall?

Can you hope for bright successes
If you're always failing now?
Do you think defeat will help to
Weave the laurel round your brow?
Just as little straws can tell us
From which side the breezes blow,
So the way you work at trifles
Will your perseverance show.

Never say that fate's against you
That you can not conquer luck;
There is no such thing as either;
All depends on work and pluck.
Just you be resolved to conquer,
Never mind how tough the fray;
Put your hands and brain in motion,
And, my boys, you'll gain the day.
—Christian at Work.

Learn Self-Control.

Recently a young man gave way to a temptation which he had pledged himself to resist. We called his attention to it, and witnessed his deep humiliation. In speaking of his sin, the only excuse was a confession of weakness. "I have never learned self-control," said he, "and now my greatest enemy is this temptation, with very little power to resist."

There is no more important habit than self-control. It does not come by inheritance, although some natures are more easily brought under subjection than others. It comes from repeated acts of self-denial, and attains its highest degree through continuous victories over impulses. Self control implies that there is a moral balance which regulates character. If the fundamental principle which acts as a regulator is Christian conscience under divine guidance, then will the highest type of moral character be attainable. The man who gives way to every appetite and impulse will go headlong to his own destruction.

There may be times where the mastery of one's desires or impulses may be necessary to save life. Garfield stood in the presence of that New York mob during the excitement attending the assassination of Lincoln, and, by his own calm mastery of self, quieted the tumult. It was his strong personality and calm words in the midst of excitement that made an impression on the multitude. That strength came through years of discipline. The greatest conqueror was first compelled to subdue his own nature.

Courage is not self-control; although self-control may be courage under another form, for the man who is superior to his ambitions is also master of his timidity. We must not mistake passion or strong feeling for courage; they may prove the opposite, for unbridled passion is evidence of want of true courage. If the young man of whom we make mention had been trained to self-denial, the temptation which overcame him would have been met without difficulty.

Rare cases of mastery over self are met with. Men have so subjected themselves to moral discipline that it became a second nature to them, so that very exasperating experiences would be treated as commonplace events. Robert Ainsworth, the lexicographer, had a wife who did not sympathize with the drudgery of his work, and, in a fit of passion, threw his voluminous manuscripts into the fire. Without a single word he went to his desk and began his work anew. Such cases are extreme, but show the victory over impulse and passion which may be attained. It is also reported that a servant of Thomas Carlyle built a fire with a book manuscript which he left on the floor, and, although a passionate man, he curbed his temper, and rewrote the prose epic, "The French Revolution."

The aim of self-control is to temper the mind and heart for great effort; to subdue the friction in one's nature which burns like a fire and wastes vitality. But the highest aim is to strengthen the moral nature, and subdue evil in the heart, so that our human nature may grow into the likeness of our divine Master, who was despitefully used and insulted, and yet resented no insult. "Like the sandalwood that sheds a perfume on the ax that fells," he could love his enemies, and his sweetness of temper never shone more brightly than when under the scourge of tormentors.—Selected.

Forlorn and Debased.

The following extract concerning the present state of the American theater is from the Century:

"Nobody with any knowledge of the facts will deny that the American theater, considered merely as a rational means of entertainment, without reference to its relations to literature and art, is in a most forlorn and debased condition. Tragedy, high comedy, the historical and romantic drama, have been virtually banished from the stage or find few worthy interpreters, and have been replaced to a large extent by worthless melodramas, the extravagant buffooneries of so-called farce comedies, or the feverish and unwholesome society play, in which the most vicious topics are discussed openly under the pretense of solving social problems."

Had we said this, some half-educated devotee of the theater or some hackslidden Christian, who has no sympathy for the work of the church, no time to give to the prayer meeting, no interest in saving men, would have said: "Behold the narrowness of a bigot!"—New York Advocate.

An Apt and Artistic Rebuke.

A wealthy merchant of Manchester recently engaged a rising young painter for the purpose of having his own portrait in oil conveyed to posterity. The terms were arranged.

"How long do you think it will take?" asked the model.

"Perhaps fifteen days," was the reply.

Sittings began, and the artist entered so heartily into his work that in eleven days the portrait was done.

"Why," asked this Crœsus of Cottonopolis, when the fact was announced to him, "do you intend suppressing four days' work?"

"It does not matter at all; the portrait is finished," answered the painter.

"Well, sir, this is not business; we said a hundred guineas and fifteen days' work. I am quite ready to stand the price, but you ought not to spend an hour less upon the work than we agreed for."

There was no use arguing with such a man. The painter took his brush again and spent four sittings more in lengthening, little by little in the portrait, the ears of his patron!

Piety in the Home.

If it is true that family worship is falling into decadence, it is one of the most unpromising signs of the times. The home is the real stronghold of faith and piety and patriotism. So long as the homes are full of the spirit of devotion and consecration to God, the country will be pervaded by true and healthful influences. Strong men and true women will be reared to bear testimony for God and righteousness. Trained in these schools of virtue and of prayer, they will grow up to practice what is good and to live for what is unseen and eternal. The home must be the center of piety, if the church is to be full of spiritual power.—Herald and Presbyter.

Awarded Highest Honors, World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

PILLS
NEVER HAVE,
NEVER CAN,
DISSOLVE URIC ACID
OR OXALATE OF LIME,
WHICH are solids and cause Kidney disease, Bright's disease, Gravel, Rheumatism, etc.
A LIQUID Medicine must be used as a Solvent.
WARNER'S SAFE CURE, a scientific and time-tried remedy for all Kidney and Urinary Diseases, dissolves Uric Acid, Oxalate of Lime, etc., and expels these poisons from the system.
"A SINGLE FACT OUTWEIGHS A THOUSAND CLAIMS."

The Art of Stooping.

Benjamin Franklin, when a young man, visited Rev. Dr. Cotton Mather. At the close of the interview the doctor showed him out of the house by a back way. As they proceeded along a narrow passage he said to the lad, "*Stoop!* STOOP!" Not immediately comprehending the meaning of the advice, he took another step, and brought his head rather violently against a beam that projected over the passage. "My lad," said Dr. Mather, "you are young, and the world is before you; learn to stoop as you go through it, and you will save yourself many a hard thump." And yet it is no easy lesson to learn—this science of stooping wisely and gracefully at the right time and in the right way. When you have to deal with a man in a passion, who fumes and foams and utters bitter words, how you long to stand up straight, tell him he is wrong and unreasonable, and fight the matter out boldly. But it is of no use—it is the veriest folly to argue with an angry man, and by far the wisest course is to *stoop*. It is no more a disgrace to do this than it is to bow before a passing tornado, or bend before a sudden gust of wind. Stoop—as gracefully as you can—and when the storm has begun to subside, whisper the kindly word that turns away wrath.—F. A. Atkins.

Gladstone's Advice to Young Men.

Be sure that everyone of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, Nothing succeeds like success. Effort, honest, manful, humble effort succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and to early gained, not seldom serves, like winning the throw of the dice, to blind and stupefy. Get knowledge, all you can. Be thorough in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. But you, like men, be strong and exercise your strength. Work onward and upward, and may the blessing of the Most High soothe your cares, clear your vision, and crown your labors with reward.—Columbia Christian Advocate.

The Girl and the Wife.

It is a widespread error that the gay young girl need not be taught anything practical before marriage; that by a kind of magic she will develop into the good manager, the skilled housewife. Here is an ally of the divorce court. The art of true home making is not much thought of when all those pretty and useless presents are spread out for inspection. The theory is that the bride is to live in a bower, and know no more of baking and brewing than the birds of the air. But nature's common sense pierces through all our silly fictions, our shallow pretenses and make-believes. If we could present a little capacity for making home home-like, we might block at least one of the side paths that lead from the church to the divorce court.—Christian Register.

Kind words do not cost much. They never blister the tongue or lips. We have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—Pascal.

HYGIENE.

The Perfect Man.

The ideal man is not a myth, or the shadow of a dream; he is a reality in almost every circle. I have seen such a man occupying a humble position on a railroad. He was true to every obligation and duty, and was careful, attentive, faithful, earnest, and honest. One stormy night he went down the road, and discovered the water undermining the pier of a bridge, and the watchman asleep. It was the work of a few moments to flag an express train and avert a frightful accident. He was off duty, but his sense of obligation and responsibility continued. He lived in humble circumstances, and by example and conduct illustrated the best traits of one who strives to make the most of every day's experience. The world was better for his influence and example. I knew a mechanic whose every-day ambition was to make the best use of every opportunity, and to do his duty faithfully. No doubt he was not perfect, and yet his conception of life and appreciation of its relations and requirements were far higher and nearer perfection than the majority of men. There are many men of this class, unnoticed in all circles of life, men who resemble explorers, in constantly adjusting themselves to the new surroundings of each day, fulfilling all its requirements and duties with their best knowledge and intents. The standard of perfection is to make the most of all of our talents and opportunities, every day of life. The switchman and mechanic realized this, and each day's work was an earnest, conscientious effort to do their duty. The faults and imperfections of life come from neglect of this. Culture and physical perfection, moral and ethical development, are powerless to raise one towards the standard of the perfect man, unless associated with a faithful conscientious act and desire to use every opportunity for good, and the performance of every requirement and duty. The banker's estimate, that one man's conduct, acts and words were always at par, and another's subject to a discount, conveys a correct idea. The term, character, only describes an essential element of the perfect man; he must be true to himself; he must act along the lines, and in accord with the correct circumstances and conditions of each day; he must be true to duty, obligation and every requirement and demand of the hour. General Grant once said, in response to an inquiry why a certain officer was detailed to perform a perilous duty, when a more capable, brilliant man desired the place: "General ——— is as true as steel, and will do his duty whatever happens." Such a man can be trusted; even if he makes a mistake he will do the best he can. This was a recognition of this same quality which is a mark of the perfect man. A leading public man made a profound impression in this country as a great ideal character. At his death it was noticed that those who were most intimate with him were guarded and conservative in the eulogies, while those who were extravagant in praise of his life and character, were not his intimate associates. The facts were, this man was insincere and untrue to himself. He failed to do his whole duty. His inner life was unstable and changeable. His external frankness and apparent nobility of act and thought, while fascinating, was insincere. A recent case of a noted teacher who for years was regarded as a model man of a very high type, was suddenly placed in a situation where he displayed contemptible weakness. His appearance of an approximation to a perfect man was superficial. His conception of duty and right under all conditions and circumstances was infantile. Such a man was untrue, unfaithful, and could not be trusted in the storms and perils of life. The perfect man never fails to do his duty, as far as he can realize its demands. He may be trusted in every battle, in every condition of life. He will hold on to the right, and stand by the truth to the last. The skeleton soldier in the sentry box at the gates of Pompey, is a type of the leading characteristic of the ideal man of the race.—T. D. Crothers, M. D., Editor of the Journal of Inebriety.

If there is any body on earth that the devil truly fears it is a Christian mother.

"Index to Chimneys" tells what chimney is made for your burner or lamp; and your dealer probably has it.
Geo. A. Macbeth Co, Pittsburgh, Pa, wants to send you the Index—write for it.
Pearl glass, pearl top, tough glass.

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QUINA LAROCHE
Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES. INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.
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ILLINOIS CENTRAL.
SCHEDULE IN EFFECT OCTOBER 6TH, 1895.
Chicago Limited.
No. 4, Lve. 9:00 A. M. | No. 3, Arr. 6:50 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.
Chicago Fast Mail.
No. 2, Lve. 7:00 P. M. | No. 1, Arr. 8:20 A. M.
Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.
Local Mail and Express.
NEW ORLEANS AND MEMPHIS.
No. 26, Lve. 7:00 A. M. | No. 25, Arr. 9:30 P. M.
ALL DAILY.
Speed Unequalled. Service Unexcelled.
Ticket Office, Corner St. Charles and Common Sts.
W. A. KELLOND, Asst. Gen. Pass. Agt. A. H. HANSON, Gen. Pass. Agt.

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RAILROAD COMPANY.
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Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St. Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex.....	7:30 a. m	5:55 p. m

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And its connections to Atlanta, together with low railway rates, will enable the people to make a delightful trip at but small expense.
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LUDDEN & BATES S. M. H.,
CANAL STREET, - New Orleans, La

OBITUARIES.

RIGGS—*Whereas*, God, in his all-wise providence, has removed from our Sunday-school and church one of our beloved teachers and active members, Mrs. ALTHIA RIGGS; therefore, be it

Resolved, That, although we miss her wise counsel and genial smile, we bow with submission, knowing He doeth all things well; and that we tender our heartfelt sympathies to her husband (our beloved superintendent) and her loved ones, pointing them "up yonder, where she now dwells, with beckoning hands."

Sunday-school Committee: Mrs. Bereand, Mr. W. Torian, Miss Lila Hopkins, Miss Nennie Randle.

Church Committee: Mrs. Girard, Mrs. Torian, Bro. Webb, Mrs. T. B. Hopkins.

Resolved, That we, the members of the Parsonage and Home Mission Society, of which she was president, want to tender our heartfelt sympathies to her bereaved husband, relatives, and members of this society, praying God to let her mantle fall on us, and that we may follow her example.

Committee from P. and H. M. S.: Mrs. Demarle, Mrs. Morgen, Miss Samerson.

Resolved, That we, the members of the Woman's Foreign Missionary Society, deeply deplore the loss to our church and missionary society of our efficient treasurer, Sister Riggs, for her gentle, kindly manners, her discretion, her ready charity, and many other Christian virtues, making up a saintly character which always influenced for good those who came into her presence.

Resolved, That we offer to her loved ones our tenderest sympathies in this sad hour of bereavement, assuring them her character was such her influence will never die, but shine more and more as the days go by; and that we hope to meet her, with them, in the sweet by-and-by.

Resolved, That a copy of these resolutions be sent to our town papers and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. F. M. S. Committee: Sister Randle, Mrs. Singleton, Mrs. J. J. Davidson, Miss Viola Kelly.

FLY—Died at her residence Saturday morning, Nov. 9, 1895, at four o'clock, IDORA FLY, aged twenty-one years eleven months and fifteen days.

How sad that one just in the bloom of youth, with the prospect of a gilded future before her, should be taken from our midst! After having completed her education, for the past two years she has been teaching near Woodville, Miss., and has endeavored not only to train the minds of those entrusted to her care, but has exerted over them that moral influence which is essential in the preparation for the home above.

Becoming a victim of fever, she each day gradually lost her physical vitality, until some two weeks prior to her death she came home to bid the fond farewell to friends and loved ones on this earth before going to join the angels in the sweet fields of Edon, where awaiting her was a crown of many stars. Her noble character was certainly worthy of admiration—a model of true womenhood, for

"None knew her but to love her,
None named her but to praise."

She has always endeavored to the best of her ability to serve God rightly, and her adorning was not the "outward adorning of the wearing of gold and putting on of apparel," but in the innermost recesses of her heart was that intense love for the Master which enabled her to do with a devoted spirit everything in his name. She was one rich in all the beauties that adorn sweet woman, and grew every day in beauty and goodness to those who knew her. The influence of her sweet spirit was felt by all whose sainted privilege it was to approach her. She was beloved by all who ever gazed on her pure countenance; adored by those who felt the magic power of her great soul.

She leaves a heart-broken family and a host of loving friends to mourn her loss. But let us not weep for her, for she is now free from the toils and cares of this world, and her soul is now sweetly reposing "safe in the arms of Jesus."

A FRIEND.

CRYMES—On the first Sabbath in October, 1895, the pure spirit of Sister JUDITH CRYMES passed from the body to a home in heaven. She was the widow of the Rev. Thomas Crymes, who had preceded her many years before to glory. The mother and five children were left to follow the leadings of Divine Providence.

She found much comfort in reading her Bible and in the constant study of good books and in everything which would help her in the divine life. She was a very intelligent Christian woman. She lived close to God. She taught her children the way of life and brought them to be acceptable members of the church, one of whom, the Rev. J. D. Crymes, is a member of the Mississippi Conference. She was a true friend to the pastor. She loved and prayed for all her pastors. The man sent by the Bishop was her preacher. She was a woman of much prayer. She was expecting the coming of her Lord when she would go home. She wrote letters to some of her children, in which she said, "In a few days I will go" home.

She left her blessing on her home and community. God called her home because she was ready. She was ready because she lived over the home. Let us so live that we can meet Jesus.

D. L. COODELL.

MILLER—Little ESTHER, daughter of Mr. and Mrs. Jno. E. Miller, of Hattiesburg, Miss., was born June 13, 1892, and died Nov. 20, 1895, aged three years five months and seven days.

She was a beautiful, bright, devoted child, had a lovable disposition, and one of the most tender-hearted children I ever met. (I visited the family last June, and sweet little Esther manifested the tenderest love for "Grandpa.") If at any time her papa or mama would scold her, she would come to them with tears in her eyes and ask them "if they loved her." The day before she was taken sick her papa was away from home, and several times during the day she told her mama "she wished papa would come home so she could ask him if he loved her." She was taken seriously ill that night, and lived only a few days, when the angels came and wafted her sweet spirit away into rest.

Who will say that it is not all for the best? God alone knows how much of suffering and of sorrow she has escaped by having been summoned from earth so young. Everything was done for her that loving hearts and two of the best physicians in the town could suggest, but the mortal disease was not rebuked, and she passed away. IRVIN MILLER.

Walnut Grove, Miss.

SAUCIER—*Whereas*, It hath pleased our heavenly Father to remove from our midst our loved friend and schoolmate, ADELIA SAUCIER, whose presence in our school will be sadly missed; therefore, be it

Resolved, That in the death of sweet Adelia the school has lost a faithful attendant, one of its best and brightest jewels, and the family a devoted daughter and sister.

Resolved, That we, as a school, tender our heartfelt sympathy to the bereaved family in their deep affliction, and pray that the grace of God may help them, with Christian resignation, to be submissive to his will.

Resolved, That a copy of these resolutions be sent to the family of the deceased; also to the CHRISTIAN ADVOCATE and the Poplerville Free Press.

ZEMILY SMITH, for Com.

COBB—Little EUNICE COBB departed this life Dec. 13, 1895, near Gloster, Miss., aged two years eleven months and eighteen days.

She has gone from earth to her everlasting home in the skies; and, although hard to give her up, we humbly submit to Divine Providence and the will of him who doeth all things well.

We extend our heartfelt sympathies to the bereaved family in this time of sadness and sorrow, and pray Almighty God to give us all grace to meet her after the pilgrimage of life is over, on the evergreen shores of eternity.

L. T. COLA, Pastor.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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It is easy to learn something about everything, but difficult to learn everything about anything.—Emmons.

There are not unfrequently substantial reasons underneath for customs that appear to us absurd.—C. Bronte.

Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles.—Emerson.

Despair is the offspring of fear, of laziness and impotence. It argues a defect of spirit and resolution, and often of honesty, too.—Collier.

There are braying men in the world as well as braying asses, for what is loud and senseless talking and swearing, many other than braying?—L'Estrange.

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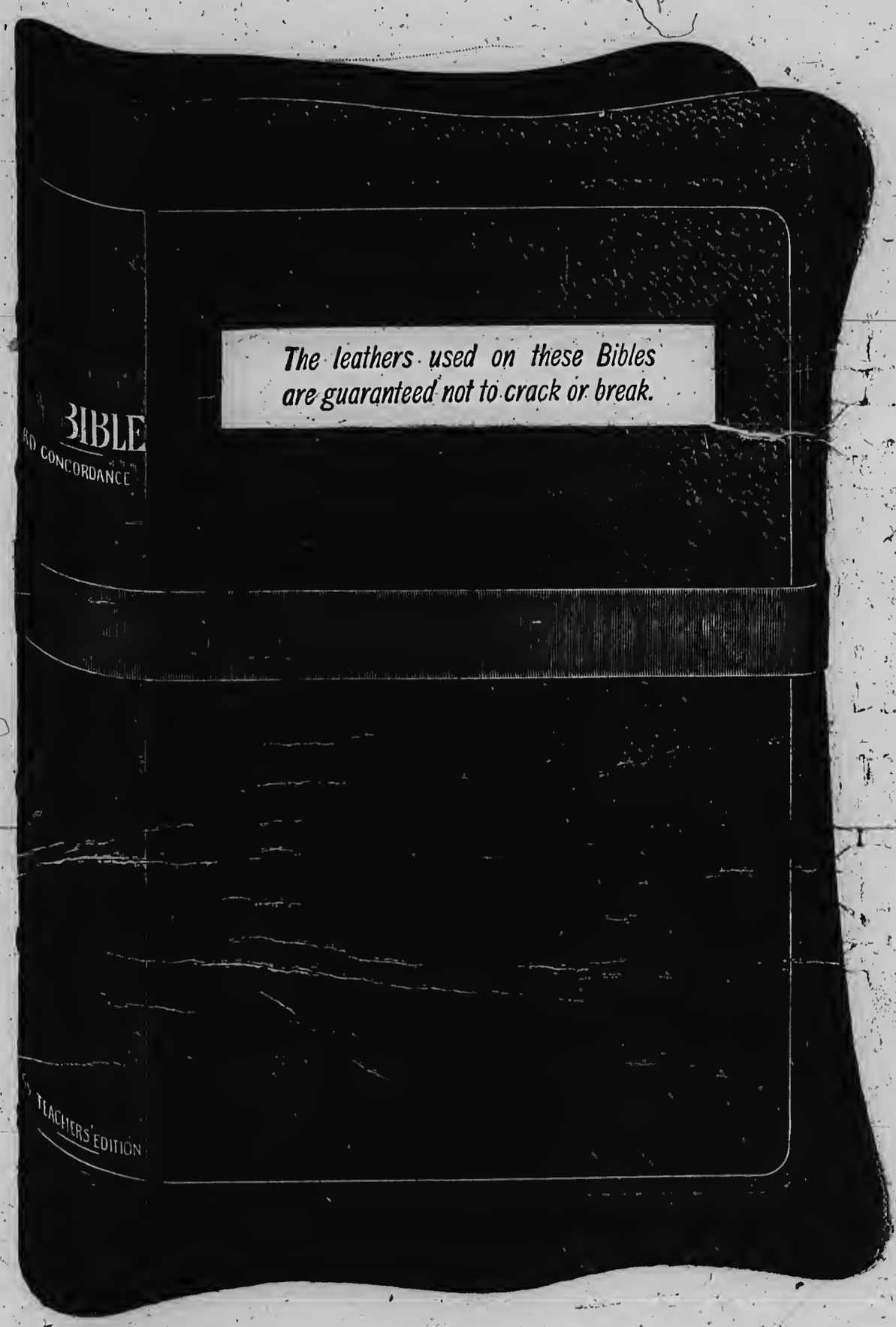

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A Call.

Every Sunday-school in the Mississippi Conference is requested to send me a small collection at least for a loved one of a Methodist preacher who devoted the best of his life to the church and now is dead. The loved one for whom I desire the contribution needs it much.

ISAAC L. PEEBLES.

Meridian, Miss.

NEWS OF THE WEEK.

DOMESTIC.

The tide of emigration from the Northwestern States to the South is creating no little alarm there, and steps to check it are being considered.

The very handsome and commodious building of the Young Men's Christian Association, on St. Charles street, near the corner of Julia street, was formally dedicated Wednesday, Jan. 1.

Cremation of the dead is growing in favor in Philadelphia. A cremation society was organized in 1888, and the number of bodies cremated each year since then has increased steadily.

A bill was introduced in Congress, and unanimously passed, removing the disability of ex-Confederates from entering the United States Army, in case of war, in any other position than that of privates.

Dr. Parkhurst has a poor opinion of his congregation. He told them recently that not 10 per cent. of them knew what the Monroe doctrine was, and the rest did not know how it should be applied.

In a senseless panic, caused by a defective gas burner and a foolish cry of "Fire" at the old Front Street Theatre, Baltimore, on Dec. 27 twenty-seven people were killed, two fatally injured and more seriously hurt.

The city of Boston is about to receive a legacy of $60,000 for the use of poor children who desire to go into the country for the Summer season. It comes from George S. Rondige, who died childless in that city a few years ago.

Ahlwardt, the Jew-baiter, declares that he will give up the job of trying to relieve the United States of Jews, unless his friends will guarantee the suppression of the egg throwers. He says that this country is not free enough for him.

The Navy Department has finally awarded the contracts for the two new battle-ships authorized by the last Congress. Both the vessels will be awarded to the Newport News Ship-Building Company, of Newport News, Va., that company having bid $2,250,000 for each of the vessels, the lowest bid made.

The Memphis Cotton Exchange has taken the initiative in the matter of advising against a large acreage in cotton for the coming year. At a meeting held on Monday last resolutions were adopted calling upon the farmers to devote all energies towards the production of food crops, and to limit their cotton acreage to about the same figures as that of the last crop.

FOREIGN.

English Protestants raised $6,250,000 last year for foreign missions.

The Anti-Semitic Union of Berlin disowns Ahlwardt, and says that his raid upon the United States was not indorsed by the union.

There are 1,012 American citizens in China, about one-half of whom are women. Five hundred and six of the number are missionaries.

It is said in London that Lord Salisbury will not make a statement on the Venezuelan question right away. He has a lot of thinking to do first.

Mr. Justin McCarthy says that he is tired of leading the Irish party in the House of Commons, and will give up the job with the present session of Parliament.

It is said that the United States government has been sounding Russia regarding the dispute with England, and is said to have received a most favorable reply.

If Turkey should be wiped out, it would mean the loss to Russia of an annual sum of $7,500,000, which Turkey pays her by way of indemnity, and will have to pay till 1977.

The latest advices from Cuba, if confirmed, are of the gravest character. It is reported that the revolutionists under General Gomez have succeeded in outflanking the Spanish troops, and to have penetrated almost to the town of Matanzas. The latest successes place the patriotic forces on the direct road to Havana, and that city can now be considered as menaced.

The following cablegram was received, on Dec. 27, directed to Miss Frances E. Willard, president of the World's W. C. T. U., and signed by the vice-president, Lady Henry Somerset: "Reigate, England, Dec. 27.—We join prayers and influence to yours to avert the greatest calamity possible to the world, a war between nations in whose history is involved the highest hopes of humanity. God grant we may stay united to fight oppression everywhere."

Poison in the Blood.

"I have received great benefit from Hood's Sarsaparilla. I had poison in my blood for three years, but since taking Hood's Sarsaparilla I am well. I will always praise Hood's Sarsaparilla, and recommend it to my friends."—Joseph Pierce, 286 Hospital St., New Orleans, La.

Hood's Pills cure indigestion, biliousness.

MARRIAGES.

WOODWARD—BIRCH.—At the bride's residence, Sunday, Dec. 22, 1895, by the Rev. T. L. Mellen, Mr. Bud J. Woodward and Mrs. Martha Birch, all of Wesson, Miss.

BUTLER—BLACKWELL.—In Forest, Miss., Dec. 18, 1895, by Rev. C. McDonald, Mr. E. E. Butler and Miss Lizzie Blackwell.

PELTSCHEY—VORDAN.—Near Morton, Miss., Dec. 24 1895, by Rev. C. McDonald, Mr. E. E. Peltschey and Miss Ella Vordan.

McDONALD—MULLINS.—At the residence of the bride's parents, in Copiah county, Miss., Nov. 27, 1895, by Rev. W. G. Backus, Mr. C. E. McDonald to Miss Sereca Mullins.

GADDY—HINES.—At Pierce's Chapel Church, seven miles north of Kosciusko, in Attala county, Dec. 18, 1895 by Rev. J. H. Mitchell, Mr. J. H. Gaddy and Miss M. Hines, a daughter of Rev. A. R. Hines, all of Attala county.

ENDERLE—BLAKEMAN.—At the parsonage in Franklin, La., Dec. 24, 1895, by Rev. H. Armstrong, Mr. F. A. Enderle and Mrs. Victoria Blakeman, all of St. Mary's parish.

MORGAN—YATES.—At the residence of the bride's mother, near Utica, Miss., Dec. 11, 1895, by Rev. W. L. Linfield, Mr. W. Priestly Morgan to Miss Kelye Yates.

CHILD—SPENCER.—At the residence of the bride's uncle, Mr. Fisher, in Edwards, Miss., Dec. 22, 1895, by Rev. W. L. Linfield, Mr. R. T. Child, of Utica, to Miss Meggie H. Spencer, of Edwards.

LINDSEY—VICKERS.—At the Methodist Church, Lindsey Chapel, Rankin county, Miss., Dec. 24, 1895, by Rev. C. C. Griffin, Mr. Jourdan A. Lindsey, of Scott's county, to Miss Nonie O. Vickers, of Rankin county.

TUCKER—SMITH.—At the residence of the bride, near Mechanicsburg, Miss., on Dec. 17 1895, by Rev. H. L. Scarborough, Mr. A. L. Tucker and Mrs. Ella Smith.

LOGAN—MANSFIELD.—At the residence of the bride's parents, Mr. and Mrs. C. M. Mansfield, near Mechanicsburg, Miss., on Dec. 17, 1895, by Rev. H. L. Scarborough, Mr. G. T. Logan and Miss Edna Mansfield.

TOWNSEND—WHITE.—At the residence of the bride's father, Rev. Fred White, on Dec. 4, 1895, by Rev. J. Engle Denson, Mr. William C. Townsend to Miss Flavilla White, both of Avoyelles parish, La. No cards.

BAHIN—NALDREN.—At the residence of the bride's mother, in Natchez, Miss., Nov. 27, 1895, by Rev. W. B. Lewis, Mr. Wolter Bahin and Miss Bessie Naldren.

BOYLE—ROBINSON.—At the Methodist parsonage in Natchez, Miss., Dec. 11, 1895, by Rev. W. B. Lewis, Mr. James L. Boyle and Mrs. E. Robinson.

HENDRIXSON—McDONALD.—At the residence of Mr. Charles W. Scott, in Natchez, Miss., Dec. 23, 1895, by Rev. W. B. Lewis, Mr. H. A. Hendrixson, Jr., and Miss S. O. McDonald.

KNOX—WHITESIDE.—At the Methodist Church, near Fordoche, La., Dec. 26, 1895, by Rev. Wm. Schnhle, Mr. Eddie G. Knox, of East Feliciana, to Miss Alice Whiteside, of Pointe Coupee.

MATTOX—BOUNDS.—At the residence of Dr. Jim Stennis and wife, on Wednesday evening, Dec. 18, 1895, at 3 o'clock, Mr. P. R. Mattox and Miss Lena Bounds were married.

Found at Last.

For a long time and object of research has been to find a watch reliable for those of a modest and retiring nature. The Ollendorf steel watches made by the Waterbury Watch Co., of Waterbury, Conn., seem to perfectly satisfy this long-felt want. They are of a soft, lustrous black, and when fitted with gold stem and bow, together with "Fin" brooch, make an effect of hard to excel.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Gallman, at Bethesda	Jan. 4, 5
Crystal Springs	(7 P. M.) 3-5
Caseyville, at Sweetwater	11, 12
Brookhaven	(7 P. M.) 12, 13
Martinsville, at Union Chapel	18, 19
North Wesson, at N. W.	25, 26
Wesson station	(7 P. M.) 25, 26
Magnolia and Osyka, at M.	Feb. 1, 2
Chloa Grove, at Tylertown	8, 9
Whitestown, at W.	15, 16
Mercomb City	(7 P. M.) 15, 16
Providence, at P.	22, 26
Pleasant Grove, at Wellman	29, Mar. 1
Hazlehurst	7, 8

The district stewards' meeting for Brookhaven district will be held in the church at Brookhaven, Wednesday, Jan. 22, at 9 A. M. Homes will be provided for all who come.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Terry, at Terry	Jan. 4, 5
Yazoo circuit, at Mt. Carmel	11, 12
Yazoo City	(7 P. M.) 12
Benton, at Benton	18, 19
Sharon, at Mt. Pleasant	26, 26
Canton	(7 P. M.) 26
Flora, at Flora	Feb. 1, 2
Silver Creek and B. L., at B. L. (Fri.)	7
Lake City and Lodi	8, 9
Madison, at Madison	15, 16
Camden, at Camden	22, 23
Tranquil, at Zeigler ville	29, Mar. 1
Fannin, at Fannin	7, 8

District stewards of Jackson district—Jackson, First Church, T. P. Parr; Jackson, Capitol Street, A. J. Harris; Faonin P. H. Jones; Terry, D. L. Lewis; Madison, C. L. Hay; Canton, W. H. Cassell; Sharon, L. P. Thompson; Camden, J. R. Locke; Benton, O. H. Swayne; Tranquil, T. F. Boswell; Silver Creek and B. Lake, E. G. Dunn; Lake City and Lodi, J. L. Gordon; Yazoo City Peter James; Yazoo circuit, J. W. Holt; Flora, W. E. Harris.

The district stewards of Jackson district will please meet me in Capitol Street Church, Jackson, at 9 A. M., Tuesday, Jan 21, 1896. Pastors please urge stewards to attend, and attend yourselves.

R. D. HOSKWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Jan. 4, 5
Bolton, at Bolton	11, 12
Utica, at Utica	18, 19
Hermansville, at Hermansville	25, 26
Harriston, at Cane Ridge	Feb. 1, 2
Rocky Springs, at Rocky Springs	8, 9
Mayersville, at Beulah	15, 16
Rolling Fork, at Rolling Fork	28, 29
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

The district stewards will meet in Crawford Street Church, Vicksburg, Dec. 10, at 12 A. M. Homes provided.

J. M. WEEMS, P. E.

Vicksburg, Miss.

NATCHEZ DIST.—FIRST ROUND.

Roxie, at Roxie	Jan. 4, 5
Fayette, at Fayette	11, 12
Jefferson Street	18, 19
Wesley Chapel	19, 28
Wilkinson, at Mt. Carmel	25, 26
Amite at Woodland	Feb. 1, 2
Woodville	8, 9
Percy Creek	15, 16
Barlow, at Rehoboth	22, 23
Meadville, at Meadville	22, Mar. 1
Washington, at Washington	7, 8

The district stewards will please meet me in Gloster, Jan. 15, at 10 A. M. The Board is composed of the following: E. A. Enochs, Q. E. Roberts, W. H. Ratcliff, R. V. McDonald, B. F. Goss, T. J. Roberts, W. M. Germany, J. K. Cobb, H. B. McGehee, W. N. White, W. L. Cato, Luther Allen, M. C. Forest, A. B. Steele.

L. S. JONES, P. E.

MERIDIAN DIST.—FIRST ROUND.

Lauderdale, at Lauderdale	Jan. 4, 5
Meridian East End	8
Bluhneville, at Scooba	11, 12
Meridian West End	15
Porterville, at Mt. Hebron	18, 19
Meridian—Sunny Side and Poplar S.	22
Vineville, at Bethel	26, 26
Meridian—Central	27
Daleville, at Daleville	Feb. 1, 2
North Kemper, at Spring Hill	8, 9
DeKalb, at DeKalb	9, 10
Rose Hill, at Rose Hill	15, 16
Chunkey, at Suqualena	27, 28
Linwood and Indian Mission, at L.	28
Neshoba and mission, at Sand Town	29, Mar. 1

District stewards will meet at Meridian, Central Church, Jan. 14, at 11 A. M.

R. J. JONES, P. E.

Meridian, Miss.

SEASHORE DIST.—FIRST ROUND.

Columbia	Jan. 4, 5
Purvis, at Lumberton	11, 12
Ocean S. and Biloxi, at Biloxi	18, 19
Americus, at P. Hill	25, 26
Moss Point	Feb. 1, 2
Escatawpa, at Zion	8, 9
Vancleave, at Escl	15, 16
Pearlington and L., at P.	22, 23
Whittington, at Colevill	29, Mar. 1
Handsboro and St. John's, at Colevill	29, Mar. 1
Bay St. Louis, at L. B.	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

District stewards will please meet me at Poplarville on Tuesday, Jan. 15, at 12 o'clock, in the Methodist Church.

C. A. POWELL, P. E.

BYHALIA DIST.—FIRST ROUND.

Morton and Forest, at Morton	Jan. 4, 5
Newton and Hickory, at Hickory	11, 12
Lake, at Lake	18, 19
Decatur, at Decatur	25, 26
Reliance, at Trinity	Feb. 1, 2
Carthage, at Carthage	8, 9
Walnut Grove, at Walnut Grove	10
Clarksburg, at New Providence	15, 16
Shiloh, at John's	22, 23
Westville, at Westville	22, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Marvin	14, 15
Brandon	16
Hillsboro, at Cantrell	21, 22
Homewood, at Homewood	26
Montrose, at Montrose	28, 29

District stewards will meet in the Methodist Church in Brandon, Wednesday, Jan. 22, at 10 A. M.

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Ellisville and Laurel, at Ellisville	Jan. 4, 5
Pachuta, at Pachuta	11, 12
Shubuta, at Quitman	18, 12
Jamestown station	25, 26
Vossburg, at Vossburg	Feb. 1, 2
Winchester, at Winchester, (Fri.)	7
State Line, at Buckatunna	8, 9
Leakesville, at Leakesville	15, 16
Energy, at Energy	22, 23
Mathersville, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7, 8
Fuller, at Oak Bowery	14, 15
Mount Carmel, at Blunt ville	Wed.) 18
Williamsburg, at Pleasant Grove	21, 21
Enterprise and Stonewall, at E.	28, 29

The district stewards will meet at Enterprise, Thursday, Jan 2, at 8 P. M.

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Jan. 4, 5
Lecompte	11, 12
Washington	18, 19
Natchitoches, a. R.	21
Anacoco	25, 26
Columbia	28
Olla, at Olla	Feb. 1, 2
Simsport	8, 9
Melville, at M.	15, 16
Spring Creek, at S.	22, 23
Chicot, at White C.	25
Evergreen, at E.	29, Mar. 1
Dry Creek	7, 8
Montgomery	14, 15
Boyce, at Boyce	21, 22
Grosse Tete, at R.	28, 29
Pineville	18, 19
Centerville, at Trout Creek	

The district stewards will meet in the Methodist Church in Alexandria, Jan. 28, at 10 A. M. Let each pastoral charge be represented, so that the assessments may be properly made. All the pastors are invited to attend this meeting. Homes will be provided for all.

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas, at Opelousas	Jan. 4, 5
Lafayette	8
Prudhomme City, at Prudhomme	11, 12
Morgan City, at M. City	14
Patterson	15
Franklin	17
New Iberia	18, 19
Crowley	22
Jeanerette	24
Abbeville, at Abbeville	26, 27
Indian Bayou, at Indian Bayou	Feb. 1, 2
Rayne, at Rayne	5
Plaquemine Brulee	8, 9
Lake Arthur, at Lacasine	15, 16
Lake Charles, at Broad Street	23, 24
Lake Charles, at Jackson Street	25
West Lake, at West Lake	28
Grand Chenieres, at G. Chenieres	29, Mar. 1
French Mission, at Cane Island	5

The district stewards for Opelousas district, Louisiana Conference, will meet at Lafayette, La., Jan. 8, 1896, at 1:30 o'clock.

H. O. WHITE, P. E.

DELHI DIST.—FIRST ROUND.

Calhoun, at Calhoun	Jan. 11, 12
Monroe, at Monroe	13, 14
Rayville, at Girard	15, 16
Oak Ridge, at Collinston	17, 18
Bastrop, at Bastrop	18, 12
Bird Grove, at Bartholomew	20, 21
Floyd, at Floyd	25, 26
Delhi, at Delhi	Feb. 1, 2
Lake Providence, at L. P.	8, 4
Waterproof, at Waterproof	5, 6
Harrisonburg, at Harrisonburg	8, 9
Florence, at Oakley	10, 11
Winnsboro, at Winnsboro	12, 13

Let all the stewards attend their respective Quarterly Conferences. Much depends on beginning right and in the fear of God.

District stewards' meeting at Rayville, Jan. 20, 1896. Let all district stewards be there at 1 P. M.

B. F. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Wilson, at Wilson	Jan. 4, 5
Slaughter, at Slaughter	5, 6
East Baton Rouge cir., at Bay Ridge	11, 12
Zachary	12, 11
Bayou Sara, at Thompson	18, 19
Jackson	19, 20
Port Vincent, at P. Vincent	25, 26
Live Oak, at Live Oak	26, 27
Baton Rouge station	Feb. 2, 3
Baton Rouge circuit	2, 3
Ponchatoula, at Ponchatoula	6, 9
Franklinton, at Fisher's	15, 16
St. Helena, at Center	22, 23
Amite City, at Roseland	29, Mar. 1
Pine Grove, at Killian	1, 2
East Feliciana, at Oak Grove	7, 8
Clinton	8, 9

All the members of the Quarterly Conference are earnestly requested to be present. Brethren, let us come in the Spirit of our Master.

The district stewards will please meet me in Clinton, La., Wednesday, Jan. 15, at 10 A. M. Let me urge each member to attend. The preachers in charge are invited to be present.

R. W. TUCKER P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel	Jan. 5
Dryades Street	12
White Castle	19
Tchoupitoulas St. and City Mission	26
Covington	Feb. 2
Morgan and Craps Street (11 A. M.)	8
Carondelet Street (7 P. M.)	9
Algiers (11 A. M.)	16
Louisiana Avenue (7 P. M.)	16
Tallisheek, at Camp Ground	22
Felicity Street (11 A. M.)	Mar. 1
Rayne Memorial (7 P. M.)	1
Lower Coast, at Wesley	8
Plaquemine and Donaldsonville, at P.	16

The district stewards of the New Orleans district of the Louisiana Conference will please meet me in the pastor's office of Carondelet Street Church on Friday, Jan. 3, 1896, at 7 P. M.

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup and Many, at F. J.	Jan. 11, 12
Shreveport—First Church	18, 20
Jordan St. and Pine Hill, at J. St.	12, 9
Pleasant Hill, at P. H.	25, 26
Pelican, at Pelican	28
Mansfield	Feb. 1, 2
Cooshatta, at Conshatta	6
Wesley, at Holly Springs	8, 9
Red River	15, 16
South Bossier, at Haughton	22, 26
Mooringsport, at Greenwood	28, Mar. 1
North Bossier, at Benton	7, 8
Caddo, at Keachie	15, 16

The district stewards will meet in First Church, Shreveport, at 10 A. M., Jan. 18, 1836.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Lisbon, at Lisbon	Jan. 4, 5
Haynesville, at Haynesville	8
Valley, at Cotton Valley	11, 12
Minden, at Minden	18
Ringgold	18, 19
Dubberly, at Brushwood	22
Ruston, at Ruston	25, 26
Farmerville, at Farmerville	28
Downsville, at Downsville	Feb. 1, 2
Vernon, at Longstraw	12
Gansville, at Silvan	15, 16
Vienna at Salem	20
Homer, at Homer	22, 23
Arcadia at Arcadia	25
Bienville, at Bienville	29

The district stewards' meeting will be held in the church at Arcadia, Jan. 2, at 11 A. M.

J. D. HARPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Okolona	Jan. 4, 5
Nettleton circuit	10
Tupelo station	12, 13
Prairie circuit	15
Shannon	17
Verona	18, 19
Houston and Wesley	23
Houston mission	24
Sparta circuit	25, 26
Buena Vista	Feb. 1, 2
Okolona circuit	5
Aberdeen circuit	8, 9
Tremont circuit	2
Quincy circuit	15, 16
Fulton circuit	22, 23
Amory and Smithville	28, 9

The district stewards will meet at Aberdeen, in the Methodist Church, Jan. 16, at 12 o'clock.

S. M. THAMES, P. E.

DURANT DIST.—FIRST ROUND.

Lexington and Tchula, at Lexington	Jan. 4, 5
Kosciusko station	11, 12
Poplar Creek cir., at Wesley Chapel	19, 18
Sallis circuit, at Sallis	26, 26
Salem circuit, at Tabernacle	30
Ethel circuit, at Ethel	Feb. 1, 2
Belzoni circuit, at Hickory Grove	8, 9
Walthall circuit, at South Union	14
Eupora circuit, at Eupora	15, 16
Ackerman circuit, at Wier's	22, 26
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	6
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	12, 13
Ebenezer circuit, at Ebenezer	14, 15

The district stewards and the District Parsonage Committee will meet me in Durant, at the Methodist Church, Jan. 28, 1836, at 7 P. M.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs cir., at Pleasant Grove	Jan. 4, 5
Olive Branch circuit, at Olive Branch	11, 12
Red Banks circuit, at Red Banks	13, 19
East Holly Springs cir., at Harmony	25, 26
Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt. Pleasant	8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	22, 23
Abbeville circuit, at Abbeville	22, Mar. 1

The district stewards will please meet in Holly Springs, on Tuesday, Dec. 31, at 11 o'clock A. M. They are: J. M. Norvell, C. L. Stewart, Thos. Eason, Frank Moore, E. J. McKinney, G. W. Stamps, Robert Evans, N. W. Bowden, G. W. Jernigan, A. R. Bogard, J. G. Leach.

J. D. CAMERON, P. E.

SARDIS DIST.—FIRST ROUND.

Como station	Jan. 5, 6
Batesville	11, 12
Nesbit circuit, at Horn Lake	18, 19
Pleasant Hill circuit	25, 26
Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	12
Longtown circuit	15, 16
Wall Hill circuit	20
Cockrum circuit, at Independence	22, 23
Borgess mission, at Cole Springs	22, Mar. 1
Eureka Springs circuit, at Mt. Olivet	7, 8
Tyro, at Fredonia	14, 15

District stewards will all please meet in the church at Sardis, Jan. 8, 1836, and much oblige

T. O. WIER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville circuit, at Brooksville	Jan. 4, 5
Macon station	11, 12
Starkville circuit, at Smyrna	18, 19
Sturges circuit, at Bethel	25, 26
Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 9
Shoqualak circuit, at Shuqualak	15, 15
West Point	22, 23
Cedar Bluff circuit, at Griffith	29, Mar. 1
Hebron circuit, at Hebron	7, 8
Singleton mission, at Perkinsville	11
Winstonville circuit, at Hashuqua	14, 15

District stewards will meet at Artesia, Wednesday, Jan. 22, at 11 A. M.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Arcola	Jan. 4, 5
Hollandale	5, 5
Lula	11, 12
Garnesville	12, 13
Greenville	18, 19
Belen	25, 26
Jonestown	26, 27
Duncan	Feb. 1, 2
Hill House	8, 9
Tonica circuit, at Lake Cormorant	15, 16
Lahrton	22, 23
Cleveland	28, 24

District stewards' meeting at Greenville, Dec. 31, at 7 P. M.

J. A. RANDOLPH, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton station	Jan. 4, 5
Valden circuit	11, 12
Greenwood station	18, 18
Winona circuit	25, 26
Indianola circuit	Feb. 1, 2
West circuit	8, 9
Sidon circuit	15, 15
McNutt circuit	22, 23
Duhlin and Brooklyn station	22, Mar. 1
Carrollton circuit	7, 8
Black Hawk circuit	14, 15

District stewards will please meet at the Methodist Church in Greenwood, Jan. 18, at 11 A. M.

J. B. STONE, P. E.

GRENADA DISTRICT.—FIRST ROUND.

Oxford station	Jan. 5, 6
Coffeeville	11, 12
Grenada circuit: at Spring Hill	18, 12
Charleston, at Harrison	26, 26
Minter City	Feb. 1, 2
Tatum, at Goar's Chapel	8, 9
Torrance	(Tues.) 11
Paris, at Salem	16, 18
Pittsboro	22, 23
Elkey, at Old Town	(Tues.) 25
Chapel Hill, at Spring Hill	(Thurs.) 27
Slate Springs	29, Mar. 1

District stewards will please meet at Wood Street, Water Valley, Friday, Jan. 8, at 10 A. M.

H. C. MONDERAD, P. E.

CORINTH DIST.—FIRST ROUND.

Guntown circuit, at Guntown	Jan. 4, 5
Boonville circuit, at Piegah	11, 12
Kossuth circuit, at Rienzi	18, 19
Iuka circuit, at New Salem	(Thurs.) 23
Corinth circuit, at Box Chapel	25, 26
Marietta cir., at Blythe'h'l	(Wed.) 29
Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G.	(Tues.) 4
Jonesboro cir., at Wheneezer	(Thurs.) 6
Ripley circuit, at Weir's Chapel	8, 9
Saltillo circuit, at Moores Inn	15, 16
Blue Springs circuit at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	29, Mar. 1

The district stewards will please meet at the Methodist Church in Booneville, Thursday, Jan. 9, at 11 A. M. The stewards are as follows: G. W. Bynum, F. P. Nash, B. F. McRea, L. P. Bond, J. D. Furtick, F. E. Ray, D. W. Coker, D. A. Tigert, P. C. Hinds, J. L. Philpot, W. C. Hinds, W. R. Ramsey, J. A. Nesbit, S. B. Gardner, E. A. Howell.

HESLEP R. TUCKER, P. E.

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Christian Advocate.

VOL. 43.—NO. 2. NEW ORLEANS, THURSDAY, JANUARY 9, 1896. WHOLE NO. 2055

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HELPING THE WEAK.

BY J. G. WHITTIER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven be acclimated,
Until all things sweet and good
Seem my nature's habitude.

—Exchange.

Correspondence.

Letter from "Gilderoy."

MR. EDITOR: It seems your contributors of late years are a belligerent set. They are for war, either on this subject or on that; now on the sanctification question and then on the woman-preacher question. What is the matter? Is history repeating itself? These same questions were up for discussion largely more than one hundred years ago. Mrs. Wesley, in the absence of her husband, read sermons to the people. This created a stir and brought on much talk. Samuel Wesley wrote to his wife, Susannah, and entered his protest. She replied, and if I am not mistaken, she got decidedly the better of her old man. Here we are at it again—the same old question, the same war of words, and thrashing over the same old straw. It might be well for some of us to read again the first hundred pages of "Moore's Life of Wesley." Then we would see how history repeats itself. The offensive term in Mrs. Wesley's time was that her meetings were called a *conventicle*. That was the particular word that gave the most offense. For my own part, I have been accustomed to hearing women speak in public from my earliest recollection. It does not shock my sensibilities. I have never yet heard or seen a female preacher of the gospel, and yet I have seen and heard a number of women who could read and expound the Word of God as well as the best of us. I have never yet seen or heard one do or say an unwomanly thing. I believe I have never seen but two women go into the pulpit to deliver their addresses, speeches, or gospel talks. I could not see that they were either less or more effective by being in the pulpit. They spoke as well there as they did on the floor. For some reasons, specially so in large churches and before large audiences, the pulpit is a convenient place from which to address an audience. I am too stupid to see or to understand how or why the pulpit is any more sacred than the floor of the house of God. It may be so, but I do not so understand it.

I am free to confess it would be a matter of curiosity to me to see a regularly licensed and ordained woman preacher. I have never seen one. It would be a new thing to me. It would be out of order in my church and among my people. This is not our way of doing things. I am for doing our things in our way. If we discover that we are wrong in anything and in any of our ways, I am in favor of a change. As long as we have a way and an order of doing things, I am set for sticking to it. Nothing is to be gained by departing from it, or running over it. The Bishops and preachers, and laymen too, are right when they stand for Methodist order and usage. This they have solemnly promised to do, and they ought to do it. It has been the custom and usage of our church from the first to use and utilize the gifted women we have among us. They have done much good, and they are doing more now than ever before. I would help, and not hinder, those good women who labor with us in the Lord. God bless them, one and all. I would not turn over my pulpit and the management of my meeting to any woman under the shining sun. I would not turn over either to any living man, evangelist or what not. I have been put in charge, and the responsibility has been put upon me, and I am not going to shirk it, or shun it, nor turn it over to anybody. The greatest of all responsibilities is not to assume responsibility when put upon one. My relation to the work in my charge is an official relation, and I must discharge the functions of my office. I am an officer, and I dare not turn over the duties of my office to anybody. If things go wrong, I am responsible for it. I can not, dare not, say some other man or woman was in charge at the time.

I believe the most of the present controversy turns on this point. Somebody had turned over the control and conduct of a meeting to somebody else. This was a mistake and blunder. It matters not how gifted and competent the person was who was put in charge. A pastor certainly has no right to transfer his duties, powers and prerogatives to some other person. In matters of this kind it is not a question of courtesy, but one of right and duty. No man, great or small, young or old, can put me in charge of his pulpit and meeting. I will not assume the duties and obligations of another. I have enough of my own. It is enough for me to fill my own place without trying to fill the place of some other man.

If I am not mistaken, some brethren in some parts of your territory are sowing a full crop of nettles that will spring up by and by and yield a crop of thorns. It is a pity to sacrifice brotherly love in a contention about words and terms. Nothing substantial is gained, but the spirit of unity and unanimity is lost and real injury done.

Yours, GILDEROY.

Communications.

The Mississippi Conference Brotherhood.

At the late session of the Mississippi Conference an effort was made to so amend the Constitution of the Brotherhood as to require the advance payment and the keeping in the treasury of our mortuary fee, with the proviso that the change should not go into effect before Oct. 1, 1896, and that the treasurer be required to give good and sufficient security for the safe keeping of the funds intrusted to his care. The amendment proposed would make Art. VII. of the Constitution read as follows: "It shall be the duty of the secretary, as soon as he is notified by the treasurer that the money in the treasury has been paid out, to issue an assessment to reimburse the same. And it shall be the duty of each beneficiary member, upon official notice of said assessment, to remit to the treasurer the sum of $5 and of each honorary member the sum of $1. If any member shall fail to pay said assessment within sixty days after the call of the secretary for the same, he shall be deprived, by suspension, of all benefits of the Brotherhood; and if said assessment shall have not been paid within four months after the call of the secretary for the same, such delinquency shall work a forfeiture of membership; provided that the secretary shall notify each delinquent of his threatened suspension, and in the event of suspension shall call his attention to the danger of the forfeiture of his membership."

The effort to so change the Constitution of the Brotherhood failed for lack of attendance at the meeting at which it was considered. It takes a majority of all the members to change the Constitution, and it transpired when the vote on said amendment was taken that, while nearly all present voted for the change, there was not a majority of the members present. Our meetings were held under difficulties. Let all the members of the Brotherhood duly consider this proposed change in the Constitution, and come to our next annual meeting prepared to vote intelligently for or against it, as they may deem best. Such a change ought not, in my judgment, to be made unless it can be adopted by well-nigh an unanimous vote of all the members. But the advantages of an advance payment of the mortuary fee are so manifest that I think when the brethren come to calmly consider the whole matter, there will be no opposition to it. Then, when a member of the Brotherhood passes away, the whole amount going to his family will be sent them immediately, instead of being sent in driblets, from time to time, extending over two or four months, they not knowing in the meanwhile how much is coming, nor when the last installment will be paid. The only argument against this plan that I have heard urged that amounts to anything is the inconvenience that may be involved in making the advance payment. But we could select a time to put the new order into effect when there has not recently been an assessment, and thus neutralize this objection. But let us move together in this change, or not at all.

W. B. LEWIS.

Natchez, Miss., Jan. 2, 1896.

Bro. Ware's Views.

Strange doctrines are being taught by some Methodist ministers these days. Bro. Miller thinks a preacher or member of the church who differs from a Bishop or a presiding elder on a point of law ought to get out of the church. Fortunately, all of us do not think as he does. If we did, we would soon have too many officers in the church for the number of soldiers, and God's plan of church organization would be a failure. Men in the church and out have always differed on points of law, and have had to harmonize these differences. Bishops, presiding elders, preachers and laymen would do well to remember that the wise and good St. Paul said all things that are lawful are not expedient; and the question of expediency should have been considered by the leaders on both sides of the controversy growing out of the invitation given Mrs. Snell to aid in carrying on revival meetings. It has always seemed to me, and doubtless to most persons interested, that the pastor and his members are better prepared to select laborers to aid in meetings in their own charge than a presiding elder who has seldom, if ever, been in the community. No one can reasonably claim that he should stubbornly ignore or not give due respect to a preacher in charge and to the church he serves. This seems to have been done in some cases under the plea of adherence to an inferential law of the church. To carry out the position of these brothers, a pastor risks his character to invite anyone to assist in a meeting who has not a license to preach, or has not the permission of his presiding elder. From all that has been written in this case, it does seem as if it was not so much the unlicensed woman they object to as to her being an evangelist and a believer in sanctification. These are more serious than the unsettled points of law. They are vital questions, and if not settled speedily, may split the church from center to circumference. Revolutions in church may be brought about very much as our national troubles—through the mistakes of leaders. Sometimes they are great and good men. In the majority of cases these mistakes are not discovered until it is too late. One of the most fatal mistakes of men is this: They think they can see and estimate the final result of an action. Infinite wisdom alone can do this. Every man and woman should say, "Lord, what wilt thou have me do?" and when the answer comes, do it. God will take care of results.

HENRY WARE.

Pass Christian, Miss.

Is the Living Present.

The late Alexander Dumas, fils, though not a priest-hater, like his father, requested on his death-bed that "priests, soldiers and speeches" should not appear at his funeral. The subject of Christianity being broached, he remarked: "Mary worship has embarrassed Christianity. It re-introduced idolatry. Mary shall not be my intermediary between God and myself."

Dissidence in dogma is manifest. The time was when two or three men could not meet without discussing

"Providence, foreknowledge, will and fate
Fixed fate, free-will, foreknowledge absolute."

But when dogma was supreme in our pulpits, empty pews were a rarity. This is the age of sentimentalism, sensationalism, and—neglected church meetings.

In the Woman's Bible, God has been referred to as both male and female, but Satan always as male. Says Goethe, "You discover the design and are disgusted."

Mobocracy rampant. Chief Justice Snodgrass shot and killed Lawyer John R. Beasley. The jailed murderer held that his victim had published false statements about him. Whither are we drifting? We fear it will not be long until Snodgrass will lecture on the supremacy of law.

Edison combats the repeated statement that labor-saving machines are injurious to the working masses. All invention tends to saving labor. But he deems himself a benefactor, and not a curse of society. Laboring men should study the law of adjustment. New openings would present themselves for occupancy.

Carroll D. Wright, labor statistician of our government, startles the public with the statement that two thirds of our people are—homeless; live in rented houses, and pay in the way of rent one-fifth of their income. Many can not do otherwise than St. Paul, and live in rented houses; but with more frugality others could acquire a home of their own.

"Be it ever so humble,
There is no place like home."

Catholic priests divulge not facts learned in the confessional. Says Jesuit Lehm Kuhl in his Theology, used in numerous seminaries: "When summoned to appear in court to witness in a given case, the priest should deem himself a civilian, and, as such, entirely ignorant of the matter in question. What he knows about it he knows as priest. This knowledge is sacred."

ICH DIEN.

Selections.

The Mission of Methodism.

Methodism is a renewal of Pentecost. The one day is extended over a hundred years. In each there was a sound from heaven, an atmospheric movement, through all the house; in each the recipient people were filled with the Spirit and began to speak with other tongues as the Spirit gave them utterance. The field of the new movement is broadened to include the English-speaking world. In its essence and main significance Methodism is a spirit, a life, a renewal of the image of God in the souls of men. The spring burst forth where one would have least anticipated—in the sere and dry field of English Christendom. In the whole field of British Protestantism the driest spot was in the Established Church, where there were few signs of spiritual vitality. But in this desert, encrusted by form, ceremony, dogma and worldliness, a spring of fresh life burst forth in streams and pools of water. But, while within the area of the church Methodism was not of it. The one was a form, the other a life which could not be compressed into the effete molds of an earlier time.

Methodism has been a continuous revival, the Pentecost being extended and renewed day by day through the course of a century. As a new life, the law of its being is action, movement, the expulsion of its life to other individuals and communities. A formal or dogmatic church may remain quiescent; the forms and dogmas may be packed away in prayer-books or creeds to keep for a century without essential damage; but for a living and experimental Christianity to cease action, is stagnation and death. The stream is pure and vital only so long as it continues to flow. For a hundred years Methodism has obeyed the primary law of action. It has been an aggressive, a conquering, a molding force operating in the spiritual realm. The Methodist preachers have been a band of revivalists, going forth in every direction to secure captures from the ranks of the enemy. The secret of their success has often been sought; the secret is not difficult to find; the life within has been operative, pressing to ever new conquests. The business of a preacher was at the first to save souls; the business of a preacher now is, not to preach so many sermons, attend so many social services, but to save as many souls as possible.

The time demands renewed and persistent efforts by the ministry and church to extend the kingdom of God. The fathers found a great field in America—a new population, extending into the great West where religion was either wanting or appeared in a decayed form. The fathers had no field so great and white to the harvest as our own. The decayed Christendom of the Old World is brought to our own doors in huge fragments of Christian heathenism, spiritually dead and dangerous to the community. The fathers found a dead Protestantism; we find a dead Romanism, buried by invocations of Saints and the Virgin Mary and with genuflections and ceremonies. The problem how to make these dry bones live, is more difficult of solution than anything given to the past generation. The greater West again opens to us as the narrower one did to the fathers. Its very breadth amazes us. The problem is massive as well as difficult. At the same time steam and electricity have changed nearly all the conditions of the social world. Society is being remolded, and there is danger of its being remolded along secular lines. There was never more imminent need of a present and operative spiritual religion.

The solution of all these problems, now brought to us for consideration and treatment, is found in the creation of a spiritual life among these people. Get them thoroughly saved, and all the ugly questions about labor, capital and society will solve themselves. No church, so well as the Methodist, can handle this question. She has back of her the experience of a hundred years in saving men. The revival work must be continued with renewed vigor. Put the church itself in the best condition and get all the people at work for immediate results. What we want, above all, is a great and glorious revival of the work of God through the whole land. This would renew the face of society and make glad the people of the whole republic. Brother, put yourself in trim, and give the trumpet a fresh and louder blast! We may have to march seven times about the walls of this modern Jericho; but God has given us the task of blowing the trumpet at the final overthrow.—Zion's Herald.

Circulate the Church Paper.

In appealing to all our pastors to use their influence in enlarging our subscription list, we shall not be guilty of the folly of intimating that they have a great abundance of leisure time on their hands. On the contrary, we very well know that those of them who are likely to be of service to us are busy men with more work already mapped out than they can well do. But we wish to call their attention to the fact that by pushing the Advocate they may ease themselves of a good many other burdens. It would, in fact, be a wise economy of labor if they would make a systematic house-to-house canvass. If they are not ready for that, there is at least one thing they can do namely: take a copy of the Advocate to the pulpit with them on some Sunday, call attention to its merits, and urge the people to give it a fair trial in their homes. In addition to this, they can bring up the subject in the official meetings, and thus arouse the interest of the leaders of opinion in the congregations. There are some pastors who are so full of conceit as to their own powers that they imagine themselves competent to sustain the spiritual life of their flocks without any outside assistance. We have heard of such men sneering at the idea of turning themselves into newspaper solicitors. But the really great pastors cherish no foolish notions of this kind. They are well aware that they need whatever re-enforcements they can command from any source, and they do not regard it as beneath their dignity to assume any duty which both the dictates of common sense and the law of the church put in their way.

In a previous article we called attention to the policy of one of our wisest and most enterprising circuit riders. Being sent to a new charge, and finding that even his stewards were largely ignorant of church affairs, he laid himself out to get them to take the Advocate, but with only partial success. The inertia of an evil habit is hard to overcome. After thinking the whole matter over, he concluded to subscribe on his own account for every member of his Official Board. The experiment cost him in the outset a good deal of money; but he assured us a year later that it had paid back more than 300 per cent. on the investment, besides producing the most agreeable results in many other directions.

May we not ask every pastor in the church to give this subject some consideration? We address ourselves to all our brethren in the itinerant army, from the "giraffes" that feed in the stalls of "high steeple" to the humblest young probationers that are riding missions in the Tennessee mountains or the Louisiana cane-brakes, and beg their aid. We are utterly dependent on their co-operation. No matter what sort of paper we may make, its circulation will largely depend on the sympathetic assistance of those who are and ought to be its best friends, as they are also its chief beneficiaries. There is not a pastor in the connection that could not send us next week at least one new name. If all were to do that, it would push our list beyond the 30,000 line.

But we appeal not only to the pastors. Among our readers there are many thousand noble laymen and elect women who could, if they would, help us amazingly. It is not an impertinence on our part to ask their aid. If they love the Advocate, and are benefited by its weekly visits, will they not speak of it to their neighbors and acquaintances? A chance word may prove very effective. One good woman in Baltimore interested herself very greatly in this matter a year or so ago, and with large results.—Christian Advocate (Nashville).

How to Be Popular.

The preacher who is very anxious about his popularity, and is constantly planning ways and means for promoting it, will probably not be very popular; that fruit does not grow on that tree. Be sincere. Be earnest. Be industrious. Be soulful. Be inspired by the largest and truest motives. Give yourself wholly to your supreme work. Be self-forgetful. Plunge into your great endeavor with holy abandon. Live wholly for God and the salvation of souls. Popularity will come so soon that it will astonish you. Such a preacher is in demand. Churches want him. Committees contend for him. The Bishops are perplexed by the multiplicity of calls for him. They tell the story of his efficiency far and near. Distant fields demand his services. He becomes known to the whole church, just because he did not seek to become known, but gave himself wholly to the work of God. The man who is not a self-seeker at all, but does the most for Christ and his church, is just the man who does the most for himself. The Lord takes care of his own. The good angels bless him with their smiles. The earth has a good place for him as long as he lives. He has abundance here, and is sure of a crown at last. If adversity come upon him in his journey, he carries sunshine of his own, and clouds can no more make his way dark than the night of Egypt could shut light out of the dwellings of Israel. He is sure of good things in both worlds. The self-seeker suffers the pain of his own anxious ambitions, and the torture of rivalries. He is annoyed by suspicions and envies. He is not quite happy in the successes he achieves because he craves others which he fears he may not secure. He is stung by the jealous thought that others may outrun him and win the prize he covets for himself. The way of peace is the way of entire, unselfish, perpetual consecration to God. And this brings prosperity also, for in matters of the soul the church clings to men who are utterly and manifestly sincere. For such ministers the church always has fields of labor and ample support, and heaven has an open door for them when their work on earth is done. No man is more in demand just now than the minister who is wholly consecrated to his supreme work, and can furnish converted souls as proofs of the fact.—Western Christian Advocate.

Our words have a reflex influence upon our characters. Exaggerated speech makes one careless of the truth. The habit of using words without regard to their rightful meaning often leads one to distort facts, to misreport conversations, and to magnify statements in matters in which the literal truth is important to be told. You can never trust the testimony of the one who, in common conversation, is indifferent to the import and regardless of the power of words. I am acquainted with persons whose representations of the facts always need translation and correction, and who have utterly lost their reputation for veracity solely through this habit of overstrained and extravagant speech. They do not mean to lie, but they have a dialect of their own in which words bear an entirely different sense from that given to them in the daily intercourse of discreet and sober people.—Peabody.

A missionary in Georgetown, Demerara, was visited recently by about twenty aboriginal Indians, led by a converted Portuguese. They had traveled over 1,000 miles, and it had taken them seven weeks to make the journey. They came seeking baptism, and pleading hard for a missionary, guaranteeing a congregation of 1,000 persons every Sunday.—Herald of the Coming One.

THAT'S THE WAY.

BY ELLA WHEELER WILCOX.

Just a little every day,
That's the way!
Seeds in darkness swell and grow;
Tiny blades push through the snow,
Never any flower of May
Leaps to blossom in a burst,
Slowly—slowly—at the first,
That's the way!
Just a little every day.

Just a little every day,
That's the way!
Children learn to read and write,
Bit by bit, and mite by mite.
Never anyone, I say,
Leaps to knowledge and its power,
Slowly—slowly—hour by hour,
That's the way!
Just a little every day.

—Exchange.

Communications.

Mysteries.

It is as natural for a being of intelligence to seek knowledge as for one of appetite to seek food, or a bird with wing to try to fly. One of the first facts impressed on the understanding is that every effect has a cause, and when the cause is not understood, it is a mystery. While man is oppressed with want that grows out of the necessity of existence, he devotes but little time and thought to the investigation of the merely mysterious, and, consequently, makes but little progress in solving the mysteries of his environments while struggling for bare existence. In contemplating himself and his surroundings, he frequently impresses that the mysterious, the wonderful, the glorious, are far off, along the highway of comets, in the depth of space, or wrapped in the folds of infinity, or obscured in the mist of the milky way; or he imagines there were wonderful and mysterious forces in operation that brought the earth from chaos to its present organic state, with its countless creatures of animal and vegetable life, and put the stars in their places. But does not the inquiring mind greatly err in going abroad through barren, silent and lifeless space, or back when darkness was upon the face of the deep, or where angels visited the earth, and were the guests of men, in looking for the mysterious, the great and glorious? There is no doubt but that the earth, in its present form and state, is the theater upon which mysteries, and wonders, and glories of God's greatest work are wrought, and not in the remote past, when "the earth was without form and void," or when huge monsters were the tenants of earth and ocean. That was a sign of desolation and solitude, a background upon which a picture of intelligent life, with all its possibilities, was to be projected. The central thought of God's wondrous works is the creation of man, involving, as a part of the plan, the incarnation of the creative Word; that the Word should become flesh, and dwell among man. What was a brief visit of an angel compared with God incarnate?—eating, walking, and talking with men; healing their sick, raising their dead, yet subject to all the physical and moral laws that govern common humanity, and, while he acknowledged the claims of these laws upon him, he frequently rose above them without apparent effort. Like other men, he ended his earthly career in death; but here the mystery and wonder and glory take on a new, and deeper, and higher interest and splendor. He was not confined in the dominions of death, but came forth, subjecting all forces unto himself, and doing this with the declared intent that man also might be exalted with him. Man has always had a vague consciousness that he ought to be superior to his material environments. This feeling springs from the remains of his original endowment of sovereignty. Jesus did for man what he had entertained in intense desire and faint hope. He did more: he not only endued him with new sovereignty, so that he could make all things work for his good, but brought him into blissful, conscious relationship to the Divine. The poorest and most miserable outcast of humanity feels in his heart that he was born to be blessed, and that something somewhere has gone wrong, or he would; and he who fails to eat of the Bread of Life puts in a hungry existence. God's work of creation is great—"bought out of all they that have pleasure therein." But to my mind the mysteries and glories of human redemption as far transcend those of the material universe as the heavens are higher than the earth. It is said "the angels desire to look into these things." They would be stupid, indeed, if such wonders did not excite their curiosity. I can conceive of no such wonders and mysteries as those that God kept "hid from the foundation of the world" until, "in the fullness of time," he sent his Son to reveal them unto us. The working of "cold material laws" on unconscious matter, however ponderous the body, or powerful the forces in operation, or extended the period of its duration, sink into utter insignificance in comparison with the revelations made and work wrought by Jesus of Nazareth. The mysteries are here now. "Now we know in part."

J. H. STONE.

Athens, La.

W. F. M. S.

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EDITORS.

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We were kindly invited, but was denied the pleasure of being with the auxiliary of Capitol Street Church in public meeting closing the Week of Prayer, but enjoyed being at First Church, Jackson, Miss., in regular meeting, and was much pleased to see how earnestly and happily they are working. Noting all that was said about filling a barrel with clothing, etc., for Bro. Methvin's charge, we were gratified to see that barrel No. 2 would, perhaps, be needed. One wise suggestion was to place a barrel in the Sunday-school room of the church to receive deposits. Their valuable and faithful secretary had sent a report of the Thanksgiving service held on Sunday, Nov. 24, at 7:15 P. M., when fine subjects were treated by competent sisters, and a beautiful recitation, "The Rosebud of Richmond," which was composed by the secretary, Mrs. R. R. Parker. She has consented to let us publish it in our column, so that those who wish can use it in public meetings. These were interspersed with an inspiring hymn, and another by the choir. A most interesting feature was their way of collecting offerings on this occasion. Invitations were written and sent out, enclosing envelopes, with the request that offerings be sealed within, a verse of Scripture written on the outside, with donor's name in one corner. The reading of the verses was a part of the program—no names being given. The collection amounted to thirty-three dollars—calling to her mind our dear Lord's age when he was called "up higher." They intend raising $40 for Wightman fund for out-going missionaries, $15 of which is in hand, and $20 for McNemar fund. The collection at Capitol Street Church was $20.

Shall we commemorate our Savior's birthday, which was to introduce light into the darkened lives of all mankind—woman the most needy—by giving costly presents to those who do not need them?—or shall we not give to the needy, send clothing to Bro. Methvin and Miss Holding, delight Dr. Anne Waltar, at Snohow, with money, "sheets for single beds, towels, pillowcases, scarfs for tables, swings, horses, dolls, baby chairs, etc.?" And those possessed of larger ability to place a substitute in China by sending annually $60 to support a Bible woman, or select from the following: $20 constitutes a life member, W. F. M. S., $100 an honorary life member, $300 an honorary life patron, $10 supports a girl in school in China one year. Shall we, of this age, lower the standard of gifts to our dear Savior—gold, etc.—the best gifts? Dr. Anne Waltar needs a physician. How many will give themselves?

Rev. J. J. Methvin, in letter, W. M. A.: . . . "In the clothing of the children we are aided now by a number of societies and individuals adopting each a child to clothe, and this is indeed a help. . . . Do not send us worn-out goods; we can not use them. Any good second-hand garment we can use. . . Let me say to those who make up boxes and barrels, when all the contributions are brought in, let the one who does the packing leave out what can not be used, and put in any garment that has good cloth in it. We can cut it up and make it over. Any new goods put in unmade, we can fit it better here. We need now boys' clothing very much. We have boys in age from four to fourteen. Hereafter I will acknowledge the receipt of every box or barrel that comes through the Woman's Missionary Advocate. Please bear in mind that our freight and express depot is Chickasha, Indian Territory; but if things are sent by mail, let them be directed to me at Anadarko, Oklahoma Territory."

OUGHT THE POOR TO GIVE?

"It is sometimes said that we have no right to ask the poor to give; that they can not and ought not to afford to do so. Did Christ thus judge? Did he say it was a pity the poor widow had been moved to give to the Lord, and that she ought to have kept the money for her own needs? How could he have said so who had the cattle on a thousand hills at his command, and the hearts of men in his hand to turn them as he would? Could not he supply the widow's need, and do you suppose that he allowed her to lack for food when she returned to her humble home? He is the same Lord now, and his promise standeth sure, 'Bring the tithes into my store-house, and I will pour you out a blessing till there shall not be room enough to receive it.' If we believe his word, we need not hesitate to ask the poor to give their mite to the Lord.

"Small gifts may accomplish great results. The value of a gift is not measured by its amount, but by its faithfulness and self-denial which prompted it, and which brings down the blessing of the Lord, that blessing without which the most stupendous effort falls valueless to the ground, and which can make the smallest offering of love bring forth an hundredfold. A doll sent by a child, a little card with one sweet Bible verse upon it, may touch a heathen heart, may convince of the love of God, and lead to Christ, may influence a whole family—who can tell where the influence will stop if the Lord but choose to bless it? Can you count the blades of grass that will come when you sow the tiny seed, if the Lord allows his rain and sunshine to fall upon it?"—Missionary Record, W. M. A.

MRS. E. D. JONES.

Mrs. D. H. McGavock,

FOREIGN SECRETARY OF THE WOMAN'S BOARD OF MISSIONS.

The Woman's Board of Missions is called to mourn the loss of another chief executive officer. The year just closing—1895—has claimed two of our most enthusiastic, untiring leaders.

Seven months ago our honorary president, Mrs. Julianna Hayes, was summoned from the church militant to the church triumphant—from labor to reward. Now the Father's voice is again heard saying to our faithful foreign secretary, Mrs. D. H. McGavock, "It is enough: come up higher!"

On the morning of Dec. 25, at her home in Nashville, Tenn., her spirit was borne back to the God who gave it. On Dec. 26 her loved form was laid to rest in the cemetery to await the resurrection, when it shall arise with the righteous dead to meet her Lord.

The loss of this soldier of the cross will be felt throughout the entire Southern Methodist Church. Yet, when we consider her eternal gain, we humbly bow in submission, and say:

"Thy hand the boon was given;
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore thy will be done."

We know to the Christian there is no death. What seems so is transition; and though our workmen are being rapidly removed, the influence of such holy lives as our honored president and foreign secretary will cease only when it shall have reached the boundary walls of eternity.

We praise God for the inspiration they have been to the women of Southern Methodism. We praise him for their widespread influence, which reaches to the nations beyond. We praise him for the promised reunion in the home of the soul, where the redeemed of all nations shall assemble to "lay their trophies at his feet, and crown him Lord of all!"

May the Lord speedily anoint with a "double portion of her spirit" another to carry on the labor of love which she has so worthily performed since the organization of the Woman's Board of Missions!

"O happy, happy soul!
In ecstasies of praise,
Long as eternal ages roll,
Thou seest thy Savior's face.
Redeemed from earth and pain,
Ah! when shall we ascend,
And all in Jesus' presence reign
With our translated friend?"

I. N. CHATFIELD,
Cor. Sec. Miss. Conf. W. F. M. S.

Meridian, Miss., Dec. 29, 1895.

Resolutions Adopted by the Woman's Board.

The Woman's Board of Foreign Missions, M. E. Church, South, met Dec. 26, at 3 P. M., to take some action in regard to the death of Mrs. D. H. McGavock, foreign secretary.

On motion, Mrs. W. G. E. Cunningham was called to the chair, and Mrs. J. D. Hamilton appointed secretary.

After expressions of love and admiration for the dear departed, the following preamble and resolutions were unanimously adopted:

In the presence of a severe loss, in the shadow of a great bereavement, there is no consolation out of Christ. To-day we come to him as to a divine Helper, to a Friend who was once "a man of sorrows and acquainted with grief," for courage and sympathy. We pray that our faith fail not, that our zeal does not relax, that our hearts do not faint.

In the death of our valued and beloved Secretary of Foreign Affairs, Mrs. D. H. McGavock, each member of this Board has lost a precious friend and a wise leader, whose firm hand and ready pen carried the host of consecrated women to success in all our fields of labor—in China, in Brazil, in Mexico, and in Indian Territory.

Seventeen years have passed since our General Conference authorized the women of our church to organize for special work for foreign lands, and placed Mrs. McGavock in the front. During these seventeen years, by her foresight, prudence, and consecration, the "little has become a thousand," and mission stations have been opened and maintained, without being involved in debt, even when the country passed through a great financial crisis.

Our representatives in far-off lands have had in Mrs. McGavock a helpful, sympathetic friend, who loved them, cared for them, and advised them as a mother faithful and true.

Therefore, resolved, As servants of the Most High, submitting to his holy will, we thank God for her example, her unflinching heroism in discharge of duty, her perseverance, courage, strong faith, and consecration.

Resolved, That we pledge ourselves anew to the work she loved, and to which she gave time and strength and talent; that we put upon the altar of sacrifice, as did she, all we have and are, through Christ; that her memory is a sacred legacy we will cherish while we wait and work.

Resolved, That we extend our sympathy to her bereaved husband, her only son, and her grandson, and pray that they may have the strong arm of her God about them, guiding, consoling, and strengthening, until called to join her in the "blessed beyond," where loved ones never part.

Resolved, That, as a Board, we will be present at the funeral obsequies, thereby in some sense showing our profound respect as well as love.

Resolved, That a copy of the above preamble and resolutions be spread upon the minutes of the Board, published in our various church papers, and a copy presented to the family of the deceased.

MRS. W. G. E. CUNNINGHAM,
Chairman.
MRS. S. C. TRUEHEART,
MRS. H. N. MCTYEIRE,
MRS. I. G. JOHN,
MRS. PORTER WEAKLEY,
MRS. J. D. HAMILTON,
Secretary.

Resolutions Adopted by the Board of Missions.

Whereas, Mrs. David H. McGavock, foreign secretary of the Woman's Foreign Missionary Society of the M. E. Church, South, has, in the infinite wisdom and mercy of God, been called to her reward; And, whereas, Our honored sister has, during the period of seventeen years, with surpassing skill, undying devotion, and invincible faith, inaugurated and carried to successful completion large plans for woman's work for women and children in China, Mexico, Brazil, and the Indian Territory; therefore, be it

Resolved, That we, the undersigned members of the Board of Missions, assembled to-day in Nashville, bow in humble submission to the will of God in this dispensation of his providence.

Resolved, That in recognition of her splendid achievements and invaluable service rendered the church and the cause of missions, we hereby express our profound sense of the irreparable loss which has been sustained.

Resolved, That, as friends of this elect lady, whose fellowship we have enjoyed, we suffer personal bereavement, and in Christian love tender to her husband and son our heartfelt sympathy and prayers.

Resolved, That a copy of these resolutions be spread upon our minutes; that a second be sent to the family, a third to the Woman's Board of Foreign Missions, and copies be furnished the press for publication.

Signed in behalf of the Board.

R. K. HARGROVE,
President *pro tem.*
WALTER R. LAMBUTH,
Secretary.

Mission Rooms, Nashville, Tenn.

Selections.

Where Can He Go?

A religious paper out West is greatly exercised because the churches keep their doors closed five nights in the week, thereby forcing the poor man to spend his evenings in the bar room. This "rampant inconsistency" is luridly set forth in a recent issue by a colored cartoon in which the aforesaid poor man is represented as standing in front of a brilliantly lighted saloon on a snowy night gazing yearningly at the closed door of a high-steeple church across the street. He wants to go to meeting, but the door is shut, and the heart-wringing question is asked, "Where can he go?" Altogether it is a stirring picture, but unfortunately we had seen something like it before. We know where there is a high-steeple church, and a saloon across the street from it. And we have seen more than one poor fellow standing in front of that saloon gazing sadly at the closed door across the street—wondering, probably, where he could get another nickel. But just around the corner stands a rescue mission, where anyone can find shelter and as good a free lunch—minus liquids—as the average saloon affords. And within easy reach are three other places, kept open by Christian benevolence, where any man who is willing to wash his face can spend the evening, and have something to read. We have the deepest sympathy for the unfortunate of every class, and we are deeply conscious of the shortcomings of the church; but until the places of resort already provided by Christians are better patronized, or until the saloon keepers begin to complain that our Wednesday night meetings interfere with their business, we see no necessity for turning our churches into social clubs, or our pulpits into free-lunch counters.—Richmond Advocate.

Religious faith has kindled the music of the world. Unbelief never sings. Despair composes no sonnets. Oblivion is not a prospect over which to chant hosannas. The sinful condition is not favorable to exultation and praise. Doubt begets no joy. The world would never have known a sacred song had Christ not brought life and immortality to light. It is the radiance that shines from heaven into trusting hearts that illumines life's pathway, and puts a new song into the mouths of happy pilgrims.—Pittsburg Advocate.

Did Not Die Right.

The Christian Inquirer makes the following statement, which will, we hope, provoke profitable thought. "It is stated that Deacon J. W. Converse, of the First Church in Boston, died worth $8,000,000 and left not one dollar to any benevolent institution. We don't understand it. The kind of religion that allows a man to heap up $8,000,000 and die without doing anything for the cause of Christ, must be singularly defective. Mr. Converse leaves but two children and no great business to be carried on. He did not die right. The pulpit and the press ought to say so."

Yes, the Wesleyan will say so; and, more than that, will say that he did not live right.

We can not see how a man can live according to Bible teaching, can follow Christ, and yet accumulate $8,000,000. If the spirit of Christianity has a good hold on him, it matters not how much he may make honestly, he will be giving to the needy world so liberally that it will be impossible for his gains to reach that figure. This is heresy, we know, to the selfish world, but it is gospel truth to anyone who wants to be like Christ, and go home to live with God when he dies. A selfish man has the right to make and keep as much as he pleases if he is willing to take the consequences, but one who wants the divine nature must give, and give so that it would be impossible for very large amounts of money to stick to him.—Wesleyan Advocate.

There was a time when in evangelical circles it used to be thought that the one business of a Christian was simply to secure the salvation of his own soul. Happily that time has passed away. Who does not see what a poor, limp aim that is, compared with the object of him who realizes the obligation and the honor of Christian service, and consecrates himself, soul and body, to do all the good he can, to do good to all he can, to do good on all occasions he can? How truly noble is the life that is regulated and stimulated by such an aim! The church of Christ will never rise to her proper level till this becomes the predominant spirit of her people. The form of men's service must be regulated by their gifts; but the duty of service in some form ought to be recognized as not less binding than the duty of faith.—Prof. W. G. Blaike, D. D.

The gulf between aspiration and achievement is often so deep and wide that it swallows up one's courage and hope. Between the thing that was planned and the thing that is done there is a distance which seems immeasurable. If one suffers himself to brood over this chasm between the ideal and the real, he loses the power of effective work; the consciousness of his own weakness, the sense of the imperfection of whatever he does cuts into his soul and destroys his power. To achieve we must become blind, in a certain sense, to our own defects. We must recognize the lines along which we work most naturally, and we must know the tools with which we work most effectively.—Christian Union.

Worry makes most of the tangles which hinder our progress in life. We worry over the past and get entangled in it, and it is impossible to go forward. We worry over the present until our hands and brains and work are in inextricable confusion, and it is impossible to go forward. We worry over the future until all our powers become involved in it, and it is impossible to do the work of the present so that we may go forward. It looks sometimes as if we worry a good deal with malice aforethought—like the child who deliberately gets himself tangled up with his playthings that he may not have to run at mother's call.—Exchange.

The net product of every man's life will be increased in value relatively with the healthful development and discipline of all the man's powers. It is only good sense to assert that God himself can make better use of a whole man than of a half a man at any time. This world is not greatly in need of malformations, or eccentricities, or oddities, or cranks. What the world needs more than anything else is men—whole men—robust, disciplined, equipped, symmetrically-developed men.—Rev. E. P. Farnham.

The coast of human life is strewn with wrecks who came to their destruction through lack of decision. Many people deceive themselves by thinking they must come to Christianity through long series of reasonings; that to permit themselves to be wrought up to immediate action in some special service would be hasty and unwise. A decision is always the work of a moment, but it is the pivot on which a whole life swings.—L. A. Banks, D. D.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

Worth While to Ask.

When the champions of skepticism are most vociferous and most confident of the waning influence of the Bible, it is worth while to ask one's self what has become of their predecessors who were equally bold and bitter from a hundred to a hundred and fifty years ago. Does anybody read their books? Does anybody, except special students of history or theology, recall their names? Did they weaken permanently in any degree the power of the Word of God over human hearts and lives? On the contrary, the Bible never has had such general and willing heed as to-day, and there never was such a spirit of frank respect and admiration for it even among those who deny its inspiration and authority as now. We need not worry about the hold of the Bible upon men. We only need to see to it that we regard it aright ourselves.—Exchange.

An intelligent and responsible ballot was never more needed. We have too much ignorant and irresponsible voting. Every election brings this fact to the surface. Education and religion are the safeguards of national life. It is becoming more and more manifest that the rising generation must be fitted for the exercise of the elective franchise. The right to it must be based upon something more than mere citizenship or manhood. A voter should know what the privilege means, and be able to use it to the best account. He should not be at the mercy of the ward politician, nor be a purchasable commodity, awaiting the highest bidder, but he a man of thought, probity and patriotism, wielding his power for the public welfare.—Presbyterian.

We want broad-minded, meditative men. We want guides, we want reality, we want souls who will do and act before God; who would have that disposition in building up the spiritual church which the reverential Middle Age masons had, when elaborately carving some graven imagery or quaint device, unseen by man's eye, on the fretted roof of a cathedral—they worked on God's house, and before God!—Norman Macleod.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

If the church register could be compared with the Lamb's Book of Life, and the names not written in both stricken off the pages of the former, we fear there would be a large decrease in the next annual report of membership. "Is your name written there?"—Baltimore Advocate.

He who has seen only the daylight knows nothing of that heaven of stars which all night long hangs overhead its lamps of gold. When death has dusted off this body from me, who will dream for me the new powers I shall possess? It were vain to try. Time shall reveal it all.

The attempt to serve God without love is like rowing against the tide. Love makes duty sweet. The angels are swift-winged in God's service because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—Watson.

It is said that during one of Mr. Moody's meetings a worker approached a young man with the question, "Are you a Christian?" The young man looked up, smiling good-naturedly as he replied:

"Oh, no, sir; I am one of the choir."

Find your niche, and fill it. If it be ever so little, if it is only to be a hewer of wood or drawer of water, do something in this great battle for God and truth.—Spurgeon.

Some people never accomplish anything for Christ, because they wait until to-morrow to begin.

As long as the devil can handle our money, he don't care how much noise we make in church.

Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores increase.—Burton.

Many are more anxious to be considered right than to be right in their own heart.

Some men are counting on getting to heaven because they have never been in jail.

It depends a good deal on who says a sermon is good as to whether it is or not.

To be a good listener is to possess as great an art as to be a good talker.

FROM THE WORK.

Rev. W. D. Bass writes from Wagoner, I. T., Dec. 26, 1895: "You may say through your columns that we have just closed a good meeting at Wagoner, I. T.—a growing town of about twenty-five hundred people. We had about one hundred additions to our church. Methodism is marching on."

Rev. B. T. Crews: "I have been well received by this kind people, and expect, under divine influence, to have the best year of the three. This is the second dry day in the history of Mansfield. Thank God that the saloon went with the old year. Like the old year, I believe it went never to return."

Rev. T. Cameron: "We have been received in our new home and charge in good Injun fashion, which means a great deal. I had the misfortune to fracture one of my ribs while unpacking my goods on the sixteenth instant, from which I have suffered a good deal of pain. Am improving, however."

Rev. R. H. B. Gladney, P. C., Gunning, Miss., Dec. 31, 1895: "Bro. J. A. Randolph preached Saturday and Sunday to good congregations. He held our first Quarterly Conference, which was the best I have known in my ministry in the Delta. Bishops' fund paid in full, and a good report from all the stewards. The prospects were never so bright for a great year in every respect. Blessing upon our district and the entire Conference for 1896!"

Rev. M. L. White, Montrose, Miss., Dec. 30, 1895: "Please let me say that I served the people of Mt. Carmel four years. They were good and kind to me (better than I deserved). I was loathe to leave them. On arriving here last Saturday I found a number of good people at the parsonage, who gave us a hearty welcome and showed their love not only in words, but in deeds. I trust the Lord will be good to Montrose circuit, and the circuit to him, and that I measure up to the expectation of the people."

Rev. A. D. Miller, Hermanville, Miss., Dec. 29, 1895: "We arrived at our new home, Hermanville, Dec. 24 and found a very warm reception. Several ladies and gentlemen met us at the depot, and escorted us to our nice and comfortable parsonage, where we found warm fires and a hearty welcome, and soon were invited to the dining-room, where we found the table well supplied with the good things necessary for the body; and you may be sure we did our duty well. After dinner the brethren, with a wagon, brought our freight and baggage from the depot, and left us in full possession of the parsonage, and after all had left we found several nice things left by loving hands for our comfort. May God graciously bless all the good people!"

Rev. B. F. Patterson, Abbeville, Dec. 30, 1895: "Please put Abbeville down on the list of those who can give their preacher a hearty reception. My better 'nine-tenths,' by the kind assistance of the good sisters, was ready for housekeeping when the preacher arrived, *via* overland, with horse and buggy on the eleventh instant. Have not quite made a complete round yet; but have been moving right along in the work. Our people are in fine spirit. Two of our much-loved members have been called to their reward since my arrival. I hear many kind expressions of our former pastor. This is the only kind I want to hear. This indicates our spiritual thermometer considerably above the freezing point. For our spiritual prospect we thank God, and take courage."

Rev. H. C. Morehead, Dec. 29, 1895: "The work in Water Valley opens auspiciously. Our Methodism is imbibing the progressive spirit and catching the quick and prosperous step of this delightful city. Main Street Church, planned by the Bishop and his cabinet, is assuming form. The energetic and faithful pastor, Bro. T. B. Clifford, will lead his enterprising people to victory. The noble people have received in a royal manner the two pastors, Bowen and Clifford, and the presiding elder. The parsonage of Wood Street has been refitted and refurnished throughout. The hired house for Clifford has been so kindly and considerately treated. God bless the good women who lead in this work! The district parsonage was taken in hand and made ready for the coming of my family. Bro. Bowen is having a good meeting. God bless you. Pray for and come to see us."

Rev. B. H. Rawls, P. C., Auburn, Dec. 31, 1895: "We reached the parsonage at Adams on Dec. 17, and found a company of the ladies and gentlemen of Adams Church awaiting our arrival. The ladies had us a good dinner prepared, and we were in condition to enjoy it. We have a very strong church at this place. The membership is 330. The congregations that attend this church are very large, and for that reason the people have erected a large tabernacle to accommodate the congregation on special occasions. I understand that there was a camp ground here before the war. We have an excellent parsonage built at a cost of about twelve hundred dollars, and it is partially furnished. Our church here is in good condition. We have two prayer meetings a week, and the Sunday-school is fine. There are about one hundred and sixty pupils that belong to the school. Bro. E. H. Mounger, our presiding elder, held our first Quarterly Conference last Saturday and Sunday. He preached us two good sermons, and our people are well pleased with him. I have many things to say, but maybe you can't bear them now. At some other convenient season I will call on you. I trust that the ADVOCATE will prosper this year. God bless you and it!"

Indigestion and Dyspepsia.

New Orleans, La., Dec. 12, 1895.—We have used Hood's Sarsaparilla for dyspepsia and indigestion, from which I have been a sufferer for years. I have taken three bottles, and am greatly relieved of this complaint.—A. F. Smith, 1640 North Claiborne St.

Hood's Pills cure sick headache, biliousness.

Hydropathic Preaching.

Some there are in the pews who measure the preacher by his ability to "make them cry." And with such people it requires very little ability to effect the result. A recipe for the process can easily be given—a traditional little child-story, a stereotyped death-bed scene, a time-honored description of heaven, mixed with a few of the preacher's own tears, and delivered with proper funerality of voice—it never fails with those who hold to the hydropathic theory of religion. And there are some preachers who are never so happy as when drawing water from these shallow wells. Such apparently agree with Aristotle's conception of the function of the brain, which might be expressed in the famous dictum of modern materialism, with the variation of one word: "The brain secretes water as the liver secretes bile."

There are some principles involved in what may be called the hydrostatics of preaching which ought to be kept clearly in mind. One is that repressed (not suppressed) tears are usually more powerful than effusive tears. It is not the traditional "great tear-drops rolling down his cheeks" that give the greatest moving and persuasive power to the orator, but the hidden tears which drives all the engiocry of his thought. You have been lifted to the fourteenth story of some great building by the tireless power of the hydraulic elevator; but you did not see the water that lifted you. Its power was expanded in lifting you, not in giving you a shower bath. It is the speaker who impresses you that he could weep if he would, but who does not because he is too deeply in earnest, that most profoundly affects you. Let not the flood-gates of tears be lifted, but rather wait until the resistless pressure breaks them open. Be not ashamed of tears, but do not shed them until you can not help it.

But underneath all this lies the general law, which so few seem to recognize, that the creation of an emotional state should never be regarded as an end, but as a means. The hydropathic preacher and hearer naturally regard the sermon as "effective" and "powerful" if it stimulates the lachrymal glands sufficiently. But powerful and effective in what respect? Does the emotion thus engendered expend itself in any new or increased moral activity? Unfortunately those who most enjoy this "luxury of tears" never think of anything beyond the emotion itself. When they have wept most profusely over some fanciful description of a poor orphan child dying of hunger, there is not the slightest prompting in their hearts to minister relief to the fatherless and the widow in their own community. They flatter themselves that they are tender hearted because they are so easily "touched" by such descriptions, when in fact every tear they shed in this shallow, sentimental way has the same effect upon their hearts as the dripping of the water from the roof of the cave upon the stalagmite below—to increase its stony hardness. Unexpected emotion, emotion sought or excited for its own sake, is the sensuality of the mind, and is possibly even more fatal and debasing in its moral effects than physical sensuality.—Standard.

POSITIONS GUARANTEED.

Any lady or gentleman who desires a good business education and a good position should write for free catalogue of Draughon's Practical Business College, Nashville, Tenn. This College guarantees positions under reasonable conditions, and will allow students to *deposit money* for tuition in a bank until position is secured. It is strongly endorsed by bankers, merchants, ministers, and others.

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Weary in Well-Doing.

People get tired waiting for the consummation of their worthy and beneficent activities. Much that is hopeful and promising is already in sight if they would only remove the specks from their glasses and take in the cheering significance of the signs of improvement about them. For instance, municipal reform seems now in hang fire in New York, and many who went into it with eagerness are disposed, on this account, to abandon further effort. Yet great progress has been made. Opposition multiplies and appears in unexpected quarters, but the good work goes on steadily. The discouraged overlook the fact that changes attempted in city government are not easy to effect, and require united action and determined and persistent effort. As in civic, so in ecclesiastical matters. Many grow weary when there is delay and hindrance in their undertakings. At first they push the enterprises in which they are engaged with bright hopes and much energy, but as time advances, the issue is not up to their expectations, and they begin to think that their labors have been largely in vain, or they tire of renewing their efforts and of waiting the day of full realization. They forget, however, the strength of the evil forces arrayed against them, or the clipping influence of weakened faith. Nor are they mindful of the fact that God is either testing them, or delaying the complete accomplishment in order to larger, more permanent and more glorious results. It is both foolish and sinful to grow weary in anything to which we have set our hands in God's name. If we are co-workers with him, difficulties and delays should only awaken a mightier confidence. He takes his own time to realize his purposes. It is ours to hold on and work on bravely and unceasingly, and sooner or later success is sure.—Presbyterian.

Now—The Time to Make Money.

Last month I cleared, after paying all expenses, $175.46; the month before, $149.93, and have at the same time attended to my regular business. I believe anyone, anywhere, can do as well, as I have not a particularly good location and no experience. When you have an article that every family wants, it is very easy selling it. It seems strange that a good cheap Dish Washer was never before placed on the market. With the Climax you can wash and dry the dishes for a family in two minutes, without putting the hands in water; as soon as people see the Washer work, they want one, and that is why so much money can be made so quickly. All you have to do is to send for a sample Dish Washer. The Company does not ask any pay until you have them sold. For full particulars address the Climax Mfg. Co., Columbus, Ohio. I feel convinced that any lady or gentleman in any location can make from $5 to $10 a day, as every family will very soon have a Dish Washer. Try it, and publish your experience for the benefit of others.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for his own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away, as the withered petals drop away when the full flower has blown.

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After Scarlet Fever, Diphtheria, Pneumonia and similar diseases, Hood's Sarsaparilla is unequalled to thoroughly purify the blood and give needed strength. Read this:

Clifford Blackman.

"My boy had Scarlet Fever when 4 years old, leaving him weak and blood **poisoned with canker.** His eyes became inflamed, his sufferings were intense, and 7 weeks he could not open his eyes. I took him to the Eye and Ear Infirmary on Charles street, but their remedies failed to do any good. I began giving him

Hood's Sarsaparilla

which soon cured him. It **saved his sight,** if not his very life." ANNIE F. BEAUMAN, 2888 Washington Street, Boston, Mass.

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PUBLISHER'S NOTICES.

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We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Our Premium Offer.

Rev. W. C. Black, New Orleans—

DEAR BROTHER: The Bible received yesterday. I am delighted with it. Think it is very cheap. Every Sunday-school teacher ought to have one.

Yours respectfully,

JOHN A. GUICE.

Natchez, Miss., Dec. 14, 1895.

The Holman Bible in Three Styles.

$1.50, $1.75 AND $2.45.

We are now offering the Holman Self-Pronouncing Bible for $1.75 to subscribers who pay a full year in advance, i. e., up to January, '97. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We have also an edition of this Bible in smaller type than our $1.75 edition, which we sell at the low price of $1.50. Read carefully our offer on the seventh page.

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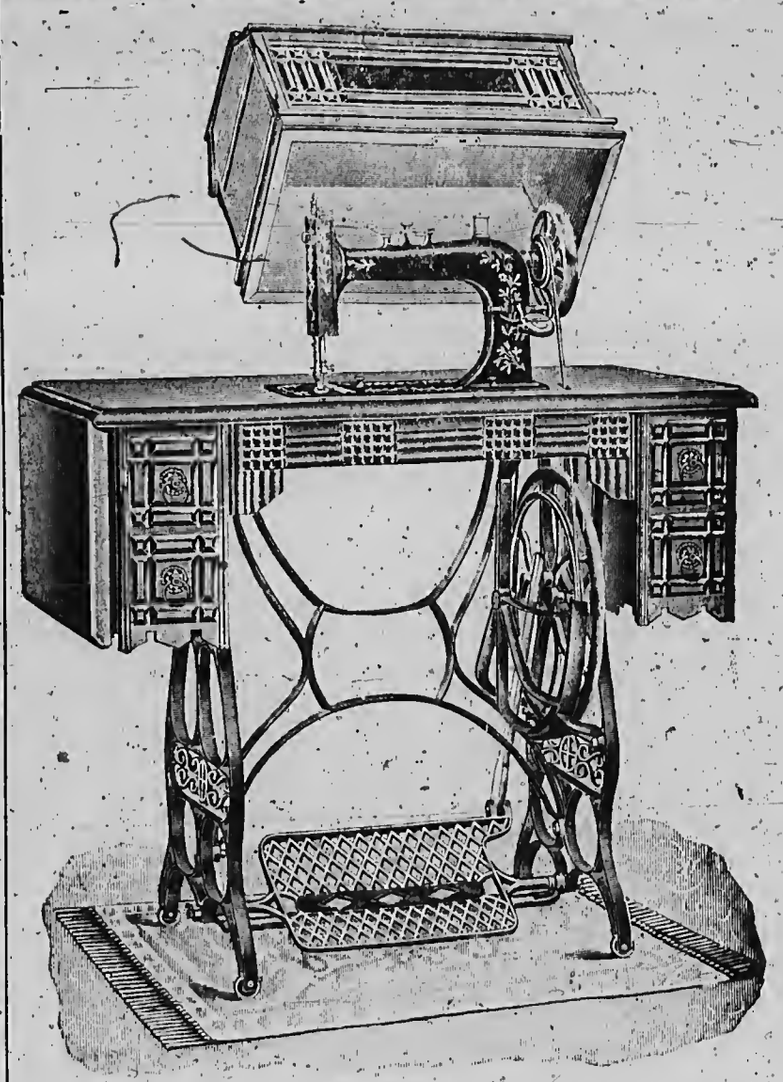

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Thursday, January 9, 1896.

"Go Forward."

It is as natural for man to look forward in joyful anticipation to the future as it is for the birds to sing. While to-morrow is in no sense ours by right, yet we should plan for it and be inspired by the hope of its coming. Without the future with its promises and glorious possibilities the present would be meaningless, the past would be but a mockery.

As we stand upon the threshhold of a new year, it is fitting that we should seek to profit by the failures and disappointments of the past, and in the oncoming days rise to higher things. What man among us in glancing back over the days gone by is entirely free from misgivings and regretful feelings? How few can say that through all the days of the year just passed they have done their best! Alas! how many vows have been broken how oft has duty been slighted, how frequently the tempter has come upon us unawares, how little improvement there has been.

Whether we have lived well or ill, we should rejoice in prospect of opportunity to amend faults and build character upon a surer foundation. The past may have been glorious, but if we use our time aright, the future may become more glorious. Little hope of improvement, however, is there for the man who fancies he has done well enough. The artist, the mechanic, the musician, the student, the merchant, the Christian who thus thinks within himself is the child of stagnation and failure. A truer sentiment was never voiced by poet than this from Longfellow:

"Not enjoyment and not sorrow
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day."

The man or the woman in whom thought of the future arouses no loftier purposes and aspirations, no desire for temporal or spiritual advancement, is little above the level of the brute creation. There must be within us the purpose to go forward, to achieve greater success, else there can never be progress in any direction. Ideals are a necessity. Much force is there in Whateley's remark: "Though we may not be able to attain unto our ideals, woe unto us if we have no ideals!"

Many people know not what to do with time. It hangs heavy upon their hands. Yet each moment comes to us a precious gift from God, to be used in fitting ourselves for a higher destiny and for the glory of our Creator. "Golden opportunities," it is said, "are nothing to laziness, but industry makes the commonest chances golden." We know not what the future may have in store for us, yet it is our plain duty to prepare for it. Our work will not be done till God calls us home. Each in his sphere should strive to make the best of himself. The Christian, above all, should aim to make each day better than the preceding. We should "forget the steps already trod, and onward urge our way." A motto worthy of constant remembrance is this:

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

When the Israelites, fleeing from before the Egyptians who were in hot pursuit, had reached the borders of the Red Sea, at the very moment when all hope of escape seemed to be cut off, the Lord said unto Moses, their leader, "Speak unto the children of Israel that they go forward." Behind and on either side were their enemies; in front were the floods of great waters. How could they advance? But when they began to obey the strange command, Moses having stretched forth his rod over the sea, the waters parted, and they crossed over safely. In like manner God, speaking to us through his Word and through the Holy Spirit, ofttimes now commands us to "go forward," to advance to higher ground, when to do so seems impossible. But when we make the attempt, the waters of doubt are parted, and over the mountain ranges of difficulty passes are found for our feet. Roaring lions of opposition, when boldly approached, are found to be chained. What God expects us to do can be done.

To many the future is far from being radiant with promises of better things. Out of the hearts of some who have been overtaken by deep poverty, misfortune, or sore affliction, the light of hope has almost vanished. To bring the sunshine back to these burdened, grief-stricken souls is the mission God has for those to whom "the lines have fallen in pleasant places, and who have a goodly heritage." To the humble, trusting Christian the future can never be wholly dark; for, whatever betide, "righteousness and peace and joy in the Holy Ghost" are his abiding possession. God and heaven are still his own.

In some pastoral charges "going forward" should mean the building of a new church or parsonage, or perhaps the liquidation of a church debt of long standing. In others, it should mean the making of much-needed repairs upon the house of worship. In others, again, it should imply an increase in the pastor's salary; in still others, the healing of an old feud.

Every preacher and every layman should pray, work for, and expect an increase this year in the numerical, financial and spiritual strength not only of his local church, but also of the church at large.

To some Christians "going forward" signifies setting one's face like a flint against debt and extravagant living. To others, it signifies avoidance of financial speculation; to others again, the laying aside of malice, a more complete mastery of that unruly member, the tongue. To still others, greater liberality of purse, more prayerfulness, more active participation in benevolent work, and greater regularity in attending divine worship. Let each examine his own life, and see what imperfections are there. As time rolls on, every Christian should look forward to closer communion with God, to a deeper, richer experience, to a higher development of the Christian graces.

The Louisiana Sunday Law.

The saloon keepers of New Orleans are not content to enjoy the undisturbed and undisputed right to ply their infamous vocation six days in the week; they demand that the seventh day shall be theirs also. For the accomplishment of this purpose they are organized and working with a diligence and an adroitness worthy of a better cause.

There lies before us as we write a circular which they are distributing in wholesale quantities throughout the State, placing them in the hands of every voter whom they have any hope of influencing. Their aim is single. They are not handicapping themselves with side issues or with a multiplicity of demands upon the law-making power. The repeal of the Sunday law—this is their one aim. Give them that, and all questions of tariff currency, etc., may go to the winds. They care nothing about a man's religious faith or political creed; if he will only do their bidding in this one matter of the Sunday law, he can count on their vote for a seat in the Legislature. The good citizenship of the State needs, therefore, to bestir itself. It will not do to sit with folded hands and allow things to take their course. When a man announces himself as a candidate for legislative honors, no matter what his ability or social position may be, it should be demanded of him that he declare himself on this point. Men of whom better things would naturally be expected may make secret pledges in order to secure the liquor vote. This is a matter of no ordinary importance to the State of Louisiana. A colossal step backwards will be made if the Sunday law is repealed.

We deem it our duty as a journalist to sound this note of warning in the ears of the people. Brethren, we tell you plainly that this battle is not going to be won easily. Gird on your armor and quit you like men.

The Venezuelan Commission.

The Venezuelan Commission appointed by President Cleveland is as follows: D. J. Brewer, of the United States Supreme Court; R. H. Alvey, of the United States Court of Appeals, District of Columbia; Andrew D. White, ex-president of Cornell University; D. C. Gilman, president of Johns Hopkins University; and F. R. Condert, one of the ablest lawyers at the New York bar. The personelle of the commission will command universal respect at home and abroad. We venture the prediction that the report of this commission will be adopted by Congress, and that Great Britain will either accept it or submit the matter to arbitration—what she ought to have done at first.

BOOKS.

"SECOND BLESSING VERSUS HOLINESS." By Rev. H. Walter Featherston, D. D., of the Mississippi Conference. Yazoo City, Miss.: Pearl Press Printing Office.

The above is the title of a pamphlet of eighty-six pages, which has been on our table for a few weeks, but which we have not had time to read until now. The work is well printed on good paper. As to its literary merits, it is hardly necessary for us to speak, the name of the author being a sufficient guarantee of high quality. The title of the book indicates its character. It is written for the purpose of disproving the "second-blessing" theory of sanctification. This the author seeks to do from a scriptural standpoint. Little use is made of the so-called "standards of Methodism," further than to present numerous quotations from them as proems to the several chapters. The appeal is made to the Bible as "the only and all-sufficient rule both of our faith and practice." The author's spirit is admirable. While he makes a vigorous presentation of his own views, he is fair and courteous to those who differ with him. In addition to the scriptural argument the author has several chapters concerning what he regards as the evil results of the propagation of the second-blessing theory.

We predict for the work an extensive circulation. Discussing, as it does, a question which is now engaging a large share of attention throughout Methodism, and doing so with marked ability and in a spirit of love, it will doubtless have numerous readers of all shades of opinion on the holiness question. It can be had from the publisher, or from Rev. R. W. Bailey, Jackson, Miss.

SUNDAY-SCHOOL STUDIES; OR, EXPOSITORY AND HOMILETIC NOTES ON THE INTERNATIONAL LESSONS FOR 1896. By E. E. Hoss, D. D., LL.D. With maps and illustrations. Cloth. 400 pages. Price, $1. Southern Methodist Publishing House, Nashville, Tenn.

We take great pleasure in commending to our preachers and people this carefully prepared volume from the pen of the able editor of our general organ. The comments upon the lesson-text are given in the form of a continuous narrative, differing in this respect from Peloubet's and Hurlbut's "Notes." To many this form of treatment is preferable. These notes evince research, accurate scholarship, and considerable exegetical ability. Appended to the discussion of each lesson-text are a number of very helpful practical points and homiletical hints. Preachers and teachers will find these to be of especial value. Though not as elaborate in the way of literary illustrations and references as some other lesson commentaries, the volume in hand combines many admirable features, and is worthy of a wide circulation. It is beautifully printed and bound, and would make a splendid gift-book for a pastor, teacher, or pupil. The work is adorned by a number of excellent engravings. Dr. Hoss deserves the thanks of the church for having so creditably supplied a much-needed volume.

The Methodist Review of Missions.

[We heartily commend the following article to all our readers, lay and clerical.—EDITOR.]

The Review of Missions, for January, 1896, is an exceptionally fine and full number of this splendid publication. This periodical is ably and judiciously edited by Drs. I. G. John, W. R. Lambuth and H. C. Morrison. Any single number is worth the price of the publication for a whole year. The Review is beautifully and elegantly printed on the presses of our own Publishing House. The shape and size of it is wonderfully convenient.

No preacher in the connection, traveling or local, can afford to be without this Review, and it ought to be in the homes of all our leading laymen. It will tend to stimulate the missionary zeal and enterprise of our people. Our great trouble on this subject is more a lack of information than of ability. We are abundantly able to do whatever ought to be done, and our people are generally willing when they come to see and understand what ought to be done.

The present number of the Review is richly burdened with information in its several departments. Under the head of "Home and Foreign Missions" there are five choice articles. The first, "Rio de Janeiro," by Rev. H. C. Morrison, is very interesting and suggestive. It ought to stir somebody to do a great and much-needed work in that great city.

"The Mission Work of our Churches the Heart of our Church Life," by Merrill E. Gates, an address before the Massachusetts General Association of Congregational Churches, is a very superior paper, and touches the heart of the subject. There are sixteen seeds for as many sermons on missions in this one article.

"The Island of Formosa," by Robert W. Lambuth, B. A., is exceedingly interesting and entertaining. If we had this island for Christ, we would hold the gate-way to both China and Japan.

"The Missionary Uprising among the Young," an address by Mr. Jno. R. Mott, of New York, delivered at the fourteenth International Christian Endeavor Convention, Boston, Mass., is a stimulating and encouraging paper at this particular time. We are now on the threshold of a great uprising among our own young people in this glorious South-land of ours.

"Some Problems of the Age," by the very Rev. F. W. Farrar, Dean of Canterbury, taken from the North American Review, is a paper that will attract general attention and stir profound thought. We are living in the greatest age the world has ever known, and we have greater problems to solve than any that ever engaged the attention, time and thought of man. A man or woman who would be idle or indifferent now is hardly worthy of the name. Each and all ought to be up and doing.

The other ten departments of this Review are full, fresh and intensely interesting. If we had the enterprise and could find some way to put this publication in the majority of the homes of our people, we would soon have a great revival and uplift on the subject of missions. Our people perish for lack of knowledge, and yet the storehouses of the church are full of it. How can we get this bread into the hands of the people? GILDEROY.

NOTES.

Bishop Haygood is in better health than for several years past.

***

The address of Rev. J. D. Newsom from this date is Weirs, Miss.

***

The address of Rev. H. O. White is New Iberia, La.

***

Hereafter the address of Rev. J. B. Walker will be Mississippi City, Miss.

***

Rev. W. H. Saunders has made a good start in his new field at Carrollton, Miss.

***

The postoffice of Rev. J. H. Holland for a time will be Ellisville, Jones county, Miss.

***

Rev. Paul Whitehead has been secretary of the Virginia Conference for thirty-six years.

***

The Chicago Bible Society will soon begin the erection of a building in Chicago to cost about $500,000.

***

A reception was given to Bishop Hendrix by the faculty of the Scarritt Bible and Training-school on the third.

***

On the third instant, while conducting a funeral at Opelika, Ala., Dr. Allen S. Andrews was stricken with paralysis, from which he is not expected to recover.

***

Rev. H. S. Spraggins, of the North Mississippi Conference, was married on the second to Miss Lila M. Nangle, of Buena Vista, Miss. May peace and prosperity attend them through life!

***

Rev. S. P. Jones, who was to lecture in this city on Tuesday night, did not arrive in time to fill his engagement. A wreck on the Louisville and Nashville road delayed his arrival. He will probably speak on Thursday.

***

Rev. T. B. Regan, of the St. Louis Conference, let the light of his countenance shine into the ADVOCATE office a few days since. He has been visiting relatives in Mississippi and Louisiana for several weeks.

***

The gift of $1,000,000 to the Chicago University, by Miss Helen Culver, of Chicago, is the largest gift that university has received, excepting the gifts of Mr. Rockefeller. This gift assures a further gift of a million from Mr. Rockefeller.

***

Ex-President Harrison stated a fact very neatly in a recent missionary address when he said that some people try to prove from the works of God that there is no God, and to prove from the Word of God that God has no Word.—Canada Presbyterian.

Acetylene, the brilliant new gas, can be easily liquefied and stored until needed. When it is to be used the pressure is lessened, and it becomes gaseous again. It gives more than ten times the light of coal gas burned in the best burners.

***

Rev. W. C. Hayes has an article in the last Nashville Advocate, in which he shows that the Louisville Conference pays less *per capita* for ministerial support and for all purposes than it did twenty-two years ago. That Conference has increased largely in number, but has not grown in the grace of liberality.

***

The Y. M. C. A. Building, in this city, was dedicated on the first. Appropriate addresses were made by J. H. Keller, C. H. Sunte, Rev. B. M. Palmer, and Rev. J. T. Sawyer. The building is quite a handsome four-story brick structure, and is admirably adapted to its purpose. It cost about fifty thousand dollars.

***

On returning home from a preaching tour, a missionary of Singapore found his church all newly whitewashed. He was greatly surprised and gratified, and asked, "How was the work done?" He was told that it was done as a labor of love on the part of a new Chinese convert, who said, "I did it to thank God."—Exchange.

***

The pastor who will do as we once did, when not an editor—canvass in two weeks his congregation—will have two surprises. Surprise No. 1: How few of his members take any religious newspapers. Surprise No. 2: How many, by a small amount of trouble and loss of time, he can induce to take the paper he recommends.—Southwestern Presbyterian.

***

The two hundred and eighth Volume of Littell's Living Age opens with the issue of the week ending Jan. 4. The beginning of a new volume is an excellent time for the beginning of a new subscription, especially when, as in this instance, it includes a new—a lower price. For 1896 the subscription price will be six dollars. Good news truly to its subscribers and to all others who appreciate and enjoy good reading.

***

Several church corporations in the State of New York have been presented to the grand juries of their respective counties for gambling. It may be that the simple enforcement of civil law will avail to teach some people in the church that the preacher knows what he is talking about when he protests against fish-ponds, grab-bag and chances as means of raising money in church festivals.—Arkansas Methodist.

***

At the holiday season a remarkable service was held in the Kentucky State Prison, at Eddyville, by the Christian Endeavorers of the neighborhood. The meeting was held at the invitation of the prison Christian Endeavor Society. It was a wonderful service, and there were more than one hundred professed conversions before the end of the day, and more than four hundred persons expressed a desire to lead a better life. Kentucky has four strong prison societies.

***

Li Hung Chang, the celebrated Chinese statesman, in a conversation with Bishop Hendrix, said, "Say to the American people for me to send more men for the schools and hospitals, and I hope to be in a position both to aid and to protect them." From such a source this is profoundly significant. A great and effectual door is opened unto us in the East. There are about six hundred missionaries already in China, but five times that number could not do the work that is needed.

***

Dr. D. J. Waller, president of the British Methodist Conference, sent a telegram a few days since to the Bishops of the M. E. Church, South, asking them "to arrange for united prayers with the British Methodists for continued peace and good-will between the two kindred nations." Bishops Keener, Hargrove and Fitzgerald replied by cable as follows: "We will join in prayers for continued peace and good-will between the two kindred nations, and when the war clouds are all blown away, we will heartily unite in praises." Let all the people say, Amen!

***

"We have heard of a member of the church who is greatly troubled because members of his family do not seem to be interested in the church or its work," says the United Presbyterian; "and yet this man does not take into his home a single church paper. He has himself to blame for the careless condition of his family. One who does not patronize a grocery store must expect to go hungry." There are many such "greatly troubled" church members nowadays, and their only solace seems to be sought in the very edifying 36-page Sunday morning blanket-sheet. Was it Spurgeon, or Moody, who said that "the angel Gabriel couldn't preach to a man who had just been reading the Sunday paper"?—Mid-Continent.

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Is guaranteed to CURE Chills and Fever, and all Malarial Troubles, or money refunded.

Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

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The Pentecostal Age

The first number of the Pentecostal Age, an undenominational gospel weekly, 3-column, 16 page in size, with J. M. Beard as editor, will be issued from New Orleans, La., about Jan. 15, 1896. Canvass your neighborhood, and send in subscriptions for the first number. Price, one dollar in advance. All communications should be addressed to The Pentecostal Age, New Orleans, La.

Don't Skip This.

Let our subscribers take note of the fact that we are now offering the Holman Bible in three styles at $1.50, $1.65 and $2.45. The Bible heretofore sold at $1.65 is now sold at $1.75; but we handle another in smaller type at $1.50. Read our offer.

How to Save Fifty Cents.

Pay your subscription to January, '98. We will then sell you any one of our Holman Bibles at fifty cents less than the regular price, viz.: the $1.50 Bible at $1; the $1.75 Bible for $1.25, and the $2.45 Bible for $1.95. This offer will last until March 1.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '95, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so, after paying up to date.

Books Wanted.

No doubt many of the readers of the NEW ORLEANS ADVOCATE are doing good deeds and rejoicing in Christ Jesus in the beginning of the new year. Will not one of you give a set of Clark's Commentaries to Bro. J. T. Meyer, and another give a copy of Watson's Biblical and Theological Dictionary, or Leverett's Latin Lexicon, to Dr. S. H. Wainright? These faithful men are members of our Japan Mission Conference and "servants of the Most High God." Second-hand books in good condition will be quite acceptable. If you will give, please send books to Benj. S. Rayner, Easy, Miss. Express office, Okolona, Miss. Please prepay expressage or postage to this place.

New Orleans City Mission.

The first quarterly meeting of the New Orleans City Mission will be held at Carondelet Street Church on Friday, Jan. 10, 1896, at 7.30 P. M. It is important that New Orleans Methodists rally to this glorious work. Let all attend. JOHN T. SAWYER, President.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

Christmas Revival in Water Valley.

The glorious revival that began in Wood Street Church, Water Valley, during the session of our Conference, Nov. 27 to Dec. 2, 1895, was protracted from Christmas Day, and continues with increasing interest. The presiding elder, Rev. H. C. Morehead, and T. B. Clifford, pastor of Main Street, this city, are assisting the pastor. The Lord is blessing us wonderfully. Since Dec. 15 we have received 40 members into the church, and others will join.

These good people gave the presiding elder and the two pastors and their families a most cordial welcome. The new furniture in Wood Street parsonage and in Bro. Clifford's "hired house" eloquently express the thoughtful kindness of the Methodist ladies of Water Valley. The Main Street Church will be built. Bro. Clifford is securing cash and subscriptions every day. He has organized a good Sunday-school, and is preaching in a private house in North Water Valley. He and his good wife are doing a great work.

Bro. Morehead and family command the love of all our people. He is planning wisely for Grenada district. Bro. Clifford and I are debtors to these dear people for their love and kindness to our families. Our worthy predecessors have prepared this great field well for a great harvest. We appreciate their work.

We are preparing for a successful year. Come to see us. The united efforts of the two pastors and the presiding elder here are much appreciated by these people. J. A. BOWEN.

Water Valley, Miss., Jan. 2, 1896.

For General Debility Use Horsford's Acid Phosphate.

Dr. T. P. WYNN, Tarboro, N. C., says: "No other preparation compares with it in ordinary cases of general debility."

Foreign Mission Correction.

If anyone has taken the trouble to add the receipts for the Foreign Mission since Nov. 6 to the receipts previously, as reported in the ADVOCATE of Jan. 2 it will be seen that the whole amount will be $971.85 The whole amount collected and paid over to the Missionary Board is $976.85, as reported in the ADVOCATE. The discrepancy is because one subscription was inadvertently omitted, viz: From the teacher of Class No. 10 Sunday school, First Methodist Church, Jackson, Miss., $5.

C. G. ANDREWS

Should be kept at stables and stockyards.—Salvation Oil is the best friend not only of man, but of dumb beasts as well. For swelled joints, strained tendons, old sores, saddle galls, and wounds of all kinds there is no remedy like Salvation Oil. Price 25 cents per bottle.

Under her new Constitution, the State of South Carolina will neither grant divorce for any cause nor recognize divorces granted in other States. While we deplore the extent to which divorce is carried in many States, we can not think that the protecting of infidelity in marriage relations, or the refusal to recognize the infidelity of husband or wife as just ground for sundering those relations, can conduce to the dignity and purity of the home. Our ideas of the sacredness of the marriage relation are not heightened by laws which protect adultery in the home circle.—Arkansas Methodist.

For Only $15

The Texas and Pacific Railway Company will this year furnish to regularly ordained clergymen, duly credited missionaries, or others solely engaged in ministerial duties, one thousand-mile tickets, good on all portions of that system.

Applications for these tickets should be made to the nearest ticket agent of the Texas & Pacific Railway, or address GASTON MESLIER, Gen'l Pass. and Tkt. Agent, Dallas, Texas.

A Fortune Lost.

It was not at Monte Carlo or Baden-Bader, but at home, in her own house, when her system broke down under the strain of Uterine trouble, that her fortune and good health were lost. CREOLE FEMALE TONIC restored it rapidly by its wonderful influence and tonic power.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE ALPHABET OF PRAYER.

(Matt. vi, 5-13; Luke xi, 1-4)

BIBLE OUTLINE (OLD TESTAMENT).

Our Father which art in heaven.

Exod. xv, 3; Ps. lxviii, 5; ciii, 13; Isa. ix, 6; Jer. xxxi, 9; Mal. i, 6.

Deut. x, 14; 1 Kings viii, 27; Job. xxii, 12; Ps. cxv, 16; Eccl. v, 2; Jer. xxiii, 24.

Hallowed be thy name.

Gen. xxxii, 29 (Judges xiii, 18); Exod. xx, 7; Deut. v, 11; Ps. cxi, 9; Isa. lvii, 15; Mal. i, 6; iv, 2.

Thy kingdom come.

1 Chron. xxix, 11; Ps. xxii, 28; ciii, 19; Isa. xxxii, 1; Dan. iv, 3.

Thy will be done on earth as in heaven.

II. Sam. vii, 10; Ps. xl, 8; lxxviii, 5; ciii, 20, 21; cxliii, 10; Isa. xxvi, 1; Dan. iv, 35.

Give us this day our daily bread.

Gen. xviii, 20; Deut. viii, 3; Ps. xxxiv, 10; Prov. xxx, 8, 9; Joh. xxii, 12; Isa. xxxiii, 15-18; v, 2-10, 11.

And forgive us our debts as we forgive our debtors.

Exod. xxxiv, 6, 7; Ps. ciii, 3, 8-12; cxxx, 3, 4; Isa. xliii, 25; xliv, 22; lv, 7; Jer. xxxi, 34; Mal. vii, 18, 19.

Deut. xv, 1, 2, 12; Exod. xxii, 21; xxiii, 9; II. Sam. xxii, 26; Ps. xviii, 25.

Lead us not into temptation.

Gen. xxii, 1; Deut. iv, 33; Job. xxxiv, 36; xxiii, 10; Ps. lxxxi, 7; xxvi, 2.

Deliver us from evil.

I. Chron. iv, 10; Ps. cxxi, 7; cxiv, 20; xxxiv, 7; cxl, 1.

1. The repetition of the Lord's Prayer does not operate like a charm, as Roman Catholics vainly believe. They are enjoined to pray their *Paternoster*—the Lord's Prayer—every day as often as there are beads in the rosary. The Buddhists have a contrivance similar to the rosary.

2. Divesting ourselves of superstition—the bane of the Christian religion—we must accept the statement that the Lord's Prayer is a sample prayer. This admits of no gainsaying, since the Master prefaced the same with the injunction: "After this manner, therefore, pray ye." This can mean neither more nor less than: 'Formulate your prayers after this subjoined pattern."

3. An analysis of the Lord's Prayer will reveal the fact that it is indeed an ideal prayer, brief, pertinent, comprehensive. The invocation is grand. Sad, that in this particular so many prayers are deficient. The seven petitions touch on all matters of the Christian's solicitude. The added benediction: 'For thine is the kingdom," etc., is not in the original. Christ did not authorize it. Some scribe, deeming it apropos, added the same.

League Odds.

"All for Christ!" is the League motto of our church. The motto of the League of our sister church is no less expressive: "Look up, lift up!"

Brief reports from the various Leagues of Louisiana and Mississippi are welcome. Use postal cards.

In twelve months from now it will be difficult to find a congregation in our church devoid of an Epworth League.

In selecting a lecturer for our League, the pastor should not be overlooked.

The League meetings should be bright, cheerful, and enticing. Tombstones are out of place. But hilarity no less.

Holiness

Holiness is readiness to do what the Lord requires.

Holiness exhibits its imitre chiefly at home.

Holiness is a life in full harmony with profession.

Holiness is satisfied with God's dealings with man.

Holiness is restless if no souls are won for Christ.

Holiness understands the Psalmist when he declares, "My cup runneth over."

Holiness bodly declares: "I can do all things through him that strengthened me—Christ."

Salvation is not merely an act whereby the soul is rescued from hell. Its chief virtue lies in its power to introduce a man into a quality of being upon which no fire of hell can kindle.

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TESTIMONIAL.

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Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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Notice.

I find it necessary to change the time of meeting of district stewards of Jackson district from Jan. 21 to Jan. 28.

R. D. NORSWORTHY, P. E.

Jackson, Miss., Jan. 2, 1896.

A secular paper says: Even the most casual onlooker must be impressed with evidence of the growing degeneracy of the American theater. Of those who have lent to it such dignity and worth as any theater can have, one after another has died, until among both actors and playwrights not one is left. Nor is there promise of any to come forward and fill their places. And the reason is given by a writer in the Century, who says "that all the talk about elevating the stage is sentimental rubbish; that the people do not want an elevated stage; that they wish to be amused, and not instructed; and that all that he and his fellows can do is to follow the general economic law of supply and demand, and cater to the public taste."

A Very Desirable Calendar.

Calendars of all kinds and sizes herald the coming year. Many are to be had for the asking—many without asking—but to them as to other things the rule might be applied that what costs nothing is worth about what it costs. The calendar we always welcome has just reached us. We refer to the one published by N. W. AYER & SON, Newspaper Advertising Agents, Philadelphia. This is—seems if possible even better than its predecessors. Handsome enough for the library, and yet carefully adapted for every-day use, it is naturally a great favorite. The firm's well-known motto, "Keeping Everlastingly At It Brings Success" appears this year in a new and very attractive form. The daily presence of this inspiring motto is worth far more than the price of any calendar. The date figures are so large and clear that they can easily be seen across the room. The reading matter on the flaps will also possess interest to the progressive. Those who have used this calendar in other years will not be surprised to learn that he demand for it is constantly increasing. Once introduced it becomes a welcome friend. Its price (25 cents) includes delivery, in perfect condition, postage paid, to any address.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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Equitable,	"	"	"	"	"	40,117,618

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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HOME CIRCLE.

THOSE WHO HAVE GONE BEFORE.

BY REV. J. W. CHADWICK.

Sigheth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brighten all the joy of life,
They soften every frown.
But, oh, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more!

More home-like seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They can not be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God forevermore!

Worry and Fretting.

Avoid worry and fretting, for it is only a habit, and does not help you in difficulties, makes no sunshine on a rainy day, no light where there is darkness. On the contrary, it causes the eye to lose its lustre, the roses to fade from the cheeks, and the fair brow to be lined with wrinkles. Then remember you alone are not the sufferer, for on those around the shadow of your gloom and unhappiness which you have no right to cast into the lives of husbands and children is attributed to you. True, man and woman too, were born "to trouble," but do not convince yourself that you are the high priestess appointed to deal each one out his portion, for, alas! too soon the cup is quaffed, which is given alike to king and peasant. Again old Father Time is accused of writing his story on a fair brow. Did you ever realize how well you have helped him, for while he has traced the outlines, you have filled admirably the sketch. In moments of trial apply the words of the old song, and see with what happy results we find—

"To-morrow the sun may be shining,
Although it is cloudy to-day."

Look up then and see brightness behind the darkest cloud, for it is only the background of a picture called Life. In your hand is the brush to fill in the lines, be they light or dark. Choose then with your clouds the bright tints of the rainbow and in your night let the stars shine out to guide you to the happiness which can be reflected so beautifully on those around you.—B. W.

A Child's Thoughtfulness.

An old gentleman writes us that one day lately he sat alone and lonely, thinking back over the seventy-seven years of his life, grieving for friends whom he had loved and lost, wondering how he was going to get through the Winter, and getting more sad every moment, with no company but his gloomy thoughts.

Just then the door opened, and a little girl came in with her arm full of Christian Advocates, and said: "You look so lonesome I thought I'd bring you some papers to read."

Touched by the kindness, the old man thanked the child, and was soon so interested in reading that he forgot the burdens he had been groaning over just before, and found many articles that gave him comfort and consolation, so that he was able to bear his troubles with a better spirit.

He adds that the little girl was very happy over the result of her experiment, and he hopes other children will take pattern after her and find some sick, lonely, or sad person to whom the old Advocates would be a blessing, as those were to him.

Books and Reading.

The great secret of right reading, as of all other right work, is that it be conscientious and thorough; that of one who does not forget that life is brief and work sacred. An earnest man may be left in the company of any books. There was a world of significance in Johnson's putting the motto on his watch, "The night cometh." This little islet of our life—with deep calling to deep round it forever, and the tide covering it moment by moment—is too small for any neglect. Eternity comes up like the night, hiding all things, and blotting out the sun. There is no time for trifling. The true Pactolus, with every sand golden, is life. Stupidity or commonplace is tolerable only when no better can be had; like bread of moss or sawdust, that needs a famine to get it down, except with simpletons, who will eat anything. Men gave up acorns when they grew wheat; and black bread had no chance against white where there is either taste or sense. Some men read too much and think too little; that is, they read too much for their thinking. By rail, you can remember no details of a journey; the speed confuses recollections, and leaves only general impressions. To gallop through book after book is to turn intellectual Gilpins. You might as well be carried blindfold from one point to another, you would know as much of the road you came. Let the whole bench of your faculties sit in full court on whatever you read, and rather read five good books well than a hundred with light inattention.—Dr. Cunningham Geikie.

The True Home Principle.

One principle which ought to permeate the reciprocal relations of family life is that of self-improvement for the sake of others. "Get that you may give," was the strong, terse motto given by a favorite teacher to the pupils in a girls' school. "Make the most of your life that you may do most for the lives of others," said Phillips Brooks. But what shall we get that may contribute to the enrichment of other lives? Not material things surely. These are hedged about with moneyed values quite out of proportion, usually, to our purses. Fortunately, the essential possessions—love, joy, peace and all graces of the Spirit—are attainable by the weakest and poorest of us, and these furnish a noble equipment for the wear and tear of daily life. We say, in hackneyed phrase, "I can not afford" this or that. But we can afford these priceless gifts of character. Nay, in the ordering of our home life we can not afford to be without them. However meager our mental endowments, however barren our external surroundings, we may yet have that "moral sentiment," which Emerson tells us is "the foundation of culture as of character." There is encouragement here for the most humble and ordinary woman.—Congregationalist.

How to Save Boys.

Open your blinds by day and light bright fires by night. Illuminate your rooms. Hang pictures upon your walls. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy direction. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass boyhood and enter upon manhood with refined tastes and noble ambitions depends on you. With exertion and right means a mother may have more influence over the destiny of her boys than any other influence whatever.—Appleton's Journal.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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The Old Reliable.
Disease is an effect, not a cause. Its origin is within; its manifestations without. Hence, to cure the disease the cause must be removed, and in no other way can a cure ever be effected. Warner's SAFE Cure is established on just this principle. It realizes that
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of all diseases arise from deranged Kidneys and Liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a food and restorer, and, by placing them in a healthy condition, drive disease and pain from the system.
For the innumerable troubles caused by unhealthy Kidneys, Liver and Urinary Organs; for the distressing Disorders of Women; for all Nervous Affections, and physical derangements generally, this great remedy has no equal. Its past record is a guarantee of continued performance.
WARNER'S SAFE CURE CO.,
London, Rochester, Melbourne, Frankfort, Toronto, Paris.

Be Sweet Toned.

The sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong can not be so touched as not to respond with a jangle. There is the same difference in people.

From some you learn to expect always a snarl or a whine or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity and kindness and truth. "When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Be a sweet-toned bell.—Cumberland Presbyterian.

Learn to Work.

No young man makes a success in life unless he works. He can not loaf around street corners and stores without deteriorating. He must learn a trade or do some honest work; or, before he knows it, he will be a chronic loafer, despised by all with whom he comes in contact.

Do something, no matter how small, and do it well, and you will eventually find yourself climbing the ladder of success. There are many obstacles to overcome, but toil, grit and endurance will overcome them all. Help yourself, and God and good men will help you.—Farm and Fireside.

Manual Training.

It is difficult for a boy—almost impossible—to get the chance to learn a trade. The unions fix the number of apprentices. Every citizen not selfishly interested rejoices when some new manual training-school is established. Hence Mr. Hackley, President of the Board of Education, of Muskegon, Mich., who gives $135,000, and $5,000 annually while he lives, to construct and support such a school, and promises to endow it at or before his death with $100,000, to provide instructors for it, performs a deed which has a direct relation to the prosperity of his city, State, and country.

Cyrus W. Field said that he considered half of his success in life to be due to his punctuality. He was always at his office at the very minute each morning, and if he made an appointment to talk business to a man, he never failed to keep it.

"I have made thousands upon thousands of dollars by being on hand at the right moment," he says; "and I consider punctuality as strong a point in a business man's favor, as—well, it is second only to honesty."

Opportunities do not crawl under our feet like terrapins, but they fly over our heads like birds. We must look up if we would not miss them.—Baltimore Advocate.

When home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—Spurgeon.

HYGIENE.

Total Abstinence and Perfect Health.

Sir Henry Thompson says: "Perfect health is compatible with total abstinence from all intoxicating beverages. All such drinks can with perfect safety be discontinued, either suddenly or gradually." Sir Andrew Clark said: "I am bound to say, that for all honest work, alcohol never helps a human soul." Professor Sidney Ringer says: "Varied, repeated and prolonged experience and the testimony of many medical men prove that troops endure fatigue and the extremes of climate better if alcohol is altogether abstained from. * * * Modern trainers recognize the apparent fact that power of sustained exertion and the resistance to fatigue is best promoted by abstaining from alcohol." The London Lancet stated that "Given digestible, solid food and fair, that is, normal digestive power, water alone is all sufficient as liquid. * * * Health, happiness and work find stimulus enough in the unsophisticated well of nature." The saloon is only a supply to the demand. When the demand is gone the saloon will vanish. We need a successor to the saloon, where both men and women will not be ashamed to go, and yet there are hundreds of resorts today where one can enjoy himself better than in the saloon, depending entirely upon his tastes and disposition, and the field of attraction is daily growing larger as we advance in refinement and intelligence. There is not much hope that there will be any reform for the multitude who are given over to the saloon; it is the young who are constantly taking the place of their elders to whom we must look for the adoption of higher ideas. Herein can every humanitarian take heart, and work for the regeneration of his kind.—Charles H. Shepard, M. D.

The Necessity of Composure.

One thing that, if not a necessity, is at least conducive to comfortable living, is hardly appreciated even by those who most need it. This is the need of having some time each day entirely alone. It is impossible to live comfortably without composure of mind, and there is no way of securing it so surely as to spend a short time each day (and a long time is even better) in silence and free from interruption. It is soothing to tired nerves, and strengthening to a tired mind. The person who does not like to be alone, who does not even strongly desire to be alone once in awhile, is already on the high road toward ill-health. It is the only way to have relief from the confusion of always being in some one's presence, which will, sooner or later, either affect the nerves or weaken the mind.

Whenever, or however you live, then, see to it that you have at least one hour out of every twenty-four that you can call your own. Some busy people may at first think this is impossible; but we rarely find anyone who does not waste more than this every day, and who is not the worst off for the waste. The very act of taking this hour strengthens the will, and adds that much to the comfort of living, since a weak-willed person is at the mercy of everything and every person that encroaches upon his rights; and not the least of these is the right to live a healthy, comfortable life.—Demorest's Magazine.

THE CUISINE.

CONDUCTED BY L. A. B.

BEAUREGARD EGGS.—Boil four eggs twenty minutes. While they are cooking prepare a cream sauce with one tablespoonful of butter, one of flour and one cup of cream or milk. Melt the butter without browning, add the flour and stir until smooth, then add the cream or milk. Stir continually until it thickens. Season with salt and pepper. Add the whites of the eggs, pressed through a sieve, to the sauce. Lay nicely browned even pieces of toast on a hot platter, cover with the sauce and whites, then put on top the yolks of the eggs pressed through a sieve also.—Table Talk.

It is easier to get people into the church then to get them out. We throw wide the gate, stir up the people, by any means, drive them in pell-mell and presently complain of a worldly and dead church.—Arkansas Methodist.

"What makes my lamp smell so!" Wrong chimney, probably. "Index to Chimneys" will tell you.

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Local Mail and Express.
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Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m

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OBITUARIES.

WARREN—William Colson Warman was born Sept. 3, 1823, and died in Covington, La., Oct. 19, 1895. For many years he lived near Pearl River, Washington parish. He was one of my stewards at "Pleasant Valley" in 1858. At his home a bounteous hospitality was extended to the traveler, and especially he loved the company of the Methodist itinerants. He was the friend of the widow and the orphan. Many years of his life were spent as superintendant of the Sabbath-school. Possessed of a strong, musical voice, he loved to sing sacred music at church and about the fireside. After the war he moved to Covington, La., and engaged in mercantile pursuits for many years. The infirmities of age and affections of body never soured his genial disposition. He loved the young people, and delighted to see them enjoy the innocent pleasures of life. In 1894 the writer again became his pastor. He was now partially paralyzed, seldom ever able to attend church service; yet he delighted to have the pastor to visit him and sing, pray and converse about spiritual things with him in his home. In 1895 he said to me: "When you hear I have passed away you may feel assured that I have gone to heaven." Seven days before death a stroke of paralysis silenced his tongue and rendered him helpless. Yet he could look up with face wreathed in smiles, and towards the last utter two words, "Home, heaven."

He leaves the legacy of a good name and well-spent life. May God help the dear wife and children to so live as to meet, an unbroken household, in "bright mansions" above!

Ront. B. Downer.

Vicksburg, Miss.

MOORE—Mrs. Mary Catharine Moore (nee Clark) was born in Anderson district, S. C., Nov. 2, 1831. Her father moved to Winston county, Miss., in 1836, and to Attala county in 1843, where she was married June 8, 1848, to H. F. Moore, with whom she lived a happy wedlock until Dec. 17, 1893, when in Kosciusko, Miss., she departed this life.

Sister Moore was converted and joined the Methodist Church at a camp meeting in November, 1843, from which time until her death she evinced the life and character of a true Christian and faithful church member. In all relations of life—as wife, sister and friend—she was affectionate, kind and helpful. Those who knew her long and intimately says: During the forty-seven years of married life not one angry word ever passed between her and her husband." She was always ready, according to her ability, to aid the needy and comfort the distressed. Preachers who have served the old Attala circuit and Kosciusko station will remember her hospitality and words and deeds of helpfulness. She was a regular reader of the Bible and the New Orleans Christian Advocate, from both which she derived much comfort.

The illness which resulted in her death was long and painful, but she bore it with Christian patience. She died, as she had lived, happy in the Savior's love and in the blessed assurance of entering the rest that remains for the people of God. On Dec. 18, after funeral services by Rev. J. C. Park, pastor, her body was deposited in the cemetery to await the resurrection of the just. "Precious in the sight of the Lord is the death of his saints." G. W. Backman

PEGUES—Dr. Charles A. Pegues was born in Chesterfield district, S. C., June 26, 1827, and died at his home in Abbeville, Miss., Dec. 26, 1895.

He received the degree of M. D. from the Medical College, Charleston, S. C., after having graduated in the Literary School at St. Mary's, Md. From South Carolina he moved to Alabama, thence to Arkansas, thence to Bolivar county, Miss., thence to Lafeyette county, where he was engaged in his profession till death.

He was married to Miss Nannie W. Ragsdale in 1855, who died in 1874. This union was blessed with five children. Three of these survive him. In 1876 he was married to Mrs. J. J. Logan, widow of Col. John Logan, C. S. A., with whom he lived happily till death.

Dr. Pegues was wise, conservative, very spiritual. He loved the church, and was its faithful supporter. He loved home, and took great pleasure in making home attractive. He was so considerate of the happiness of his companion. His illness was brief and very painful. He knew it would be fatal, and expressed a perfect readiness to depart and be with his Lord.

While the hearts of his loved ones were sad on Christmas Day, they "sorrow not as those who have no hope," but look for the grand reunion which shall last forever.

B. P. Patterson.

SAUCIER—Miss Adelia Saucier, daughter of Bernard and Martha Saucier, was born March 15, 1850, and died at her father's, in Harrison county, Miss., on Dec. 18, 1895.

Delia was an amiable, sweet-spirited girl, and was a source of joy to all who knew her. She attended the Poplarville High School during the last session, and had returned for the present session when she was taken sick with typhoid fever. At her request, and with the consent of her physician, her parents carried her home, where she had all the care of attentive physicians and loved ones; but the disease made haste and stole her life away. Surrounded by loved ones, and with assurance of Christian triumph, she departed this life singing, "We are crossing over the river," etc. By a gracious providence her pastor was permitted to attend and conduct the funeral and burial exercises, and a more perfect expression of Christian resignation he never witnessed than was manifested by her loved ones. Her parents fully resigned to the Lord's will, and anticipating her glorified condition and their happy reunion, praised God and shouted for joy.

Good-by, Delia; we'll meet again.

E. T. Breland.

Too Fast

The world is in a hurry. We are living too fast. We do not take the necessary time to reach our best. Character can not be cultivated well amid a constant rush of engagements. It needs opportunity to think and pray. "The steady cold," says some one, "yields the solid ice. Flowers will not bloom in a whirlwind. Plant life appears to need its breezy days, but it waits also on quiet days, breathless nights, and still dews."

A man of leisure may be "the devil's darling," but the man who is always on the run is about as much so. "In quietness shall be your strength," wrote the prophet. Many are not religious because they are oppressed by a needless multiplicity of interests. They belong to so many organizations, so many clubs and societies, that they never stop to think. The truth can not get a fair chance at them, or, as a New York preacher puts it, "The Holy Ghost can scarcely overtake us." Impressions fail to get their grappling-hooks on us as we rush along. A serious thought is at once dissipated by a different one which immediately succeeds it.

This bustle and haste of our nervous, superficial life is a great disadvantage to us. Our young people are not meditating enough to get Christian principles deeply and firmly implanted in their minds and consciences. Consequently, they are hard to hold—in the League to-day and somewhere else to-morrow. We would urge the husbandry of time. Belong to less; go less; read, think, pray more. Find companionship in yourself. Remember that your nature is not like the string of an instrument which is only musical when kept on a constant strain. You need relaxation, quiet, a still hour brought into your day. In this you will gather strength, stability, maturity, depth, enrichment. Cease being ever on the go. Plan for the still hour, and let your soul delight itself in quietness for a season.—Epworth Herald.

As to the Sins of the Patriarchs.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Paul and Barnabas' quarreling, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said: "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety and propriety, instead of poor sinners, as they were. Sometimes a man writes his own diary, and happens to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of, and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life, he tells the truth about him; and there are not many persons who would want their lives printed if the Almighty wrote them.—Exchange.

The Human and the Divine.

The stupendous achievements of railway engines—nearly two miles to the minute for a little while; ninety miles to the hour for one; sixty-four miles an hour for nearly nine consecutive hours—now fascinate the eye of the world.

Surpassing all in strength is the electric locomotive, now drawing more tons of freight than any two steam locomotives yet built, on a steep grade in the Baltimore tunnel.

Man is getting all the credit. Let Warman, the engineer poet, teach the final source of all these achievements:

"I hear the whistle sounding,
The moving air I feel;
The train goes by me, bounding
O'er throbbing threads of steel.

"My mind it doth bewilder
These wondrous things to scan.
Awed, not by man, the builder,
But God, who made the man."

—New York Advocate.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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They whom Christ apostles made,
Gathered fragments when he bade.

—Selected.

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NEWS OF THE WEEK.

DOMESTIC.

Forty-two million is the municipal budget for New York City for this year.

Mayor Swift, of Chicago, says that if the city council is corrupt, it is the fault of "prominent citizens."

Carnegie and other owners of iron and steel works at Pittsburg are asking Congress for an appropriation to build a ship canal from Lake Erie to that city.

Chicago, New York, St. Louis, San Francisco and Cincinnati have all put in formal application with the Democratic National Committee for the National Convention.

The Baldwin Locomotive Works, of Pennsylvania, has just shipped a cargo of twenty oil-burning locomotives, ordered by the Russian government for the Trans-Caucasian Railway.

The street car companies of Detroit offer to sell seven tickets for a quarter, but the mayor demands eight for a quarter, with transfers, and says that he will veto any other arrangement.

Fire started in a stock of fireworks in St. Louis, on Jan. 2, and in the explosion the building and those adjoining were wrecked. About five persons were killed, and over thirty were seriously wounded.

The street railway strike in Philadelphia, precipitated by a few hot-headed agitators, against the urgent protests of President Mahon and other leaders, ended in a complete fiasco. Most every line is running its cars as usual.

On Jan. 4 the President signed the bill admitting Utah into the Union as its forty-fifth State. The new State contains about 84,000 square miles, and is the second largest silver producer in the Union, being outranked only by Colorado.

A mass meeting of the friends of Armenia was held in Chicago, last week. Miss Clara Barton, president of the Red Cross Society, made an address, in which she said $500,000 would be needed to relieve the sufferings of Armenia. She expressed her willingness to go with any expedition to that country.

Congressman Boatner, of this State, introduced a resolution in the House of Representatives providing for an investigation by the Judiciary Committee of the action of Comptroller Bowler in refusing to pay the bounty appropriation made by the last Congress, because, in his opinion, the appropriation was unconstitutional.

W. J. H. Traynor, the supreme president of the American Protective Association, has issued to the councils of the order throughout the country a circular of nearly 8,000 words, reviewing the progress of the organization and the political situation. Mr. Traynor states in his circular that a large number of the members of Congress are also members of the A. P. A., pledged to certain measures.

FOREIGN.

The Hawaiian government has entered into a contract with an American to establish inter-island communication by cable.

Prince Bismarck has announced that if the state of his health permit, he will attend the state banquet at the royal castle, Berlin, on Jan. 18.

The ministers of Hamilton, Ont., tried to prevent the street cars from running on Sunday, but the courts have decided that it is not contrary to the Sunday laws.

During the present difficulty Spain has sent to Cuba 116,000 troops, and Campos wants more. The insurgents started with a force of 100 men, and now have 60,000 in the field.

It is reported that China has ceded to Great Britain four states on the frontier between China and Burmah, and that an English-Chinese commission is about to meet to delimit the new frontier.

Michael Davitt, the prominent Irish leader, who has lately reached the United States from Australia, says that neither Ireland nor Australia would fight against this country in case of a war with England.

Unless all indications are misleading, the end of the Cuban insurrection is at hand, and the result, it will seem, must be in favor of the insurgents, whose armies, under Maximo Gomez, Antonio Maceo and Quintin Bandera, are nearing Havana from three different directions.

The disaster which has overtaken the Cuban sugar crop, through the tactics of the revolutionists in that island, appears now to be complete. It was hoped that the estates in the immediate vicinity of Havana would not be molested; but the latest news declares the invasion of the province of Havana by the patriot troops, and a repetition of the burning of cane fields and the closing of sugar-houses, such as have already occurred in other provinces, is reported.

In The Beginning

Of our new year, when the Winter season of close confinement is only half gone, many find that their health begins to break down, that the least exposure threatens sickness. It is then as well as at all other times, and while people even in good health, that the following facts should be remembered, namely: that Hood's Sarsaparilla leads everything in the way of medicines; that it accomplishes the greatest cures in the world; has the largest sale in the world, and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?

MARRIAGES

HARDIN—GILES.—In the Methodist Church, in Westville, Miss., on Sunday, Dec. 29, 1895, at 12 o'clock M., by the Rev. R. A. Whitfield, Rev. Paul D. Hardin, of the Mississippi Conference, and Miss Mary E. Giles, of Westville, Miss.

McKINDLY—OLIVER.—At the residence of the bride's father, Dancy, Pickens county, Ala., Dec. 3, 1895, by Rev. D. W. Babb, Dr. W. R. McKindly of Binsville, Miss., to Miss Kate Oliver.

SIMMONS-SANDERS.—At Hebron Church, Pickens county, Ala., Dec. 4, 1895, by Rev. D. W. Babb, Mr. James H. Simmons of New Orleans, La., to Miss Kittie Sanders, of the aforesaid county and State.

KITCHINGS-McDAVITT.—At the Methodist Church, Rosedale, Miss., Dec 22, 1895, by Rev. E. S. Lewis, Mr. John W. Kitchings to Miss Fannie McDavitt, both of Rosedale, Miss.

JOHNSON-GRISHAM.—At the residence of the bride's mother, near Indianola, Miss., Dec. 19, 1895, by Rev. Eugene Johnson Mr. E. T. Grisham and Miss Florence Burson, both of Sunflower county, Miss.

KERR—COX.—At the residence of the bride's mother, in Morehead, Miss., Dec. 26, 1895, by Rev. Eugene Johnson, Mr. B. F. Kerr and Miss Nannie Cox, both of Sunflower county, Miss.

MARSHALL—DeLOACH.—In the Baptist Church, at Demopolis, Ala., Dec. 18, 1895, by Rev. S. M. Thames, assisted by Rev. Henry Trewick, Rev. H. F. Marshall, of the Alabama Conference, to Miss Panthea M. DeLoach, of Demopolis, Ala.

LEWIS—DeLOACH.—In the Methodist Church, at Grenada, Miss., Dec. 5, 1895, by Rev. S. M. Thames, Rev. E. S. Lewis, of the North Mississippi Conference, to Miss Mary T. DeLoach, of Grenada, Miss.

CLENDENIN—McCOY.—In the Methodist Church, Heidelberg, Miss., Dec. 12, 1895, by Rev. H. C. Brown, Mr. Julius P. Clendenin and Miss Annie Pearl McCoy.

ABNEY—CARTER.—At the home of the bride's mother, Heidelberg, Miss., Dec 25, 1895, by Rev. H. C. Brown, Mr. John H. Abney and Miss Dollie P. Carter.

DAVIS—SOWELL.—At the residence of the bride's father, Sowellville, Miss., Dec. 19, 1895, by the father of the groom, Mr. L. vis W. Davis to Miss Minnie Lea Sowell.

LANGFORD—LITTLE.—Near Trenton, Miss., Oct. 23, 1895, by Rev. R. A. Sibley, Mr. C. A. Langford and Miss Fannie Little.

BARNES—NOBLIN.—At Homewood, Miss., Nov. 6, 1895, by Rev. R. A. Sibley, Dr. L. L. Barnes, of Bruce, Miss., to Miss Luna S. Noblin, of Homewood, Miss.

WALTERS—VINSON.—Near Polkville, Miss., Dec. 26, 1895, by Rev. R. A. Sibley, Mr. Richard S. Walters and Miss C. C. Vinson.

KERG—BARRETT.—At Boyle, Miss., Dec 22, 1895, by Rev. H. P. Crowe, Mr. Geo. L Kerg to Miss Lizzie Barrett, both of Boyle, Miss.

WILTSHIRE—BENNETT.—At Shipman Chapel, Dec. 25, 1895, by Rev. H. P. Crowe, Mr. J. H. Wiltshire to Miss Lizzie E. Bennett, both of Bolivar county, Miss.

SYKES—WOODS.—At Boyle, Miss., Dec 29, 1895, by Rev. H. P. Crowe, Mr. Lawrence Sykes to Miss Meggie Woods, both of Boyle, Miss.

HOLT—THISTLE.—At the residence of the bride's parents, Nov. 12, 1895, by Rev A. D Miller, Mr. David Holt and Mrs. Thistle.

HARRIS—HOPPER.—At the Methodist Church, Oak Ridge, Miss., Nov. 13, 1895, by Rev. A. D. Miller, Mr. Elisha F. Harris and Miss Leotta Hopper.

CLARK—HOPPER.—At the Methodist Church, Oak Ridge, Miss., Dec. 22, 1895, by Rev. A. D. Miller, Mr John D. Clark and Miss Emma Hopper

Talmage Will Lecture In New Orleans.

THE GREAT WASHINGTON PREACHER SOON TO APPEAR IN WASHINGTON ARTILLERY HALL.

All lovers of elevated thought, brilliant rhetoric and fascinating eloquence will be pleased to learn that they will soon be given an opportunity of hearing him who has by many been considered the chief among the great orators of our time. On Thursday evening, Jan. 16, T. DeWitt Talmage, who is now the pastor of the President's Church, in Washington, will lecture in Washington Artillery Hall upon the subject, "The School of Scandal." Dr. Talmage's pre-eminence as an orator is acknowledged by all who have sat under the spell of his eloquence. Washington Artillery Hall will be taxed to its utmost on this occasion.

BUSINESS NOTICES.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville, at Sweetwater	Jan., 11, 12
Brookhaven	(7 P. M.).. 12, 13
Martinsville, at Union Chapel	18, 19
North Wesson, at N. W.	25, 26
Wesson station	(7 P. M.).. 25, 26
Magnolia and Osyka, at M.	Feb. 1, 2
China Grove, at Tylertown	8, 9
Whitestown, at W.	15, 16
McComb City	(7 P. M.).. 15, 16
Providence, at P.	22, 23
Pleasant Grove, at Wellman	29, Mar. 1
Hazlehurst	7, 8

The district stewards' meeting for Brookhaven district will be held in the church at Brookhaven, Wednesday, Jan. 22, at 9 A. M. Homes will be provided for all who come.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit, at Mt. Carmel	Jan. 11, 12
Yazoo City	(7 P. M.).. 12
Benton, at Banton	18, 19
Sharon, at Mt. Pleasant	25, 26
Canton	(7 P. M.).. 26
Flora, at Flora	Feb. 1, 2
Silver Creek and B. L., at B. L.	(Fri.). 7
Lake City and Lodi	8, 9
Madison, at Madison	15, 16
Camden, at Camden	22, 23
Tranquil, at Zeigler ville	28, Mar. 1
Fannin, at Fannin	7, 8

District stewards of Jackson district—Jackson, First Church, T. P. Barr; Jackson, Capitol street, A. J. Harris; Fannin, P. H. Jones; Terry, D. L. Lewis; Madison, G. L. Ray; Canton, W. H. Cassell; Sharon, L. P. Thompson; Camden, J. R. Locke; Benton, O. H. Swayze; Tranquil, T. R. Boswell; Silver Creek and B. Lake, E. G. Dunn; Lake City and Lodi, J. C. Gordon; Yazoo City, Peter James; Yazoo circuit, J. W. Holt; Flora, W. E. Harris.

The district stewards of Jackson district will please meet me in Capitol Street Church, Jackson, at 9 A. M., Tuesday, Jan. 28, 1896. Pastors please urge stewards to attend, and attend yourselves.

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Bolton, at Bolton	Jan. 11, 12
Utica, at Utica	18, 19
Hermansville, at Hermansville	25, 26
Harriston, at Cane Ridge	Feb. 1, 2
Rocky Springs, at Rocky Springs	8, 9
Mayersville, at Beulah	15, 16
Rolling Fork, at Rolling Fork	22, 23
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

J. M. WEEMS, P. E.

Vicksburg, Miss.

NATCHEZ DIST.—FIRST ROUND.

Fayette, at Fayette	Jan. 11, 12
Jefferson Street	18, 19
Wesley Chapel	18, 20
Wilkinson, at Mt. Carmel	25, 26
Amite, at Woodland	Feb. 1, 2
Woodville	8, 9
Percy Creek	15, 16
Barlow, at Rehoboth	22, 23
Meadville, at Meadville	29, Mar. 1
Washington, at Washington	7, 8

The district stewards will please meet me in Gloster, Jan. 18, at 10 A. M. The Board is composed of the following: E. A. Enochs, Q. E. Roberts, W. H. Ratcliff, R. V. McDonald, B. F. Goss, T. J. Roberts, W. M. Germany, J. K. Cobb, H. B. McGehee, W. N. White, W. L. Cato, Luther Allen, M. C. Forest, A. B. Steele.

L. S. JONES, P. E.

MERIDIAN DIST.—FIRST ROUND.

Binnsville, at Scooba	Jan. 11, 12
Meridian-West End	15
Porterville, at Mt. Hebron	18, 19
Meridian—Sunny Side and Poplar S.	22
Vineville, at Bethel	25, 26
Meridian—Central	27
Daleville, at Daleville	Feb. 1, 2
North Kemper, at Spring Hill	8, 9
DeKalb, at DeKalb	8, 10
Rose Hill, at Rose Hill	15, 16
Chunkey, at Suqualena	21, 23
Linwood and Indian Mission, at L.	26
Neshoba and mission, at Sand Town	29, Mar. 1

District stewards will meet at Meridian, Central Church, Jan. 16, at 11 A. M.

R. J. JONES, P. E.

Meridian, Miss.

SEASHORE DIST.—FIRST ROUND.

Purvis, at Lumberton	Jan. 11, 12
Ocean S. and Biloxi, at Biloxi	18, 19
Americus, at P. Hill	25, 26
Moss Point	Feb. 1, 2
Escatawpa, at Zion	8, 9
Vancleave, at Excl	15, 16
Pearlington and L., at P.	22, 23
Whitington, at Coleville	29, Mar. 1
Handsboro and St. John's, at Coleville	29, Mar. 1
Bay St. Louis, at L. B.	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

District stewards will please meet me at Poplarville on Tuesday, Jan. 15, at 12 o'clock, in the Methodist Church.

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Newton and Hickory, at Hickory	Jan. 11, 12
Lake, at Lake	18, 18
Decatur, at Decatur	25, 26
Raleigh, at Trinity	Feb. 1, 2
Carthage, at Carthage	8, 9
Walnut Grove, at Walnut Grove	10
Clarksburg, at New Providence	15, 16
Shiloh, at John's	22, 23
Westville, at Westville	29, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Marvin	14, 15
Brandon	16
Hillsboro, at Cottrell	21, 22
Homewood, at Homewood	26
Montrose, at Montrose	28, 29

District stewards will meet in the Methodist Church in Brandon, Wednesday, Jan. 26, at 10 A. M.

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Pachuta, at Pachuta	Jan. 11, 12
Shubuta, at Quitman	18, 19
Bayouesboro station	25, 26
Vossburg, at Vossburg	Feb. 1, 2
Winchester, at Winchester	(Fri.).. 7
State Line, at Buckstunna	8, 9
Leakesville, at Leakesville	15, 16
Energy, at Energy	22, 23
Mathersville, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7, 8
Fuller, at Oak Bowery	15, 15
Mount Carmel, at Bluntville	(Wed.).. 18
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E.	28, 29

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Washington	Jan. 11, 12
Natchitoches, at N.	15, 16
Anacoco	21
Columbia	25, 26
Olla, at Olla	28
Simsport	Feb. 1, 2
Melville, at M.	3
Spring Creek, at G.	8, 9
Chicot at White C.	15, 16
Evergreen, at E.	18
Dry Creek	24, 25
Montgomery	29, Mar. 1
Boyce, at Boyce	7, 8
Grosse Tete, at E.	14, 15
Pineville	21, 22
Centerville, at Trout Creek	28, 29

The district stewards will meet in the Methodist Church in Alexandria, Jan. 23, at 10 A. M. Let each pastoral charge be represented, so that the assessments may be properly made. All the pastors are invited to attend this meeting. Homes will be provided for all.

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Dryades Street	Jan. 12
White Castle	13
Tchoupitoulas St. and City Mission	22
Covington	Feb. 2
Moreau and Orapa Street	(11 A. M.) 2
Carondelet Street	(7 P. M.).. 2
Algiers	(11 A. M.).. 13
Louisiana Avenue	(7 P. M.).. 13
Tallsheek, at Camp Gronad	20
Felicity Street	(11 A. M.).. Mar. 1
Rayne Memorial	(7 P. M.).. 1
Lower Coast, at Wesley	3
Plaquemine and Donaldsonville, at P.	13

JOHN T. SAWYER, P. E.

CHILLS,

Rheumatism, White Swelling, Diabetes and Slow Fever.

What One Man Has Cured With the Electropoise in His Family and Immediate Neighborhood.

For the benefit of suffering humanity I make this statement as to what the Electropoise has done for me, my family and some of my neighbors. I have had an Electropoise for four years, and prior to getting it I had always paid $25 to $50 a year doctor's bill every year. Since I have had the Electropoise my entire expenses for doctors has been $15, and if I had known as much about the Electropoise then as I do now, I would have not spent that $15. I have cured chills, slow fevers, rheumatism, diabetes, toothache and white swelling. The case of white swelling was that of one of my neighbor's boys who was 9 years old. When I commenced to treat him he could not stand on his feet; he began to improve from the first, and is now well. If anyone desires to know more about this case they can write to Mrs. Fannie Lewis, Epes Station, Ala. Yours, etc., A. L. DAVID.

Epes Station, Ala., June 18, 1894.

ELECTROPOISE

$5.00

For Two Months Rent

We feel confident that a great many will appreciate this liberal offer, and have obtained a large supply of instruments from the Electrolibration Company. No one can afford to be without an Electropoise, especially in Winter, when it is so effective for colds, la grippe, pneumonia, etc., as well as all forms of chronic ailments. Rheumatism speedily and effectively cured. Liberal terms for the ultimate purchase after renting.

Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. It is endorsed by thousands all over the country.

DuBOIS & WEBB,

Chamber of Commerce Building,

NASHVILLE, : TENN.

DELHI DIST.—FIRST ROUND.

Calhoun, at Calhoun	Jan. 11, 12
Monroe, at Monroe	13, 14
Rayville, at Girard	15, 16
Oak Ridge, at Collinston	17, 18
Bastrop, at Bastrop	18, 19
Lind Grove, at Bartholomew	20, 21
Floyd, at Floyd	25, 26
Delhi, at Delhi	Feb. 1, 2
Lake Providence, at L. P.	5, 4
Westerproof, at Waterproof	5, 6
Harrisonburg, at Harrisonburg	8, 9
Florence, at Oakley	10, 11
Winnsboro, at Winnsboro	13, 15

Let all the stewards attend their respective Quarterly Conferences. Much depends on beginning right and in the fear of God.

District stewards' meeting at Rayville, Jan. 10, 1896. Let all district stewards be there at 1 P. M.

B. F. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

East Baton Rouge cir., at Bay Ridge	Jan. 11, 12
Zachary	14, 15
Bayou Sara, at Thompson	18, 19
Jackson	19, 20
Port Vincent, at P. Vincent	25, 26
Live Oak, at Live Oak	26, 27
Baton Rouge station	Feb. 2, 3
Baton Rouge circuit	2, 3
Ponchatoula, at Ponchatoula	8, 9
Franklinton, at Fisher's	15, 16
St. Helena, at Center	22, 23
Amite City, at Roseland	29, Mar. 1
Pine Grove, at Killian	1, 2
East Feliciana, at Oak Grove	7, 8
Clinton	8, 9

All the members of the Quarterly Conference are earnestly requested to be present. Brethren, let us come in the Spirit of our Master.

The district stewards will please meet me in Clinton, La., Wednesday, Jan. 15, at 10 A. M. Let me urge each member to attend. The preachers in charge are invited to be present.

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Prudhomme City, at Prudhomme	Jan. 11, 12
Morgan City, at M. City	14
Patterson	15
Franklin	17
New Iberia	18, 19
Crowley	22
Jeanerette	24
Abbeville, at Abbeville	26, 27
Indian Bayou, at Indian Bayou	Feb. 1, 2
Rayne, at Rayne	5
Plaquemine Brulea	8, 9
Lake Arthur, at Lacasine	15, 16
Lake Charles, at Broad street	23, 24
Lake Charles, at Jackson street	25
West Lake, at West Lake	26
Grand Chenieres, at G. Cheniere	29, Mar. 1
French Mission, at Cane Island	3

H. C. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup and Many, at F. J.	Jan. 11, 12
Shreveport—First Church	18, 20
Jordan St. and Pine Hill, at J. St.	19, 20
Pleasant Hill, at P. H.	25, 26
Pelican, at Pelican	26
Mansfield	Feb. 1, 2
Coushatta, at Coushatta	3
Wesley, at Holly Springs	8, 9
Red River	15, 16
South Bossier, at Haughton	22, 23
Mooringsport, at Greenwood	24, Mar. 1
North Bossier, at Benton	7, 8
Caddo, at Keachie	13, 14

The district stewards will meet in First Church, Shreveport, at 10 A. M., Jan. 16, 1896.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Valley, at Cotton Valley	Jan. 11, 12
Minden, at Minden	13
Ringgold	16, 17
Dubberly, at Brushwood	18
Ruston, at Ruston	23, 24
Farmerville, at Farmerville	25
Downsville, at Downsville	Feb. 1, 2
Vernon, at Longstraw	12
Gansville, at Silvan	13, 14
Vienna, at Salem	20
Homer, at Homer	22, 23
Arcadia, at Arcadia	28
Bienville, at Bienville	29

J. D. HARPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Mettleton circuit	Jan. 10
Tupelo station	12, 13
Prairie circuit	15
Shannon	17
Verona	18, 19
Houston and Westley	26
Houston mission	24
Sparta circuit	25, 26
Buena Vista	Feb. 1, 2
Okolona circuit	5
Aberdeen circuit	8, 9
Tremont circuit	12
Quincy circuit	15, 16
Fulton circuit	22, 23
Amory and Smithville	28, 29

The district stewards will meet at Aberdeen, in the Methodist Church, Jan. 16, at 12 o'clock.

S. M. THAMES, P. E.

DURANT DIST.—FIRST ROUND.

Kosciusko station	Jan. 11, 12
Poplar Creek cir., at Wesley Chapel	18, 19
Sallis circuit, at Sallis	25, 26
Salem circuit, at Tabernacle	30
Ethel circuit, at Ethel	Feb. 1, 2
Belzona circuit, at Hickory Grove	8, 9
Walthall circuit, at South Union	14
Emporia circuit, at Emporia	15, 16
Ackerman circuit, at Wier's	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	6
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	13, 15
Ebenezer circuit, at Ebenezer	14, 15

The district stewards and the District Parsonage Committee will meet me in Durant, at the Methodist Church, Jan. 28, 1886, at 7 P. M.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Oliva Branch circuit, at Olive Branch	Jan. 11, 12
Red Banks circuit, at Red Banks	13, 19
East Holly Springs cir., at Harmony	25, 26
Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt Pleasant	8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	22, 23
Abbaville circuit, at Abbeville	29, Mar. 1

J. D. CAMERON, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville	Jan. 11, 12
Nesbit circuit, at Horn Lake	16, 19
Pleasant Hill circuit	25, 26
Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	18
Longtown circuit	16, 18
Wall Hill circuit	20
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	29, Mar. 1
Eureka Springs circuit, at Mt. Olivet	7, 8
Tyro, at Fredonia	14, 15

T. O. WIRE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon station	Jan 11, 12
Starkville circuit, at Smyrna	18, 19
Stürges circuit, at Bethel	25, 26
Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 9
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Griffith	29, Mar. 1
Hebron circuit, at Hebron	2, 3
Singleton mission, at Perkinsville	11
Winstonville circuit, at Hashnqua	14, 15

District stewards will meet at Artesia, Wednesday, Jan. 22, at 11 A. M.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Lula	Jan. 11, 12
Carnesville	12, 13
Greenville	18, 19
Belen	25, 26
Jonestown	26, 27
Duncan	Feb. 1, 2
Hill House	8, 9
Tunica circuit, at Lake Cormorant	15, 16
Lehrton	22, 23
Cleveland	26, 24

J. A. RANDOLPH, P. E.

WINONA DIST.—FIRST ROUND.

Valden circuit	Jan. 11, 12
Greenwood station	11, 11
Winona circuit	25, 26
Indianola circuit	Feb. 1, 2
West circuit	8, 9
Sidon circuit	15, 16
McNutt circuit	22, 23
Dublin and Brooklyn station	28, Mar. 1
Carrollton circuit	7, 6
Black Hawk circuit	14, 15

District stewards will please meet at the Methodist Church in Greenwood, Jan. 18, at 11 A. M.

J. B. STONE, P. E.

GRENADA DISTRICT—FIRST ROUND.

Coffeeville	Jan 11, 11
Grenada circuit, at Spring Hill	15, 16
Charleston, at Harrison	25, 26
Minter City	Feb. 1, 2
Tatum, at Goar's Chapel	6, 9
Torrance	(Tues.).. 11
Paris, at Salem	15, 16
Pittsboro	22, 23
Ellzey, at Old Town	(Tues.).. 25
Chapel Hill, at Spring Hill	(Thurs.).. 27
State Springs	29, Mar. 1

H. C. MORRHEAD, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville circuit, at Pisgah	Jan. 11, 12
Kossuth circuit, at Rienzi	18, 19
Inka circuit, at New Salem	(Thurs.).. 21
Corinth circuit, at Box Chapel	25, 26
Marietta cir., at Blythe Ch'l	(Wed.).. 28
Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G.	(Tues.). 4
Jonesboro cir., at Ebeneser	(Thurs.).. 6
Ripley circuit, at Walt's Chapel	8, 9
Saltillo circuit, at Mooresville	15, 16
Blue Springs circuit, at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	29, Mar. 1

The district stewards will please meet at the Methodist Church in Booneville, Thursday, Jan. 9, at 11 A. M. The stewards are as follows: G. W. Bynum, F. P. Nash, B. F. McRea, L. P. Bond, J. D. Fortick, F. E. Ray, D. W. Cokar, D. A. Tigert, P. O. Hinds, J. L. Philpot, W. C. Hinds, W. R. Ramsey, J. A. Nesbit, S. B. Gardner, E. A. Howell.

HESLEP R. TUCKER, P. E.

How I Got a New Spoon for Nothing.

I saw in the columns of the Christian Advocate, that in order to introduce her New Hook Spoon, Mrs. W. H. Baird, of Station A, Pittsburg, Pa., would give away a few. I sent at once five 2c. stamps to cover the cost of packing and postage and got one. It is a large kitchen spoon heavily plated, with a little hook to the back that prevents it slipping into the cooking vessel while used. I sold five dozen in 2 hours and cleared $12.75. I sold them at every house, did not miss one. Every woman knows how nice it is to have the spoon ready just when you want to stir things and not have to fish it out of the vegetables, preserves or jellies. I think Mrs. Baird will send anyone a spoon who will send the stamps for postage. It is nice to make a little money these hard times. ELIZABETH A.

The designs for five of the twelve main buildings of the Tennessee Centennial and International Exposition have been accepted and the construction put under contract to be completed by June of next year. In the meantime the seven remaining buildings and the eight edifices intended for special purposes will be planned and the erection begun. The lakes and terraces have been finished and the Administration Building is ready for occupancy.

The filibustering expedition of Dr. Jameson, of the British South Africa Company, into the Transvaal Republic has come to a sudden and inglorious end. A dispatch from the scene of the disturbance to the British Colonial Department, at London, states that Dr. Jameson had been defeated by the Boers and compelled to surrender, after great loss of life had been suffered.

Bronchitis. Sudden changes of the weather cause Bronchial Troubles. "Brown's Bronchial Troches" will give effective relief.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6¼	@ —
Ordinary	6¾	— —
Good ordinary	7	8-16 — —
Low middling	7⅝	— —
Middling	7⅞	— —
Good middling	8¼	— —
Middling fair	8⅝	— —
Fair	10	— —
Galveston middling	8	— —
Mobile middling	7⅞	— —
Memphis middling	7⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	2¾	— 1
Fully fair	—	— —
Good fair	—	— —
Common	—	— —
CENTRIFUGAL		
Seconds	2¾	2 11-16
Prime yellow	3 11-16	— 1
Gray white	4	— 4
Choice white	4	— 4
Standard granulated	4¼	— 4 9-16
MOLASSES		
OPEN KETTLE:		
Fancy	28	— 30
Fair	—	— —
Good common	—	— —
SYRUP	—	— —
RICE.		
No. 2	1¼	— —
Good	2¼	— —
Fair	2¾	— —
Prime	3¼	— —
Rough, ₩ bbl	1 25	— 1 50
Polish, ₩ ton	13 00	— 14 00
FLOUR.		
Extra Fancy	3 60	— 3 75
Fancy	3 50	— 3 60
Choice	—	— —
Minnesota Patents	4 60	— —
Winter wheat patents	3 90	— 4 00
Minnesota bakers	—	— —
CORN PRODUCTS.		
Corn meal	1 40	— —
Cream meal	1 50	— —
Grits	2 00	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	38	— 39
Yellow	34	— 35
Mixed No. 2	33	— 34
OATS:		
Western	—	— —
Texas rust-proof	25½	— 26
BRAN:		
₩ cwt	65	— 67½
HAY:		
Prime	16 50	— 60 00
Choice	22 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	8 50	— 8 67½
Prime Mess	8 00	— 8 25
Rumps	8 75	— —
BACON:		
Fancy Breakfast	8	— 12
Shoulders	5½	— 6
Sides, short rib	5½	— 6
Sides, long clear	5½	— 6
HAMS:		
Sugar-cured	8½	— 10½
DRY SALT MEAT:		
Shoulders	4½	— 6
Sides, short rib	5½	— 6
Sides, long clear	4½	— 6
GROCERIES.		
COFFEE:		
Prime	16½	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	—	— —
He-No	—	— —
BUTTER:		
Western Creamery	25	— —

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

IN SERVICE.

BY HORATIUS BONAR.

Make me of me, my God;
Let me not be forgot,
A broken vessel cast astide,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works;
The weakest things that be;
Each has a service of its own,
For all things wait on thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

—Exchange.

Communications.

"Post Oak Circuit"

In his essay, "Of Studies," Lord Bacon says: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested—that is, some books are to be read only in parts, others to be read not curiously, and some few to be read wholly, and with diligence and attention." To the last category belongs the little book in question. Little, but only in bulk! Few books so richly deserve the trite compliment of *multum in parvo*. Milton said in one of his sonnets of his Tetrachordon: It was a book

"Woven close, both matter, form, and style;"

so to Bishop Keener's "Post Oak Circuit" may the same language be applied. One of the striking features of this book is that the average reader may read it again and again and again, and yet find that some point has escaped him in a former reading. Indeed, to few other books we have ever read are we so disposed to apply (with modification as to number of perusals only) the language of Dugald Stewart with reference to Lord Bacon's "Essays": "The volume may be read from beginning to end in a few hours, and yet, after the twentieth perusal, one seldom fails to remark in it something overlooked before." We have read "Post Oak" the third time. On each occasion our "torpid faculties" have been aroused to new discoveries; and there are yet mysteries in it to us. We dare not say these are ambiguities or obscurities in the book—rather enigmas. We rather say that our eyes have not got used to the brilliancy of his wit. It is still "dark with excessive bright." We prefer to say with one of the old Greeks: "Until you understand a man's ignorance, always presume yourself ignorant of his understanding." The book meets a dogma of Carlyle, who, in his essay on Goethe's "Helena," says: "No book that will not improve by repeated reading deserves to be read at all." Surely this is "a book the world will not willingly let die," nor let "pass into the portion of weeds and outworn faces." We regard it as one of the most trenchant and effective books we have ever read, which language of panegyric is deliberate, defensible, needing vindication, we well know, by illustration or proof, and involving a task of no small dimensions. Indeed, it is very difficult to write about such a book as this, for reasons it is unnecessary to give here. To be sure, in one sense it is easy to dismiss the book, or rather to commit it to the reader, with the brief commendation of its editor, the late Dr. Summers, who, in the language of panegyric, most briefly says: "Post Oak Circuit is *sui generis*. There is nothing like it in all our literature." It is hardly likely that this most broad, yet laconic, eulogium was uttered in "admiring despair," or pride or caprice of laconicism, but rather because it would have been presumptuous, supererogatory, at least superfluous, to be profuse in commending something that "beggars praise," and is at hand for the reader's own judgment. But, gentle reader, we have not the book to hand to you. We must try to induce you to read it. If you have not done so, you will not rebuke our enthusiasm after having perused it. If you have, you will probably have no word of reproach. It is nowise difficult for us to imagine one who has never read the book, and who now rather floats our consideration and commendation as overdone, after reading it applying to us, with a substitution of ourself for the word "fame," the language in Milton's "Arcades":

"You, that his high worth to raise
Seem'd erst so lavish and profuse,
We may justly now accuse
Of detraction from his praise
Less than half we find express'd."

But we are not going to be apologetic for our admiration. With the devoted Juliet we can say in that regard, our

"Bounty is as boundless as the sea."

Dr. Summers' panegyric is written in all the sobriety of most deliberate phraseology, with the immense weight of his endorsement, with the competency and force of most abstemious comment. Under the sanctions of his weighty eulogium we shall presume to be somewhat elaborate. We are quite aware that we are but paraphrasing Dr. Summers' tribute when we say that the book is one of the greatest contributions to humorous and satiric literature in the tongue in its line, and in its line stands almost, perhaps quite, alone. It is a book that ingratiates and endears itself in a way suggestive of the charm of fascination attaching to Robinson Crusoe, Don Quixote, Gulliver's Travels, Bunyan's Pilgrim's Progress. Of course, the personages of Bishop Keener's book do not so deeply engrave themselves on the heart and memory as do those of the books we have mentioned; but it must never be forgotten that our acquaintance with the characters in Bishop Keener's book is comparatively limited, and they have not time to sink into the mind and take hold on the memory through long intercourse. Long time are we with Don Quixote and Sancho Panza. So with Gulliver. And how many scenes are we in with Crusoe, even ere he rescues Friday! We know the voice of Poll. We fairly see the trees grow that shelter Robinson's retreat. We are with him often in his excursions, even ere he dismantles the old ship in which he met his fate on the never-to-be-forgotten island. And then, what a long way it is from the City of Destruction with Christian until he and his companion are lost behind the golden gates of the New Jerusalem! The journey compasses a life. And then, too, consider that these books are read in the plasticity of youth, in the impressionable time when imagination aids the writer, and helps to clothe fiction with illusions as strong as facts engrave their impressions and impress their truths in after years, and when memories harden into ineradicability. If one wants to know the difference, let him give the books in question to an adult of average intelligence, and see how little they impress compared to the way they do the average youthful reader; or even let one who has read these same fictions in youth, re-read them in mature years. We think that one will repent the trial. He is disillusioned, and undone is the dear handiwork of imagination and the sensibilities in the "days that are no more." Not that we would assert that "Post Oak Circuit" equals the great works of fiction we have "named," but the compositions of these with the former are all to the disadvantage of "Post Oak," because of the diverse periods at which the effects of each are produced. Few past the impressionable period of childhood read these great fictions. We doubt if they would much amuse or interest our riper years, whereas the Bishop's book appeals to manhood, and its best appreciations are of the judgment and the critical faculty, while imagination has its scope, too, and experience, common sense, and a grand *rationale* unparadd their sanctions; so, while we may only compare the books in question to illustrate the graphic power of "Post Oak Circuit," we must never lose sight of the disadvantage the last must suffer in the premises. If we were asked which would most take hold of the adult, if for the first time read (the Bishop's book or the great masterpieces we have mentioned), we should say the former. No matter why it is so. The truth is thus. It is a charm from merit. That it may be occult or difficult of analysis, is nothing against the potency. If we be under a dear spell, why ask to know if the wand of the enchanter be golden or not? The "mighty magic" has wrought its entrancement. 'Tis enough. So we appeal to any reader who, in mature years, has read "Post Oak Circuit," are there not characters he can never forget? Let us briefly present to the recollection of the readers some of the more salient personalities or characters of this book:

Jerry Larkum, the stingy exhorter, who wants to swap his wind for cash and thus scorns a sadly high percentage of analphabetes.

An ignorant creditor in Russia took a note from a party indebted to him, payable on St. Henry's Day—no such day being specified in the authorized calendar. The rogue refusing payment, suit was instituted. At first the judge was puzzled, but finally he decided, *a la* Solomon, that the note would certainly be due on All Saints' Day, inasmuch as the doubted St. Henry was likely to be included among the saints worshiped on that day.

According to Dr. Carroll, in the Independent, there are 2,690,638 negro communicants in this country. Of these, 1,403,559 are Baptists. Next come the Methodists, with 1,190,671. Only 5,000 are Episcopalians. Much room for missionary work among the negroes at home.

In Paris the discovery has been made that sick and dead parrots cause many deadly maladies. They emit very active microbes, whose inhalation will result in pulmonary and other diseases.

IOH DREN.

All that I am, all that I hope to be, I owe to my angel mother.—Abraham Lincoln.

dine the church, with his whining fustian, the ridiculous rodomontade, the inane grandiloquence, the loquacious, resounding tinselry of phrase, his wriggling, squirming inbricity and canting tergiversation, his irrepressible bumptiousness, the grotesque lugubriousness of Squire Wallet, the funereal pertinacity of —— ——, the rich old niggard, who runs to the grave as a fox to his hole. It is the home of his thought. His "heart is in the office" with his dead niggers. It is the place of his buried treasure. Then there is the quaint humor of the negro exhorter, Oakhart, in his missionary sermon, with its broad strokes and surprises of comicality, and its wild and grotesque melange of truths, bizarre with alliterations, its trip-hammer hits, its lofty derision, soaring scorn and swirl of epigram. It is a seething torrent, and such a current of wit, humor, sarcasm surges through it as our language hardly parallels. We have the shamdemolishing, humbug-puncturing Bro. Blackman, the presiding elder, with his adroit and ingenious sallies at the meannesses and canting sophistries of his Board of Stewards, and his relentless pertinacity in raising the preacher's dues; Jim Hunnicutt, the unsparing anti-tergiversationist, the sly hitter, who is always on hand when there is a chance to unmask a fraud, and who seconds always so promptly, like a loyal lieutenant, Bro. Blackman; the contrarious, opposite-sided Bellus brothers, and their delicious mazes of ingenious incoherence, their hair-splitting dialectics and mazes of word-play; the honest-heartedness, uprightness, downrightness, unpretending usefulness and meritorious straightforwardness of Goodsine, the recording steward. Then there is the imported preacher from Lynn, Mass., Rev. Zelophehad Crane, with his pomps of theological pedantry, his polysyllabic, sesquipedalian roll of pretentious nothingness of affected metaphysical profundity and resounding alliteration; John Bear, the honest gunsmith; the good Sister Hardiman, with her merciless homethrusts and wise reflections; the headlong meritoriousness of the Dutchman Ben Bone; Father Hemphill, with the aureola of mellow sanctity about his reverend head. Then there is Col. Hector G. W. Barb, the wealthy planter. He is a picture of cold and haughty disdain, phrase-proud supercilliousness, overbearing self-assertion, austere, nauseous pretentiousness, puffed and swollen evasiveness. He has nothing but a hard heart, a hard check, a handsome home and figure, his negroes and his title. Without the negroes he would have never had the title, and, withal, he is "something nothing," except as he is "a fixed figure," pilloried in the immortal punishment of the quaint placidity of the Bishop's brilliant scorn.

Those are some of the characters in this wondrous little book, which, among much besides, is both a picture gallery and a museum. We think any reader who could fail to remember one or more of its characters would fail to remember Gulliver and Lilliput, "the knight of the dolorous countenance," Crusoe and Friday, Christian and his checquered and glorious career.

S. T. U.

Ecclesiasticism

Or a "strong attachment to ecclesiastical observances," is well illustrated in the following confession of an Episcopalian in The Forum: "At the time of the Chicago fire our General Convention was in session in Baltimore. In the midst of the session one day a delegate from Illinois rose to read the telegram which he had just received, announcing that the city was in danger of utter destruction from the flames. Naturally, he moved that the convention interrupt its business and proceed to prayer. Unfortunately, however, there chanced to be no collect in the prayer book for a burning city. What, then, could be done? Extemporize a prayer? Perish the thought that in order to bring down help for a city wrapped in flames the sacred order of the prayer book should be disregarded! Still, some prayer must be offered. So these assembled dignitaries, representing the combined wisdom of the church, went solemnly through the Litany, which prays for well-nigh everything except a burning city, and then rose from their knees, feeling that, though Chicago might be burned to the ground, the majesty of the prayer book had been duly honored."

The Methodist Church makes a sorry show when she undertakes to pose in ecclesiasticism. There is not an Episcopal Church in the State of Mississippi in which one of our Bishops would be allowed to officiate as a minister of the gospel. Our church, in its origin, principles, and history, is a standing protest against the folly, not to say the wickedness, of extreme ecclesiasticism; and when we so far forget ourselves as to become "High Church," we simply make ourselves the laughing-stock of well-informed people who are not in sympathy with us.

I knew a gentleman who was brought up in the country by plain Methodist parents. He studied a profession, succeeded well in it, and built himself up in the world. In the days of his prosperity he decided to join the Episcopal Church. Some friend of his family asked him why he was going to leave the church of his father. He said it was the "style" of the Episcopal Church that fascinated him. And he was reported as adding, "I would rather go to hell in style than to go to heaven out of style."

I do not vouch for the correctness of the report above quoted; and, of course, if the gentleman made the remark, he did not mean what he said; but it seems some people would let poor sinners be lost rather than tolerate an unauthorized agent in saving them.

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark ix, 38-40.)

May God speed everyone who can "do a miracle" in the name of Jesus!

W. B. LEWIS.

In the Living Present.

Fruit is not only a wholesome food, but also operates medicinally. Fruit diet will prevent and even cure neuralgia, scurvy, dyspepsia, etc. Apples are specially recommended. For rheumatism plenty lemons are invaluable.

Though Pope Leo XIII. does not oppose reading the Holy Scriptures, the benighted adherents of Roman Catholicism pay little heed to the contents. The archiepiscopal book-store in Milan, the principal book depository of that church, does not dispose of a hundred Bibles a year.

Twenty-five years ago there were but seven hundred Protestants in Spain, the Pope's stronghold; but now that number has increased to eighteen thousand. They have a hundred and forty churches, with five thousand children in two hundred and fifty Sunday-schools. Pastor Fliednar is indefatigable in his missionary superintendency.

Gilmer Steel, in The Forum, slanders our American peasantry, calling them "as illiterate as any class of any state in the civilized world." Says that they have not learned how to think, and are led by the nose by demagogues. His mistake lies in adding our numerous negroes to the peasantry, and thus scores a sadly high percentage of analphabetes.

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IOH DREN.

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Correspondence.

South Carolina Letter.

I am reminded that it has been some time since I furnished you any South Carolina items. Our Conference met on the fifth of December, and I fully intended reporting its proceedings; but the Bishop decided that I had been having too short a move in the past, so he picked me up from Kingstree, where I had been three years, and landed me at Allendale, my present home. The trip was about one hundred and seventy-five miles—five times as far as I have ever moved before. Mr. Editor, did you ever have a long move? If so, you know why I have not been able to report the proceedings of our Conference.

The Conference met in the progressive town of Rock Hill, in the upper part of the State. I do not suppose that there is a town in the State that has made such rapid progress within the past few years as Rock Hill. The Presbyterian Synod had met there just a few weeks before our Conference convened, and we were somewhat apprehensive that the supply of chicken would be considerably exhausted by the time of our arrival; but when we assembled we found that a new supply had been brought in, and we were elegantly entertained. Bishop Galloway presided. It was his first official visit to our Conference. Of course, his national reputation had preceded him, and expectation ran high. I had heard the Bishop in Chattanooga, Tenn., last June, and, consequently, knew what was in store for the South Carolina Conference. The Bishop literally captivated everything that came in sight. His presidency gave universal satisfaction. The brethren were so carried away by the charming manner of the Bishop that one of the presiding elders took the chair for a few minutes on the last day of the session, while some resolutions were offered expressing our high appreciation of the manly way the Bishop had deported himself while among us, and expressing the hope that we would soon have him with us again. A cordial greeting awaits him.

The question of the evangelist was up for consideration at this session, and the following resolutions were adopted by the body:

Resolved, That it is the sense of this body that no local preacher should enter the territory of any other preacher of our Conference without an invitation from those in charge of that territory, and thereby brought under their control.

Resolved, That every preacher in charge shall be held responsible for his local preachers, and restrain them when they go beyond the bounds of his charge without an invitation from the preacher in charge where he proposes to work.

Resolved, That all preachers in charge who employ disloyal local preachers, or unauthorized or unreliable evangelists, are not worthy to receive an appointment among us.

The Epworth Orphanage, a new enterprise in South Carolina Methodism, was fully organized, and a superintendent was elected. I dare say that there never has been a movement among us in which the people were more interested than this. May it have Heaven's richest benedictions!

Dr. Barbee was the only connectional representative with us. The Doctor grows upon us every time he comes to us, and South Carolina is laudably proud of such a connectional officer. He preached for us once while here. His sermon was on the talents, and was up to his usual mark.

The reports showed progress along almost all lines of work. There was increase in collections and membership, the per cent. of which I am unable to give now.

The moves are all made, and the preachers have entered upon the new year with increased energy and, I trust, new power.

A Happy New Year to you, Mr. Editor, and to all your readers.

WATSON B. DUNCAN.

Allendale, S. C.

Selections.

That Church Choir.

Some people think it very cute to poke fun at the church choir. They grow witty when talking about the Lord's singers. Choirs are often made up of young people who are most conscientious and devoted. They are true blue. Always on hand. No storm is severe enough to keep them away. Extra occasions find them willing to be drafted for service. They dedicate their songs to God as sincerely as others dedicate their influence and dollars and endeavors. Most choirs are not properly appreciated. They are seldom thanked for their faithful services. And many are subject to constant and unreasonable criticism.

Some ministers do not realize how largely the choir counts in making their services popular and effective. There are people who go to hear fine music who care nothing about the commonplace discourses which they hear. If the choir should step out, the chief charm of the sanctuary would, to them, disappear. And even those who go to church to worship, and regard the sermon as the main attraction, find the service greatly enhanced in interest and blessing by a tender solo or a rapturous chorus.

Now, not all choirs are ideal. Some members of some choirs whisper during the prayer. Others write notes during the sermon. Others giggle. Others are fussy and fidgety. But thousands upon thousands of our choir singers are guilty of none of these things. They are devoted and devotional. They are the King's messengers—messengers in song. They are trying to sing people into the kingdom. They are the minister's most faithful allies. They may be counted on. Their all-the-year-round faithfulness should bring a blush to the faces of people who make greater pretensions.

That church choir! Blessings on the sopranos, and the altos, and the tenors, and the bassos, and the man who makes the organ talk, and even the small boy who pumps up its wind! Let the jokers joke, and the grumbler grumble, and the unappreciative keep silent. Sing on! Sing on!—The Epworth Herald.

Mrs. Cleveland has inaugurated a social reform in Washington that ought to meet with success. The custom has been gradually gaining ground of devoting Sunday evening to social calls and entertainments, especially among the representatives from foreign governments. Mrs. Cleveland, assisted by Miss Morton, sister of Secretary Morton, has undertaken the task of promoting Sunday observance. This is not the first time that a reform movement has been instituted, but it has heretofore been a failure. The practice of using Sunday afternoon and evening for social entertainments has been growing for some time, until now almost all the members of diplomatic corps, including the British Ambassador, have selected that day to hold their receptions and dinner parties. Secretary Olney has been in the habit of attending official dinners on Sunday afternoon, thus giving the apparent sanction of official authority to the growing custom. Naturally others have followed the example until a reformation movement has become necessary. The plan of operation proposed by Mrs. Cleveland and her co-laborer, Miss Morton, is to persuade society leaders to give up Sunday entertaining and thus set an example for those who follow the fashions. We trust Mrs. Cleveland may succeed in her endeavor.—Methodist Recorder.

We don't believe that England and America will go to war; but the anticipation of war has caused Congress to do in a jiffy what ought to have been done deliberately as a matter of duty long ago, the removal of the disabilities of all the men that participated in the Civil War on the Southern side. This is magnanimity with a vengeance! If no enemy had presented itself in our front, or no such formidable enemy as England, the poor "rebels" would still be dancing a jig in the corner by themselves. But when men are wanted for breast-works, a "rebel" is as good as anybody, and better too! Being old and tough, he will make an excellent target for English bullets. The government has said for thirty years, we don't want your Confederates to fight for the country. Why should it change its mind so suddenly? The Confederates have fought enough, suffered enough, and they would be excusable to stay at home to rebuild their shattered fortunes.—Holston Methodist.

When a man sees his duty plainly defined before him, he has no option but to go forward and do it.

SERVING.

Not disabled from the service,
No, nor absent from your post;
You are doing gallant service
Where the Master needs you most.

It was noble to give battle
While the world stood cheering on;
It is nobler to lie patient,
Leaving half one's work undone.

And the King counts up his heroes
Where the desperate charge was led,
But writes, "My Best Beloved,"
Over the sick man's bed.

—Anon.

Communications.

Bro. Miller's Blunder.

MR. EDITOR: Two weeks occupied in packing up, moving and unpacking is enough to put a natural man in a state of ferment, even without the fearful charge of misrepresentation which Bro. A. D. Miller, of Mississippi, has preferred against this one of your numerous correspondents.

If Bro. Miller's communication, published in the ADVOCATE of Jan. 2, 1896, is true, then I am guilty as charged. If, however, it is not true, then somebody else is guilty of misrepresenting the status of an argument.

Evidently Bro. Miller did not refer to his communication published in the ADVOCATE of Nov. 21, 1895 or he would not have written as he did on Jan. 2 of the present year. In the last-named communication he says, speaking of myself: "He not only fails to comprehend, but also misrepresents me." Then in the next paragraph he defines his position in order to show wherein he has been misrepresented. He says: "I did not even refer to the pulpits in connection with the subject of unlicensed persons, and hence did not build up any argument or even refer to unlicensed persons occupying our pulpits."

Bro. Miller ought to act on the advice he gives about one getting "himself in trouble by taking the wrong side." Had he done this, he would not have been forced to surrender or deny the salient points in his former argument.

Now, "look upon this, then on that," and tell how it looks.

Remember that Bro. Miller says, on Jan. 2, 1896, that he "did not even refer to the pulpits in connection with the subject of unlicensed persons," and the ground of my offending lies in the fact that I said he did "refer to the pulpits in connection with the subject of unlicensed persons."

To show that Bro. Miller has forgotten what he did say on Nov. 21, 1895, refer to the ADVOCATE of that date, page 2, column 2 and read these words:

But the late Palmer Camp Ground affair, if it had been carried out, would have been contrary to law. There is a law authorizing the Woman's Missionary Society and giving them the right to hold services in our churches, and no one with a grain of sense would deny it. But there is no law authorizing woman to preach and hold regular preaching services; and the church has denied them the right by failing to make a law authorizing it or the granting of license.

To what does "authorizing woman to preach and hold regular preaching services" refer if it does not "refer to the pulpits," since all our "regular preaching services" are held by men occupying "the pulpits"?

But Bro. Miller put forth his opinion which I dared call in question much more strongly "as he waxed hot in the fight." In his heat of anxiety he wrote this:

Now, why should Bro. Parker raise a cry against the presiding elder of Seashore district and the brethren that passed the resolutions referred to? I think they acted wisely and according to law. Why not? If persons are allowed according to law, or without law, to travel and preach all over the country without license, and we open our churches and pulpits to them, then why give anyone license? Why not let every man and woman preach without license, if they want to?—and some brother will open his church and pulpit to them. Why not?

—Is there not some reference "to the pulpits in connection with the subject of unlicensed persons" in the above extract? Who has been misrepresented, Bro. A. D. Miller or myself? Let me assure our dear brother that I understood his language perfectly well in both his November and January arguments. I hope that not only Bro. Miller, but all others whose legal sense has become so distorted, will be consistent, and do nothing for which there is not a law in the Discipline, either expressed or implied. Under this law, as interpreted by him, he can shake hands "one time only even with his most intimate friends, and then only on the occasion of their admission into membership in the church of which he is pastor—never otherwise, because the church has denied him the right by failing to make a law authorizing it." (Paragraph 441, Discipline, edition 1894, page 211.)

—Inconsistency is not a jewel; but since the brother has got to a point where he can not be consistent, I move that he be excused.

Respectfully, J. A. PARKER.

Asbury College.

I came to this little town, noted as being the location of Asbury College, several days ago to begin my year's work with a series of revival services as assistant to the pastor in charge of our church here, Rev. F. J. Sawyer. The day that I came via the Q. and C. was as beautiful as ever blessed the earth, and the trip was one of absorbing interest on account of the glorious scenery in the Tennessee and Kentucky Mountains. I enjoyed it in spite of twenty-seven long tunnels.

I am staying in Asbury College, and am blessed by being permitted to see what I never saw before—a college on fire for Christ. I was in another town not many months since, and it was estimated that there were in regular attendance upon the service over three hundred young men and young women who had never been converted. What a contrast I find this place! I never met in all my experience such a number of Holy Ghost, baptized young people as I find here. I seem to be literally surrounded by flames of religious joy and enthusiasm. The young ministers—and there are quite a large number of them among the students—are a splendid set of young men, superior in mental power, fine looking physically, and their eyes show the light of the indwelling Christ in their souls. What beautiful prophecies one might truly make of the results when these young soldiers shall go out into the white harvest fields of God! Many of them spent the holidays in holding religious services, and have come in with glowing accounts of precious souls saved. It is a great inspiration to teach the Bible to an audience composed largely of young men and young women "hungering and thirsting" for the things of God, and to have a testimony meeting with them. It makes almost an epoch in one's religious experience. It is worth a trip of ten thousand miles to see the things I have seen since I came to this God-blessed place.

Mr. Onipepper, the noted evangelist, lives here, and is now at home attending our meeting.

President Hughes and wife seem to be God-chosen for the sacred place of leaders of this college, that one of our Southern Bishops says is so evidently God-inspired and directed that it is destined for great usefulness to the church and the cause of God everywhere.

Let our Christian people be reminded to pray for Asbury College and its future.

I expect to leave this place with a fresh baptism of power for my year's work. MARY MCGEE SNELL

Wilmore, Ky., Jan. 4, 1896.

Sister Snell's Work.

I notice several of our brethren are opposing Sister Snell in the great and grand work she is doing. I don't think if these brethren could and would attend Sister Snell's meetings and witness the great and grand results of her work that they would ever say another word or write another line in opposition to her. I think I can very safely say that in all my life I have never known anyone to do anything like one half the work, in the same length of time, as I saw Sister Snell do in one service in Crystal Springs. I don't make this statement to disparage any of the brethren or to discount their labors, for I love them all, and know they are accomplishing a great, grand and glorious work; but when we see a work being done and honored by God as that of Sister Snell, why oppose it?

Let's give her, one and all, our hearty co-operation and bear her up on the arms of our prayers, and help her to push the cause of our Savior to glorious heights of victory.

We all see, every day, men and women rushing wildly into sin and ruin, landing in hell to suffer forever; then we ought to feel very, very keenly the need of something being done to rescue these perishing souls. We should strive to do all in our power to promote God's cause and not say or do anything to impede its progress.

N. J. HARRIS.

Terry, Miss.

A Suggestion for an Orphans' Home.

MR. EDITOR: If you will allow me, I will make a suggestion, which, if adopted and carried out by the different charges in the Mississippi Conference, will build for the homeless a home. I am glad to see the question agitated. The only way to get the people to work on it is to agitate it and keep it before them. My suggestion is this: Let each Sunday-school scholar make a birthday offering on the Sunday following his birthday. This is a suggestion made from practical experience. The offerings are to be voluntarily made, and for each year old one cent is to be given. If the Sunday-school superintendents will take hold of this thing and manage it right, every Sunday during the year the children who had birthdays the preceding week will gladly make the offerings. Like everything else in Sunday-school work, it will depend upon the life the superintendent puts into it. There is elected each year from our school a treasurer for this special fund. It is a girl usually. She keeps a record of each amount and the name of the giver. At the close of the year, when there has been no specified direction given the money at the beginning of the year, all who have made an offering are entitled to vote on the disposal of it. The superintendent can suggest to those who do not care to make their ages known by giving an amount equal to their age, to give more.

I make another suggestion on this line. To make the fund larger, let each reader of the ADVOCATE in the Mississippi Conference make such an offering when their birthdays arrive. Select, say, Rev. T. B. Holleman, of Meridian, as treasurer for the "Readers' Fund." Let him, at the close of each month, furnish a list to the ADVOCATE of those who have given, with the aggregate amount for the month and for previous months.

Having tried the birthday offerings, I know what it will do if worked; and, besides, each child that gives will feel that he has an interest in the home.

B. H. CATCHING.

Atlanta, Ga.

Correspondence.

Letter from China.

MR. EDITOR: While I was at home in 1892 many of my friends in Mississippi requested that after my return to China I let them hear from me sometimes through the columns of the NEW ORLEANS ADVOCATE. The weekly visits of this much-appreciated periodical which come to me in my oriental home remind me of a long-neglected, though not forgotten, request. May I claim the privilege of a space in your paper for this purpose now?

First of all, I should like to tell of some of the interesting and encouraging features of our work at this time. God's blessing truly has been with us in abundant measure during the year which is so near its close. The labors of Dr. C. F. Reid, who during the past three years has been in charge of Shanghai station, have been crowned with marked success. A large number have been added to the church during the year. The services are all well attended, whether held for the native Christians or the outside heathen. Our monthly communion service was held last Sunday afternoon, and more than a hundred and fifty communicants were present. The occasion was one of joy and blessing to many. Our native Christians, many of them, seem truly to love the services of the house of God, and are faithful and diligent in their attendance upon them. There are those more than sixty years of age who are regular attendants at Sunday-school as well as the other services. We have two Epworth Leagues in connection with our church here in Shanghai—one for the men, the other for the women and girls. Many of you know how Chinese etiquette, or custom, forbids the bringing of the two sexes together in any sort of social gatherings. It seems best, in the present stage of our work in China, to observe these customs in some degree among our native Christians; hence the two Leagues in connection with our church at this station. The one for women and girls held its weekly meeting here at our mission home this afternoon. It was, in some respects, a most interesting occasion. The meeting was for prayer to-day, and was led by Mrs. Reid, who is quite a fluent speaker in the native dialect. At the close of an earnest exhortation the request for voluntary prayer was made. We bowed together, and before we arose from our knees almost a dozen voices had been raised in prayer. Among those who took part in this way were girls from "Clopton" School—our girls' boarding-school—some of them barely in their teens, who have just come into our society, and whose voices have never been heard in a religious meeting of any kind before. At the close of this season of prayer one of the older girls asked, in a most earnest way, for our prayers in behalf of a little society for spiritual growth and development of Christian character among the younger girls of the school. We had only recently heard of the organization of this society, but had not fully understood its object and aim until they were explained to us this afternoon. As it is entirely the work of the girls, and was instituted without the knowledge even of the missionaries in charge of the school, I am sure the home workers will be interested in knowing how it came about. Mo Sien-ling, a former pupil of the school, who, for several years, has occupied the position of assistant, or primary, teacher, is a most devoted Christian. There are other strong Christian characters in the school, but she, having had a fuller experience than those who are younger, is naturally more fully developed along spiritual lines. She wields an influence for good constantly in the school, and we feel that her influence over the girls is of great worth. She sometimes holds meetings with them on Sunday evenings for the purpose of aiding them in their individual lives as Christians, and for praying with them for fuller blessing upon the school and upon God's work in China. It seems that in such a meeting recently she urged upon them, in such a forcible manner, the necessity of their own lives being fraught with help and blessing to others, that the little ones went out from the meeting with their hearts all aglow, and did not rest until they had arranged plans for the organization of the little society for mutual help and development in things spiritual, which is now known in the school as the "Children's Society for Watching and Prayer." By "watching" they mean more than a personal preparation of heart for the Master's coming. It seems to include to them a keeping of the eyes open to the needs of others, and a readiness of hearts and hands to meet those needs. By helping, too, they mean more than the simple sharing or lifting of a burden. It is their object to meet and overcome, or cast out, every obstacle to the growth and development of Christian character among the pupils. If an unkind word is said, an unhappy spirit shown, or anything tending towards the ruffling of feelings or estrangement of hearts indulged in, these brave little soldiers for Christ step in to drive out the enemy and restore peace and quiet. So far their efforts have been marvelously successful, and, whereas, ugly tempers, selfish dispositions, and indifference to the needs or desires of others once prevailed, a sweet spirit of loving helpfulness and mutual burden-bearing now holds sway. Those who have been familiar with the school in other days, and have seen what bold advances Satan has made to gain ascendency over hearts and minds of those committed to our trust, can but exclaim, "What hath God wrought!" Pray that the work begun may go on, and that the influence which now prevails, and which is working such good in the school and the Epworth League, may extend beyond the confines of our mission compound, blessing other hearts and other lives.

My story has grown too long, but there is much else of which my heart burns to tell you. May I claim the privilege of another space in your columns at an early date? I feel so strongly that all that our home workers need in order to enlist a stronger interest and warmer sympathy in the work here is facts. God is working in our China Mission. We praise him for what he has already wrought, and trust him for that great ingathering which we have reason to expect in the near future. Let us truly thank him and "take courage." The church in China needs your prayers. Shall it have them?

Yours in the Master's service,

L ELIZABETH HUGHES.

Shanghai, Dec. 5, 1895.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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La. Conf.....Mrs. M. H. Morrison...Shreveport

The following from Bro. Loehr concerning the work of our Woman's Board in China will doubtless bring joy to the heart of every member of the Woman's Foreign Missionary Society. Surely such an encouraging and gratifying report from our work should cause us to redouble in gifts and prayers that our workers may be even a more powerful agent in the spread of the gospel in China.

"MY DEAR MRS. BUTLER: It was a pleasure and a privilege to attend some of the meetings of the representatives of the Woman's Board of Foreign Missions held in Shanghai during the tenth session of the China Mission Conference. All the ladies were present except Dr. Anne Walter, the gifted physician in charge of your Woman's Hospital in Suchow. She had some patients in the hospital who required her attention, and, true to her nature, she gave up the pleasure of coming to the annual meeting. Her absence was regretted by all the workers.

The reports from the women were bright, fresh, and inspiring. In many of them there was a vein of humor which was enjoyed by those who heard them.

Bishop Hendrix presided at all the meetings, and more than once expressed his great pleasure at knowing how much good these noble women are doing. Your representatives are equal to any on the mission field—devoted, gifted women, who are carrying happiness into the homes and lives of hundreds of Chinese women.

When Rev. D. Allen was superintendent of your work in China he earnestly endeavored to so adjust the work of your Board with that of the Parent Board that the one would assist the other. Wherever the Parent Board had first opened up work and had a church building, around that as a center your Board should work, the pupils from your boarding and day schools attending services at the church. If the Woman's Board of Missions first opened up work then the Parent Board should there build the church and gather in the children. This plan has always worked well. In Shanghai, in connection with Central and Trinity Churches, you have two girls' boarding schools, and nine or ten day schools. The teachers and pupils from the schools largely make up the two flourishing Sunday-schools and the Sunday morning congregation; and several of them are members of the church. The foreign women who have charge of these schools, and the native Bible women under the supervision and direction of Mrs. Reid and Mrs. Gaither, assist greatly in building up the church in this charge. Rev. C. F. Reid, the pastor, is assisted by the strongest, most earnest native pastor we have, and also has a man of much promise—a preacher educated in Buffington Institute. There is no charge in the mission where the pastor has more efficient aid, more heartfelt sympathy, and more intelligent assistants than at Central and Trinity Churches. Subtract the work represented by your workers, and the charge will make a very small report in comparison with the large, gratifying report made at this Conference. Dr. Reid stated on the Conference floor that he estimated that eight-tenths of the success of the work in his charge was due to the representatives of the Woman's Board, and in this statement some of us who know of their work most heartily concur. In Soochow, Nantalang, and Kading your work complements the work of the Parent Board, and it is well to acknowledge and recognize our obligations.

Two afternoons were given to hearing the reports from the representatives of the Woman's Board, including the wives of many of the missionaries who have been associated this year in work with them. One afternoon was taken up with the reports of the eleven Bible women engaged in this very important work. Each one read her report in Chinese, and then Dr. A. P. Parker translated them for Bishop Hendrix. When all had reported the Bishop said that he thought he had already had the crown of the work from the foreign women, but the reports of the native Bible women were the jewels in the crown. I wish that every one could be properly translated into English and published. Light is what is needed. More letters from the field should be written and have a wide circulation.

From the statistics I note that you have three girls' boarding schools with 75 pupils, 31 day schools with 35 teachers and 839 pupils, 1 hospital with a foreign physician and 4 native nurses, and 6,405 cases treated in the hospital, and 11 Bible women, with 5 others in training. This is a very creditable showing indeed, and I rejoice with your workers in all the success achieved, and most heartily congratulate the Board on having such an efficient staff of foreign and native workers in this land. The need for other help is great. Each one here has her hands full."

Selections.

Nothing, it seems to me, showed Christ's divine insight more clearly than what he saw and treasured in the commonplace, in the things which most men passed hastily by. He gathered with tender, reverent love the sweet and gentle lily of the field, so common that the ordinary passer-by would not turn his head to look at it. His all-embracing eye took in the bird of the air, not the grandest and most gorgeous, but the common sparrow, the despised little waif which no one dreamed of loving until Christ said that the heavenly Father stood by its dying bed. He loved all happy and innocent things, and found that these creatures of instinct could be better trusted than the fickle-headed tribes of flesh and blood whom he had come to serve and save. And nature never did betray the heart that loved her. When he had not where to lay his head, then nature took the Divine Head upon her gentle breast and spread the spangled cover of night about him. Her kindly sleep refreshed him. His heart went out to her Mount of Olives, where he and God could keep a tryst. Hermon saw his transfiguration, and Gethsemane soothed him in his agony. He seemed to be more at home with nature than anyone ever was.—Rev. C. S. Horne, M. A.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man that he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—Henry Ward Beecher.

All the resources of the Godhead are at the command of the feeblest soul that aspires. You may not become a great philosopher or poet or artist. But there is no reason why you may not become a great saint.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—Margaret Fuller.

New Trials.

A Christian says: "I was never tried in this way before. What shall I do?" But, believer, you must not think it strange that you should have new trials. To have the same sorts of trials over and over again, without any variation, would be unfortunate for you; you would be left considerably undeveloped. A certain side of your Christian character, and perhaps several sides, would remain in the dough state. Your character needs turning over and trying in a new place. New trials mean the touch of the hand of discipline on hitherto untried parts of life, of character, of being. One can not be symmetrically built up in Christ without new trials, and hence new experiences. Besides, new trials tend to surprise and startle and stir us as never before. They break up old forms of praying and we pray more freshly. They also change the tone and emphasis of our testimony of the power of Christ. Thank God for new trials!—Zion's Herald.

What We Can.

The earnest, deeply conscientious John Newton said: "If the Lord has given us a willing mind, he will graciously accept it, not according to what we have not, but to what we have. The expression of the woman's love in Mark xiv was no great affair, but our Lord was pleased to say, 'She hath done what she could.' The Lord help up to do faithfully what we can, and then may he enable us to do more!" When God lays upon us any duty, he never asks us to do what we can not perform. Such a requirement would be unjust, and certainly God is absolutely just; therefore when he demands anything of us it is not only just that we should comply, but also a recognition of God's knowledge of our ability to do what he requires of us. Then, too, by doing what we can, God helps us what he can in all our work and worship.

True Prayer.

That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it into God's will. The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—F. W. Robertson.

It needs, therefore, in us, infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours, we hurt them irreparably.—Dr. J. R. Miller.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—J. H. Newman.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Ricter.

Do you want to know the man against whom you have most reason to guard yourself? Your looking-glass will give a very fair likeness of his face.—Whately.

As a man may be eating all day, and for want of digestion is never nourished, so endless readers may cram themselves in vain with intellectual food.—Dr. Watts.

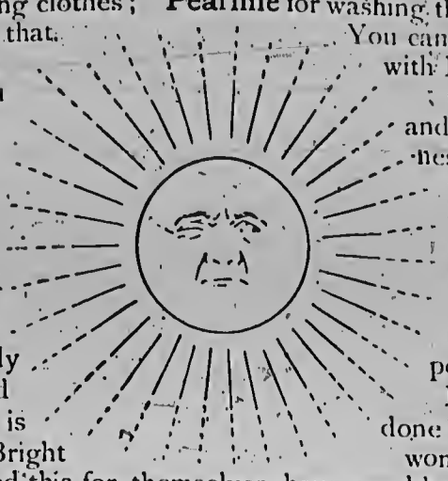
To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—Bishop Hall.

People glory in all sorts of bravery except the bravery they might show on behalf of their nearest neighbor.—George Eliot.

A great occasion is worth to a man exactly what his antecedents have enabled him to make of it.—William Matthews.

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.—Jean Ingelow.

The Sun



for bleaching clothes; Pearline for washing them. Just remember that. You can't change any colors with Pearline. but if you want the brightness and freshness and newness back, then you want Pearline. The ease, the safety, the economy, the saving of time and of things washed— these are not the only points that recommend Pearline. The work is done better, all through. Bright women, who have proved this for themselves, have used hundreds of millions of packages.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as," or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 421 JAMES PYLE, N. Y.

FROM THE WORK.

Rev. J. A. Parker: "We are now in the old historic town of Opelousas—a place around which clusters more Methodist history than any other place in the State of Louisiana. I have had a very cordial reception, and good promise of co-operation upon the part of the church. Notwithstanding the very bad weather, the congregations have been larger than I have seen in our churches further South."

Rev. Hesiep R. Tucker, P. E., Corinth district, Jan. 2 1896: "On making our first visit to Inka station, for the new year, we found everything moving well. Bro. Cameron and family were kindly received by as good and loyal people as can be found anywhere. They have been careful to look after all the necessities of their new pastor, and so Bro. Cameron begins his work with much encouragement. Bro. W. A. Clark moves off on the Booneville circuit with fine prospects of a successful year."

Rev. J. M. Huggin, Big Creek, Miss.: "I am in my new field of labor, the Pittsboro circuit. Arrived here in time to have preached the second Sunday in December, had the weather permitted a congregation to assemble. We are occupying the parsonage, which is situated in a very fine community, near the village of Big Creek, about eight miles from Pittsboro. Quite a number of the ladies of the neighborhood visited us the day we arrived, and prepared for us a magnificent dinner. Besides this, packages of coffee, sugar, rice, flour, meat, canned fruit, preserves, etc., came from many directions; and still they come. On Christmas Day a barrel of flour was sent to the parsonage as a Christmas present May the Lord help me to minister to this people in spiritual things!"

Rev. W. T. Currie, P. C., Montgomery, La., Jan. 7, 1896: "On Dec. 23 we left Covington for our new home; visited friends and relatives at Clinton, Slaughter and Blairstown, preached at Clinton and Slaughter, and had good altar services. God was with us in great power. On Dec. 31 we left Slaughter *en route* for Montgomery, our new home. On Jan. 1, 6:30 P. M., we boarded the steamer 'W. T Schovell,' arrived at Montgomery, Jan. 3. Bro. H. B. McCain, a steward of Montgomery Church, met and escorted us to his home, where we spent a delightful evening and night. Saturday we came to our parsonage. The next day being Sunday, we had our first service in the Montgomery Church. A good congregation was in attendance both at 11 A. M., also at night service. Our text at 11 A. M. was Eph. v, 26 and 27. God was with us in great power. On Monday the ladies moved about extensively and drummed up a crowd, which appeared at the parsonage at 7 P. M. with many bundles of 'great variety.' I assure you, they were thankfully received. We are looking forward for great things for the cause of Christ this year of '96. He has promised it, and we are standing on the promises. We ask the prayers of all."

Mrs. R. F. Witt, Brandon, Miss.: "We were at our post, Dec. 20, ready for work. Our reception by the good people of this charge was most cordial and fraternal. Judge Mayors, with carriage and driver, were waiting at the depot to convey us to the cosy little parsonage, where a bevy of ladies, with their own dainty hands, had arranged everything beautifully, while the ruddy flames dancing up the chimney gave a cheery look to each room. These loving friends met us at the parsonage gate and took us into their warmest embrace. Soon we were all seated in the sitting-room, while the good old cook prepared a splendid breakfast. As we entered the little plastered dining-room, where the steaming breakfast was spread and everything in beautiful order was prepared for the pleasure and comfort of preacher and family, how our hearts went up to God in prayer of thanks, and tears of gratitude coursed their way down our cheeks as we realized that our lot is again cast among Methodists of the purest type. The indubitable evidences of appreciation have continued almost from day to day without cessation or remission of ardor. How inspiring these words and acts of fraternal greetings! What heart-cords do they not touch! What magic influences do their not wield! What promptings do they not beget! A cold and disinterested reception is absolutely deadening, and is keenly felt by the weary itinerant. My prayer to God is and shall be, God bless pastor and people, and make this the happiest and most successful year this charge has ever known!"

Rev. E. E. Riggs, Floyd, La., Jan. 1, 1896: "We have always heard Floyd was a 'tuff' place. Not having met any of these people or visited this portion of Louisiana, we had no grounds to believe the reports to be untrue, and when the Bishop read us out for Floyd we must admit we felt like asking a special interest in the prayers of the brethren for our protection on what was thought by some to be a missionary field. In our way out here from Conference our friends along the road encouraged us by saying, 'You have been appointed to a hard place.' I thought, Bless God, with the Lord to back me, I can chase a thousand. We left the train at Delhi, took a private conveyance and drove across the country twenty miles on a body of land that is from three to seven miles in width and above high water. It has a red clay subsoil, very fertil, and well adapted to diversified farming. When we reached the town of Floyd we found the people looked just like the folks in Ouachita, from where we had come. They met us with open arms. The good ladies (thank God for our Christian women!) had the parsonage, which is a house with five rooms, an old time fire-place, where we can throw on a back log and set back, all cleaned, yards swept, a load of wood, the house furnished with everything from a coffee pot to a bedstead; and, Mr. Editor, the thing that tickled your humble servant, the pantry was supplied with groceries of every kind from a half barrel of flour to a pound of soda. We reached here at dark, and the ladies had a warm supper awaiting us. We felt we were among friends. These good people improve on acquaintance. They tell me they want religion, are hungry everywhere for the plain bread of life. We expect to see a great work done this year, through the power of the Holy Ghost, in Floyd, La. Pray for us."

Rev. W. S. Shipman, Sardis, Miss.: "At the late session of the North Mississippi Conference the Board of Missions appointed Rev. T. B. Hargrove, of Coldwater, Miss., Conference secretary; but the fact does not seem to be known either by our Conference or our general secretaries at Nashville. Bro. Hargrove is also secretary of the Board of Missions of the North Mississippi Conference, and is so exceedingly modest he forgot to mention this in his Minutes to the Conference. Bro. Hargrove is deeply interested in mission work and well posted. Write to him for any information you may want, and also ask him to visit you and address your people on the subject of missions. He will inform them, quicken their zeal, make them love our mission work more, and make them open their pockets wider and deeper than ever before. Of course, the church provides no salary for him, and this work is not to interfere with his pastoral obligation. In conversation with an intelligent young preacher, a few days ago, he said: 'I am willing to give all my time to the secretaryship of foreign missions of the North Mississippi Conference. Get my living and expenses out of it, and then leave at least as much in the treasury as was paid, this year, which was $7,257.65.' I believe with the right man in the field we could pay him a fair salary and expenses, and in a very few years largely increase our collections; and I now move that next year the North Mississippi Conference put him there. We need more missionary sentiment, and we are not likely to get it without a special head to this department of our work. There are great storehouses of wealth in the North Mississippi Conference yet to be opened for the spread of the gospel. Put it upon some one's head and heart to think and pray for the opening of these long closed doors, and we will be surprised how many will be torn from their rusty hinges. Who will second my motion?"

Rev. J. M. Alford, P. C., of Jordan Street Church, Shreveport, La., Jan. 6, 1896: "I arrived here Dec 21, at 8 o'clock P. M. Bro. C. D. Hicks, one of my stewards and Sunday-school superintendent, met me at the train, and registered me at the City Hotel until permanent arrangements could be made for a home. I am now pleasantly situated within the limits of my work. I must say I never met a more kindly disposed people. I don't feel as if I were in a strange community. We have some people here who have something like the 'old-time religion.' My predecessor preached full salvation, and many of our people are in the blessed experiences of entire sanctification. I have had two regular services already, and am convinced that I have the hearty and ready support of my brethren. It does my heart good to hear the 'Amens' from all parts of the congregation. We don't have any one special 'Amen corner,' as is usually the case, but every corner and even the sides and the center have all been converted into the 'Amen' and 'Praise the Lord' department. I would not hesitate to say that this little church ranks second to none in the Louisiana Conference for spirituality. Church members fully alive to a sense of duty. At least ninety per cent. of our membership will pray in public. Our Sunday-school is indeed encouraging. Yesterday (Sunday) Bro. Hicks, the superintendent, asked me to conduct the children's services, which is at 3 o'clock every Sabbath afternoon, and I was astonished to hear little children, six eight and ten years old, pray in public—not simply the Lord's Prayer, but with words of their own, and some of them would do credit to some prayers of grown people. God bless the dear children! Our worthy Sunday-school superintendent informs me that not less than 40 children will pray in public. Who can beat that? We have an Epworth League which is doing excellent work. All of our services are well attended, and everything now indicates a glorious year. A happy New Year to the beloved editor and success to the dear ADVOCATE. Pray for us."

A COUGH SHOULD NOT BE NEGLECTED. "*Brown's Bronchial Troches*" are a simple remedy and give immediate and sure relief.

An Easy Plan.

I received a letter from a lad, asking me to find him an easy berth. To this I replied: 'You can not be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer or a mechanic; neither be a soldier or a sailor; don't work; don't study; don't think. None of these are easy. Oh, my son! You have come into a hard world. I know of only one easy place in it, and that is the grave."—Henry Ward Beecher.

Are You "All Broken Up?" Take Horsford's Acid Phosphate.

It steadies the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.

Perform faithfully and with your best judgment the day's duties, the duties of your office or business, with thought of the neighbor's good and the order and welfare of the community.—Selected.

While high drinking does not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.—Rev. James McLeod.

A Veteran's Story

Joe. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1862, at the battle of Fair Oaks, he was stricken with typhoid fever, and after a struggle of several years in hospitals, was discharged as incurable with Consumption. Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

Hood's Sarsaparilla

as a blood purifier and tonic medicine, especially to comrades in the G. A. R.

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. Try a box. 25c.

PUBLISHER'S NOTICES.

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We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Our Premium Offer.

Rev. W. C. Black, New Orleans—

DEAR BROTHER: The Bible received yesterday. I am delighted with it. Think it is very cheap. Every Sunday-school teacher ought to have one.

Yours respectfully,

JOHN A. GUICE.

Natchez, Miss., Dec. 31, 1895.

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 75. This is the best bargain ever offered in a bourgeois type Bible.

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I have been using the Electropoise for more than four years, and it has been a success in all the ills that I have tested it on, especially in la grippe, colds, typhoid malaria, etc. I might mention some extraordinary cases that have come under my observation, such as rheumatism, paralysis, blood poison, etc. I am satisfied that it will do all that is claimed for it.

My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

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Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

ELECTROPOISE $5.00 For Two Months Rent with liberal terms for the ultimate purchase after renting. Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. The Electropoise indorsed by thousands in every walk of life all over the country.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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		Ordinary position	Special position.
1 inch,	1 week, ...	$ 80	$ 1 00
1 ..	2 weeks, ...	1 60	2 00
1 ..	8	2 00,	2 50
1 ..	1 month, ...	2 40	3 00
1 ..	3 months	6 00	7 50
1 ..	6	10 00	12 50
1 ..	1 year, ...	18 00	22 50
2 inches,	1	35 00	42 00
3 ..	1	50 00	60 00
4 ..	1	60 00	72 00
5 ..	1	75 00	90 00
6 ..	1	90 00	100 00

More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16.50 per inch per annum.

Thursday, January 16, 1896.

The Mississippi Methodist Orphans' Home.

The Board of Directors of the Mississippi Methodist Orphans' Home met at Jackson on the ninth and organized. The following is a list of the officers: W. A. Gunning, president; J. M. Wyatt, vice-president; A. F. Watkins, secretary; J A. Bowen and M. L. Burton, treasurers. The secretary was instructed to advertise for bids for location. The first Sunday in April was appointed as the time for taking the collection ordered by the Annual Conferences. A committee was appointed to secure a charter. The Board will meet again on the first day of May, if not earlier, to decide the question of location.

Thus it is seen that the Mississippi Methodist Orphans' Home, which has been so much talked of, is soon to be an accomplished fact. The charter will be secured within a few weeks, and by the first of May the location will be agreed upon. The bids for the location will doubtless be many and liberal. All this, however, is only a small part of the work to be done. A considerable sum of money will be needed to put the institution into operation. The sum of $3,000 raised by the two Conferences at their recent sessions will not go far towards founding and equipping such an institution as Mississippi Methodism needs and must have. Orphans' Day, the first Sunday in April, will afford all our people an opportunity to contribute according to their ability for the furtherance of this enterprise. It is to be hoped that all our preachers will not only take the collection, as required by a vote of the Conferences, but that they will present the cause in such a way as to loosen the purse-strings of their congregations. No worthier cause can be presented. Just think of it: The Methodists of Mississippi have been for, lo! these many years contributing thousands of dollars annually for the support of Catholic Orphans' Homes. Not only so, but we have also been turning over our Methodist orphans to these Catholic institutions to be reared. Why should this state of things continue? The Catholics constitute, perhaps, less than five per cent. of the population. Why, then, should we turn over our orphans to them for support? Why should we not do as much of this philanthropic work in proportion to population as they?

The time has come for a forward movement. The other Protestant denominations see it as well as ourselves. The Baptists and Presbyterians are bestirring themselves in this cause. If our preachers will make a proper presentation of the matter, we believe that the collections on Orphans' Day will aggregate thousands of dollars. The heartiness of the response at the recent session of the two Conferences augurs well for the success of the enterprise. At the North Mississippi Conference it was proposed to raise $500. In about fifteen minutes $1,100 had been secured. The Mississippi Conference in a very short time raised over $2,000. We regard the outlook for this enterprise as decidedly encouraging.

Christian Unity.

Unity in Christ is, with some, a sentiment often entertained and much admired, but otherwise inoperative. To true believers, however, it means a state of grace to be earnestly sought after and incarnated in the life, both of the individual and of the church. The various sects and communions of Christendom are nearer together in spirit, perhaps, than ever before, but for all that they are many stages removed from that "unity of the faith, and of the knowledge of the Son of God" to which we are finally to come. The sublime, beautiful, and tender intercessory prayer uttered by our Lord shortly before his betrayal incorporated a petition that his disciples and they who should believe on him through their word also might be one with himself and with the Father.

One conception of Christian unity is that all must accept the same creed and pronounce the same Shibboleth. The Savior, however, announced no other creed save this: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It was no formal, outward union that he prayed for, but a spiritual union, that of heart with heart. "He that is joined unto the Lord is one spirit," says Paul. So then union with Christ means something higher and nobler than outward connection with the church, than the harmonizing of discordant beliefs. To use the words of Dr. Joseph Parker: "The deepest meaning of Christian unity is identification with Christ in spirit, labor, and purpose; and coming out of that, as a cause and inspiration, union of Christians, genuine brotherly love and trust, a love that sees the Christian in the man and that sees Christ in the Christian. Christian unity is living sympathy with Christ; it is being so like Christ as to be almost himself; it is to be under the sweet dominion of passionate devotion to the blessed and all-blessing cross of Christ."

In Christ Jesus we may all be one, having a common interest in the same Lord, the same heaven, the same glorious salvation. The oneness of believers in Christ is far more real than uniformity in doctrine, or in the externals of religion. Obliteration of social, temperamental, ecclesiastical, and other distinctions, would produce not unity, but dreary monotony. Concord in feeling and desire, in prayer, in love, in action — this is the kind of unity for which the Savior prayed. Strife, envy, and contention, whether between individuals or between sects, are alike the foes of peaceful unity. There is many a church within the borders of our Zion that needs to heed Paul's exhortation to the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Now and then a brother who "thinks more highly of himself than he ought to think" opposes everything that is done because he is not made prominent or because his opinions have not been consulted. Alas! that any should be so self-willed as to refuse to cooperate in church and charitable work because conducted according to somebody else's plans.

It is self-evident that no church can accomplish much whose members are factious, censorious, and lacking in fellowship. Greed and selfishness dominate the world; the love of God it knows not, understands not. Oneness with the Father is a meaningless term to unbelievers until Christianity interprets it by pointing to visible results in the lives of Christians. The exhibition of usefulness, meekness, and self-sacrificing love for humanity —these are the things that impress men with the reality of Christian unity. Sowers of discord whether in family or church circles are foes of true Christianity.

In localities where religion is at a low ebb, if the Christians would all pull together, the effect would be irresistible. Souls would be saved, vice would disappear, and righteousness would triumph. Pity is it that men calling themselves Christians should watch each other, fearing lest this or that church, or this or that member should obtain an advantage. How powerless an army would be without concert of action among its many regiments? What a lesson might the Christian world learn from the sad downfall of the Grecian States caused by intestine strife.

Too often in the past the significance of the commonalty has been overlooked. History has dealt mainly with royalty, great generalship, and genius. Kings can not rule without subjects, neither can generals win victories without the common soldiers. Railroads can not be run without switchmen, brakemen, and engineers. Upon the faithfulness and efficiency of the individuals composing the masses depends the success of those in authority. A chain is composed of many links, but each is essential. A bridge has many parts, but without them all the structure is incomplete. The body has many members, each having its peculiar function. Likewise, in the church with its countless members, each has his place and work; but all must be animated by the same spirit and purpose. Amid almost infinite diversity of effort and talent community of hopes and interests is the bond of union.

It is worthy of our remembrance that in the body of Christ, the church, the individual Christian finds opportunity for the fullest development and exercise of his God-given faculties, just as man in organized society does his grandest work. It takes community of interests to call forth grand inventions, architectural and literary triumphs, educational and benevolent enterprises. The perfection of a palace depends upon the adaptation of each part to its place and the harmonious arrangement of the whole mass of material. Likewise, in the church complete unity is necessary to its perfection. Each should seek to please his neighbor to edification. Regard must be had for the conscience and weakness of others. Individual differences should be held in check. If the cause of Christ is to make a great advance this year, it will be due not simply to the efforts of a few great leaders, but to the united action of the thousands of private members. We have many waves, but one sea; many stars, but one sky; many nations, but one blood; many folds, but one flock; many sects, but one Bible and one God. In the words of Tennyson:

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year."

Kill It Quick.

It is announced through the press that a bill will be introduced into the Mississippi Legislature to legalize horse-race gambling. Why make a discrimination between the different forms of the gambler's art? The State prohibits all other forms of gambling under heavy penalties. On what principle of ethics, then, can it make an exception in favor of the turf? If gambling is wrong at the card-table, it can not be right at the race-track. The plea made in behalf of this measure is the hackneyed one that its passage will promote the stock-raising industry. That such a law would increase the quantity and improve the quality of racing stock is evident; but this would be a positive calamity to the State instead of a benefit. Every race horse reared in the State, or imported into it, means an increase in the number of gamblers. Pass such a law, and only a few years will elapse until many young men who otherwise might have led honorable lives will be professional sports. What sort of statesmanship is this, to debauch the young manhood of the State for the sake of pecuniary gain to a mere handful of men? Such a measure we feel sure will not prevail. We believe there is enough of morality and good sense in the Mississippi Legislature to bury it beneath an avalanche of indignant "Noes." If the originators of this measure wish to promote the industry of stock-raising, let them put their wits to work to devise a measure that shall increase the number and improve the quality of horses for the farm and the road. As for the turf, Mississippi wants no more of it. It is "evil, only evil, and that continually." If the members of the Legislature will consult their constituents, we know what the result will be.

Wise Words.

The following extracts from the message of Gov. Stone to the Mississippi Legislature are worthy of the attention of every citizen of this great republic. These wise words are no less applicable to Louisiana and other States than to Mississippi.

I invite your attention to the necessity of some provision for immediate and summary investigation of homicides. Human life is far too cheap. Manslayers often go unwhipped of justice. One reason is that in a few months after its commission the enormity of the crime is forgotten and swallowed in sympathy for the imprisoned murderer. Witnesses are scattered, often got out of the way, and public opinion is molded by the well-directed and persistent efforts of the friends and followers of the accused. Men are disqualified as jurors, and the difficulty of due administration of justice is greatly increased by delay. There is no reason why all the circumstances of a homicide, or of other great crimes, should not be immediately investigated and judicially determined. Court should meet in as few days as possible after the commission of the crime charged, empanel a jury and inquire into the charge. If an indictment is found, let a speedy and impartial trial be had forthwith, or within as few days as the ends of justice may require. The innocent can not be too soon delivered, or the guilty too quickly condemned to suffer the just punishment of his offense.

Nothing calls so loudly for correction as the present miscarriage of justice in trials for homicide. It is the source of many evils. It breeds mobs and lynch law. It encourages crime by begetting hope of escape from punishment. A man of means and many friends, able to call to his aid all the advantages to defeat justice, has his chance to success greatly increased by time to bring his many resources to bear upon the community; and this has led to the reproach that a man of means may slay his fellow-man with impunity. It is, alas! too true, as often exemplified.

One of the most effective checks to this abuse will be to provide for an immediate opening of court to be held for the case, as a coroner's inquest is held, the sole business of which should be that case, and to draw a grand jury, and if indictment is found, a special venire to try the case then or in such short time as justice may require. It could be adjourned from day to day, according to the exigency, and the case tried.

A great evil attending criminal trials of the highest grade is the persistent and successful effort of a large class of persons who would be good jurors to avoid jury service, especially in capital cases.

The best representatives of the community should be secured for jury service.

By whatever means it is to be effected, I consider it of the highest importance to the welfare of Mississippi that all shall be done that can be by legislative enactment to suppress crimes of graver character, and nothing can be found more effective, as I think, than immediate investigation and trial. Undoubtedly crime should be suppressed. Life should be made securer. Wrongs should be redressed by society through its constituted tribunals. All pretense of exercise of mob law should be removed, and the State should redress wrong so certainly and effectually as to remove from individuals the temptation to undertake to redress them. One of the great objects of the social compact is to substitute the will and action of society for those of the individual; and society fails of one of its chief objects when it fails to dominate individual action in enforcing rights and redressing wrongs. A mob is utterly inconsistent with the basal principles of civilized society. It is at war with government. It is without excuse or justification under any circumstances, or in any case. All who participate in one which takes human life are murderers, and outrageously wrong civil society. Every mob is a menace to society; it weakens the bonds of government, it inflicts a serious blow upon the Commonwealth, and it paves the way for further and greater evils. It can never be justified, if the victim be ever so guilty, for even the guilt of the most atrocious crime has the right to be condemned by the law, which should operate on all alike, as it was made for all, and all are subject to it, and should be judged by it.

Let ample provisions be made to secure the speedy and impartial trial guaranteed by the Constitution for all accused of crime, and a most effective check will be given to the commission of crime, and to the disposition of communities to take the law into their own hands, and undertake the uncertain administration of rude and unwarranted justice upon offenders.

I very much doubt the justice or policy of undertaking to hold counties responsible pecuniarily for acts committed by mobs. That is to punish the innocent for that for which they are not responsible and could not prevent. It is to prevent the consequences of a wrong done by a few, comparatively, upon many who had no voice or hand in it; who had no knowledge of it, and no means of preventing it if they had been advised of it. It is but a repetition of what was done in England, holding the hundred (a subdivision of a county) responsible for certain felonies, unless the felon was brought to justice, and charging the community with loss sustained by robbery—a policy long ago abandoned and never defensible on sound principles.

As the suppression of crime is one of the prime objects of society, and certain punishment of the guilt has been found to be the best means of effecting this result, I believe that the State spends no money more wisely than in pursuing the guilty and punishing them for their crimes. Let it be known that the violator of the law shall surely be brought to justice and be made to suffer the consequences of his misdeeds, whatever the cost, and the most effective deterrent to crime will be provided, and the very best safeguard against action by communities outside of the law will be furnished. If not willing to trust our own tribunals composed of judges and juries of ourselves, we had as well dissolve society and cease to pretend to be a government of laws.

We should rather do all in our power officially and individually to strengthen the hands of civil government, to increase respect for law, which is but the voice of society, and to make impossible in our land a mob or a homicide.

BOOKS.

THE INDUSTRIAL EVOLUTION OF THE UNITED STATES. By the Hon. Carroll D. Wright, United States Commissioner of Labor. 12-mo, cloth, Illustrated, $1.

This volume shows how American industries have developed from the colonial period to the present day. The subject is not treated in a dry or statistical way, but the romance of our industrial life is described in a broad and interesting fashion. Many illustrations add to the substantial value of the volume. Among these are representative pictures of a large number of important industries, drawings of those machines which have been revolutionary in their effect upon the development of industry, together with many graphic illustrations showing at a single glance the general industrial progress of the country in its various branches, and maps showing the density of population, the distribution of natural resources, the trade relations of the United States with foreign countries, etc.

THE GROWTH OF THE AMERICAN NATION. By H. P. Judson, Professor of Political Science in the University of Chicago. 12 mo, cloth, profusely illustrated, $1.

This new history of the United States is a distinct addition to American historical literature. It is designed to tell the story, in the form of a continuous narrative, of the development of the American nation from the scattered colonies along the Atlantic coast into a great people bound together in national unity by the constant forces of modern civilization. The book is thoroughly well illustrated. The great success of Professor Judson's "Europe in the Nineteenth Century" is a guarantee that this second volume will meet the needs of C. L. S. C. readers in a most satisfactory way.

NOTES.

The Parsonage and Home Mission Society gave a reception last Friday to Rev. T. L. Lallance and family. It was well attended, and was quite an enjoyable affair.

***

St. Charles Avenue M. E. Church had the good fortune last Sunday to have its pulpit filled by two Bishops—Bishop Fitzgerald in the morning, and Bishop Mallalieu at night.

***

A glance at our masthead will show that Rev. F. N. Parker has been elected a member of the Publishing Committee, Louisiana Conference. The former incumbent, as is well known, severed his connection with said Conference.

***

At a meeting of the Woman's Board of Foreign Missions, M. E. Church, South, held Jan. 1, 1896, Mrs. S. C. Trueheart was appointed foreign secretary, in place of the late Mrs. D. H. McGavock, until the annual meeting of the Board.

***

In view of the present interest in the Armenian atrocities and the effect of European intervention with the Turks, a special interest attaches to the stirring romance, "Djambek the Georgian," translated from the German of A. G. von Suttner, and published by D. Appleton & Co. This is a tale of modern Turkey.

***

The newspapers a few weeks ago announced all over the world the successful ascent of Mt. Ararat by a party of Russians. Scribner's Magazine, for February, contains an article by H. F. B. Lynch, describing the successful ascent which he made in 1893, with a series of graphic illustrations made from his own photographs. It is a remarkable description of a remarkable feat.

***

The South Carolina Conference, at its recent session, adopted the following resolutions: "In order to preserve peace and harmony in our Conference, Resolved, 1. That it is the sense of this Conference that no local preacher should enter the territory of any other pastor of our Conference without an invitation from those in charge of that territory, and thereby brought under their control. 2. That every preacher in charge shall be held responsible for his local preachers, and required to restrain them when they go beyond the bounds of his charge without an invitation from the preacher in charge where he proposes to work. 3. That all preachers in charge who employ disloyal local preachers or unauthorized and unreliable evangelists are unworthy to receive an appointment among us."

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Indian Mission.

MR. EDITOR: Please allow me to apologize to some of the friends of Indian Mission for a failure to report their amounts received on land for last year. The reason I did not report them, I just failed to get them from Bro. Cammack, but will now report:

Hopewell Church	$1 50
DeKalb Church	5 50
Faunia Church	5 00
Drake's Chapel Church	1 25

Many thanks, and may God bless all the givers! A. D. MILLER.

Hermanville, Miss.

Rev. J. A. Braswell's postoffice is Taylor, Miss.

The address of Rev. C. R. Montgomary is Vienna, La.

Apportionment of the District Stewards to the Various Charges on the New Orleans District for Conference Collections and Presiding Elder's Allowance for 1896.

	Foreign Missions	Conference Claimants	Domestic Missions	Church Extension	Bishops	Centenary & Mansfield	Gen. Conf Delegates	Printing Minutes	Gen. Board of Education	Paine and Lane Inst.
Carondelet	$ 421 25	$ 212 00	$158 00	$125 00	$ 50 60	$ 26 40	$12 55	$12 55	$ 8 45	
Rayne Memorial	315 75	159 00	118 50	93 75	37 95	19 80	9 40	9 40	6 35	
Louisiana Avenue	210 50	106 00	79 00	62 50	25 30	13 20	6 30	6 30	4 20	
Felicity	210 50	100 00	79 00	62 50	25 30	13 20	6 30	6 30	4 20	
Dryades	147 35	74 20	55 30	43 75	17 70	9 20	4 40	4 40	3 00	
Morean and Craps	147 35	74 20	55 30	43 75	17 70	9 20	4 40	4 40	2 95	
Parker Chapel and Soraparu	126 30	63 60	47 40	37 50	15 15	7 90	3 75	3 75	2 55	
Algiers	126 30	63 60	47 40	37 50	15 15	7 90	3 75	3 75	2 55	
Plaquemine and Donaldsonville	126 30	63 60	47 40	37 50	15 15	7 90	3 75	3 75	2 50	
Carrollton	63 15	31 80	23 70	18 75	7 50	3 80	1 90	1 90	1 25	
Covington	21 05	10 20	7 80	6 25	2 50	1 30	60	60	40	
Lower Coast	21 05	10 20	7 80	6 25	2 50	1 30	60	60	40	
Tallahrek and Slidell	21 05	10 20	7 80	6 25	2 50	1 30	60	60	40	
White Castle	21 05	10 20	7 80	6 25	2 50	1 30	60	60	40	
Tchoupitoulas and City Mission	21 05	10 20	7 80	6 25	2 50	1 30	60	60	40	
Totals	$2,000 00	$1,006 00	$750 00	$593 75	$240 00	$240 00	$125 00	$59 50	$59 50	$40 00

Presiding Elder's salary shall be (per cent. of amounts paid pastors in charge

New Orleans, Jan. 7, 1896. M. O. WOOLFLEY, Sec'y Board Dist. Stewards.

The Pentecostal Age.

The first number of the Pentecostal Age, an undenominational gospel weekly, 3 column, 16 page in size, with J. M. Baard as editor, will be issued from New Orleans, La., about Jan. 15, 1896. Canvass your neighborhood, and send in subscriptions for the first number. Price, one dollar in advance. All communications should be addressed to The Pentecostal Age, New Orleans, La.

Don't Skip This.

Let our subscribers take note of the fact that we are now offering the Holman Bible in three styles at $1 50, $1.65 and $2 45. The Bible heretofore sold at $1.65 is now sold at $1.75; but we handle another in smaller type at $1.50. Read our offer.

How to Save Fifty Cents.

Pay your subscription to January, '98. We will then sell you any one of our Holman Bibles at fifty cents less than the regular price, viz.: the $1.50 Bible at $1; the $1.75 Bible for $1.25, and the $2 45 Bible for $1 95. This offer will last until March 1.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '95, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so, after paying up to date.

A great cure for cough.—Mrs. A. K. Morris, 456 Canton St., Philadelphia, Pa., writes: "I took several bottles of Dr. Bull's Cough Syrup for a bad cough and was entirely cured."

Notice.

To the Preachers of the Enterprise District, Mississippi Conference—

DEAR BRETHREN: The secretary of our district stewards' meeting has sent out the assessments upon the various charges of our district. Among these is an assessment for a district parsonage, which has been located by the committee charged with this work at Enterprise. We have a beautiful lot, and now we want a new house on that lot for our presiding elder. Please collect this assessment at once, and forward it to S. J. Taylor, at Enterprise, who, with two other brethren, has agreed to look after the building. Our laymen will help us very much by sending their contributions for this cause to Bro. Taylor at once.

D. P. BRADFORD,
Chairman of Committee.

A Pointer.

He started (improvidently) to his friend's wake,
Neglecting to take along PRESTON'S HEADACHE;
Next day was a time of the saddest surprise,
His head pained, he scarcely could see from his eyes.

One of a Thousand.

When at the recent session of the Mississippi Conference an appeal was read from Paine and Lane Institutes asking for $30,000 to aid in equipping those schools for the better education of the colored people, my heart responded, "I will be one of a thousand to give the thirty thousand asked for." We owe this to the colored people, not because they were once our slaves, but because they are an ignorant people, seeking education for their preachers and teachers, and are at our door. The amount they ask for would be a small sum for the whites to give, but would mean much to them. Patriotism moves us to this liberality; philanthropy and Christianity urge us to it.

When the move was made at Yazoo City, Bro. J. N. Ware, of Mississippi, promptly seconded the motion with a thirty-dollar subscription, and "a friend to the colored race" gave fifty dollars in cash. For went of time since the proposition was not pressed further there. Surely a thousand men can be found who will subscribe $30 apiece for this cause, payable during the present year, though subscriptions must not be conditioned upon the raising of the whole amount. Whatever can be raised will be sacredly appropriated, and will do good. Send your subscription or cash to the editor of this paper, or to me.

W. L. C. HUMMICUTT.

Jackson, Miss.

Hood's Unsurpassed.

"The children are delighted with the paper dolls, which were sent for one trade-mark from Hood's Pills and ten cents in stamps. I have used Hood's Pills, and regard them as the best that can be found. I believe that there are no others that can surpass them."—Mrs. A. Bogdahl, 134 Dupre St., New Orleans, La.

Hood's Pills cure all liver ills.

To the Members of the North Mississippi Conference.

DEAR BRETHREN: It is with great pleasure that I introduce to you the Rev. Dr. T. S. West, the new agent of Millsaps College. He is worthy of your confidence and personal esteem. You will find him the right man in the right place. The Doctor is genial, full of humor, and very interesting in pulpit and family circle. Some one has said he is a bound edition of Sam Jones. I will not tell you his age, but in spirit and works he is the youngest of the youngest. I know that you will, not only receive him for his work's sake, but for his own personal character. I have already whispered to him that when he reaches the bounds of the North Mississippi Conference, he will find as "loyal and royal" company of ministers and laymen as ever blessed the church of Christ.

With love and tender memories,

I. W. COOPER.

Position Wanted.

Miss Hannah Reynham has resigned her position as principal of Kernan Collegiate Institute, and solicits a place to teach mathematics, science, English, or Latin. Able also to teach French and music, piano and vocal. Address me at Slaughter, La.

A good deed is never lost. He who sows courtesy, reaps friendship; he who plants kindness, gathers love.—Basil.

The best remedy for rheumatism. Mr. John W. Gates, Petersburg, Va., writes: "I used Salvation Oil for rheumatism and obtained great relief. It is the best remedy I have ever tried, and I shall always keep it in the house."

Vicksburg District Conference.

At the next Annual Conference will be held to Port Gibson, I have changed the District Conference to Edwards, and the time is fixed at March 26 29. The opening sermon will be preached on the twenty-fifth, at 7 P. M. by Dr. C. G. Andrews, on "The Work of the Pastor." The twenty-sixth will be devoted to Sunday-school and Epworth League work, with a sermon on "Education," at 11 A. M., by Rev. J. W. Chambers, and an address at 4 P. M., on "Epworth League Work," by Rev. T. B. Holloman. At 7 P. M. there will be a missionary mass meeting, addressed by Rev. T. L. Mellen. And during the meeting, on Sunday, at 11 A. M., if we fail to get a Bishop, Dr. W. B. Murrah will preach a sermon on "The Church."

As the District Conference will embrace a fifth Sunday, let preachers and laymen come prepared to stay to the close. The effectiveness of the Conference work, as well as the moral influence of the assemblage, are lost in the haste and confusion that attend the effort to close at noon on Saturday. Besides, there are plans necessary to the fullest development of the work in the district, that can only be developed and perfected while we are together. And as the pastors have the assessments on their respective charges, let us all make an effort to come to the District Conference with the two missionary assessments paid in full. Why can we not do this? And let the stewards go earnestly to work and make a good showing on their pastors' salaries by this time. The habit of putting off special efforts to near the close of the year always has, and will continue to work disaster to the interests involved. As far as I have gone on this round, I have found a promptness and liberality manifested by the officials that prestige the largest success for the year. Let this continue in the district, and our watchword be, "A sweeping revival in every church, and every dollar we owe the Lord for 1896."

And now we all join in a hearty invitation to Dr. Black to meet with us in Edwards. J. M. WEEMS, P. E.

Vicksburg, Miss.

For Only $15.

The Texas and Pacific Railway Company will this year furnish to regularly ordained clergymen, duly credited missionaries, or others solely engaged in ministerial duties, one thousand-mile tickets, good on all portions of that system.

Applications for these tickets should be made to the nearest ticket agent of the Texas & Pacific Railway, or address GASTON MESLIER,

Gen'l Pass. and Tkt. Agent,
Dallas, Texas.

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For cuts and wounds of all kinds, MUL-EN OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

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MUL-EN-OL—Nature's Great Healer and Pain Destroyer. Often is it that lives are lost, that might have been saved by the timely use of MUL-EN O..

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

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It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

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I. L. LYONS, New Orleans—

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E. L. WALSTON.

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General Colporteur,
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King! King's what? King's I. Which I? His eye to business—or his eyes to business, for both eyes are business eyes. A successful business can not be conducted without several eyes—one for business and two business eyes. King has 'em all. Incidentally—if you live in the country, where stores are few and far apart—with no competition to speak of—send to King for his country price list for families. It will open your I.

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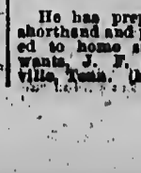
Hazlehurst, Miss.



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In answering advertisements please mention the ADVOCATE.

Notice.

I find it necessary to change the time of meeting of district stewards of Jackson district from Jan. 21 to Jan. 28.

R. D. NORSWORTHY, P. E.

Jackson, Miss., Jan. 2, 1896.

In these times we fight for ideas, and newspapers are our fortresses.—Heine.

POSITIONS GUARANTEED.

Any lady or gentleman who desires a good business education and a good position should write for free catalogue of Draughon's Practical Business College, Nashville, Tenn. This College guarantees positions under reasonable conditions, and will allow students to *deposit money* for tuition in a bank until position is secured. It is strongly endorsed by bankers, merchants, ministers and others.

Has no vacation; students enter any time. Board $10.00. It pays part of railroad fare. Four weeks by Prof. Draughon's method of teaching book-keeping is equal to twelve weeks by the old plan.

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He has prepared books on book-keeping shorthand and penmanship, especially adapted to home study. Address, stating your wants, J. F. Draughon, President, Nashville, Tenn. (Mention this paper.)

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,630
N. Y. Life,	"	"	"	"	"	40,684,165
Equitable,	"	"	"	"	"	40,117,618

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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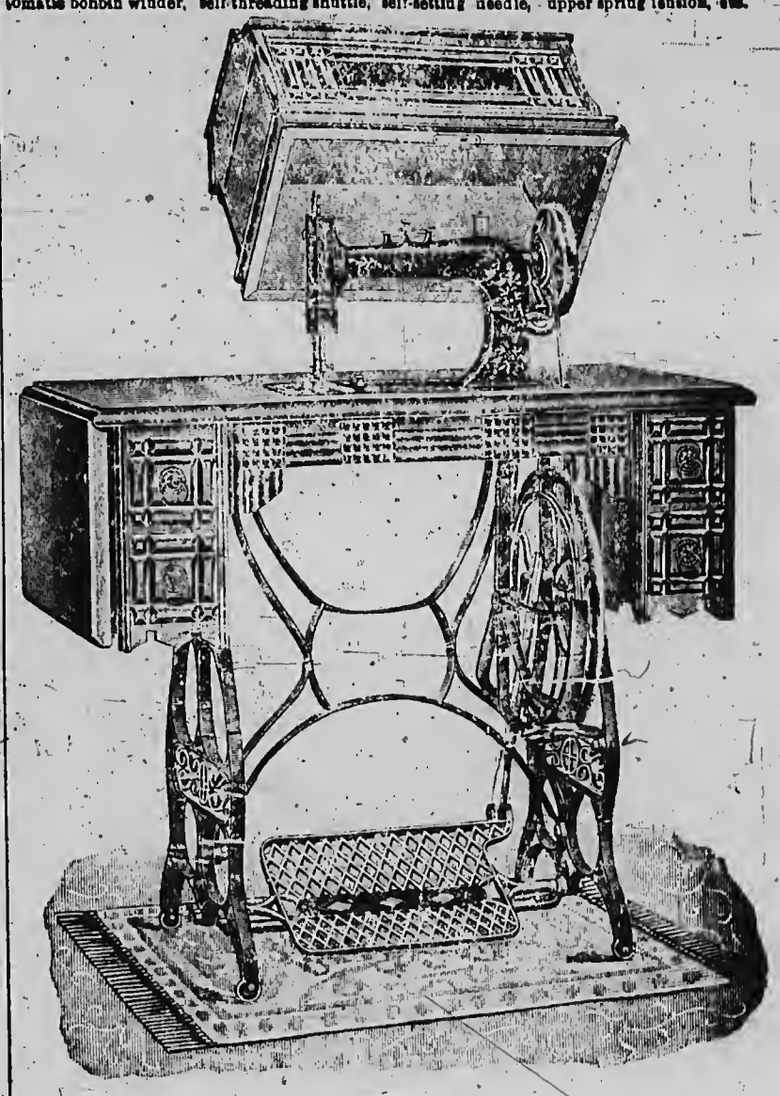
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-grader, packed in a handsome velvet-lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and presents a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack-in motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

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Isn't It,
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THE BEST MADE.
Superior to many, and just the instruments you've been waiting for.
You will find that prudence and economy should make you investigate the truth of these facts before parting with your
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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.
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Ask for them—get them, plant them. They are the standard seeds everywhere; sown by the largest planters in the world. Whether you plant 50 square feet of ground or 50 acres, you should have Ferry's Seed Annual for '96. The most valuable book for farmers and gardeners ever given away. Mailed free.
D. M. FERRY & CO.,
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TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address.
T. A. Slocum, M. C., 183 Pearl St., New York.

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432 Pages in three editions; Round Notes, Character Notes and Words Only.
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Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

HOME CIRCLE.

MISSING THE SUNSHINE.

BY CHARLOTTA W. THURSTON.

Yonder, fair and round and rosy,
Grew a peach across the way;
But its flavor tells the story
How it missed the golden glory
Of the sunshine, of the sunshine, day by day.

Yonder, pure and strong and gifted,
Lived a man his life apart;
In his soul he loved none other;
Caring for no human brother,—
Missed God's sunshine, missed God's sunshine, in his heart

Losing Friends.

One of the things that most people wake up to when they are approaching middle age is that they have lost a good many friends through their own carelessness. You receive an invitation to the wedding of one whom you knew well eight or ten years ago. He has quite passed out of your life; though, if you were living near each other so that you would meet occasionally, he is the kind of a man in whose society you would find real pleasure. When the invitation comes you express your pleasure that Dick or John is to be married, and hope that he may be happy. And that is the end of it. You do not send a present, or, what is better—and often costs more—a friendly note conveying your congratulations and good wishes. The occasion passes without any sign from you, and you have lost an opportunity of identifying yourself with your friend's happiness. He will not associate you with that epoch of his life, and very likely will resent your silence. It is the same when you fail to take note of a friend's afflictions. It is a real effort to write a letter of sympathy. But such a note may mean a vast deal to one in trouble, and by it you can bind a heart to your own with a hook of steel. The people who complain that they have so few friends have themselves to blame for it. They have lost them through their indifference or thoughtlessness. "A man that hath friends must show himself friendly."—Watchman.

Christ in the Heart and in the Home.

The heart is Christ's most coveted home—your heart and mine, and when he is within our heart we can take him into these buildings which we call home, but not until then. We are in an age when Christ is being taken into the home. It will be an age on ages telling because of this. This age is the John the Baptist for the coming century. It is saying: "Prepare ye the way of the Lord, make his paths straight." The hour is drawing nearer when there shall be more of the living Christ in the homes of our land; more of Christ back of all life and its expression. What an age of righteousness is coming! I should like to live to see it, and if God gives to the young of this generation the allotted length of days, we may all hope to touch its borders at least, for we see it from Pisgah now. Take this risen, living Savior into your heart, my reader. Ask him to abide with you the remainder of your life. He will change the character of all within and around you. He walks with you this moment. Stop! 'Tis he that speaks with you by his Spirit now. Take him home! Take him home! 'Tis thy Savior, the living Christ. —Presbyterian Messenger.

Home Service

If a boy is ever to amount to anything, he must reverence and obey his father. If he does not show reverence willingly, the father enforces it: he must enforce it, or the boy's life will be a failure. But by and by the boy is old enough to appreciate his father and to know his duty. Then the father changes his method. He does not want his son to reverence or obey him under compulsion; he wants him to do it willingly. He will be satisfied with nothing but a free-will offering. He wants heart service. The age of Nadab and Abihu was the child age of the church. The people knew little about God; they did not know what was due him; naturally they had little reverence. If they were ever to amount to anything, God would have to treat them as children and enforce reverence and obedience. And so God used his whip. But we are older and we know better. We can choose between the golden calf and Jehovah; and God wants us to choose. He wants a free-will offering. If we choose to blaspheme his name and profane his day, we can do it; he will not stop us now: the matter will come up for settlement when the day of choosing is past. To-day he asks for heart service. Shall he have it?—The Bible Reader.

Fretting.

A good many women are more fatigued by the work they fail to accomplish than by what they do—that is, they fret and worry over the thousand and one things which demand attention and the hurrying to get through present tasks in order to turn to these others, added to a mental performance which, even though it may never materialize are as physically exhausting to a nervously organized woman as manual labor. Fortunately there are some women who can see things in their rightful proportions, whose perception of perspectives is accurate and to whom small things do not assume the undue proportions which characterize Japanese art. Such women can separate essentials from non-essentials. They can stand off a little way from the situation and get its general effect or see it as it really is, which is the first and most important step toward an adjustment of themselves to it. But this practical sense of perspective is a thing which most women sadly need to develop and cultivate. Its application to women's work is no less important than to artistic effort.

One Hour of Home Reading.

One hour of thoughtful reading each day will furnish food for meditation for all your leisure hours. Persist in this practice until it becomes a controlling habit. Read and study the lives of good men until you have discovered the secret of their goodness and greatness. Read and study history until you know and appreciate the people, understand and measure the leaders, and thus are able to comprehend the causes that made the nation help or hinder the world's progress. Read and study literature until you make your own the ideas of the author, see the pictures he paints, understand the characters he portrays and can think out to their legitimate conclusions the ideas expressed. In science verify statements read by observation or by experiment, if possible. Do not feel satisfied with understanding the words of the author. Master the thought, welcome the enthusiasm he inspires and think out the ideas your study suggests. Study and respect the opinions of others, but in the end stand by your own conclusions.—W. W. Stetson.

The author of "Little Lord Fauntleroy," Mrs. Frances Hodgson Burnett, was at one time a teacher in a little country school. She was so poor that she had not even enough money to buy stamps with, and she earned the wherewithal to post her first manuscript to the publishers by picking berries. As time went on, however, the tide of affairs changed, and Mrs. Burnett began to make money with surprising ease. Her income now amounts to over $80,000 a year.—Guardian.

Awarded Highest Honors,
World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder.
Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Bright's Disease CAN BE CURED
Bright's Disease is but advanced Kidney Disease. It is better to cure the kidney trouble in its incipiency, but if you have neglected it, hesitate no longer, but cure yourself at once,
WITH WARNER'S SAFE Cure.

Habits of a Financier.

Edwin Gould is reported to have said that: "If a man lives in the country a part of the year, takes plenty of outdoor exercise, air, and sunshine, eats plain food, makes sure of that peaceful sleep which he can get only in the country, helps to make his wife, children, family and home happy, and enjoys the happiness he helps to make, he ought to be able to work, to keep up the pace from year to year, for his natural term of life.

"I myself go to my office not too often, as I have a telephone in my country home connected directly with the office, and I stay in the country as much as I consistently can. The trouble with business men is a too close and steady contact with their desks. Some men work from nine to five—no longer, no less, every day; they worry when not at the desk, worry when they get there, and the poison of worry, added to close confinement, kills."

How to Make Mother Happy.

"Why, mother, how bright and cheerful you look to-night! What has happened?"

"I feel very happy, my dear, because my little boy has really tried to be good all day. Once, when his sister teased him, and he spoke quickly and crossly to her, he turned around a moment after of his own accord, and said he was wrong, and asked her to forgive him. I believe I should grow young, or never look tired or unhappy again, if every day my little boy and girl were as thoughtful, unselfish, and loving as they have been to-day."

Here's a grand secret for you, little ones; and now that you know how to make mother happy, may you keep her face always full of sunshine!—Scottish Reformer.

A Girl's Composition.

Boys are men that have not got as big as their papas, and girls are women that will be ladies by-and-by.

Man was made before woman.

When God looked at Adam he said to himself, "Well, I think I can do better if I try again."

And then he made Eve.

God liked Eve so much better than Adam that there have been more women than men ever since.

Boys are a trouble.

They wear out everything but soap.

If I had my way, half of the boys in the world would be girls, and the rest would be dolls.

My papa is so nice that I think he must have been a little girl when he was a little boy.—Watchword.

The Boot on the Other Leg.

I have heard of a Scottish congregation who presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church, and said to him: "Oh! by-the-bye, I met your minister in Germany. He was looking very well; he didn't look as if he needed a rest." "No," said the church member very calmly, "it was na him, it was the congregation that was needin' a rest."—Dr. T. L. Cuyler.

One of the sad things with which we often meet in the world is that thousands of young men whose fathers are abundantly able and perfectly willing to give them an education, are utterly indifferent on the subject. When a very rich man's son becomes a finished scholar, the case is so rare as to attract attention and excite comment. On the other hand, there are thousands of poor boys who are eager for the chance to gain knowledge, and full of grief because their way is blocked. Such boys have in them the making of great and useful men. They ought to be encouraged.—Exchange.

HYGIENE.

Sleeplessness.

Tired asked the Ledger to tell her of some harmless medicine that will induce sleep. She has a deep grief that makes her wakeful, but as she can not give the reason for sleeplessness, therefore can not consult a doctor. Answer: There are no harmless remedies that will induce sleep when wakefulness is caused by mental worry. All preparations compounded for this purpose are harmful drugs, the desire for which grows upon the user until he becomes the victim of the most horrible form of slavery. Death itself is preferable to such bondage. Probably one of the best medicines is a few moments active exercising before retiring. A lady who has tried it says she cured herself of a bad case of insomnia by running races with her pet dog. When she was ready to retire, she called Fido upstairs and ran through the hall and communicating rooms for about fifteen minutes, or until she was in a profuse perspiration and fairly out of breath. Then the dog was sent downstairs, and she popped into bed and was soon asleep. Another lady was cured by standing at an open window and for twenty minutes breathing as rapidly as possible. This is worth trying. Breathe through the nose, filling the lungs as full as possible at every inspiration. It is well in cool weather to put an ample cloak or thick shawl and some sort of hood for warmth. Breathe as though you were running, in quick, deep breaths. After about twenty breaths stop and count twenty, letting the lungs fill involuntarily, then begin the quick breathing again, and continue in alternate periods of twenty breaths and rest. After fifteen minutes of this exercise retire at once to bed, and do not allow yourself to be disturbed. This will not only be likely to bring sleep, but will greatly improve your general health.—New York Ledger.

Longevity and Labor.

An English report mentions thirty-three persons upwards of one hundred years of age alive in Great Britain in the year 1893. The oldest was a woman, one hundred and sixteen years old, if the claim was correct, though such cases are usually to be taken with some discount. One of the most striking facts regarding the centenarians is that their lives were those of simplicity and industry.

It is not useful work, but anxiety which kills men. Overwork of the stomach, liver, or kidneys is vastly more damaging to a man than over-work of the brain or muscles, since so long as the stomach is intact, overworked muscles may be easily repaired; and so long as the liver and kidneys retain their integrity, the effects of excessive brain work are easily removed by the elimination of the resulting poisons from the body. Many die from over-work, but it is over-work at the dinner table rather than in the field, workshop or counting room. Hard labor is healthful. The majority of men, and women also for that matter, are suffering, not from over-work, but from too light work. More work is required. It may be more mental activity or more muscular exercise. Evil results from work flow not from excessive work, but from a lack of the proper distribution of work so that every organ and every faculty receives its own share and not one organ an excess and another a deficiency.—The Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

FRIZZLED BEEF.—To every cup of smoked beef cut in thin shavings, take one tablespoonful of hot butter, one cup of scalded cream and one well-beaten egg. Put the beef in a saucepan, pour one cup of boiling water over it and let it stand on the back of the stove for ten minutes. Drain, add the butter, and as soon as the beef is frizzled or curled up add the cream and the egg. The egg should be well beaten and the cream poured over it. Season to taste with salt and pepper and serve at once.—Table Talk.

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.—J. R. Miller, D. D.

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Vicksburg & Natchez Ex....	7:30 a. m	5:30 p. m

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OBITUARIES.

BURTON—William Walter Burton was born in Staffordshire, England, June 12, 1814. He married early in life, but his wife died soon, leaving one son. In 1841 he came to America, and for many years exercised his skill as a machinist in various parts of the United States. On July 21, 1863, he was married to Mrs. Sarah A. Duson in St. Landry parish, La. Here he lived for many years, and became the father of three daughters, two of whom survive him. For the past six years he has resided in Crowley, where he is well-known and respected.

For many years of his married life he was irreligious, and was the subject of many an anxious thought and earnest prayer on the part of his devoted wife. About four years before his death he resolved to lead a new life, and in March, 1895, during a revival meeting he professed, with streaming eyes, a consciousness of God's pardoning love. Ever since his hope has been confident.

Recently he became very desirous of visiting his childhood home once more. As he took a mournful leave of his wife and children for the long voyage from which he might never return, he said, "I know we will meet in heaven." While yet in England he was taken severely ill, and, though tended lovingly by his son and sisters, his enfeebled constitution succumbed to the disease, and his spirit ceased its struggles on Nov. 15, 1895, having passed his fourscore years. His body was laid to rest beside his mother in Lancashire, England, until the resurrection morning.

W. Winans Drake.

TUKOLO—Malicia Tukolo, the subject of this sketch, was a full-blood Chootaw Indian. She joined the M. E. Church, South, in 1891, under the ministry of Rev. W. J. Dawson, and was baptized and received by the writer. She died Nov. 25, 1895.

She was the first fruits of our labors among the Indians. She was the first of our number to die. Her Christian life on earth was very brief, but these few years were years of great usefulness. She was full of zeal and love for her tribe, seeking us to see them all safe in the fold of the Great Shepherd, ever ready to speak a word of warning to the indifferent ones, and to encourage those who were seeking salvation. She was never ashamed or afraid to condemn all she believed to be wrong, or to uphold all she believed to be right. Her prayers, songs and exhortations at church, at home and in the community were so earnest and simple as to make even those who could not understand a word of her language feel that she was led by the Spirit and filled with the Holy Ghost.

"She being dead, yet speaketh." She is gone, but we will ever cherish her memory, and we fully expect to meet again in the home above. She died as a good Christian dies, submissive and resigned. Her end was peace. She leaves a husband and three children, all members of the church. May they be comforted and sustained!

W. W. Cammack.

MORELAND—John Alexander Moreland was born in Putnam county, Ga., May 4, 1836. He was married to Miss Mary M. Tucker, Oct. 3, 1858. He was a member of the M. E. Church, South, from September, 1865, until his death, Nov. 17, 1895.

He had been in bad health for several years. Prior to his sickness he was a very active, busy man. He leaves a devoted wife and nine children who revere his memory. He was a good man and a true Christian, a devoted husband and pious father. I was his pastor for three years. We had many pleasant seasons together, both social and spiritual. His house was the preacher's home (and a good one it was). There I received many kind words of advice and encouragement. He had a host of friends. His funeral was very largely attended. You could hear words like these from almost every tongue: "Bro Moreland was a good man!" "The church has lost a true friend." "Who will take his place?" He had been a steward and class-leader ever since he joined the church. He magnified his office. He hated shams and despised pretensions. He was a sincere and devoted friend.

Bereaved ones, be true to God and the right, and you will soon meet him again at the beautiful gate.

His pastor, C. C. Evans.

Good Hope, Miss.

KENT—Dr. Walter Stephen Kent was born in Montgomery county, near Winona, Aug. 5, 1865, and died at his home in Sharon, Dec. 29, 1895.

At the age of twenty he had obtained a well-rounded education. He chose for his profession the practice of medicine, and after spending three years in the Medical Department of Vanderbilt University, and having gotten his diploma, he located at Sharon, Miss.

He was converted and joined the Baptist church quite young. November 18, 1891, he was happily married to Miss Annie May Pritchard, of Madison county. He joined the Methodist Church with his wife the first year of his married life. He was never known to refuse to discharge any duty his church put upon him.

A more successful and popular physician never was known by the people of Sharon. In his death Sharon lost an excellent physician, his wife a devoted husband, the community a noble, true citizen. His end was peace. May this precious wife so live that she may meet her devoted husband in the glory-land above, where parting is unknown!

W. J. Ferguson.

HOLLADAY—Robert M. Holladay was born in Tallofora county, Ga., March 2, 1819, and died in Kemper county, Miss., Dec 9, 1895. He joined the Methodist Church in his eighteenth year, and his life was a consistent Christian one from then till his death. He came to the State of Mississippi in 1844. He was thrice married. His last wife now survives him.

I knew very little of Bro. Holladay personally, but those who knew him well, and whom I have frequently heard speak of him, always spoke of him as being "a good man." This is saying a great deal of anyone. I was his pastor twelve months; was in his company only once or twice, and he impressed me very forcibly that he was indeed a good man. Not one word did I ever hear against "old Uncle Bob Holladay," as he was frequently called.

A good man has gone to his reward. Weep not, loved ones, but live for heaven, that you may meet him there.

He leaves a wife, two small children, and several children by his former wives, all of whom are doing well. May God comfort them all! is the prayer of his former pastor.

F. B. Ormond.

Toles, Miss.

WILLIAMS—At a meeting of the Board of District Stewards, held in Sardis, Miss., Jan. 3, 1896, the following resolutions were adopted:

Whereas, Almighty God, in his wisdom and discretion, has seen proper to remove by death from his labors here on earth since we last met our beloved brother, E. F. Williams, a former member of this Board of District Stewards, and an earnest co-worker with us in the vineyard of our Master; therefore, be it

Resolved, By the Board of District Stewards, that we bow in humble submission to the will of Divine Providence, fully believing that he doeth all things well, and that while we shall miss him in our deliberations as a wise, zealous, and earnest advocate in all things pertaining to the cause of our Master, and deeply mourn the great loss we have sustained, yet we are reconciled in knowing that he has need for him. We sincerely sympathize with the bereaved family in this their great distress, and can truly say that he was a good father and husband, a bright and shining light in the church, an honorable man, and a good citizen. Our holy religion causes us to fully realize that he is now in a brighter and fairer world than this.

Resolved, That a copy of these resolutions be spread on our Minutes; that a copy be sent to the family, and copies be furnished the Sardis Reporter and New Orleans Christian Advocate for publication.

T. C. Wier, Pres.;
P. T. Callicott, Sec.

Sardis, Miss.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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Instructive Strike Figures

Mr. Carroll D. Wright, Commissioner of Labor, has issued his annual report, a copy of which is now before us. It contains some interesting facts about strikes. Coming from this source, they are impartial and authoritative. During the past seven and a half years Illinois, Massachusetts, New York, Ohio and Pennsylvania have had the largest number of strikes, and they stand in the above order. The number of persons thrown out of employment was 2,391,203. The exact amount of time lost is not estimated, but the loss of wages in the twenty-six leading manufacturing cities of the country was $35,000,000, and the loss to employers $29,000,000. The employees succeeded in less than half the strikes. Only seven per cent. of the strikes were sympathy strikes. Twenty-five per cent. were for an increase of wages.

In the face of these facts, it is for employees to decide whether strikes pay. To most persons it would seem quite clear that they do not. There must be some better way of settling such disputes.—Pittsburg Advocate.

A Chance to Make Money.

I read some weeks ago how one of your subscribers made money selling Dish Washers. I ordered one, tried it, and it did the work beautifully. My lady friends came in, saw it, and were charmed, as they all hate the drudgery of dish-washing, and they mostly all do their own work. My brother suggested that we start in the business. We did so and have made $1,700, after paying all expenses. Our sales were made at home. We have not canvassed any. Our business is increasing right along, and we are going to stick to it until we have made ten thousand dollars, or until the United States is supplied with Mound City Dish Washers.

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J. C.

What constitutes a good church member? This is a definition from an unknown writer: "He believes in his church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, but avoids those things which grieve or cause them to offend. He is charitable in his judgments and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps his pastor and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Savior are sacred to him; he does not trifle with either. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number."

Daniel was a busy statesman, but amidst the cares of office he found time to pray three times a day. The man must be busier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him.

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germ-life

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Consumption is the destruction of lung-tissue by germs where the lung is too weak to conquer them. The remedy is strength—vital force.

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NEWS OF THE WEEK.

DOMESTIC.

The Presbyterian Church at Soranton, Miss., was consumed by fire on Jan. 10.

Much alarm has been created in Brookhaven, Miss. by the discovery of three new cases of small-pox.

Mayor Strong of New York, flies a flag over the City Hall to show when he is there, and it does not meet with the unanimous approval of New Yorkers.

The greater part of the time of the Senate during the present week will be consumed in the discussion of the finance committee's silver substitute for the bond bill.

The mayor and aldermen of Dubuque, Iowa, have been indicted for voting themselves an increase of salary, contrary to the charter. The penalty is $500 and a year in jail.

A Masconiah (Ill.) preacher sued a member of his church for $35, his subscription to the support of the church. The court gave the preacher a verdict for the amount and costs.

Rev. W. H. Milburn, the blind chaplain of the United States Senate, was first elected a congressional chaplain in 1845 just fifty years ago, being then 22 years old, the youngest man whose voice had ever been heard in Congress.

There was an enthusiastic meeting of citizens of Lake Charles, Calcasieu parish, on Saturday evening, to express sympathy with the Cuban insurgents, and to urge upon Congress the prompt recognition of the belligerent rights of the patriots.

At the time of his death Stephen Girard left $2,000 000 to the college which he established. Since that time the property, which was in coal lands, and various holdings in real estate, has increased to more than $14,031 828 The revenues from this vast estate last year were over a million dollars.

Miss Clara Barton, of the Red Cross Society, with fifteen assistants, will start within two weeks on her mission of relief to the suffering Armenians. Miss Barton met a number of leaders in the movement and consented to sail with $50 000 pledged. That amount was promised, and Miss Barton will donate at Constantinople.

On the fourth of January a large meeting of the Allegheny Bar Association was held at Pittsburg to decide the question whether or not women should be admitted to practice. The women were victorious by a vote of more than ten to one, consequently they will be accorded the same privileges as their male colleagues.

The meeting of citizens of this city on Thursday night, representing the various wards of the city, to demand an honest government for the city, and to promise co-operation with any proper movement to that end, is a matter of special interest. It shows that the people are aroused at the humiliating situation in which they have been placed by their present municipal government, and are determined to have a change.

The Foreign Affairs Committee of the United States Senate has decided to recommend a resolution fully committing Congress to the indorsement of the Monroe doctrine. Although the line of action outlined in the celebrated message of President Monroe has ever since been, by general consent, accepted as the ground plan of our foreign policy, there has been no actual legislation on the subject by the law-making power.

FOREIGN.

Gen. Gomez and the revolutionists have captured Guira, Cuba. The city of Aguizar was also taken, with large ammunition supplies.

Li Hung Chang is no longer viceroy of the great province of Chihli. He resides in Pekin by imperial order with his family and few friends about him, and is said to have no influence in current affairs.

A grand monument is to be erected in Mexico in honor of President Diaz. It will be patterned after the Arc de Triomphe, in Paris, and will stand in the upper portion of the Paseo de la Riforma. It is to be very elaborately ornamented with sculpture.

Outwardly, at least, there is little, if any, change in the political crisis between Great Britain and Germany, brought about, it is asserted, by Emperor William's support of the South African republic in face of the suzerainty of Great Britain over the Transvaal.

Throughout the week the Transvaal question has monopolized public attention. It is the unanimous feeling in Germany that the Jameson raid was done to connivance upon the part of the British government, in spite of official denials, and all Germany is intensely, but quietly anti-English.

Great Britain is seriously and steadily preparing for war on a large scale at sea and on land against Germany, or against Germany, France, Russia, should they combine against her. Emperor William threw down the gauntlet and it was promptly picked up and energetic steps were immediately taken by the British government to back up this action by a most imposing display of sea power.

Although the excitement resulting from the raid of Dr. Jameson into the Transvaal has quieted down somewhat in both Great Britain and Germany, there are many evidences that the danger of a rupture, as a result of the complications which have arisen, is not yet passed. The German papers are distinctly less belligerent in tone, but the British press is still defiant, and the British people appear to have become thoroughly infected with the war craze.

MARRIAGES.

GARMON—OWEN.—At the residence of the bride's father, in Pontotoc county, Miss., Dec. 26, 1895, by Rev. M. E. Tumlin, Mr. T. J. Garmon and Miss Vernon Owen.

MORRIS—BROWN.—At the Presbyterian Church, Hulkee, Miss., Dec. 29, 1895, by Rev. M. E. Tumlin, Mr. J. E. Morris and Miss C. C. Brown

FORTSON—DEWETT.—At the residence of Mr. C. C. Wilson, Jan. 9, 1896, at 2 o'clock, by Rev. W. T. Corrie, Mr. B. A. Fortson and Mrs. Lucinda Dewett, both of Winn parish.

TOBEY—HART.—At the residence of Maj. T. T. Hart, father of the bride, Jan. 9, 1896, by Rev. W. L. Linfield, Mr. E. H. Tobey, of Little Rock, Ark., to Miss Lena W. Hart, of Utica, Miss.

PROCTER—BARNES.—At the residence of the bride's parents (Mr. and Mrs W. P. Barnes' near Boonsville, Tex., by Rev H. Whitehead, Dec. 18, 1895, Mr. Orion Procter, of Springtown, Tex., to Miss Anrelia Mende Barnes, of Wise county, Tex.

CAUVEL—REED.—At the residence of the Rev. Milton Borger, brother-in-law of the groom, Springville, Pa., Jan. 8, 1896, by Rev. M. Borger, Mr. Bruce D. Canvel, of Dempseytown, Pa., to Miss Emma J. Reed, of Natchez, Miss.

SMITH—SULLIVAN.—At the residence of the bride's father, Mr. A. J. Sullivan, Dec. 25, 1895, by Rev. R. S. Gale, Mr. Nolan Smith to Miss Lula Sullivan, all of Franklin county, Miss.

COLLINS—SIMMONS.—At the Methodist Church, Columbia, Miss., Jan. 5, 1896, by Rev C. F. Emery, Mr. William Nathan Collins to Miss Lulu Simmons.

SIMMONS—HOLLOWAY.—At the residence of the bride's father, in Columbia, Miss., Jan 5, 1896, by Rev. C. F. Emery, Mr. A. D. Simmons to Miss Pauline Holloway.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

PERSISTENCE IN PRAYER.

(Luke xi, 5-13; xviii, 1-7.)

We like the old Latin proverb, "Perseverantia omnia vincit"—perseverance overcomes all things. This is not only true in secular and church matters, but also in spiritual things.

1. Both of the parables of our lesson teach that in prayer we may meet with seeming repulsion. Not that God is not willing to help upon the first approach, but the persistence in prayer is necessary to give our faith the receptive strength.

(1) In one case a friend at first refused to extend a neighborly favor. Said he, "Trouble me not; the door is now shut."

(2) In the other parable a widow asked a judge deliverance from an unreasonable opponent. But the judge would not for a while.

(3) In each case, finally, assistance is acquired. The unworthy motive here assigned does certainly not apply to God. Christ wished solely to teach that both ultimately obtained what they requested.

2. The first parable of our lesson contains the statement of a most wonderful fact. God answers prayer.

(1) Ask, and ye shall receive. Entreat, petition. A condemned criminal asking for pardon.

(2) Seek, and ye shall find. Seek anxiously, persistently. Thus Henry Stanley found Livingston. We've bought and found lost valuables.

(3) Knock, and it shall be opened unto you. Knock loudly, persevering-ly. In the rain before your home without the house-key.

3. Lastly, the lesson refers to parental love as symbolical of God's good-will to men.

(1) A father will not give a stone instead of bread, not a serpent instead of a fish, not a scorpion in place of an egg. Instinct indicates the contrary.

(2) "If ye, then, being evil"—ye, who compared to God are not absolutely and symmetrically perfect. The same as moonlight may be called darkness in sunlight. The best of us require daily to pray, "Forgive us our trespasses."

(3) Our heavenly Father will give the Holy Ghost in answer to importunate prayer. Does the Holy One live in you? If not, then you may acquire his indwelling now. Pray earnestly, perseveringly, weepingly, believingly pray, and you will certainly acquire the gift unspeakable.

SECURE A POSITION.

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentlemen. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin. From $30.00 to $60 00. a month. Strictly office work. Chances for rapid promotion good The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

BUSINESS NOTICES.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FIRST ROUND.

Jefferson Street	Jan. 18, 19
Wesley Chapel	18, 20
Wilkinson, at Mt. Carmel	25, 26
Amite, at Woodland	Feb. 1, 2
Woodville	8, 9
Percy Creek	15, 16
Barlow, at Rehoboth	22, 23
Meadville, at Meadville	29, Mar. 1
Washington, at Washington	7, 8

L. S. JONES, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Martinsville, at Union Chapel	Jan. 18, 19
North Wesson, at N. W.	25, 26
Wesson station	(7 P. M.) 25, 26
Magnolia and Osyka, at M.	Feb. 1, 2
China Grove, at Tylertown	8, 9
Whitestown, at W.	15, 16
McComb City	(7 P. M.) 15, 16
Providence, at P.	22, 23
Pleasant Grove, at Wellman	29, Mar. 1
Hazlehurst	7, 8

The district stewards' meeting for Brookhaven district will be held in the church at Brookhaven, Wednesday, Jan. 22, at 9 A. M. Homes will be provided for all who come.

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Benton, at Benton	Jan. 18, 19
Sharon, at Mt. Pleasant	25, 26
Canton	(7 P. M.) 26
Flora, at Flora	Feb. 1, 2
Silver Creek and B. L., at B. L.	(Fri.) 7
Lake City and Lodi	8, 9
Madison, at Madison	15, 16
Camden, at Camden	22, 23
Tranquil, at Zeigler ville	29, Mar. 1
Fannin, at Fannin	7, 8

The district stewards of Jackson district will please meet me in Capitol Street Church, Jackson, at 2 A. M., Tuesday, Jan. 28, 1896. Pastors please urge stewards to attend, and attend yourselves.

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Jan. 18, 19
Hermansville, at Hermansville	25, 26
Harrison, at Cane Ridge	Feb. 1, 2
Rocky Springs, at Rocky Springs	8, 9
Mayersville, at Beulah	15, 16
Rolling Fork, at Rolling Fork	22, 23
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—FIRST ROUND.

Porterville, at Mt. Hebron	Jan. 18, 19
Meridian—Sanny Side and Poplar S.	22
Vineville, at Bethel	25, 26
Meridian—Central	27
Daleville, at Daleville	Feb. 1, 2
North Kemper, at Spring Hill	8, 9
DeKalb, at DeKalb	9, 10
Rose Hill, at Rose Hill	15, 16
Chunkey, at Suqualena	22, 23
Linwood and Indian Mission, at L.	28
Neshoba and mission, at Sand Town	29, Mar. 1

R. J. JONES, P. E.

Meridian, Miss.

GEASHORE DIST.—FIRST ROUND.

Ocean S. and Biloxi, at Biloxi	Jan. 18, 19
Ameriens, at P. Hill	25, 26
Moss Point	Feb. 1, 2
Escatawpa, at Zion	8, 9
Vancleave, at Enel	15, 16
Pearlington and L., at P.	22, 23
Whittington, at Coleville	28, Mar. 1
Handsboro and St. John's, at Coleville	29, Mar. 1
Bay St. Louis, at L. B.	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Lake, at Lake	Jan. 18, 19
Decatur, at Decatur	25, 26
Raleigh, at Trinity	Feb. 1, 2
Carthage, at Carthage	8, 9
Walnut Grove, at Walnut Grove	10
Clarksburg, at New Providence	12, 13
Shiloh, at John's	22, 23
Westville, at Westville	29, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Marvin	14, 15
Brandon	15
Hillsboro, at Contrell	21, 22
Homewood, at Homewood	26
Montrose, at Montrose	28, 29

District stewards will meet in the Methodist Church in Brandon, Wednesday, Jan. 22, at 10 A. M.

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Shubuta, at Quitman	Jan. 18, 19
Waynesboro station	25, 26
Vossburg, at Vossburg	Feb. 1, 2
Winchester, at Winchester	(Fri.) 7
State Line at Buckstunna	8, 9
Leaksville, at Leaksville	15, 16
Energy, at Hopewell	22, 23
Mathersville, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7, 8
Fuller, at Oak Bowery	14, 15
Mount Carmel, at Blountville	(Wed.) 15
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E.	28, 29

L. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Shannon	Jan. 17
Verona	18, 19
Houston and Wesley	23
Houston mission	24
Sparta circuit	25, 26
Buena Vista	Feb. 1, 2
Okolona circuit	5
Aberdeen circuit	8, 9
Tremont circuit	12
Quincy circuit	15, 16
Fulton circuit	22, 23
Amory and Smithville	28, 29

The district stewards will meet at Aberdeen, in the Methodist Church, Jan. 16, at 12 o'clock.

S. M. THAMES, P. E.

DURANT DIST.—FIRST ROUND.

Poplar Creek cir., at Wesley Chapel	Jan. 18, 19
Sallis circuit, at Sallis	25, 26
Salem circuit, at Tabernacle	30
Ethel circuit, at Ethel	Feb. 1, 2
Belsona circuit, at Hickory Grove	8, 9
Walthall circuit, at South Union	14
Enpora circuit, at Enpora	15, 16
Ackerman circuit, at Wier's	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	8
Louisville circuit, at Louisville	1, 8
Ashton circuit, at Ashton	12, 13
Ebeneser circuit, at Ebenezer	14, 15

The district stewards and the District Parsonage Committee will meet me in Durant, at the Methodist Church, Jan. 28, 1896, at 1 P. M.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Red Banks circuit, at Red Banks	Jan 18, 19
East Holly Springs cir., at Harmony	22, 23
Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt. Pleasant	8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	22, 23
Abbeville circuit, at Abbeville	29, Mar. 1

J. D. CAMERON, P. E.

GRENADA DISTRICT—FIRST ROUND.

Grenada circuit, at Spring Hill	Jan 18, 19
Charleston, at Harrison	25, 26
Minter City	Feb. 1, 2
Tatum, at Goar's Chapel	8, 9
Torrance	(Tues.) 11
Paris, at Salem	12, 13
Pittsboro	22, 23
Ellisy, at Old Town	(Thurs.) 26
Chapel Hill, at Spring Hill	(Thurs.) 27
Slate Springs	29, Mar. 1

H. C. MORRHEAD, P. E.

SARDIS DIST.—FIRST ROUND.

Nesbit circuit, at Horn Lake	Jan. 18, 19
Pleasant Hill circuit	22, 23
Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	15
Longtown circuit	12, 13
Wall Hill circuit	22
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	29, Mar. 1
Eureka Springs circuit, at Mt. Olivet	1, 8
Tyro, at Fredonia	14, 15

T. C. WIER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville circuit, at Smyrna	Jan. 18, 19
Sturges circuit, at Bethel	25, 26
Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 9
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Griffith	28, Mar. 1
Hebron circuit, at Hebron	7, 8
Singleton mission, at Perkinsville	11
Winstonville circuit, at Hasbuqua	14, 15

District stewards will meet at Artesia, Wednesday, Jan. 22, at 11 A. M.

S. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Jan. 18, 19
Belen	25, 26
Jonestown	26, 27
Duncan	Feb. 1, 2
Hill House	8, 9
Tunica circuit, at Lake Cormorant	15, 16
Lehrton	22, 23
Cleveland	28, 24

J. A. RANDOLPH, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood station	Jan. 18, 19
Winona circuit	25, 26
Indianola circuit	Feb. 1, 2
West circuit	8, 9
Sidon circuit	15, 16
McNott circuit	22, 23
Dublin and Brooklyn station	29, Mar. 1
Carrollton circuit	7, 8
Black Hawk circuit	14, 15

District stewards will please meet at the Methodist Church in Greenwood, Jan. 15, at 11 A. M.

J. B. STONE, P. E.

CORINTH DIST.—FIRST ROUND.

Kossuth circuit, at Rienzi	Jan. 18, 19
Iuka circuit, at New Salem	(Thurs.) 24
Corinth circuit, at Box Chapel	25, 26
Marietta cir., at Blythe Cb'l	(Wed.) 28
Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G.	(Tues.) 4
Jonesboro cir., at Ebenezer	(Thurs.) 6
Ripley circuit, at Weir's Chapel	8, 9
Saltillo circuit, at Mooresville	15, 16
Blue Springs circuit, at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	26, Mar. 1

HESKLEP R. TUCKER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND

Shreveport—First Church	Jan. 18, 20
Jordan St. and Pine Hill, at J. St.	12, 13
Pleasant Hill, at P. H.	25, 26
Pelican, at Pelican	28
Mansfield	Feb. 1, 2
Coushatta, at Coushatta	5
Wesley, at Holly Springs	8, 9
Red River	15, 16
South Bossier, at Haughton	22, 23
Mooringsport, at Greenwood	28, Mar. 1
North Bossier, at Benton	7, 8
Caddo, at Keachie	15, 16

The district stewards will meet in First Church, Shreveport, at 10 A. M., Jan. 16, 1896.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Ringgold	Jan. 18, 19
Dubberly, at Brushwood	22
Ruston, at Ruston	25, 26
Farmerville, at Farmerville	28
Downsville, at Downsville	Feb. 1, 2
Vernon, at Longstraw	12
Gansville, at Silvan	15, 16
Vienna, at Salem	20
Homer, at Homer	22, 23
Arcadia, at Arcadia	25
Bienville, at Bienville	28

J. D. HARPER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

White Castle	Jan. 18
Tchonpitoulas St. and City Mission	26
Covington	Feb. 2
Morean and Craps Street	(11 A. M.) 5
Carondelet Street	(7 P. M.) 5
Algiers	(11 A. M.) 12
Louisiana Avenue	(7 P. M.) 12
Tallsheck, at Camp Gronnd	26
Felicity Street	(11 A. M.) Mar. 1
Rayne Memorial	(7 P. M.) 1
Lower Coast, at Wesley	8
Plaquemine and Donaldsonville, at P.	12

JOHN T. SAWYER, P. E.

DELHI DIST.—FIRST ROUND.

Bayville, at Girard	Jan. 15, 16
Oak Ridge, at Collinston	17, 18
Bastrop, at Bastrop	18, 19
Mud Grove, at Bartholomew	20, 21
Floyd, at Floyd	25, 26
Delhi, at Delhi	Feb. 1, 2
Lake Providence, at L. P.	3, 4
Waterproof, at Waterproof	5, 6
Harrisonburg, at Harrisonburg	8, 9
Florence, at Oakley	10, 11
Winnsboro, at Winnsboro	12, 13

Let all the stewards attend their respective Quarterly Conferences. Much depends on beginning right and in the fear of God.

B. F. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Bayou Sara, at Thompson	Jan. 18, 19
Jackson	19, 20
Port Vincent, at P. Vincent	25, 26
Live Oak, at Live Oak	26, 27
Baton Rouge station	Feb. 2, 3
Baton Rouge circuit	2, 3
Ponchatonla, at Ponchatonla	8, 9
Franklinton, at Fisher's	15, 16
St. Helena, at Center	21, 23
Amite City, at Roseland	29, Mar. 1
Pine Grove, at Killian	1, 2
East Feliciana, at Oak Grove	7, 8
Clinton	8, 9

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin	Jan. 17
New Iberia	18, 19
Crowley	21
Jeanerette	24
Abbeville, at Abbeville	26, 27
Indian Bayou, at Indian Bayou	Feb. 1, 2
Rayne at Rayne	5
Plaquemine Brulee	8, 9
Lake Arthur, at Lacasine	15, 16
Lake Charles, at Broad Street	23, 24
Lake Charles, at Jackson Street	25
West Lake, at West Lake	26
Grand Cheniere, at G. Cheniere	29, Mar. 1
French Mission, at Cane Island	5

H. O. WHITE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Natchitoches, at N.	Jan. 18, 19
Anacoco	21
Columbia	22, 23
Olla, at Olla	26
Simsport	Feb. 1, 2
Melville at M.	3
Spring Creek, at G.	8, 9
Chicot at White C.	15, 16
Evergreen, at E.	18
Dry Creek	21, 22
Montgomery	29, Mar. 1
Boyce, at Boyce	7, 8
Grosse Tete, at G.	14, 15
Pineville	21, 22
Centerville, at Front Creek	28, 29

The district stewards will meet in the Methodist Church in Alexandria, Jan. 22, at 10 A. M. Let each pastoral charge be represented, so that the assessments may be properly made. All the pastors are invited to attend this meeting. Homes will be provided for all.

V. D. SKIPPER, P. E.

Timely Warning.

The great success of the chocolate preparations of the house of Walter Baker & Co. (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
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CHILDREN GROW

healthy—grow happy—grow rosy cheeked and bright eyed, on HIRES' ROOTBEER. This great health-giving temperance drink should be kept in every home. ON It will benefit and delight every member of the family from the baby up, and prove a most delicious thirst satisfying beverage for callers. It's good all the time—morning, noon and night. Get the genuine

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A 25 cent package makes 5 gallons. Sold everywhere. The Chas. E. Hires Co., Philadelphia.

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We will give a $100 wheel to anyone who will sell four wheels for us between now and Feb. 1, 1896. We are agents for the following bicycles:

ONTARIO BICYCLES.	Price,	$100.
SOUDAN BICYCLES.	"	$100.
THISTLE BICYCLES.	"	$100.
SHIRK BICYCLES.	"	$100.
NEW YORK BICYCLES.	"	$75.

If you want a wheel, write to us for terms.

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NEW SCARLET PANSIES, 10c.

The bright and beautiful scarlet and red shades of the Pansy are little known. Try our Mixed Strain of GIANT FLOWERED SCARLET SHADES. FOR ONLY 10 CENTS we will mail a packet of 50 seeds and our great Catalogue of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits; 136 pages elegantly illustrated; many large colored plates. Do not miss it. Order now.

JOHN LEWIS CHILDS, Floral Park, N. Y.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6¼	— —
Ordinary	4⅝	— —
Good ordinary	I 3-16	— —
Low middling	7⅛	— —
Middling	7⅜	— —
Good middling	8¼	— —
Middling fair	8⅝	— —
Fair	10	— —
Galveston middling	I 5-16	— —
Mobile middling	7⅞	— —
Memphis middling	7⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 1-16	3 3-16
Fully fair	2 12-16	3 1-16
Good fair	2 10-8	2⅞
Common	2⅝	2¾
CENTRIFUGAL:		
Seconds	2⅝	3⅛
Prime yellow	3⅝	4
Gray white	4	4 1-16
Choice white	— —	4 3-16
Standard granulated	4¼	4 5-16
MOLASSES		
OPEN KETTLE:		
Fancy	— —	28
Fair	18	15
Good common	— —	17
SYRUP	— —	— —
RICE.		
No. 2	1⅜	1⅝
Good	3⅛	4
Fair	3⅝	3¾
Prime	4⅛	4⅜
Rough, ₩ bbl	50	2 25
POLISH, ₩ ton	18 00	14 00
FLOUR.		
Extra Fancy	3 65	3 75
Fancy	3 53	3 53
Choice	— —	— —
Minnesota Patents	4 20	— —
Winter wheat patents	3 20	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 60	— —
Cream meal	1 25	— —
Grits	2 00	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	32	32½
Yellow	33	35½
Mixed	32½	35
OATS:		
Western	25½	26
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	82
HAY:		
Prime	18 20	20 00
Choice	21 00	22 00
PROVISIONS.		
PORK:		
Mess (Standard)	8 75	10 00
Prime Mess	8 25	8 50
Rumps	2 00	— —
BACON:		
Fancy Breakfast	8	9¾
Shoulders	5½	5¾
Sides, short rib	5⅞	6
Sides, long clear	5⅞	6
HAMS:		
Sugar-cured	8½	12
DRY SALT MEATS:		
Shoulders	4⅞	5
Sides, short rib	4¾	5
Sides, long clear	4⅞	5
GROCERIES.		
COFFEE:		
Prime	18	— —
Fair	17½	— —
Common	12½	— —
TEAS:		
Choice	— —	— —
He-Wo	— —	— —
BUTTER:		
Western Creamery	25	— —
Western Dairy	20	— —
Common	10	12
LARD:		
Refined	3½	4
OILS:		
Coal, bbls	9¾	— —
Coal, cases	13½	— —
Cotton seed, crude	22	22½
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	4	5
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	2 00	2 25
POTATOES:		
New Louisiana	— —	— —
Western	1 10	1 15
ONIONS:		
New Louisiana	— —	— —
Western	1 90	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8½	— —
Jute, 1¾ lb. ₩ yard	7½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	6¾
TIES:		
₩ bundle	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	5 75
Young Chickens	3 75	5 00
Chickens, Southern	3 00	3 50
Young	1 25	2 75
Turkeys, Southern	10 00	11 00
EGGS:		
Western	13½	— —
Southern	14	— —
WOOL:		
Lake, ₩ lb	19	19½
Louisiana	13	13½
Burry	6½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	16 00	— —
Meal	17 00	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

The man who will deliberately do one mean thing will also do another—if he gets a fair chance.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE LESSON OF NATURE.

BY JOHN KENDRICK BANGS.

There's a wealth of lovely pictures in this blessed world of ours;
There's the rainbow in the heavens, after Spring and Summer showers,
With its wondrous hues prismatic, with its perfect arching grace,
From the zenith of its beauty to its distant misty base.

There's the sunrise o'er the mountains in the simmering August days;
There's the sunset in the valley in a veil of bluish haze;
There's the river flowing gently from the upland to the sea,
Now all golden in the sunlight, in the shadow silvery.

There's the meadow full of clover, and the cattle grazing there—
All is silent, all is peaceful, all is free from every care.
There's the vista through the woodland, with its gorgeous Autumn hue;
There's the twinkling star a-peeping through the deepening evening blue.

There's the vast, unrestful ocean, 'neath a fair, unclouded sky;
There's the dancing wave a winking as the ships go sailing by;
There's the garden with its flowers, with its roses all ablow;
There's the very soul of purity, the first fresh fall of snow.

And they come and go forever in a never-ceasing train,
And we mortals, gazing on them, know they're sure to come again.
'Tis the message of Jehovah to his people—you and me—
"Take the promise that I give you of your immortality!"

—Harper's Bazar.

Communications.

"Post Oak Circuit."

(Continued.)

But whether the reader will agree with me, or not, as to the power of Bishop Keener to engrave the characters of his book on the memory and affections, there can be no doubt as to the readableness of his book. He has the art of writing what people like to read—the charm of the interesting. And as it is all on the side of good, no critic can complain. Attractive mannerism even is a gift and a power. Macaulay has said in his review of Croker's and Boswell's life of Sam Johnson: "Mannerism is pardonable, and is sometimes even agreeable, when the manner, though vicious, is natural."

The book is a fine antidote against "eating cares." It reminds one of Hamlet's apostrophe to Yorick, "Of infinite jest, most excellent fancy." It is full of jibes and gambols, flashes of merriment "to set the table on a roar." It suggests some of the lines from that gladsome, soaring poem of Milton's L'Allegro. Through the book seem to trip:

"Jest and youthful jollity,
Quips and cranks and wanton wiles,
Nods and becks and wreathed smiles,
. . . . . .
Sport that wrinkled care derides,
And Laughter holding both his sides."

"The frolic wind that breathed the Spring" seems to play in the wild abandons of some of its moods. And the furies of sarcasm—the flesh tearers—are there, too; and the lines in Dryden's great ode are recalled:

"See the furies arise!
See the snakes that they rear!
How they hiss in their hair!
And the sparkles that flash from their eyes!"

If one did not recognize another motif—which is not so easily discernible, at least, not palpable—it might be thought to be an exercitation to display the immense versatility of the writer in the realm where he sways his sceptre. One almost feels like applying to the book the language Lord Brougham does to Burke: "A tempest of every weapon of attack, invective, abuse, irony, sarcasm, simile drawn out to allegory, allusion, quotation, fable, parable, anathema," or what Macaulay says of Jeremy Collier: "All the modes of ridicule, from broad fun to polished and antithetical sarcasm, were at his command." In breadth of faculty, in plenitude of play, there is almost bewilderment. The profusion, the sparkle, the variety, remind one of that garden in the Arabian Nights, where Aladdin found his lamp, where the trees bore all manner of precious gems, and where diamonds, sapphires, rubies, pearls, what not, flashed their myriad refulgences in dissolving resplendences.

Much might be said about the delight and relief his versatility offers the reader, to say nothing of the genius displayed in the affluence of the creative faculty. Anyone who is familiar with the comic dramatists of the Restoration, or with Sheridan (to say nothing of others), will understand our meaning. The glare of their wit is dazzling, undramatic, and soon becomes painful. It is like wandering through a large blacksmith's shop, where the whole space seems full of cornscations from the red-hot irons on the anvils; or like a Christmas eve night of our boyhood, when the zenith was a shower of sparks from fireworks. But the Bishop scintillates here with a flash of wit. Then there is a peal of selfish laughter. Then there is some dry and deadly sardonicism. And in infinite variety, in richest profusion, he goes, popping in puns, peppery with epigram, jingling in alliteration, airy and deft in raillery or banter; so sly sometimes that, unless you are very spry, you do not catch the furtive twinkle of his merry eye; then roaring with objurgation. He has a sting, too, and reminds one with it of the Latin phrase, *Animam in vulnere ponit;* and of more than one of his victims may one say, as Junius said of one of his, *Hæret lateri lethalis arundo.*

His wit is "a fantastical banquet—so many strange dishes." The most delicious melange, olla podrida, salmagundi—a very burlesquinade of crotchets, quirks, quips. It teems with bits and scintillates with surprising turns; humor rung on juxtapositions of contrary or diverse thoughts. And his assaults are deadly, and he is swift in dispatch. He seizes a foily, gives it one stab with death-dealing blade, and tosses it from him. Sometimes "he speaks poniards, and every word stabs," as Benedict says of Beatrice. He is a great master of innuendo, and is very ingenious and adroit in his indirections. Sometimes one feels almost tempted to say, as did one in "Much Ado About Nothing":

"Your wit is not seen enough. You should wear it in your cap."

For, as Shakespeare says:

"A jest's prosperity lies in the ears of him that hears it."

Some of his wit is so compacted in its expression as to be of almost "impenetrable density," as Macaulay designates some of the language of Thucydides; so full of acumen or abstruseness as to lose perspicuity. It is fairly metaphysical in its depth. Humor seems almost a prerogative. As Dryden said of Shaftesbury, "Wit is his attribute." Sarcasm seems a gift, as a sting to a hornet. Sometimes he is bristling with epithet and epigram; then lowering with saturnineness, and reverberating in thunder-peals of denunciation. It is slightly tinged with the didactic, philosophical, and oracular, too. Predominantly, there is a covert, electric quality about his thrusts, a furtive, sedate deadliness. One is not forewarned, and encounters the shock, like one when bathing, on pleasure bent, who encounters an electric lamprey eel. This is particularly before he enters the dramatic realm, and when he is speaking in the first person.

The wit and humor of "Post Oak Circuit," much of it, is the outbreak of exuberant animal spirits, and the activity of a most inventive and ingenious intellect. A most vigorous imagination, an excellent judgment or taste, and reasoning powers, are all involved. Also an exquisite sense of the ridiculous and humorous. And with all this characterization there remain phases of wit and humor, strokes of description, and other salient features we have not noticed, and which will receive attention as the occasion shall commend it.

S. T. U.

Armenian Relief Fund.

Under the conviction that something should be done immediately for the relief of suffering humanity in Armenia, we laid before the Mayor and citizens of Nashville, Tenn., a paper, from which we make the following extracts:

"There are crises in the history of nations which challenge the attention of the civilized world and imperatively demand prompt and vigorous action. The situation of the unfortunate Armenians, at the present juncture, is one which appeals to the great heart of humanity, without distinction of creed or nationality. It is not necessary to review the situation or the facts which have been given the public through the press during the past three months. In an editorial in the Outlook, of Dec. 7, the New York Sun is quoted as having made the statement that during the twenty-five days preceding the fifteenth of November, 15,000 Armenians perished by the sword. Dr. Cyrus W. Hamlin, for many years President of Robert College, in Bulgaria, in a strong article in the same periodical, affirms that 250 000 will probably perish of cold and hunger before the end of the Winter.

"Relief committees have been organized in New York City, Boston, and London, and protection will be afforded by the great powers for those who are charged with the distribution of food and money. As in the great famine which occurred in Northern China a few years ago, a single dollar may save a human life. But what is done must be done quickly, when, as stated, there are thousands of women and children already exposed to bitter cold and starvation. The times are hard, and large amounts from individuals can not be expected, but there are thousands who can give at least one dollar each to this relief fund. We appeal to Jews, Roman Catholics, Protestants, and all whose hearts have been wrung by the barbarous and inhuman treatment of these helpless people. Will not the papers take up this matter with a request that the mayor of Nashville lead the movement by the appointment of a committee of representative men and women, who will take immediate steps to secure subscriptions and forward the same to Brown Brothers and Company, treasurer of the National Committee, 59 Wall street, New York City, for distribution under the auspices of the Red Cross?"

The paper above referred to has been favorably acted upon by the mayor and City Council of Nashville; and a committee of city pastors representing the Jewish Synagogue, the Roman Catholic Churches, and all the Protestant denominations, has been appointed to arrange for an immediate canvass. We believe that the spirit of Christ, and of universal brotherhood growing out of his life, must prompt our people in every town and section of our country to respond to so urgent an appeal, and we earnestly hope that those who read this will take immediate action toward the organization of relief committees and the forwarding of funds. If delay carries us beyond the end of February, it will probably be too late.

Since writing the above we have received a communication from Spencer Trask, Esq., 45 William street, New York, chairman of the National Armenian Committee, who says: "Within the last few weeks additional and great atrocities have been committed; hundreds of towns and villages have been destroyed. A statement from an American eye-witness of the most competent and most trustworthy character has been placed in the hands of the committee, showing that probably not less than 50 000 innocent people have already been put to death, and at least 350,000 homeless women and children are now entirely destitute and in danger of perishing from exposure as well as from starvation."

The Hon. David J. Brewer, Justice of the United States Supreme Court, is president of the Armenian Relief Committee; Brown Brothers and Company, treasurers; but all correspondence should be directed to Spencer Trask, Esq., as above-mentioned.

In order to more thoroughly carry out the work of raising funds, the committees request governors of States, Boards of Trade, mayors, and other prominent citizens, to take steps at once to organize strong representative committees in their respective localities throughout the country. Funds should be forwarded to the national treasurer from time to time without waiting till the work is all done and until all subscriptions are in. Further information will be furnished by Mr. Trask.

He who gives quickly gives twice.

WALTER R. LAMBUTH.

Nashville, Tenn., Jan. 13, 1896.

Is the Living Present.

The Catholic News diabolically says, "That most pernicious of all sects, the Protestant Bible Society, is again at its murderous work." Recommends that colporters be tarred and feathered. All the same, the supporters of that paper dainsively call themselves Christians.

Archbishop Farrar has made more than $40,000 of his three books: "Life of Christ," "Life of St. Paul," and "Early Days of Christianity." But let this not be an inducement to rush into print with your manuscript. While one author derives pecuniary benefit from his publications, nine others lose money and love of—friends.

The Forum is justly severe on church festivals. Says a certain clergyman had recently opened a church bazaar with, 'You have come to be cheated a little, but I hope that you will be cheated a great deal.' Say what you will,

"'Tis an honorable kind of thievery."

Have often thought that churches which can not subsist without catering to the devil's good-will ought to suffer abolishment.

Joseph Cook, the intellectual giant of Boston, has returned from his trip around the world—a physical wreck. It will be a long time before the Monday lectures will again regale the reading public.

The Delaware whipping-post is a survival. The law forbids that the sheriff shall employ negroes in administering the lash. Women are exempt from the castigation. In the case of children criminals, it is optional with the court. The State has no penitentiary. Whippings are administered in cases of theft, perjury, incendiarism, embezzlement, etc. Would not such treatment of criminals work well in other States?

Queen Victoria has appointed as Tennyson's successor as poet laureate the Roman Catholic, Alfred Austin—a man vastly inferior to many literary contemporaries. English papers call him "a first class, all-around, commonplace man."

When, in 1861, the United States plenipotentiary, Dr. Marsh, crossed the boundary line of the Quadrilateral—at that time the Pope's territory—his Bible was confiscated. Now there are eleven Protestant Churches in Rome. But our great dailies continue to mislead public opinion by Jesuitically "doctored" dispatches from the land of Cicero.

ICH DIEN.

Correspondence.

Perambulating.

I have not been revivaling any since Conference, but have been moving around among the brethren looking after the financial interests of our Grenada Collegiate Institute. The preachers have been very kind to me. The fact is, I have never seen a grander set of men than those of the North Mississippi Conference as anywhere. Then, too, the brethren feel a little bad because they didn't give us the thousand-dollar assessment we asked for. However, we are not grieving over that, but are doing all we can to build up our Conference college.

I have spent the greater part of my time in the Greenville district, because Bro. Randolph voted a little louder than anybody else against that assessment for the college, and, therefore, I can collect money that he might get with less remorse of conscience. When I saw him the other day, and told him how much money I had collected from his district, he looked very much like he was sorry he voted such a long and loud "Ay." But with all this against him, he is doing a grand work for the church in the Delta. He says he is going to make the best report at the next Conference that has ever been made from Greenville district, and I believe he will do it. Dr. Randolph is somewhat of a general, and, it seems to me, that he has secured the right men for his district. I have been watching his work for several years, and I do not hesitate to say that he is one of the best presiding elders I know anything of. He looks carefully after all the interests of the church.

Meek, at Clarksdale, is taking the town by storm. He is laying plans to build that long-talked-of brick church. The people over there say he is the Apollos of the North Mississippi Conference.

Bradley and Lewis are among our most promising young men, and both are starting off well at Shaw and Lula.

I found Bell at Friar's Point, and he has made a fine impression on the people of the little city on the river. He is safe a case anywhere. He pulls as well in the mud as in the sand. By the way, Bell would make a fine presiding elder.

Now, just a word" about our work here at home. Of course, we are glad to have Lewis back in Grenada. He has a strong hold upon these people, and that, itself, puts him in a position to do a grand year's work.

Bro. Malone is doing a fine work at the college. He is building up a school of high grade, and he ought to have the support of the whole Conference. I do hope the Conference will not force him to take girls for less than cost, and thereby compel him to lower the present standard of the college work.

It is very gratifying to us to be able to say to the preachers of the Conference that we did not lose one of the old girls Christmas. All are back, and some new additions.

The health of the college is splendid. Send us the Methodist girls, and Sister Malone will see to it that they are well cared for. It will be worth a great deal to your daughter to have her come in contact with so good and so cultured a woman as Sister Malone.

But I have already written too much. I fear this will find its way to the waste-basket. Success to you, Doctor. I hope to secure more subscribers to the ADVOCATE this year than I did last. Yours fraternally,

W. M. McINTOSH.

P. S.—Have just heard from Bro. Honnoll, and he writes me that he has 49 boarders—good! There are enough Methodist girls in this Conference to fill both colleges to overflowing, and many to spare. Brethren, why do you let them go off to other denominational schools? Do you preach on the subject?

W. M. M.

Selections.

Arbitration Necessary.

The Northwestern Christian Advocate, of last week, quotes an editorial of Hugh Price Hughes in the London Times, and then comments upon it in the following fashion:

"The association of our President with the Sultan of Turkey in spoiling Christmas angelic songs reveals the Methodist Times' unfaltering persuasion that the English ministry is necessarily and unquestionably right, while our own government is all wrong, as a matter of course. The Sultan has recently despoiled and murdered from 40,000 to 60,000 Armenians; but his 'unspeakable atrocities are overshadowed by the incredible and appalling attempt of the President to precipitate' two nations 'into fratricidal strife'!

"It is asked what the Methodist Churches in the United States and our Bishops 'have to say to this awful proposal' of war 'over a petty frontier dispute.' We reply in terms which our churches and their Bishops will certainly accept: If the frontier dispute is 'petty,' let the Wesleyan and other churches in England advise Lord Salisbury to arbitrate it, as he has been asked to do. The very 'pettiness' of the dispute reveals the English want of chivalry in refusing to do justice toward a weak people like the Venezuelans, and the English stint of sensible fairness when asked to submit a 'petty dispute' to an impartial international commission.

"It compels wonder to hear our English Methodist contemporary speaking about our attempt 'to rule the South American portion of the British Empire,' and to 'determine by brute force what are the frontiers of the British Empire.' We suggest again that we deprecate all brute force, British brute force included. We prefer to determine frontiers by arbitration which Lord Salisbury declines to do. Moreover, our President has not proposed to 'determine' British frontiers. We are concerned alone about Venezuelan frontiers against which, it would appear, British brute force threatens to hurl itself. England is entitled to all the land she received from Holland, and Venezuela should retain all the land she derived from Spain. The lines are not defined, and they should be determined justly. We have proposed a determination of boundary lines through arbitration, but England refuses. In the absence of arbitration, and in the presence of a movement to occupy the disputed territory, brute force seems to be implied. By whom is it implied? Is British force never brutal? Arbitration is our American proposal. Refusal of arbitration is English in this instance. Who, therefore, threatens war, and all the horrors concerning which the Methodist Times waxes so earnestly eloquent? We suggest that the issue resides in England, where Wesleyan church papers, Wesleyan churchmen, and Wesleyan presidents and officials need to do some missionary work among their rulers in Downing street, London.

"Our friends of the London Methodist Times seem to have accepted the error which has misled even some Americans. They imagine that President Cleveland asked Congress to authorize a commission whose findings should govern Englishmen, with a war alternative. Not so. Our executive shows that the Venezuelan frontiers in dispute are undefined. England has shown a disposition to assume certain boundaries to the prejudice of Venezuelan interests; therefore, as a guide to our own executive alone, it was proposed to ascertain the historical facts, so that we may act within American rights. It has been said that the United States have no rights in peril with respect to Venezuelan boundaries. Perhaps we have not any imperiled rights, and—perhaps we have. In any event, we do not propose that any man or nation shall assume anything conclusively, to the prejudice of our possible rights. The commission now constituted and organized will ascertain all the facts and report them to the President. We propose simply to take an inventory of our diplomatic and political assets, and we shall not allow any dictation by anybody while we are 'taking stock.' England has been a 'land grabber' all the days of her life. Americans have not been guiltless in this respect, which we grant cheerfully, but not proudly. Repeated reading of the Methodist Times' article has not convinced us that there is no ground upon which the Monroe doctrine can stand. Some of the best of Englishmen believe there is such ground, and that England should aid to defend it. Our Methodist contemporaries in England may see that point one of these days."

Clara Barton, President of the American Red Cross Society.

The Red Cross managers are reported to be busily engaged in preparing for the work before them in Armenia. The Christian Herald gives the following biographical sketch of Miss Clara Barton, president of the American Red Cross Society, who will lead the expedition:

"Clara Barton's name, and the story of her life-long devotion to the cause of humanity, are known throughout the Union. Miss Barton was born in Oxford, Mass., in 1838. She had a thorough education in the public schools of that city, supplemented by a course of study at Clinton, N. Y. For some time she was a teacher in the public schools of Oxford, and subsequently was principal of the first public school at Bordentown, N. J. She was engaged in the Patent Office at Washington in 1861, when the war introduced her to the work that has made her name famous in all lands. Resigning her position in the Patent Office, she devoted herself exclusively to hospital work. As the need increased, she hired a vehicle and went to the scene of the slaughter—Culpepper Court-house being her first destination.

"Miss Barton was on the battlefields of Cedar Mountain, Antietam, Fredericksburg, Falmouth, and at the siege of Charleston. How many lives were saved in those scenes of slaughter through her prompt ministrations, none can estimate. With her band of trained nurses she did noble service, and continued in it to the end of the war.

"With a frame exhausted by continuous labor, she went, by the advice of her physicians, to Europe to recuperate. She was there when the Franco-Prussian war broke out, and she immediately offered her services. At Metz, in Paris, and in other scenes of the conflict, she ministered to the wounded and comforted the dying. The Emperor of Germany acknowledged her services by the presentation of the Order of the Iron Cross, and other distinguished personages gave her grateful proofs of tangible esteem. Since then, as president of the American Red Cross Society, she has rendered beneficent services in the Ohio floods, the Michigan fires, the Charleston earthquake, the Johnstown flood, and other calamities of national import."

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.

ALTRUISM.

BY REV. WILLIAM WOOD.

When a book is packed with truth,
Never leave it on the shelf;
Pass it onward to your friends,
Having mastered it yourself.

If you have a friend indeed,
And you love him as a brother,
Do not keep it to yourself
Tell it. He may bless another.

If you've heard a wise word spoken,
To a friend that word impart;
'Tis a seed-thought full of blessing,
Plant it in another's heart.

The book you lend will quicken thought;
The friend you praise another bless;
The word you speak may save a soul;
And all promote God's righteousness.
—Zion's Herald.

Communications.

Not Saved. Who Is to Be Blamed?

Well, the Mississippi Annual Conference has come and gone, and, so far as I am able to comprehend, the great questions that are agitating the minds of Southern Methodists were in no wise vitally affected by the administration and decisions of the presiding Bishop.

Amid all the writings, pro and con, that have grown out of the conflict between the preacher in charge of the Whitlington charge and the presiding elder of the Seashore district, Mississippi Conference, I have stood quietly by and prayerfully listened, feeling that my battle was being fought by older and stronger soldiers; but as the real question involved in this conflict has been only circumstantially touched by all who have written, I have decided, after prayerful consideration, to state a few facts for myself. The question involved in this conflict is not, Has the presiding elder the right, when present, to control services (appointments) in a pastoral charge in his district? but rather, Has the presiding elder the right to come in—at the time appointed for the meeting to begin, or at any time after arrangements for meeting have been made—and tear up the arrangements of the preacher in charge, and conduct the meeting without the sympathy of the preacher in charge or the people? I have always recognized the right of the presiding elder to control services in my charge when he was present—i. e., when he was there; but I have never recognized his right to come in and tear up my arrangements, and to conduct my meeting without my sympathy or support. It has ever appeared to me that a preacher is made and retained a preacher in charge because he has the education, common sense and piety necessary to man a pastoral charge; and while he is thus in charge of a station (circuit or mission), it is his right and duty to form a plan, fix the time, and make arrangements for meetings. If the preacher in charge should act unwisely in discharging his duty in these relations, his presiding elder should admonish him of his error (such admonition never degenerating into sovereign, arbitrary power); and if he still persists in his ruinous course, he (the presiding elder) should bring his case, under proper charges, before the Annual Conference; but the right is nowhere given to the presiding elder to set at naught the rights of the preacher in charge to take meetings out of his hands, and to conduct the same contrary to his wishes.

In the conflict referred to above, I acted conscientiously on convictions herein expressed. Having made such arrangements for my meeting as my presiding elder did not approve, he admonished me of what he considered an error; but I, unable to see my error, and being doubly assured that my plan was a wise one, contended for my rights in carrying out the same, humbly suggesting to him that he prefer such charges as he saw fit against me in the Annual Conference (which, according to my conviction, was his only lawful course). But he persisted in taking the meeting out of my hands, and running it contrary to my wishes and the wishes of the people. The Holy Spirit, sought by many, largely melted down difficulties and overruled conflicting circumstances, so that some degree of success attended the meeting; but it is my unchanging opinion that many souls went away unsaved, perhaps never to be saved, who would have been saved during the meeting if my plan had been carried out.

E. T. BERLAND.

A Revival Needed.

In the absence of a more competent advocate, I write to ask all our preachers and people to preach and work for a widespread revival of religion. If you want your heart stirred on the subject, get "The Revival and the Pastor," by J. O. Peck, or "Revivals of Religion," by T. S. Hubert, and it will set you on fire to have a revival.

For some reason many of our people have become discouraged about the use and abiding results of revival work; hence they do not willingly and enthusiastically co-operate in special work to save souls. It may be that the too ephemeral work done by some of the modern evangelists is the cause of this; but, however that may be, one thing is certain: we must awake to the necessity of revival work by the pastors themselves. I have no objection to the employment of suitable assistance, whether it be an evangelist, a layman, or a brother pastor from an adjoining charge; but the point is: too many of our pastors are disposed to defer revival work until they can secure suitable assistance, thereby discounting themselves and teaching their people to discount them. Why can't I hold a revival in my own church? Have I lost the evangelistic gift?—or, if I doubt whether I possess it, why don't I pray and study to have it? The reason may be: we look to man, and not to God. Of course, not altogether, but too much.

Now, the necessity of a revival is seen in two facts: First: Four-fifths of the Christian people of the world were converted in revivals, or were started to a better life by them. Second: The only way to build up a church successfully is to have revivals. There are three ways by which a church may prosper numerically for a time without having a revival itself: First, by the addition of disaffected members from other churches. Who wants them? Not I. Second, by the addition of members who were converted in revivals held in other churches. And that is a shame to any church to depend upon another to supply the material of its growth. Third, by the addition of persons who are not converted at all. Who wants to build up a church in that way? So that the only way to preserve our own life, and to build up the church in all lands, is to have revivals of religion. But we must not forget that there is no such thing as a spontaneous revival. It always comes down, is not to be worked up, and it will follow as an effect whenever we have the cause. God is always ready to send the revival whenever we get ready to receive it. Whenever the church is pervaded by a praying spirit, and a passion for souls takes hold upon us, the set time to favor Zion is at hand. Oh, my brethren, let us agonize in prayer until the power of the Holy Ghost comes upon us, and then the revival flame will burst out like forest fires on the mountain, and this year of our Lord will be signalized a great revival year.

May I hope that this poorly written article may serve as a trumpet-call to the members of the North Mississippi Conference to put forth their utmost endeavor to lead their people to more active revival work this year!

Brethren, let your people feel that they have something to do as well as yourself. Do you know that if all the professing Christians in Mississippi would each bring three souls to Christ this year, that all Mississippi would be converted by Dec. 31, 1896? What are the facts? It takes fifteen professing Christians one whole year to bring one soul to Christ. At that rate, and supposing that the population of the State will not increase, it will take us forty-five years to convert Mississippi! Awake, awake, O ye people, and prostrate yourself before God, and repent of your indifference! I suggest the first Sunday in February as a suitable day for a concert of prayer throughout our bounds for a gracious revival of religion. Please, brethren, let us pray on that day, that God may revive his work within our bounds.

T. W. LEWIS.

Bro. Ware and His Article.

Please allow me to correct Bro. Ware. It seems that it is hard for some brethren to understand plain English. My article, in the ADVOCATE of Jan. 2, is just as plain as it can be made, but Bro. Ware misunderstood me, or misrepresents me. He says: "Bro. Miller thinks a preacher or member of the church who differs from a Bishop or a presiding elder on a point of law ought to get out of the church." Bro. Ware, please let me know how you found that out, for I am sure it is news to me. I never knew it before, and I am sure I never wrote, spoke, or in any way gave expression to such an idea in my life; and did not know, until you informed me, that I had such a thought. I reckon you got it, Bro. Ware, from my late article; but how I do not know. You just failed to understand the difference between the words "subject" and "differ." I said, "When I get so I am not willing to be subject to the wisdom and direction of the Bishops and presiding elders, I am going to get out" of the church. I did not even refer to differing with them. I suppose I differ with them all on some point of law; and if you will ask my presiding elder, he will tell you I differ with him, but none of them will tell you that I ever failed to be subject to their wisdom and ruling. I also said: "We are all under law—Bishops, presiding elders, preachers in charge, lower officers, and laymen; all under law, and subject to the powers that be; every man subject to his superiors in office, and there is only one way to get out from under law, and that is to get out of the church." Is there anything wrong about that, Bro. Ware?

I am afraid Bro. Ware has not that charity which "thinketh no evil." And then read his article, (re-read): "From all that has been written in this case, it does seem as if it was not so much the unlicensed woman they object to as to her being an evangelist and a believer in sanctification."

"It does seem." To whom does it seem? To charity, which thinketh no evil? Have any of the brethren said anything about it? I am sure I have not. Am I a hypocrite? Would I cover up one thing under another to write about it? If I wanted to write against sanctification, would I take the subject of unlicensed persons occupying our pulpit? No. Is there a preacher in our church, or a community of Methodists, or a Bishop, that does not believe in sanctification? No, not in our church. What next?

A. D. MILLER.

Hermanville, Miss.

"The World Is My Parish."

Under the above heading is published and sent out to the mission-loving women of the country a beautiful, interesting, and instructive missionary calendar for 1896. Beginning the first day of the year with, "Search the Scriptures," and closing the last day with, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give," every day of the 366 is emphasized with some appropriate passage of Scripture, and valuable information for those who love the Methodists.

The price of this calendar is twenty cents, the proceeds of which will be used for the endowment of the Belle Bennett chair in the Scarritt Bible and Training-school. We all know the object of this school, to give Christian women systematic training for efficient service in whatever branch of Christian work they may enter. We have done much for this school, and it has more than surpassed our expectations; but we need a larger endowment to meet its urgent demands.

Women of the Home and Foreign Missionary Societies, this enterprise, so nobly begun, wants our hearty, prayerful, and most vigorous support. God saw our need, and found a woman who conceived the idea and formulated the plan, and found a man who established the enterprise; and how he is calling on the thousands in the Methodist fold to rally around the revered names of Miss Belle Bennett and Dr. Nathan Scarritt, and push to completion the great work they have begun.

In sending your twenty cents and address to Miss M. L. Gibson, at the Kansas City Training-school, you will not only get value received in the beautiful calendar, but you will give material aid to a great cause.

"Let us not be weary in well-doing, for in due season we shall reap, if we faint not." M. H. MORRISON.

Jan. 15, 1896.

A LOWLY TRIBUTE TO MRS. M. B. HILLYARD.

BY MARIA TAYLOR PIPKIN.

I am glad she hath passed the borderland
To the mansions of perfect rest,
Where her service of love, by labor untouched,
In her Savior's smiles will be blest.

Her songs that were hushed—pent up in her breast—
As she toiled 'mid the tares and wheat,
Pour free from her throat, in a rhapsody sweet,
As she sits at her Savior's feet.

No jangle of sweet bells out of tune there,
Not a discord sweeps over her harp,
Not a broken thread mars the web that she weaves,
No knot in the filling or warp.

Though earth mourns her loss, that this saintly one
Is withdrawn from her labors here,
I rejoice in the crown she carved from a cross,
And her eyes all undimmed by a tear.

I am glad that the clay which encrusted her soul
Will soon be but atoms of dust,
Whilst her spirit, unhamper'd, will bask in the joy
Of her happy, unwavering trust.

Jan. 9, 1896.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Ross, of Louisiana Conference.

Programme for Week of Prayer.

FEBRUARY 3.

Matt. xxv, 31-46.
Hymn 718.

Subject: "Parsonages—The Need for Them, Their Improvement, Their Effect upon the Preachers, the Church, and Community;" "Wesley's Desire to Evangelize America, and the Labors of Our Pioneer Preachers."

(If there is a preacher, or member of the church, who can do so, ask them to talk of the early methods of the church, band meetings, house-to-house visitation, etc.)

Prayer that Christ may rule in America.

Golden text (to be repeated together): I. John iii, 17.

FEBRUARY 4.

I. John iii, 11-24.
Hymn 523.

Subjects: "Our Literature—Our Homes, Its History, How It Helps Me, How It Serves as a Bond of Union to the Society." (Read some extract from the paper, show sample copies, and secure subscriptions.) "Our Leaflets—How They Can Best Be Used; Which One Has Helped Me Most."

Prayer that God will protect the young from impure literature.

Golden text: Phil. iv, 8.

FEBRUARY 5.

James ii, 8-26.
Hymn 513.

Subjects: "City Missions—The Call for Them in Our Cities, the Need of Organized Labor among the Poor and the Sinful;" "The Work of the Visiting Committees—How They Can Aid in City Missions, and Do the Same Work in the Smaller Towns."

Prayer that all may heed the call to "rescue the perishing."

Golden text: James i, 27.

(Join in the prayer meeting at night, and ask your pastor to talk on city missions.)

FEBRUARY 6.

Eph. ii, 8-22.
Hymn 489.

Subject: "Cuban Work—The Need among the Cuban Children of Protestant Teaching, and a Pure Christianity; Our Opportunity to Give It to Them, Now That They Are Flocking to Our Shores."

Prayer that God will aid us to see our duty to these strangers.

Golden text: Heb. xiii, 2.

FEBRUARY 7.

Acts ii, 1-19.
Hymn 499.

Subject: "Mountain Work—The Destitution of Some of the People, Their Need of Christian Education, Their Claims upon Us, How We May Aid in Establishing Schools among Them."

Prayer that we may not withhold the Bread of Life from our own people.

Golden text: I. Tim. v, 8.

FEBRUARY 9.

Morning service: Sermon on "Home Missions."

Evening service: The published programme for the evening public meeting.

(Speak to your pastor at once, and ask for a sermon on home missions and the privilege of the evening service.)

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. G. H. Lipscomb...Como, Miss
Miss. Conf.—Mrs. E. D. Jones...Carlisle, Miss.
La. Conf.—Mrs. M. H. Morrison...Shreveport

By the action of the Woman's Board of Missions, in its last annual meeting, it was provided that at any time a vacancy occurring in the office of foreign secretary, the work should be taken in charge by the secretary of home affairs. Thus the death of our dear Mrs. McGavock leaves the work, so long and so highly done by her, to Mrs. Trueheart, who, with the aid of Mrs. McGavock's amanuensis, Miss Carrie Kennedy, will carry on this work for the present. Let earnest prayer be offered in our auxiliaries for her who so earnestly takes up the responsibilities and duties of another important office.

Mrs. Trueheart, in writing to the corresponding secretary of the North Mississippi Conference, says of Mrs. McGavock: "All know her manner of life, her devotion, her consecration. It remains with us to carry on the special work to which God called her, and to which she so nobly and successfully responded. For her sake, for the sake of the desolate and oppressed, for Christ's sake, who gave himself for us, we will not neglect the work of foreign missions. We will support the missions opened, and extend the work whenever possible."

The following extract from the same letter is of interest to us all, and will be responded to by every heart enlisted in this great work: "Our dear Miss Haygood was present with the Board at this last meeting (Jan. 1). Her report of work done among many of the Conference societies was very interesting. She will leave Georgia for China, Jan. 20, and sail on the twenty-eighth. I am sure your prayers go out to God for a safe voyage for her, for her continued good health, and for great success. We have no grander woman in the field. May she long be spared to the work!"

PLEDGE MONEY.

Just now all diligence should be used by our auxiliaries in collecting the money pledged at our last annual meeting for our going missionaries. This money should be sent to our Conference treasurer not later than the first of March. Let those auxiliaries which made no pledge collect something for this fund and send in at once. Every member of the Woman's Missionary Society should feel it as binding upon her to contribute something to the pledge money as to pay her monthly dues, for one is as necessary to the success of the work as the other. And, furthermore, let this offering for the pledge be as liberal as is possible. God has given wonderful prosperity to our section, and our foreign work should feel the force of this.

NEW MEMBERS.

Let a rally be made along the line of new members. How many members of your church are not members of the missionary society? In some communities less than one-third of the women of the Methodist Church belong to it. Many of these you may have invited repeatedly without accomplishing anything, but at this new year season let a persistent, earnest, prayerful effort be made to place the matter before them in such a light as to enlist their interest and sympathy. In one auxiliary the president set out to add to the membership, and in a short time the number of members was nearly doubled. Another president pledged herself to secure ten new members, which she has done. Let there be more of this work done, praying God to bless the efforts put forth, and the year can not fail to be one of signal growth and prosperity.

Selections.

Unconscious Goodness.

How refreshing it is to live in the same atmosphere with a thoroughly good person, who is all unconscious of his own goodness! Virtue seems never quite virtue unless it has this exquisite aroma of self-forgetfulness, this perfectly natural and spontaneous quality of being unaware of its own existence and happily indifferent to the recognition of itself.

It has been said that religion tends to make good people too conscious of themselves and their goodness, because it cultivates in them a subjective, contemplative piety, that by its very nature must be self-conscious. That there is a slight grain of truth in the assertion, we shall not deny; but we do deny that the assumption justifies the conclusion. Granted that religion makes a good man contemplative, that it makes him aware of the nature of goodness, and of his own approximation to the standard of righteousness set by his Master, it does not follow that the Christian's piety is self-conscious, or that in any sense, to himself or to others, he poses as an example of virtue and holiness. A Christian may be as unconscious of his own goodness, as modestly self-forgetful in his benevolences and kindnesses, as the most unconventional humanitarian who ever lived. Yes, more so, for the Christian has always that reverent sub-consciousness of the Divine will and power working in and through him, making him but the humble human instrument of God's omnipotence and righteousness.

Indeed, it is very doubtful if any of us ever saw an example of perfectly unconscious goodness, save in the person of some thorough-going, pure, and earnest Christian. There is always something about such saints that makes one feel as if they had been caught up out of their own personalities, and merged into that greater Personality, that divine embodiment of love and righteousness, whose name they bear. The spontaneity of their goodness is not the abandon of one who is virtuous and helpful from sheer soundness and health of moral constitution and generosity of disposition; it is the calm, even, unvarying righteousness which has its source in the Divine love, works by perpetual law like the sunshine, and never prefers nor discriminates, but yields to all alike the loving kindness and tender mercy of him whose perfect goodness it declares.

Blessed is the community or the church which has even one such Christian in its bounds—a man or a woman whose every act and look and word proclaim their absorption in the life of Christ, their forgetfulness of self, their utter unconsciousness of the reflected halo of sainthood! It is the complete extinction of the Pharisee in the humble, self-forgetful, benevolent, radiantly happy disciple. May the time hasten when all Christian virtue shall be so sincere and free from self-consciousness that the term "pietific" shall disappear from the vocabulary of the scoffer!—Exchange.

Dishonest Church Members.

It is often said that Christians are no more honest than other people. Whatever of truth there is in that requires the substitution of the phrase, "church members," for "Christians." There is not a dishonest Christian in the world, and never was. A dishonest man is not a Christian. He may bow his head, cross himself, or weep at the name of Jesus, soar on wings of ecstasy when he hears descriptions of heaven, and recount with unction the date, the hour, and the minute of his conversion; but if he is dishonest he is not a Christian. The fundamental maxim of Christianity is: "Provide things honest in the sight of all men." It is an awful day for any man when he says within himself: "I know that this is dishonest, but it is the custom of the trade, and I must do it or sink." He is at least the half brother of a man who commits a forgery, robs mails, or makes false entries.—N. Y. Christian Advocate.

In the Use.

The gifts, grace and help of God avail us only in the use. In the midst of abundance we perish if the hand is not put forth to appropriate. The money of a millionaire will not save him from starvation so long as he retains it in the bank or in his pocket. The lepers, noticed in the gospel, were cleansed only as they went. Had they remained in the sitting posture, the divine help proffered would have availed them nothing; but as they rose up and obeyed the divine command they were healed of their leprosy. The paralytic realized that divine power had come into him only when he attempted to use his limbs in walking. The attempt tested his strength and evidenced to himself as well as to others his potential endowment.

What is true, in this matter, in the physical, is equally true in the spiritual sphere. The grace of God becomes available as we use it. Every Christian man has unused resources, whose presence and efficacy can be realized only as he brings them into exercise. Men often pray for gifts and power, when the prayer has been answered without their knowing it. The desired help has been given in a manner so silent and informal that they can find it out only by moving out on the promise. Whether the cable is strong enough to endure the strain and burden can be best known by letting down the weight. There were many subordinate tests of the cable-work in the Brooklyn bridge; the final and severest one was when the commerce and travel of a great city passed over it. You may do marvels for God if you only try. Without the trials you can never know what divine power had come into you.

Rest.

It is only when we see what it was in Jesus that we can know what the word "rest" means. It lies not in emotions, nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, or in poetry, or in music—though in all these there is soothing. It is the mind at leisure from itself. It is the perfect poise of the soul, the absolute adjustment of the inward man to the stress of all outward things, the preparedness against every emergency, the stability of assured convictions, the eternal calm of an invulnerable faith, the repose of a heart set deep in God. It is the mood of the man who says, with Browning, "God's in his heaven, all's well with the world."—Professor Drummond.

The Heart a Temple.

When the Holy Spirit enters the soul, heaven enters with him. The heart is compared to a temple. God never enters without his attendants. Repentance cleanses the house, faith provides for the house; watchfulness, like the porter, takes care of it; prayer is a lively messenger, learns what is wanted, and then goes for it; faith tells him where to go, and he never goes in vain; joy is the musician of this temple, turning to the praises of God and the Lamb.—Rowland Hill.

Blessed also are they that mourn; for he who never mourns, never mends. Compunction of a godly sort, dissatisfaction with all past attainments, and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting unbelief we have no apologies for; but there ought to be more tears of penitence over neglect of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and then we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon rain-drops. They that sow in the tears of contrition, reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus, and a new lift by his loving hand.—Guyler.

Giving money that you have taken out of your neighbor's pocket is never entered to your credit in the books of heaven.

It is the fault of the egotist that he both thinks too well of himself and not well enough of his fellows.

The highest-priced property on earth is that which costs a man his soul to get.—Ram's Horn.

"A man who is generous with other people's money is a thief." That is a plain-spoken fact.

The man God uses is not the one who spends most of his time in looking for an easy place.

A good man's reputation is in the keeping of Almighty God.

FROM THE WORK.

Rev. A. J. Nolestine, New Iberia, La., Jan. 15, 1896: "I was transferred from the Western Conference, and stationed at this place. Have been cordially welcomed and received much encouragement, verbal, material, and spiritual. I find a field white unto the harvest, and we are beginning to expect large things from the Lord, and are planning to attempt large things for him. I feel quite at home—thanks to our Methodist connectionalism! Surely we are all baptised by one spirit, unto one body."

Rev. I. T. Reames: "The first Sunday in January, '96, finds me endeavoring to preach the gospel to the dear people of Lafayette Church. Had a warm reception by some of the devout members. My first Quarterly Conference has been held, and the people promise me a liberal support. The people have manifested great interest in our welfare, and we are hoping and praying for a glorious year. We are delighted with the work, and mean to do our best for the Lord and this dear people. Hope a little later to report considerable progress in the church-building feature of the work. Asking the prayers of God's people who may chance to read these lines, I close."

Rev. Wm. G. Evans, Patterson, La., Jan. 13, 1896: "I reached here on the day after the adjournment of our Conference, and entered at once upon my duties for the year of 1896. Although I was not able to get into the parsonage until Jan. 2, on account of the inability of my predecessor to move out sooner, the people of the place gave us a cordial reception at the home of Sister Katherine Moggah, and on the night of Jan. 2 pounded us vigorously. They have continued to manifest their friendship in the same substantial way every day since. The ladies have made the parsonage very comfortable for us. I found the church well organized, with a live Sunday-school and Epworth League. We are working and praying for a year of glorious ingathering of souls for the Master."

Rev. C. F. Emery, Columbia, Miss.: "The pastor and family were most hospitably received by the good people of Columbia, whose kindness was evidenced in many substantial ways. This place was made a station by the last Conference, and now with preaching every Sunday, together with the use of other means of grace, it is confidently hoped that the Lord will do great things for this part of his vineyard. The pastor is sure that if every family within the bounds of his work will subscribe for the NEW ORLEANS CHRISTIAN ADVOCATE, they will have the pleasure of reading some very encouraging reports from 'Columbia station.' But this is one of the least benefits they may expect to derive from reading their church paper. Columbia is pleasantly situated, far from 'the demoralizing influence of the railroads,' and the people are delightful."

Rev. T. G. Freeman, Sallis, Miss., Jan. 13, 1896: "I have begun my second year on this work. Have been well received. The good people on this work have treated us royally ever since we first came to them, especially since the last Conference. The substantial tokens of their appreciation have been coming in the way of provisions and presents. These are the best people I ever served in looking after the preacher's family's wants. I can't express my gratitude for their kindness. Our losses at Sallis have been great recently, owing to removals. We have dismissed by letter and lost by death some of our very best members, which weakens our church very much. Mr. George McMillon, of Kosciusko, and Miss Edna Brown, of Sallis, were married at the Methodist Church in Sallis the twelfth instant. Miss Edna was one of the most charming Christian characters I ever knew. May the blessings of God be with them! Our first quarterly meeting has not come, yet I am sure that Bro. J. H. Mitchell is doing well on the district, as he always does. Pray for us, and come to the District Conference of the Durant district, which is to meet at Sallis this year. The Lord bless you in your work. I am sure the ADVOCATE is worthy of the prayers and efforts of all you brethren in Christ."

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "*Brown's Bronchial Troches.*" Have them always ready.

For Only $15.

The Texas and Pacific Railway Company will this year furnish to regularly ordained clergymen, duly credited missionaries, or others solely engaged in ministerial duties, one thousand-mile tickets, good on all portions of that system.

Applications for these tickets should be made to the nearest ticket agent of the Texas & Pacific Railway, or address

GASTON MESLIER,
Gen'l Pass. and Tkt. Agent,
Dallas, Texas.

The Religious Forces of the United States.

The great and absorbing purpose of evangelical Christianity seems to me to be the spread of the gospel. There are those living who can remember when a far less exalted idea possessed the church, when it seemed to think its sphere was not in the world, and its main duty not to the world, but to those within its own pale. Now it knows that it is in the world to save the world; that while God loves the saint, he also loves the sinner; that while he has "more graces for the good," he has messages of love for the bad. It considers itself as commissioned to carry these messages to every heathen land, to every destitute community, to every godless home, and to every unconverted person. Evangelical churches are like bustling camps of spiritual soldiers, who are being told off to go to this country and that, with the gospel of peace to conquer the whole world for Christ. So thoroughly has this missionary spirit possessed the body of evangelical Christians that the smallest and most obscure divisions feel constrained, not only to evangelize home communities, but to have their representatives abroad.

This dominant purpose has made agencies and organizations and financial methods necessary. The business of saving the world requires organization, complete and extensive; it requires administrators, agents, means, machinery, enterprise. All these the church has provided, and a great system has been worked out, rivaling in its universal operations and the volume of its transactions that of any commercial project of which we have knowledge. Any kingdom, country, province, island, settlement, with hardly an exception, can be reached directly and quickly through the numerous channels of communication established by gospel enterprise. If a devoted man or woman wants to enter a field of work abroad, the widest range of choice is presented. Any country between Greenland and New Zealand, in the Western or Eastern circuit of the globe, may be selected, and there is a gospel society to commission him and send and support him. If anyone has a sum of money to be applied to the proclamation of the gospel, he may have it expended in any presidency of India, in any division in Japan, in any kingdom in Africa, or in any island of the sea. The machinery exists to place it wherever he wants it to go.

We have the same appliances for work at home. Here are Indians, Chinese, and Negroes; ignorant and vicious populations; groups of foreigners; the foreigners of civilization and the centers of cities; the prairies and the slums; the jails, asylums, and workhouses. Here is book and Bible work, evangelistic work, reformatory work, educational work, missionary work, and many other forms of gospel benevolence, with abundance of machinery for all the exigencies of service. Places are ready for the men and women, and societies exist to commission and direct them, and to collect and administer the necessary funds.—H. K. Carroll, LL.D.

The Divine Ordering.

Very truly does one of the greatest minds of the last generation say: "The life of most men is ordered for them in a way of which they themselves would never have dreamed." Many conspicuous examples in confirmation of this statement readily occur to the mind of one who is conversant with history. Illustrations of it abound in the Bible. Take the case of Joseph. Little did he dream, when he left his father to see after the welfare of his brothers, that he was about entering upon one of the most remarkable careers in human history. Could he have seen, at the time of his leaving his parental home, what he would be called upon to endure during the next five years, knowing of nothing beyond that, he doubtless would have done all he could to avoid such an experience. And no doubt but that his father would have kept him closely at home. How often, during the first few years after Joseph's departure, must Jacob have deeply regretted that he sent the lad to look after the other sons? But God was all the while unerringly and lovingly ordering the life of Joseph, putting him through a magnificent and beneficent course of trial, which finally fitted him for a position of greatest responsibility, and for wearing a crown of unfading honor.

See also how differently the life of John Bunyan was ordered by God from what he himself would have ordered it. Could he have had his own way he would not have lain those weary years in Bedford jail. He undoubtedly preferred to be free among men, preaching his loving gospel to them. But this was not God's way. His ordering led through a dozen years of prison life, and, in that, the production of a book which should do vastly more good than Bunyan could have accomplished by preaching.

And how differently many of us would have ordered our past lives, had it been in our power! Even now, some of us are occupying places which we naturally would not have chosen, and from which, probably, we at first shrank; but, in the belief that God has ordered the way and the work, let us strive to fill our places with all fidelity and without murmuring.—Rev. C. H. Wetherbe.

Anarchism and the Saloon.

In Chicago we know what bombs mean. I never knew a nest of anarchists that wasn't under a saloon, over a saloon, or in a saloon. Anarchy is impossible away from the saloon. The bomb we need most to fear is not such a one as was exploded in the Haymarket. There are rows of bombs in every saloon, and they are exploding every day and destroying families. The real anarchist is the saloonist; but instead of hanging him, we license him and make him alderman. If the Republic ever goes down, it will go down like Samson, that giant of old, bringing down its own destruction. The infant Hercules strangled the serpents that would have strangled him. So must this young giant.

Some say, use moral suasion only. In the confidence. Moral suasion is good, but not for this kind of a reptile. Some favor what they call the restraints of high license.

I swallowed the high-license argument for a long time, but then it stuck in my throat, and I have thrown it up. For myself I can not countenance the monster at all.—P. S. Henson, D D

It is because persons who once try Dr. Bull's Cough Syrup always buy it again, that its sales have become so enormous. The success of this great remedy in curing cold, cough, croup and sore throat is simply marvelous.

Striking Bottom.

A man living in Clay, who owes us over two years' subscription, puts his paper back in the post office last week marked "refused." We have heard of many mean men. There is the man who used the wart on his neck for a collar button, . . . the one who got rich by giving his five children a nickel each to go to bed without supper, and then stealing the nickel after the children were asleep; but for pure, downright meanness, the man who will take the paper for years, mark it "refused," and then stick it back in the post office is entitled to the first premium.—Mid-Continent.

Brother, you are right. We know him well, to our sorrow. But one of the meanest things about the man is his abundance. He is a very numerous man.—Southwestern Methodist.

We also have the misfortune of a slight acquaintance with the party.—St. Louis Advocate.

A Great Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared $200 every month. It is more money than I ever had before and I can't help telling you about, for I believe any person can do as I have if they only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions, so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us know how you succeed.

ELIZABETH C.

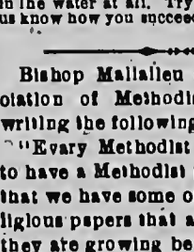
Bishop Mallalieu attests his appreciation of Methodist journalism by writing the following urgent words:

"Every Methodist household ought to have a Methodist paper. It is clear that we have some of the very best religious papers that are published, and they are growing better year by year. In the columns of each of them there is an abundance of excellent reading for the fireside, the home circle and for the devotional hour. If our people would keep in touch with the church to which they belong, they must read our papers. If they want to know what the religious world is thinking about and what it is doing they will find out if they read our papers.

"It is almost, if not quite, a criminal neglect to have a family of children growing up in one of our homes and no Methodist paper for them to read. If they ever become worthy, strong and loyal Methodists, they must be intelligent; and how can they become Methodistically intelligent unless they take a good Methodist paper?"—Zion's Herald.

That Tired Feeling

The great benefit which people overcome by That Tired Feeling derive from Hood's Sarsaparilla proves that this medicine "makes the weak strong." J. B. Emerton, a well known merchant of Auburn, Me., says: "About 5 years ago I began to suffer with very severe **pain in my Stomach**, gradually growing worse. I took Hood's Sarsaparilla, being convinced that I was troubled with **Dyspepsia** and **Liver and Kidney** troubles. I improved at once and am very much better and feel more like working.



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always gives relief and great comfort. It is a God-send to any one suffering as I did."

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Our Premium Offer.

Rev. W. C. Black, New Orleans—

DEAR BROTHER: The Bible received yesterday. I am delighted with it. Think it is very cheap. Every Sunday-school teacher ought to have one.

Yours respectfully,
JOHN A. GUICE.

Natchez, Miss., Dec. 14, 1895.

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We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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My wife and I, who are both over 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WEITHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

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Yours truly,
M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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with liberal terms for the ultimate purchase after renting. Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. The Electropoise indorsed by thousands in every walk of life all over the country.

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Thursday, January 23, 1896.

Bishop A. G. Haygood, D. D., LL.D.

[The following sketch was written by Rev. J. L. Pierce by request of the editor.]

At two o'clock, on the morning of the nineteenth instant, Bishop A. G. Haygood died at his home, in Oxford, Ga. His death was not altogether unexpected, as he was known to have experienced a stroke of paralysis some six weeks ago. From this stroke he rallied sufficiently to hold the resent sessions of the Arkansas Conferences. Newspaper reports of those Conferences declared that he spoke and preached with marked power.

From these reports his friends at a distance trusted that he was on the highway to complete recovery. But this was not to be. To-day the telegraph wires flashed the news that the brave and loving heart was stilled, the brain of large calibre and extraordinary fruitfulness was eclipsed in death. There will be sorrow throughout the bounds of our church, for a prince and mighty man in our Israel is fallen.

Bishop Haygood was born in Watkinsville, Ga., Nov. 19, 1839. He graduated at Emory College, Oxford, Ga., in 1859, and was licensed to preach in the same year. He was recognized as a man of mark from the first. This early promise was fulfilled in his subsequent career. He was called to almost every place within the gift of his church.

As pastor, presiding elder, editor, college president, Bishop, he was eminently capable. In these varied positions he weighed heavy. It was understood that every wheel to which he put his shoulder would move. In 1883 he was appointed general agent of the Slater Fund for the education of the colored youths of the Southern States. Throughout life he was the wise and consistent friend of this race. Their ignorance and comparative helplessness appealed powerfully to his sympathies.

The Bishop was a prolific writer, and could command his audience on any theme he chose to discuss. His essay, "Go or Send: An Essay on Missions," was awarded the prize, and is one of the most powerful and luminous presentations of that vital theme within the entire range of the literature of the subject. "Our Children" deals in a captivating and edifying vein with the delicate problem of child-life and training. "Our Brother in Black" created a stir on both sides of Mason and Dixon's line. "Close the Saloons" is a trenchant arraignment of the liquor traffic. His volume of "Speeches and Sermons," delivered on widely-varying occasions, have been read and enjoyed by a large number.

Of late years, under the homely title of "Jack-knife and Brambles," he put forth a trenchant volume, dealing with the materialistic tendencies of the times. Later still, "The Monk and the Prince," while a study of Florentine life, was used as the peg on which to hang a withering satire of some reprehensible practices in modern ecclesiastical circles.

One of the least known, yet most valuable publications of his pen is a pamphlet entitled "Growth in Grace," in which the true laws of spiritual development are set forth with great clearness and force.

The church press and periodicals have teemed with articles from his pen, familiarizing the reading public with his sententious and vivid style of expression.

This is not the time to enter upon a critical estimate of the Bishop's work; but so much is obvious, that whether as preacher, editor, educator, author, Bishop he was a master-workman.

It is clear, too, that this man was brave as brainy. If a door of opportunity opened before him, he entered, no matter what foe was behind it. The church will continue to cherish his memory as one of her most gifted and valued leaders, the world will admire him as a brilliant and all-accomplished man; but this writer cherishes him, most of all, in that through the Bishop's agency he was led to Christ. We cherish the hope of seeing him again and honoring him forever.

"Where Fools Rush In."

The raciest literary production that has found its way to our table recently is Bishop Haygood's article in the last Review entitled, "Where Fools Rush In." It is a philippic against a certain class of secular newspapers for their utterances concerning foreign missions. After mentioning several papers by name and making quotations from them, he adds: "If the few papers alluded to above were alone in their ignorance, this writing would not be worth the paper and ink used up in it. If it would serve a useful purpose, the writer would engage to furnish in one month from the secular press quotations that would more than fill this Review, equally abject and absurd in ignorance and hostility to the Christian religion."

We give below a few extracts, regretting that want of space prevents larger quotations. The article is severe, but not more so than the occasion demands. We have scriptural authority for answering a fool according to his folly.

So prominent a paper as the Philadelphia Record, late in August, published, and so respectable and intelligent a paper as the Atlanta Journal copied, the following paragraph, unmatched for falsehood and ignorance:

CONVERSION IN CHINA.

It has been estimated by well-informed authorities that it takes an average of over $2,000,000 to convert one Chinaman; and the worst of it is that for every Chinaman converted to Christianity at least a thousand Christians have been converted into corpses.

On Judge's front page, for Aug. 31, we have a burlesque picture of an idiotic-looking preacher, looking with an anguished countenance upon Africa and China. A little sea divides him from these countries; he gazes at their people through a field glass. Behind him is a huge bag of gold, labeled, "For Foreign Missions;" to his right stands a very ugly old woman—whose dress, pose, expression declare her habitat "down East" somewhere; probably Massachusetts. In front of this idiotic-looking preacher, all spread upon the ground, are starving people, holding up their hands and praying at his deaf ear for help. Concerning the designer of this cartoon, one of two things is true: he is a conscious liar or an innocent fool. Most probably he is simply ignorant; possibly he is "six of one and half a dozen of the other." Under the picture—silly as coarse—are these words:

Overlooked—or the Folly of Foreign Missions. Our Church Charities Can Not See the Misery under Their Own Noses at Home.

Judge is published in New York City, whose organized charities are not surpassed in any city in the world. The editor's ignorance is fathomless; among the commonplaces of vital statistics is this: in so called Christian countries that do little or nothing for the conversion of the heathen, pauperism reaches its lowest depths. And this is known to informed Christian people: those who give most to help the poor at home are those who give most to save the heathen abroad. This writer—having some experience in these matters—never met any anti-foreign-mission churchmen of any sort who were known to be charitable to the poor at their door. But they were always quoting John Randolph, the all-round crank: "The Greeks are at your door." And this is all they know about the genius of Roanoke.

It may be affirmed without risk of misstatement that of the editors above quoted neither one knows the history of foreign missions—particularly in this century. They do not so much as know the names of the leading missionary societies of the Christian world. They do not know enough to begin without help a study of the subject. They do not so much as know from what person they may gain information. Not one in ten of these secular editors can tell whether William Carey went to Hindostan from America, or Adoniram Judson went from England. Yet they make free to sneer at the best people in the world, and to pronounce judgments upon great subjects about which they are absolutely ignorant. But let us, if possible, be just: they are not brazen in impudence, they do not know enough to know they are ignorant; they "are naked, and not ashamed."

For instance: a million more dollars in this country goes to home than to foreign missions; that is, the church at home gives more than six millions of dollars per annum to sustain churches for our own poor. These official figures do not nearly represent the facts; no church is built by or for the poor that does not receive liberal aid from well-to-do church people whose contributions do not get into official reports. Did Judge ever hear of the American Bible Society, and of other institutions like it? Does it know how many millions have been expended through these great benevolences? It can not, without special study for the task, so much as make out a list of them. But, from the cartoon under review, one would conclude that Judge refers to the bodily wants of the sufferers at home, overlooked by the church whose telescopic vision of the heathen in China and Africa absorbs all its attention. Is there a country under the sun where good people give so much money to feed, clothe, and relieve the poor as in America? Outside the great organized charities there is hardly a village church in the United States that does not "take up" its regular monthly "collection for the poor." And millions are bestowed in the private charities of Christian people. Does Judge know anything of the great hospitals in the cities that are unquestionably the product of our Christian civilization? Does it know anything of the gifts of many millions to better and cheapen education? Did it ever hear of hundreds of orphanages, founded and maintained by Christian benevolence? What does it know? The asinine assertion that "well-informed authorities estimate that it takes an average of over $2,000,000 to convert one Chinaman" is as contemptibly and absurdly false as its other statement that "for every Chinaman converted to Christianity at least a thousand Coristians have been converted into corpses."

Did the Record ever hear of the Baptists in Burmah? Of Methodist Conferences in India? Of the work of missionaries in the Sandwich Islands, in Madagascar, in Fiji, in China, in Japan, and in nearly every heathen country in the world? Were its silly assertion true, the work of missions would have used more money than ever was in the world, and more "Christians would have been turned into corpses" than the entire population of the globe! Yet men, holding responsible editorial positions, write such silly lies and resent reproof.

That such men hate Christianity goes without saying. But they might have decent respect for history. The annual profit on the trade of the United States with the Sandwich Islands, as far back as 1870, surpassed the whole amount expended in giving the gospel to these people by the American Board of Foreign Missions for the entire fifty years of the board's relation to these islands.

Political economy should teach these editors some respect for the truth. Wherever a mission station has been established the increased trade with the natives near to it is largely more than the outlay in establishing it. This is true of every foreign mission in existence. Civilized men have more wants than savages and more productive power to meet them. And Christianity has led the vanguard of civilization since Paul preached the gospel to the heathen of the first century.

It is morally certain that no editor of any religious paper in America is as ignorant of any phase of politics, or general business, as the class of editors under consideration in this article are ignorant of the work of the church of God and of the history of Christianity. Yet they make free on all possible occasions to void their impudent ignorance.

The pity is, many of their readers read only such papers and are led into hurtful errors about the most important and world-moving work now going on among men. Would it not be well for pastors to post themselves, and so be prepared to show to their congregations at least how little certain editors know and how unreliable certain papers are?

Paine and Lane Institutes.

Let our readers not forget the proposition of Dr. Hunnicutt, published in our issue of last week, viz.: to be one of a thousand to give $30 each for Paine and Lane Institutes. This would be an easy way of raising the funds needed to put these institutions on a solid foundation. Our church sustains a relation to the colored race that no other church does; and this relation imposes upon us strong obligations. No better way of helping these people can be devised than the plan already adopted, viz.: to found and sustain schools for the education of preachers and teachers. The great need of that race is preachers and teachers properly equipped, mentally and morally, for their calling. This is a fact that will not be disputed by any Southern man of ordinary intelligence.

Talmage in New Orleans.

Talmage lectured in Washington Artillery Hall, in this city, on the night of the sixteenth. The immense hall was filled to its utmost capacity. The speaker was felicitously introduced by Rev. R. Q. Mallard, editor of the Southwestern Presbyterian. Though we had met him before, we had never heard him make a public address. His subject, "The School of Scandal," gave him an opportunity to make heavy thrusts at scandal mongers of all grades, and he made good use of it. Some of his hits were terrific. He did not, however, confine himself strictly to his subject, but branched out in many directions. Many wise lessons were inculcated. We might say several good sermons were preached, for he is one of those men who preach and lecture at the same time. Some very wholesome gospel truths were presented—truths, too, which need to be emphasized at the present day. But the lecture was not all sermon. There was wordly wisdom in it, and there were many anecdotes and frequent coruscations of wit. He held his audience bound as if by a spell of enchantment for nearly two hours.

A Chance to Do Good.

In our issue of this week we give notice of the burning of the parsonage at Estabutchie, Miss. Not only was the building burned, but almost its entire contents. Books, household and kitchen furniture, the accumulations of many years, went up in smoke. This would be less serious if Bro. Ellis were able to replace the things lost; but he is not. We know whereof we speak when we say this. We invite especial attention to the loss of his library. The loss of a library is a very serious matter to any preacher; but it is especially so to a man like Bro. Ellis. There is scarcely a man among us who has a greater fondness for books. He is a diligent, systematic, painstaking student. To such a man the loss of the library which he has accumulated during the course of a long ministry is an unspeakable calamity.

There are superannuated preachers and preachers' widows and others who have books that they do not need. Let such books be forwarded to Bro. Ellis. And let our preachers in the active, effective ranks even at a sacrifice pick out some good books from their libraries and send them freight prepaid.

But books are not the only need. He needs almost everything in the way of household and kitchen furniture; and it takes money to buy them. Here, then, is a chance for the exercise of the grace of generosity. We appeal to our readers to help this worthy brother in his time of need. Send your contributions to Rev. D. G. W. Ellis, Estabuchie, Miss.

BOOKS.

INITIAL STUDIES IN AMERICAN LETTERS. By Henry A. Beers, Professor of English Literature in Yale University. 12 mo, cloth, with twenty-nine portraits, $1.

The work of Prof. Beers is a rare combination of accurate critical treatment and popular presentation. His works on literature are not mere catalogues of books, dates, and authors; he describes epochs, schools, and tendencies, with enough biography and bibliography to give clear ideas and a reasonable knowledge of facts. The narrative chapters are followed by a brief anthology of American works, designed to stimulate a wide reading of American authors. The addition of the portraits of twenty-nine famous American men of letters makes this work of Prof. Beers a notable one from every point of view.

SOME FIRST STEPS IN HUMAN PROGRESS. By Prof. Frederick Starr, of the University of Chicago. 12 mo, cloth, Illustrated, $1.

In this book, which deals with the beginnings of civilization, Prof. Starr writes of primitive men and their ways of building houses, domesticating animals, weaving, making pottery, ornamenting and clothing themselves, etc. Prof. Starr has for many years been connected with Chautauqua Summer work and the correspondence department, is well known to Chautauquans as a most intelligent lecturer, and this book will be received with eagerness and read with great interest.

NOTES.

Parker Chapel, H. H. Ahrens, pastor, has had eight accessions since Conference—a good beginning.

***

The parsonage at Estabutchie, occupied by Rev. D. G. W. Ellis, was burned on the fourteenth.

***

Do good constantly, patiently, and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

***

The government of Canada has prohibited the sale of intoxicants among the Indians of Hudson Bay Territory, and punishes severely any violation of the law.—Christian Advocate.

***

The Canadian Pacific railroad, for years past, has refused to sell its lands immediately joining its stations except upon conditions which preclude the sale of intoxicating liquors thereon.

***

Mrs. Helen D. Bell, of Jackson, Miss., has been elected State librarian. She is the second woman ever elected to a public office in Mississippi, her predecessor, Miss Tucker, being the first.

***

Rev. J. H. Scruggs writes:

We are moving along in Savannah with a hopeful outlook for our Methodism. I am adjusting myself to the work in Trinity Church as rapidly as possible, and I hope we will have a good year.

***

The Wesleyan Advocate, of last week, reports the death of Rev. W. C. Dunlap, of the North Georgia Conference. Bro. Dunlap was widely known, he having been for several years financial agent for Paine Institute, in the interest of which he visited the Conferences throughout the connection. He was a man of fine Christian character.

***

Bob Ingersoll went to Kalamazoo, Michigan, not long since to lecture. While there he attended a service at the People's Church. In his lecture the next night he said that if there was a church like that in his town, he would not only attend its services, but would join it. He also repeated the statement privately. Will wonders never cease? Maybe Ingersoll will be a preacher yet; who knows?

***

The re-assignment of Rev. H. S. Johns to the Plaquemine and Donaldsonville circuit by the Annual Conference of the M. E. Church, South, was a source of much gratification, not only to the members of that sect, but to his friends generally. He is an able and zealous worker in the vineyard, and we are all glad that he is to be with us another year. Services will be held at the Methodist Church in Donaldsonville on the second and fourth Sundays of the month, as heretofore.—Donaldsonville Chief.

***

According to previous announcement, Dr. Board's paper, the Pentecostal Age, made its appearance last week. It is a neatly printed sheet of twelve small-sized pages, and is well filled with a variety of reading matter of a religious type. It is non-denominational, and advocates the second-blessing theory of sanctification. Rev. A. C. Bart is announced as a correspondent from Mississippi. Of Dr. Board as an editor it is unnecessary that we should speak, our readers being entirely familiar with the quality of work done by his facile pen.

***

Mr. Gladstone's opinion of England's duty toward Armenia is very clear. To a great pro-Armenian meeting held in London recently he wrote: The six great powers, which between them spend more than £100,000,000 yearly upon what is termed their defenses, lie prostrate at the feet of an impotent Sultan, who, with their cognizance, appears to prosecute massacres at his will, day by day. Which power, or powers, is to blame? I know not. Our country is quite able to cope with five or six Turkeys, and she is under peculiar obligations, but she is not omnipotent. I sincerely hope that Her Majesty's government has not been in any degree answerable for bringing about an almost incredible situation.

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The Pentecostal Age.

The first number of the Pentecostal Age, an undenominational gospel weekly, 3 column, 16 page in size, with J. M. Beard as editor, will be issued from New Orleans, La., about Jan. 15, 1896. Canvass your neighborhood, and send in subscriptions for the first number. Price, one dollar in advance. All communications should be addressed to The Pentecostal Age, New Orleans, La.

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We will give a set of Clarke's Commentaries, latest edition, with modern additions, in six volumes, to any preacher who will send us fifteen new cash subscribers at the regular rate. Every new subscriber so obtained will be entitled to our Bibles at premium rates. Here's your chance. Address

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To the Preachers of the Patronizing Conferences.

In keeping with our motto, "Better and better," we make the following offers: (1) To the preacher who sends us the largest number of new cash subscribers at the regular rate between now and the first of July we will present a handsome parlor organ catalogued at $225. (2). To the preacher sending us the second largest number of new cash subscriptions at the regular rate, we will present either a handsome gold-filled watch, guaranteed to be a perfect time-keeper, and to look as well as a gold watch for twenty years, or an Arlington Sewing Machine, whichever may be preferred. (3) To the preacher sending the third largest number of new cash subscriptions at the regular rate, we will present a set of Clarke's Commentaries, the same described in our offer elsewhere.

Notice that these are to be cash subscriptions at the regular rate. No commissions will be allowed until the premium has been awarded. Then, every unsuccessful competitor will have the commissions returned to him in cash.

Brethren, here is a chance to help yourselves at the same time that you help your Conference organ, and also render a service of incalculable value to the people among whom you serve. If any brother does not need an organ, that need not prevent his entering the list, as the organ can be sold. Should the successful competitor wish to convert his organ into money, we will advertise it for him two months, free of charge. Those who wish to compete for this premium should notify us at once.

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512 Camp street, New Orleans, La.

Don't Skip This.

Let our subscribers take note of the fact that we are now offering the Holman Bible in three sizes at $1.50, $1.65 and $2.45. The Bible heretofore sold at $2.25 is now sold at $1.75; but we handle another in smaller size at $1.50. Read our offer.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '95, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so, after paying up to date.

Louisiana Conference.

I hereby make appointments and changes as follows in the Louisiana Conference:

James E Denson, colporteur; South Bossier, to be supplied; Morgan Street Church, James M. Henry; Craps Street Church, J. B. A. Ahrens; Parker Chapel and Gretna, Henry H. Ahrens.

R. K. HARGROVE.

Another of the Thousand.

I had so grossly had time to read the last ADVOCATE when I received a response, from North Mississippi, from a friend who sent the cash to enroll himself as one of the "thousand" to contribute $10,000 in aid of Paine and Lane Institutes.

Brn. Ware's initials were misstated in my last. I should have said "Henry Ware." W. L. C. HUNNICUTT.

Jackson, Miss.

For Indigestion Use Horsford's Acid Phosphate.

Dr. S. P. PECK Hinton, W. Va., says: "I have used it in indigestion, and it has no equal."

East Mississippi Female College.

We registered our one hundred and twentieth pupil to-day, Jan. 15. Of this number thirty are from abroad, of which latter number five are daughters of ministers, and a prospective missionary, and perhaps two. Our second session begins on the twenty-second instant. Health good, and spirit of pupils excellent. Nothing to mar our pleasure but that horrid debt. Who will help? T. B. HOLLOMAN.

Meridian, Miss.

Como Station Mississippi.

I am glad to report Como station has paid already her foreign assessment, $120, leading all the stations in the North Mississippi Conference; and Chester circuit leads all the circuits, with Elzy close behind her. Send in your missionary money, brethren. Much depends upon what is done in the next six weeks.

W. S. SHIPMAN, Tr.

Sardis, Miss.

Henry M. Stanley, in an article on the "Development of Africa," which is to appear in the February Century, recalls the fact that troubles with the Boers in Southern Africa first induced David Livingstone to travel to the north, and so led the way to the opening of Equatorial Africa. Livingstone, who was a missionary at Kolobeng, accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving Southern Africa and going to a region where he could follow in peace his vocation as a missionary, unmolested by the Boer farmers.

Marry This Girl—Somebody.

MR. EDITOR:—

I stained a blue silk dress with lemon juice: what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than $10 any day I worked. Every family wants a Dish Washer, and buy quickly when they see the dishes washed and dried perfectly in ONE MINUTE. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear $2,000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, any one can get particulars about the Dish Washer and can do as well as I am doing. All you have to do is to send for sample Dish Washer. This company does not ask any pay until you have them sold. Talk about hard times; you can soon pay off a mortgage, when making $10 a day, if you will ONLY WORK; and why won't people try, when they have such good opportunities.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE INTERCESSORY PRAYER.

(John xvii.)

(Day of Prayer for Colleges.)

Christ's sacerdotal prayer, apart from proper self-gratulations, is intercessory from beginning to end.

1. To a child of God intercessory prayer is more a privilege than a duty.

(1) We love Christ, for he saved us. But he desires that all men be saved. Hence we pray for our fellow-men.

(2) For Christ's sake we love the sinners. Not their sins, but the sinners. Hence we pray for their conversion.

(3) The world lies in darkness. Not only moral, but also intellectual darkness. Ignorance vast. Even found in the mansions of the opulent. Pray for prosperity of schools and colleges.

(4) Men can not be happy without Christ. A yearning void. A detached branch. A house without foundation. A world without a sun. Pray for the unhappy ones!

(5) Our fellow-Christians, with us, are exposed to the assaults of the diabolical trinity, Satan, the world, and the flesh. Oh, that they would come out victorious! We pray for them.

(6) Children of God are not exempt from life's tribulations. Are sifted like wheat. Often verging on the brink of despair. Pray for them.

2. Christ's intercessory prayer, as contained in our lesson, embraces many important subjects. We can here only touch on a few.

(1) That God should keep the converted from evil. From evil, sin. Sin, a moral poison. Sin, the cause of mankind's moral wreckage. Sin, whose elimination necessitated Christ's incarnation and subsequent suffering.

(2) That his followers be sanctified—made holy—through the truth. Not indulge in fanaticism, but seek a holiness founded in God's eternal truth. "Thy word is truth."

(3) Christ prays for the believers of all ages. Our fathers and children included. That all should be one in him. All tend to union, not disintegration.

(4) He prays that all his followers ultimately be associated with him. "Be with me, where I am." To be in, for, and with him here, secures association with him evermore.

(5) He prays that divine love—yea, he himself—might dwell in all his disciples. "And I in them." Christ and love are identical. If Christ lives in us—Christ, the hope of glory—then love transfuses our being, inspires, impels, actuates.

We adore our Savior for his intercession. We learn from him, as our Exemplar, to intercede for others.

Wyatt's Business Colleges.

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month. Beautiful Catalogue free.

Connecticut is trying a new thing in the way of legislation against the sale of liquor on Sunday. Hitherto the penalties have always been inflicted solely upon the seller. A law which went into effect at the beginning of last August subjects the buyer also to punishment. The result is that, when the police make a raid upon a saloon that is breaking the Sunday law, they take into custody not only the bar keeper, but also the patrons whom he is serving. The penalty imposed upon the drinker in most cases is a fine of a few dollars and costs.—Exchange.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

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When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

Position Wanted.

Miss Hannah Raynham has resigned her position as principal of Kernan Collegiate Institute, and solicits a place to teach mathematics, science, English, or Latin. Also to teach French and music, piano and vocal. Address me at Slaughter, La.

A Typical Case.

How poorly Mrs. —— looked at the opera! Nervous, pale, fagged-looking—a mere suggestion of her recent self. Fact is, one look showed that she was suffering with "Woman's Trouble," and no one had thought of suggesting that great specific for Uterine Ailments—CREOLE FEMALE TONIC. It always cures.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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A few facts for families living in the country who know the necessity of saving money these hard times. You may be paying too much for your groceries. Send for my country price list. It may save you a few $$.

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WANTED.

A situation as teacher by a young lady who holds a first-grade certificate. Seven-years' experience in the school-room. Louisiana preferred. Best of testimonials. Address Miss ALICE HIVELY,
Hazlehurst, Miss.

SAM JONES' NEW BOOK.

In order to protect the public from imposition, we state that an old book by Sam Jones, gotten out some ten years ago under the title of "Sermons and Sayings of Sam Jones," is now being sold under a new name. This old book, now re-named "HOT SHOTS," is being advertised and sold by the Southwestern Publishing House and by one R. S. McCallen as though it were Sam Jones' new and latest book. Whereas, Bro. Jones' new book is called

"THUNDERBOLTS,"

and is a much larger, handsomer and better book, containing 122 illustrations and 588 pages, and is filled with new matter never before published in any of his books.

The card below from Bro. Jones fully explains the matter.

B. F. HAYNES.

To Whom it May Concern:

"THUNDERBOLTS," the new book just out of press, by myself, is the only book of mine which has been published in the last nine or ten years. This is the newest, the latest and the best book I have ever gotten out. All others purporting to be new books are frauds. I understand the Southwestern Publishing House is getting out a book called "Hot Shots," which is but a reproduction of the "Sermons and Sayings" of Sam Jones which has been sold over this country for ten years at $1 per copy.

Very truly,
SAM P. JONES.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,	-	$84,520,620
N. Y. Life, " " " " "	-	40,684,165
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On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE ARM is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish, has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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HOME CIRCLE.

AWAY FROM HOME.

Standing forth on life's rough way,
Father, guide them;
Oh, we know not what of harm
May betide them;
'Neath the shadow of thy wing,
Father, hide them;
Walking, sleeping, Lord, we pray,
Go beside them.

When I prayer they cry to thee,
Thou wilt hear them;
From the stains of sin and shame
Thou wilt clear them;
'Mid the quicksands and the rocks
Thou wilt steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up—
Lord, receive them;
In the world we know must be
Much to grieve them;
Many striving oft and strong
To deceive them;
Trusting in thy hands of love
We must leave them.

Anon.

Conquerors.

Life is made up of little things. The every-day trials are the ones that press us most. The way we meet them goes very far toward making up character. The conflict and the conquest are not so much outside as within ourselves, in the hidden realms of the soul. Victory here means victory everywhere. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." If our own spirit is conquered, we are truly enriched with great spoil. "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." What graces of character are these, inwrought and brought to perfection through tribulation, which means "pressure," "squeezing," "a harrow." The blessed Book does not say he that has an easy time and gets through life with the least trouble shall inherit all things. But it does say he that "overcometh" shall be such an heir; it says, he that overcometh, the same shall be clothed in white raiment, and shall be made a pillar in the temple of God, and shall sit down with the conquering Christ upon his throne. Only those whose moral and spiritual fiber has been developed through successive conflicts and victories will be fitted to sit upon a throne. Places of power are won by merit; they are not given by favoritism. The two sons of Zebedee were told that it was not in the power of the Lord himself to "give" the position they desired; such distinction would be awarded only to those who proved themselves able to suffer and to overcome even as he suffered and overcame.

If we could see the inner lives of others, what surprises we would meet! How ashamed we would be of our misjudgements and of our murmurings against the conditions of our own life. We would see how some, who have reached a place of quiet, victorious faith, have climbed to it through many a thorn and over many a threatening precipice. We would see that those who seem so strong and steady now have come through many devious ways with faltering feet, stumbling at many points. We would see that hearts the most at rest have come to it through the stormiest experiences. We would see struggles going on in hearts where we least suspect it, and, more than all, we would see that those who seem the strongest in faith and Christian principle are most conscious of their own weakness, and are leaning hard upon the divine strength. Let us be of good courage. The same afflictions are accomplished in others, the same almighty grace is given to all who need; the same reward of a perfected character is assured to all who overcome. "In all these things we are more than conquerors through him that loved us."—New York Advocate.

Definitions of Home.

A prize was recently offered by London Tit-Bits for the best answer to the question: "What is home?" Here are a few of the answers which were received:

The golden setting, in which the brightest jewel is "mother."

A world of strife shut out, a world of love shut in.

Home is the blossom of which heaven is the fruit.

The only spot on earth where the faults and feelings of fallen humanity are hidden under the mantle of charity.

The place where the great are sometimes small and the small ones great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket, containing the most precious of all jewels—domestic happiness.

Where you are treated best and grumble the most.

Home is the central telegraph office of human love, into which run innnmerable wires of affection; many of which, through extending thousands of miles, are never disconnected from the one great terminus.

The center of our affections, around which our heart's best wishes twine.

A little hollow scooped out of the windy hill of the world, where we can be sheltered from its cares and annoyances.—Exchange.

No Failure.

Marriage is not a failure! But husband or wife, one or both, may be failures; and the blame which then belongs to them is often laid to marriage. It "was ordained of God for the welfare of his creatures," and should be as the beginning of heaven on earth; but when the laws of God in respect to marriage are scorned and disregarded, it will be a miserable and inevitable failure. If an engine were to be built with a similar disregard, it would be a failure. If the best of iron and steel were put into the outside of the boiler, and its tubes made of pasteboard, and the piston rod of glass, and the grate bars of lead, that engine would be a complete failure. So if man or woman brings into the marriage relation personal unbelief and ungodliness (self-will, captiousness, irritability, vanity, worldly ambitions, etc.), it will be a failure every time. No two people by any art, device or earnestness can take such elements of sin and death and secure their own welfare in marriage, nor anywhere else. "Be ye not unequally yoked with unbelievers."—Presbyterian.

His Talent.

A man was once asked why he took so much pains to oblige others in trifles. His answer was in substance: I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Savior to the attention of those who know him not.—Christian Intelligencer.

Forgiveness.

A little boy and girl were playing by the roadside. The boy became angry and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry. The boy stood looking on, and presently said:

"I didn't mean to hurt you, Katie; I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she said:

"Well, if you are sorry, it doesn't hurt me."

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DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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NEVER HAVE,
NEVER CAN,
DISSOLVE URIC ACID
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A LIQUID Medicine must be used as a Solvent.
WARNER'S SAFE CURE, a scientific and time-tried remedy for all Kidney and Urinary Diseases, dissolves Uric Acid, Oxalate of Lime, etc., and expels these poisons from the system.
"A SINGLE FACT OUTWEIGHS A THOUSAND CLAIMS."

The Broken Buckle.

You have read in your own history of that hero who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted, in order to repair a flaw in the horse's harness. Whilst busied with the broken buckle the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down upon him the flaw was mended, the clasp was fastened, the steed was mounted, and like a swooping falcon he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner; the timely delay sent him in safety back to his bustling comrades. There is in daily life the same luckless precipitancy and the same profitable delay. The man who, from his prayerless awakening, bounces into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste or more hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay beforehand, his neighbor is wiser who sets all in order before the march begins.—Rev. James Hamilton.

A Shining Example.

"Have your shoes shined?" sang out a small boy near the Union station, among the throng of rural passengers just from the train. A young man who heard the cry stayed his steps, hesitating, for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate meant to fall into the shoe black's hands and the brushes were soon wrestling with splashes of rural clay.

When the shine was complete the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity—for at heart he did not care how his boots looked. But as he was pulling himself together for a new start he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime into his cup.

"What did you do that for?" asked the young man.

"Yer see," said the boy, "that wuz me tenth dime ter-day, an' me teacher at Sunday-school, she told me I oughter give a tenth of all I makes to the Lord, see? An' I guess that ol' blind man wants a dime more than the Lord, so I give it to him, see?"—Pittsburg Dispatch.

An Unbeliever Abashed.

On one occasion, while Sir Isaac Newton was examining a new and particularly fine globe, a visitor entered his study. This caller, as Sir Isaac knew, had often expressed his disbelief in the existence of a God, and his conviction that the world and its surroundings were the result of evolution or chance. He was greatly pleased with the handsome globe, and asked, "Who made it?" "Nobody," answered Sir Isaac; "it just happened here." The man looked up in amazement at the answer, but he soon understood what it meant. Who can say that this beautiful and wonderful world came by chance, when he knows that there is not a house, or ship, or picture, or anything in it but has had a maker? The logic of the great philosopher was conclusive, and the infidel was completely silenced.—Selected.

HYGIENE.

Higher Education and Health.

A writer in Harper's Bazar very sensibly says in regard to the health of girls:

In an age when the higher education of women is so much considered, and when so many sacrifices are made by parents and guardians that the girl's mental training should be quite up to the standard of that accorded her brothers, it is well to voice the caution that her physical health should be more thoroughly looked after. Educators who are also observers of the relative characteristics of men and women say that it is the girl always who is most painfully conscientious to make all possible use of her opportunities. The boy, they tell us, will, without urging, take to exercise and healthy bodily training, even if school tasks are neglected. The girl, being morbidly careful to fulfill her whole duty, has to be sent to the sports to which her brother betakes himself naturally.

When mothers complain of their daughters' immature figures the hygienist retorts, "What gymnastics do you require of them?" It is the age for exercise of the body as well as of the mind. Boys' spines are straight and girl's backs crooked because the former use all their muscles and the latter do not. When the body is making its most rapid growth the evil of improperly used muscles is particularly baneful. Sitting overlooking in a slouching attitude will tend to contract the chest, as carrying too heavy weights over the back will spoil the normal spinal curves. Leaning too much on one side, standing too long upon one foot, even carrying constantly a pocketful of weighty articles on one side of the dress, might suffice at the developing age to induce spinal curvatures.

The daily use of the trapeze, the swing, or other appendage of a gymnasium, the playing of a lively game in which arms and legs are employed, and every muscle brought into due action, are essential to the development of the thorax and the muscles of the trunk. Girls should run, row and ride and swim and skate no less than lads do. Only so can they best fulfill in the future the natural duties of life.

What We Need.

What the man of to-day needs most is not athletics in a gymnasium, but plenty of fresh air in his lungs. Instead of a quantity of violent exercise that leaves him weak for several hours afterward he needs to learn to breathe right, stand right, and sit right. The young man or young woman who starts on a career of training, and keeps it up year after year, just at the time when the body has a great deal of its own natural work to do and wants to do it, may make up his or her mind that beyond a showy and superficial development of muscle and strength, all this training, in after life, is going to count against them.—Annals of Hygiene.

It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers.—Scientific American.

THE CUISINE.

CONDUCTED BY L. A. B.

CHEESE FINGERS.—Take one-quarter of a pound of a puff paste and roll it out thin; then take two ounces of Parmesan cheese, half a teaspoonful of cayenne, and a pinch of salt. Mix these, and sprinkle the cheese over half the paste, turn the other half over it, and cut it with a sharp knife, half an inch wide, and any length you please. Bake in a quick oven, and serve hot, shaking a little grated cheese over them. The fingers must be piled in a dish, crossing each other at right angles.—Selected.

OMELET PLAIN, OR WITH JELLY, HAM OR CHEESE.—For a plain omelet take four eggs, one teacupful of butter, and four tablespoonfuls water, with seasoning to taste. Allow the butter to get very hot in the chafing dish and then pour in the eggs, thoroughly beaten, the whites and yelks separately, and well whipped up with the milk. When done, roll the edge quickly over until all rolled up. If a fancy omelet be desired, before folding spread it with grape or current jelly, with finely chopped ham or with grated cheese.—Selected.

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OBITUARIES.

ROBINSON C. E. M. ROBINSON was born in Fairfield district, S. C., Nov. 15, 1804, and died in Rankin county, Miss., Oct. 26, 1895. He was converted at a camp meeting in 1827, under the preaching of Wm. Capers, afterward Bishop Capers.

In 1829 he married Miss Sarah J. Love, a young woman then and ever afterward noted for her piety. Her strong Christian character had a telling influence over the life of her husband, and in after years he prized this very highly. Among the earliest recollections of the oldest living member of the family is a daily religious service in the home. The mother read the Scriptures and the father offered prayers.

He believed strongly in the gospel, and was a great lover of Methodism. He was the itinerant preacher's constant friend, and for fifty-eight years his house was the preacher's home. He dignified the office of steward, and took pleasure in the class meetings. He was a great lover of camp meetings, and regarded them as a most valuable part of Methodist economy. Two camp grounds in Mississippi were erected mainly by his influence. He attended the Shiloh Camp Meeting in October, and for the last time took part in its services, which was only a few weeks before his release.

I first met him when he was almost ninety years old. His form was feeble and his voice was weak, yet his character was beautiful and impressed me profoundly with the sanctifying power of the Holy Ghost. In a private conversation he said to me, in a pleasant way, and with the kindest feeling: "They are making a good deal of fuss now in the papers over the doctrine of sanctification. I don't understand it all. One thing I know. I can not conceive of a higher state on earth than to have peace and joy in the Holy Ghost. That is good enough for me." The religion of his life had not failed to give assurance, and when the storm was nearly passed peace and joy more than ever were his blessed inheritance.

His faith was unwavering, his joy overflowing, his zeal unabated even when his last sufferings were most severe. About the last thing spoken to me, he exclaimed: "How strange that men neglect to prepare for death!" Loyal to the church in his life, he proclaimed her worth in his death.

He lived nearly through the most eventful century in the history of the world's progress. He filled his mission well, and now has a place "among all them which are sanctified."

W. J. ROBERTS.

PATTON—ALVAH PATTON was born in the State of Georgia, Sept. 28, 1813, and moved to Lafayette county, Miss., in 1838, in which he lived until removed by death, Jan. 10, 1896. He embraced religion in 1835, and joined the M. E. Church, South, in which he lived a consistent member for more than sixty-one years of faithful labor, and went to his reward. He was married to Miss E. H. Ferrell in 1836, which union was broken by her death, July 30, 1892, and to this union was given them six children—three sons and three daughters—all of which are happily married, and on their way to heaven in the church of their parents. He did his part well in all the duties of life, and God honored him with a long life, a religious family, and a host of friends, for the high esteem in which he was held in the community he had lived for fifty-eight years was shown by the large congregation of weeping friends and relatives who attended the funeral services, conducted by the writer at Liberty Hill Church, where his mortal remains were laid away to await the resurrection of the just.

I also want to say for one who knew him so long, that his daily life was a sweet benediction to all who came within its influence. His religion was not spasmodic, but an even, peaceful flow of love to God and man, a steady reliance on God, and a constant trusting in him during his long and useful life. He loved his church and her doctrines. Oh, let me die the death of the righteous, and let my last end be like his! Oh, may God bless and console the children and relatives, and may all meet him in the sweet by and by!

C. C. GRISHAM.

ROGERS—THOMAS A. ROGERS was born in Lauderdale county, Miss., Jan. 28, 1873, and died in Meridian, Nov. 22, 1895. This young brother was converted and joined the church, at the age of fifteen, under the ministry of Rev. D. F. Guice, from which time he lived a consistent Christian life. Tom (as he was familiarly known) was always a good boy, and had united in him those virtues which go to make up a beautiful, consistent Christian life.

He did not seem to realize the almost uncontrollable nature of the fever which had claimed him for its victim; but when told of the serious nature of his case that same spirit which characterized his perfect trust in God seemed to keep him in perfect peace. A short time before he died he told his mother that God had revealed his will to him, and that he was meekly waiting his summons; and as his soul neared the river's brink, and feeling that his mother was sweetly holding, he hurled back, as it were, from the spirit-land one verse of the grand old hymn,

"Jesus, lover of my soul,
Let me to thy bosom fly;"

and soon his pure spirit winged its way back to God who gave it.

May the God of all peace bless the bereaved family!

C. M. CAMPBELL, P. C.
Lauderdale, Miss.

HOWELL—WILLIAM FLETCHER HOWELL, son of Rev. H. D. Howell and wife, was born in Tishomingo county, Miss., Nov. 27, 1853. He professed saving faith in Christ at thirteen years of age, and joined the M. E. Church, South, in which he lived until death, which occurred Sept 17, 1895, at his home, Jackson, Tenn.

He was sick only a short time, and many friends were deeply grieved when he fell on sleep. He leaves a wife and five children to mourn their loss, which is great, for he was one of the kindest men. His interest in his family was truly beautiful. He was an alderman of the city at the time of his death. The funeral was preached in the First Methodist Church by the pastor, and was attended by a large number of friends, after which the Elks took charge, and buried the body, according to their ritual, in beautiful Riverside.

May God continue his good providence over all the friends and dear ones, and bring them at last to himself in peace!

H. B. JOHNSTON.

SINGLETARY—*Whereas*, It has pleased God, in the wisdom of his providence, to remove Rev. E. L. SINGLETARY from the pains and sorrows of this world to the pleasures and eternal bliss of the world to come; therefore, be it

Resolved, That, while we deplore his death in his early life and ministry, we meekly bow in submission to the will of our heavenly Father, "who doeth all things well," feeling that our loss is his eternal gain.

Resolved, That at our annual meetings we shall ever feel that one of the purest, most heavenly-minded, truest and best of our class has been taken from our midst, having left a bright example of sacrifice and consecration.

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Mr. Harrison's Book.

The Methodist Review, of Nashville, makes the following very complimentary commentary on Rev. W. S. Herrison's book, "Sam Williams: A Tale of the Old South":

"Many able pens have essayed the task undertaken in this volume; but in all candor it must be said none have succeeded so well as Mr. Harrison. He brings to the work a lifelong association and sympathy with the people and scenes described, a mind and spirit responsive to all that is brightest and truest in thought and feeling, a literary aptitude and culture strikingly rare, a wit of undeniable Attic flavor, and withal a style of narration at once vivid, graceful, and impressive. Just these attributes seem to have been demanded by the nature and scope of the story; and the result is decidedly the most charming and faithful picture of Southern life ever written. It has a uniqueness all its own, for example, in showing the characteristic traits and the dialects of blacks and whites on the plantation and elsewhere, and in exhibiting the different phases of society and the many vicissitudes seen and felt in the South before and during the war. All these are admirably idealized. Nothing could be more interesting than to follow Mr. Harrison from his starting-point as a small boy reveling in the delights of the old plantation, with 'black mammy' as his good angel, on through his school and college days, into the ups and downs of soldier life until Appomattox, and then to the glad renascence of our sunny land, which he bravely helped to inaugurate. 'No refined home in our country should be without this book; especially should it be read by every Southern man, woman, boy, and girl.'"

God reads our characters in our prayers. What we love best, what we covet most, that gives the key to our hearts. "What wilt thou?" The answer to this is often seen in the anxious face bent over the ledger or the stock list, in the complete absorption of time and thought and toil in the single purpose to be rich. That is a sinful idolatry if the man's only trinity of worship is the gold eagle, the silver dollar, and the copper cent. Yet it is no sin to strive after money, provided that we honestly get the money, and the money does not get us. Would to God that more of our successful business men would learn that it is not what they take up for themselves, but what they give up for the good of others, that makes them truly rich. Very few Christians even can be trusted with great wealth. When Christ holds the purse-strings, all right.—Theodore L. Cuyler, D. D.

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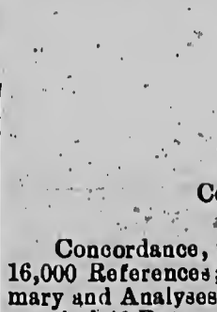

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Hon. A J. McLaurin was inaugurated governor of Mississippi on Jan. 21.

The Democratic National Convention will be held in Chicago on July 7

J. C. Clark, a Georgian mineralogist, declares that the richest gold fields in the world are awaiting development in northern Georgia.

The United States spends $900,000 a year on its weather bureau; Great Britain pays $80,000, France $70,000 Russia $65,000, and Germany $56,000.

St Louis has given the electric companies four years to put their wires underground and notified them that all the poles will be cleaned out by the city in January, 1900.

The negroes of Pittsburg claim the right to amuse themselves at the skating rink, but it is not allowed; and they say that they have a good case against the city, as the police enforced the proprietor's prohibition.

The sugar planters have declined the assistance that has not yet been offered them by the populists, and have determined to go it alone. This determination was reached at an executive session of the State Central Committee.

Col. Ingersoll has been invited by a Chicago church to address it and tell it what it ought to do for the betterment of mankind. He says that he will be glad to do it, when he gets a convenient opportunity.

A memorial of the commercial bodies of New Orleans has been presented to Congress, asking an appropriation of $500,000 for the improvement of the New Orleans harbor, and requesting that it be made a continuing appropriation to the amount of $2,000,000.

The Venezuelan commission has invited the governments of Great Britain and Venezuela to submit to it all the evidence in their possession to further the work of the commission to be presented before it by attorneys, and all of this with the reservation that such representation and appearance shall not be deemed an abandonment of any rights or position heretofore assumed.

The South produced an unusually heavy corn crop during 1895, so heavy, in fact, that there was more than enough for home consumption. This large production of corn in a section of the country which has heretofore been dependent upon the West for a good portion of its grain supply, has had a very important influence upon the price of corn and upon the sale of the Western crop.

There is now not the least doubt but that the question of recognizing the belligerency of the Cubans will shortly be considered by Congress, with every prospect that such recognition will be accorded. It is even predicted from Washington that President Cleveland will not wait for Congress to act, but will issue a proclamation declaring that a state of war exists in Cuba, recognizing the belligerent rights of the Cuban insurgents, and announcing an attitude of strict neutrality towards both combatants.

FOREIGN.

The mayor of San Miguel, Peru, seized and caused to be burned in the public square of the city all of the stock of the local agent of the American Bible Society.

The London Graphic editorially asks: "Why not make the Monroe doctrine the subject of a formal treaty between England and America? Such a treaty would facilitate the settlement of future disputes."

Gen. Campos, the Spanish commander in Cuba, has resigned his command, owing to the criticisms and attacks of Spaniards. Gen. Polavieja has been appointed to supersede him as captain-general in Cuba.

An imperial decree has been issued announcing that the coronation of the Czar will take place at Moscow in May next, and ordering that the municipal and other representative bodies of the Russian Empire be invited to attend.

The Pope, through Cardinal Satolli, has made a semi-official proposal to President Cleveland to arbitrate the Venezuelan question. The Pope was much hurt by England's refusal last year, when Venezuela proposed the Pope as an arbitrator.

The prospect of a total failure of the Cuban sugar crop is just beginning to be appreciated in Europe. Although reports of extensive damage to the cane fields by the insurgents have been current for some time, Europe has heretofore placed but little reliance upon the accuracy of the dispatches.

The admiralty department informs the Associated Press that the destination of the flying squadron of British warships now off Spithead has not yet been determined upon, even by the admiralty, and that certainly the warships are not going to Bermuda or anywhere in American waters at present.

Affairs have assumed a very critical position for the Spanish government in Cuba, and, unless the representatives there succeed in retrieving some of the ground recently lost, all hope of crushing out the rebellion will have to be abandoned. The insurgents have apparently traversed the island from end to end without serious hindrance. And, although Spain has 100,000 troops on the scene, and the insurgents number not more than 12 000 to 15,000 available men, the latter have received no serious check, nor suffered no important reverses.

Wonderful are the cures accomplished by Hood's Sarsaparilla, and yet it is only because Hood's Sarsaparilla, the one true blood purifier, makes pure, rich, healthy blood.

Hood's Pills for the liver and bowels acts easily, yet promptly and efficiently.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 5-16	— —
Ordinary	5 11-16	— —
Good ordinary	7¼	— —
Low middling	7 9-16	— —
Middling	7 15-16	— —
Good middling	8 1-16	— —
Middling fair	8 11-16	— —
Fair	9 15-16	— —
Galveston middling	7 13-16	— —
Mobile middling	7⅞	— —
Memphis middling	7 13-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	2½	— —
Fully fair	2	1 1-16
Good fair	1⅞	1 15-16
Common	1½	1⅝
CENTRIFUGAL:		
Seconds	3⅜	3⅝
Prime yellow	4 1-16	4⅛
Gray white	4¼	4 3-16
Choice white	4¼	4 9-16
Standard granulated	4⅜	4 11-16
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	16	19
Good common	— —	17
Syrup	— —	— —
RICE.		
No. 2	1	1¼
Good	3½	4
Fair	3⅝	3¾
Prime	4¼	4½
Rough, ₩ bbl	1 00	3 15
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 55	3 85
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	3 80	3 90
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 85	1 75
Cream meal	2 00	— —
Grits	2 10	— —
Hominy	2 10	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	34
Yellow	— —	35
Mixed No. 2	— —	34
OATS:		
Western	— —	30
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	82½	85
HAY:		
Prime	18 50	20 00
Choice	21 00	22 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	11 00
Prime Mess	10 25	10 50
Rumps	10 00	— —
BACON:		
Fancy Breakfast	9	9½
Shoulders	— —	6½
Sides, short rib	6½	6⅝
Sides, long clear	6½	6¾
HAMS:		
Sugar-cured	10½	10½
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	5½
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	17½	— —
Common	13½	14½
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	23	— —
Western Dairy	20	— —
Common	13	13
LARD:		
Refined	4½	5
OILS:		
Coal, bbls	18½	— —
Coal, cases	18½	— —
Cotton seed, crude	23	23½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ —	3	5
Chicago, ₩ 100	— —	— —
Louisiana, ₩ —	2 00	2 25
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 75
ONIONS:		
New Louisiana	— —	— —
Western	1 75	2 00
BALING STUFFS.		
BAGGING:		
2 lb, ₩ yard	2½	— —
1¾ lb, ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 20	4 25
Young Chickens	3 60	3 40
Chickens, Southern	2 75	3 25
Young	3 40	3 60
Turkeys, Southern	8 00	11 00
EGGS:		
Western	18	18½
Southern	13½	14
WOOL:		
Lake ₩ lb	18	18½
Louisiana	12	13½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	4	4½
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	16 00	— —
Meal	17 00	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

SECURE A POSITION.

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin from $50.00 to $60 00 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

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For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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Always gives satisfaction. Sold by dealers. Freight paid. Take no other. Catalogue free.

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MARRIAGES.

TYLER—CONERLY.—At the residence of Dr. A. F. Thompson, Bogue Chitto, Miss., on June 3, 1895, by Rev. H. P. Lewis, Luther Tyler and Florence Conerly.

BRISTES—SPENCER.—In the Methodist Church in Bogue Chitto, Miss., Dec. 19, 1895, by Rev. H. P. Lewis, Emit Bristes and Lissie Spencer.

DURR—McDANIEL.—In the Methodist parsonage in Lake, Miss., on Jan. 16, 1896, by Rev. H. P. Lewis, P. M. Durr and Clara McDaniel.

BOB—TUCALOE.—At the residence of the bride's father, near Tallahalak, Miss., Jan. 8, 1896, by Rev. F. B. Ormond, two half-blooded Choctaw Indians—Morris Bob, of Neshoba county, and Ella Tucaloe, of Kemper county.

BAILY—HAYS.—At the residence of R. P. Pierce, Mt. Calm, Texas, Dec. 10, 1895, by Rev. C. V. Oswalt, Mr. Ed. Baily, of Prairie Hill, Texas, to Mrs. Martha Hays, of Mississippi.

YARBROUGH—ADAMS.—At the residence of the bride's father, near Liverpool, La., Dec. 22, 1895, by Rev. N. J. Roberts, Mr. James F. Yarbrough and Miss Maria L. Adams, both of Liverpool, La.

KILGORE—FANT.—At the residence of the bride's mother, Mrs. M. P. Fant, Sparta, Miss., Dec. 24, 1895, by Rev. J. C. Mimms, Mr J. L. Kilgore and Miss Alice Fant, all of Chickasaw county.

STOKES—WILLIAMS.—At the residence of the bride's parents, in the city of Grenada, Miss., Nov. —, 1895, by Rev. T. W. Lewis, Mr. A. W. Stokes and Miss Lndie Williams.

BATCLIFF—ONEAL.—At the residence of Mr. Lucius Weeks, in Grenada, Miss., Dec. 24, 1895, by Rev. T. W. Lewis, Mr. J. R. Ratcliff and Miss Sallie E. Oneal, of Duck Hill.

MAULDIN—GIBBS.—In the Methodist Church, Grenada, Miss., Jan. 15, 1896, by Rev. T. W. Lewis, Mr. J. R. Mauldin, of Water Valley, Miss., and Miss Kate Gibbs, daughter of Capt. J. G. Gibbs, of Grenada.

YOUNGBLOOD—PICKETT.—At the parsonage in Weston, Miss., Dec. 24, 1895, by Rev. T. L. Mellen, Mr. Luther Youngblood, of the vicinity of Dallas, Texas (formerly of Weston), and Miss Annie Pickett, of Weston (formerly of Madison county, Miss.).

BELL—BEAVERS.—At the residence of the bride's father, Dr. J. L. Beavers, Jan. 15, 1896, by Rev. T. L. Mellen, Mr. Raymond R. Bell, of Starkville, Miss., and Miss Mary E. Beavers, of Weston, Miss.

KEATING—WOOD.—In Shiloh Methodist Church, on Dec. 22, 1895, by Rev. W. M. Young, Mr. T. W. Keating to Miss Gertrude Wood, all of Panola county, Miss.

HILL—BATES.—At the parsonage in Pleasant Grove, Jan. 8, 1896, by Rev. W. M. Young, Mr. De Witt Hill to Miss Gertrude Bates, both parties from Delta, Panola county, Miss.

HARDY—WARREN.—At the residence of the bride's father, near Bolton, Miss., Jan. 8, 1896, by Rev. Robt. Selby, Mr. T. W. Hardy to Miss E. Warren.

SIVLEY—NEAL.—In the M. E. Church, South, Raymond, Miss., Jan. 8, 1896, by Rev. Robt. Selby, Mr. H. E. Sivley to Miss Frank Neal.

JOHNSON—McALPIN.—At the residence of the bride's aunt, Mrs. Moorehead, near Ingleside, Miss., Aug. 8, 1895, by Rev. W. M. Stevens, Mr. Albert Sidney Johnson, of Central America, and Miss Mary McAlpin, Ingleside, Miss.

HICKS—LUM.—At the residence of the bride's parents, Rocky Springs, Miss., Nov. 24, 1895, by Rev. W. M. Stevens, Mr. W. C. Hicks, Reganton, Miss., and Miss Katie M. Lum, Rocky Springs, Miss.

BENTON—NEWSOME.—At the residence of the bride's parents, near Rocky Springs, Miss., Dec. 6, 1895, by Rev. W. M. Stevens, Mr. J. B. Benton and Miss Katie Newsome, both of Rocky Springs, Miss.

JONES—BROCK.—At the residence of the bride's parents, near Rocky Springs, Miss., Dec. 3, 1895, by Rev. W. M. Stevens, Mr. R. D Jones, Jr., of Carlisle, Miss., and Miss Maggie Brock, of Rocky Springs, Miss.

DAVIS—POWELL.—At the residence of the bride's brother, Mr. F. P. Powell, near Rocky Springs, Miss., Dec. 18, 1895, by Rev. W. M. Stevens, Mr. R. E. Davis, of Washington, Miss., and Miss Euginia Powell, of Rocky Springs, Miss.

GREER—STRONG.—At the residence of the bride's father, Mr. J. W. Strong, Dec. 19, 1895, by Rev. W. M. Stevens, Mr. J. C. Greer, of Scotch, Miss., and Miss Rosa B. Strong, of Carpenter, Miss.

ALFORD—RALL.—At the residence of the bride's parents, Tylertown, Miss., Dec. 23, 1895, by Rev. W. M. Stevens, Rev. E. L. Alford, of the Louisiana Conference, and Miss Fannie L. Ball, Tylertown, Miss.

STRONG—ROSS.—At the residence of the bride's mother, Carpenter, Miss., Jan. 1, 1896, by Rev. W. M. Stevens, Mr. J. W. R. Strong and Miss M. E. Ross, both of Carpenter, Miss.

WOOD—RAGLAND.—At the residence of the bride's parents, Jan. 5, 1896, by Rev. W. M. Stevens, Mr. W. E. Wood and Miss Mary Ragland, both of Ingleside, Miss.

ANDERSON—ADAIR.—At the residence of Mr. J. P. Clark, on Jan. 9, 1896, by Rev. W. M. Stevens, Mr. John Anderson and Mrs Anna Adair, both of Rocky Springs, Miss.

McCALL—LOLAND.—At the Methodist Church at Grand Cheniere, Cameron parish, La., Jan. 9, 1896, by Rev. S. S. Bogen, Mr Milledge W. McCall to Miss Martha A. Loland, both of Cameron parish.

WATSON—LANE.—At the residence of the bride's father, Mr. J. W. Lane, Montgomery county, Miss., Jan. 1, 1896, by Rev. R. C. Calloway, Mr. C. Watson to Miss Carrie Lane.

HALE—McDOWELL.—At the residence of the bride's father, Mr. McDowell, Jan. 15, 1896, by Rev. W. H. Sanders, Mr. J. J Hale to Miss Sallie M. McDowell, both of Carroll, Miss.

STANFORD—HOLMES.—At the residence of Col. Wall, the step-father of the bride, Jan. 16, 1896, by Rev. W. H. Sanders, Mr. Sam Stanford to Miss Lucia Holmes, all of Carroll county, Miss.

FELDEN—HALE.—At the residence of the bride's father, W. A. Hale, Esq., Dec. 25, 1895 by Rev. T. W. Dye, Mr. Myers Felden, of Chapel Hill, Texas, and Miss Mattie Hale, of Starkville, Miss.

EILAND—CARTER.—In the Methodist Church, Macon, Miss., Dec. 24, 1895, by Rev. T. W. Dye, Mr. Ovid C. Eiland and Miss Ella Carter, of Macon, Miss.

YATES—HARDIN.—In the Methodist Church, Macon, Miss., Jan. 1, 1896, by Rev. T. W. Dye, Mr. H. E. V. Yates and Miss Lilla Hardin, of Macon, Miss.

PATRICK—FASER.—In the Methodist Church, Macon, Miss., Jan. 14, 1896, by Rev. T. W. Dye, Mr. Moffat Patrick and Miss Clara Feser, of Macon, Miss.

LARD—SMITH.—At the residence of the bride's father, Whitestown, Miss., Oct. 17, 1895, by Rev. J. T. Abney, Mr. I. H. Lard to Miss Mary L. Smith, both of Whitestown, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FIRST ROUND.

Wilkinson, at Mt. Carmel	Jan. 25, 26
Amite, at Woodland	Feb. 1, 2
Woodville	3, —
Percy Creek	12, 13
Barlow, at Rehoboth	22, 23
Meadville, at Meadville	28, Mar. 1
Washington, at Washington	7, 8

L. S. JONES, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

North Wesson, at N. W.	Jan. 25, 26
Wesson station (7 P. M.)	25, 26
Magnolia and Osyka, at M.	Feb. 1, 2
China Grove, at Tylertown	3, 2
Whitestown, at W.	15, 16
McComb City (7 P. M.)	15, 16
Providence, at P.	22, 23
Pleasant Grove, at Wellman	28, Mar. 1
Harlehurst	7, 8

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Sharon, at Mt. Pleasant	Jan. 25, 26
Canton (7 P. M.)	26
Flora, at Flora	Feb. 1, 2
Silver Creek and B. L., at B. L. (Fri.)	7
Lake City and Lodi	8, 9
Madison, at Madison	12, 13
Camden, at Camden	22, 23
Tranquil, at Zeiglerville	28, Mar. 1
Fannin, at Fannin	7, 8

The district stewards of Jackson district will please meet me in Capitol Street Church, Jackson, at 9 A. M., Tuesday, Jan. 28, 1896. Pastors please urge stewards to attend, and attend yourselves.

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Hermansville, at Hermansville	Jan. 25, 26
Harriston, at Cane Ridge	Feb. 1, 2
Rocky Springs, at Rocky Springs	8, 9
Mayersville, at Benleh	12, 13
Rolling Fork, at Rolling Fork	28, 29
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—FIRST ROUND.

Vineville, at Bethel	Jan. 25, 26
Meridian—Central	27
Daleville, at Daleville	Feb. 1, 2
North Kemper, at Spring Hill	3, 3
DeKalb, at DeKalb	9, 10
Rose Hill, at Rose Hill	15, 16
Chunkey, at Suqualena	29, 23
Linwood and Indian Mission, at L.	28
Neshoba and mission, at Sand Town	29, Mar. 1

R. J. JONES, P. E.

Meridian, Miss.

SEASHORE DIST.—FIRST ROUND.

Americus, at P. Hill	Jan. 25, 26
Moss Point	Feb. 1, 2
Escatawpa, at Zion	8, 9
Vancleave, at Ezel	15, 16
Pearlington and L., at P.	22, 23
Whitlington, at Colesville	22, Mar. 1
Handsboro and St. John's, at Colesville	28, Mar. 1
Bay St. Louis, at L. B.	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Decatur, at Decatur	Jan. 25, 26
Raleigh, at Trinity	Feb. 1, 2
Carthage, at Carthage	6, 9
Walnut Grove, at Walnut Grove	10
Clarksburg, at New Providence	15, 16
Shiloh, at John's	22, 23
Westville, at Westville	22, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Marvin	14, 15
Brandon	16
Hillsboro, at Contreil	21, 22
Homewood, at Homewood	26
Montrose, at Montrose	28, 29

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Waynesboro station	Jan. 25, 26
Vossburg, at Vossburg	Feb. 1 2
Winchester, at Winchester (Fri.)	7
State Line, at Buckatunna	8, 9
Leaksville, at Leaksville	12, 16
Energy, at Hopewell	22, 23
Mathersville, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7. 8
Fuller, at Oak Bowery	14, 15
Monnt Carmel, at Shonntville (Wed.)	18
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E.	28, 29

L. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Houston and Wesley	Jan. 23
Houston mission	24
Sparta circuit	25, 26
Buena Vista	Feb. 1, 2
Okolona circuit	5
Aberdeen circuit	8, 9
Tremont circuit	12
Quincy circuit	13, 14
Fulton circuit	22, 23
Amory and Smithville	28, 29

S. M. THAMES, P. E.

DURANT DIST.—FIRST ROUND.

Sallis circuit, at Sallis	Jan. 22, 23
Salem circuit, at Tabernacle	30
Ethel circuit, at Ethel	Feb. 1, 2
Kelsona circuit, at Hickory Grove	8, 9
Walthall circuit, at South Union	14
Enpora circuit, at Enpora	15, 16
Ackerman circuit, at Wier's	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	8
Lonisville circuit, at Lonisville	7, 8
Ashton circuit, at Ashton	13, 12
Ebeneaer circuit, at Ebeneaer	14, 15

The district stewards and the District Parsonage Committee will meet me in Durant, at the Methodist Church, Jan. 28, 1896, at 7 P. M.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

East Holly Springs cir., at Harmony	Jan. 25, 26
Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt. Pleasant	8, 9
Ashland circuit, at Barris Chapel	12, 16
Pontotoc circuit, at Pontotoc	22, 23
Abbeville circuit, at Abbeville	29, Mar. 1

J. D. CAMARON, P. E.

GRENADA DISTRICT—FIRST ROUND.

Charleston, at Harrison	Jan. 25, 26
Minter City	Feb. 1, 2
Tainm, at Goar's Chapel	8, 9
Tnrrance (Tues.)	11
Paris, at Salem	15, 16
Pittsboro	21, 23
Ellaby, at Old Town (Tues.)	25
Chapel Hill, at Spring Hill (Thurs.)	27
State Springs	29, Mar. 1

H. C. MORNHEAD, P. E.

Look out for counterfeits! See that you get the genuine Salvation Oil! Do not let the dealer sell you something "just as good," but insist upon getting the genuine with the Bull's Head trademark on the wrapper.

Advice to Boys.

Horace Mann gives a bit of advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him to some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him, for, if one boy is proud of his talents and another is envious of them, there are two great wrongs and more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss. And remember who said, 'Love your enemies,' and, 'Bless them which curse you.'"

A SHAMPOO WITH CUTICURA SOAP

A warm shampoo with CUTICURA SOAP, followed by gentle applications of CUTICURA, the great skin cure, will clear the scalp of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and produce a clean, healthy scalp and luxuriant hair, when all else fails.

LADIES ARE ASSURED

that to cleanse, purify, and beautify the skin, to allay itching and irritation, to heal chafings, excoriations, and ulcerative weaknesses, to speedily cure the first symptoms of torturing, disfiguring skin humors, nothing so pure, so sweet, so wholesome, so speedily effective as warm baths with CUTICURA SOAP, followed, when necessary, by mild applications of CUTICURA (ointment), the great skin cure.

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BICYCLES.

We will give a $100 wheel to anyone who will sell four wheels for us between now and March 1, 1896. We are agents for the following bicycles:

ONTARIO BICYCLES.	Price,	$100.
SOUDAN BICYCLES.	"	$100.
THISTLE BICYCLES.	"	$100.
SHIRK BICYCLES.	"	$100.
NEW YORK BICYCLES.	"	$75.

If you want a wheel, write to us for terms.

Black & Stevens, Agents.

512 Camp St.

SARDIS DIST.—FIRST ROUND.

Pleasant Hill circuit	Jan. 25, 26
Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	15
Longtown circuit	15, 16
Wall Hill circuit	70
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	29, Mar. 1
Eureka Springs circuit, at Mt. Olivet	7, 8
Tyro, at Fredonia	14, 15

T. C. WEIR, P. E.

COLUMBUS DIST.—FIRST ROUND.

Sturges circuit, at Bethel	Jan 22, 26
Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 8
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Grimsh	29, Mar. 1
Hebron circuit, at Hebron	7, 8
Singleton mission, at Perkinsville	13
Winstonville circuit, at Hashuqua	14, 15

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Belen	Jan. 22, 26
Jonestown	26, 27
Dunican	Feb. 1, 2
Hill House	6, 9
Tunica circuit, at Lake Cormorant	15, 16
Lehrton	22, 23
Cleveland	23, 24

J. A. RANDOLPH, P. E.

WINONA DIST.—FIRST ROUND.

Winona circuit	Jan. 25, 26
Indianola circuit	Feb. 1, 2
West circuit	8, 9
Sidon circuit	15, 16
McNutt circuit	22, 23
Dublin and Brooklyn station	29, Mar. 1
Carrollton circuit	7, 8
Black Hawk circuit	14, 15

J. B. STONE, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka circuit, at New Salem	Thurs. Jan. 23
Corinth circuit, at Box Chapel	25, 26
Marietta cir., at Blythe Ch'l	(Wed.) 22
Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G.	(Tues.) 4
Jonesboro cir., at Kbeneaer	(Thurs.) 6
Ripley circuit, at Weir's Chapel	8, 9
Saltillo circuit, at Mooresville	13, 15
Blue Springs circuit, at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	29, Mar. 1

HARLEE R. TUCKER, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia	Jan. 25, 26
Olla, at Olla	28
Simsport	Feb. 1, 2
Melville at M.	2
Spring Creek, at S.	8, 8
Chicot at White C.	15, 15
Evergreen, at E.	18
Dry Creek	21, 22
Montgomery	29, Mar. 1
Boyce, at Boyce	7, 8
Grosse Tete, at R.	13, 15
Pinaville	21, 22
Canterville, at Front Creek	28, 29

The district stewards will meet in the Methodist Church in Alexandria, Jan. 25, at 10 A. M. Let each pastoral charge be represented, so that the assessments may be properly made. All the pastors are invited to attend this meeting. Homes will be provided for all.

V. D. SKIPPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Pleasant Hill, at P. H.	Jan. 25, 26
Pelican, at Pelican	26
Mansfield	Feb. 1, 2
Coushatta, at Coushatta	2, 3
Wesley, at Holly Springs	8, 9
Red River	15, 16
South Bossier, at Haughton	22, 23
Mooringsport, at Greenwood	29, Mar. 1
North Bossier, at Benton	7, 8
Caddo, at Keachie	14, 15

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Ruston, at Ruston	Jan. 25, 26
Farmerville, at Farmerville	26
Downsville, at Downsville	Feb. 1, 2
Vernon, at Longstraw	2
Gansville, at Silvan	15, 16
Vienna, at Salem	16
Homer, at Homer	22, 23
Arcadia, at Arcadia	23
Bienville, at Bienville	29

J. D. HARPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Port Vincent, at P. Vincent	Jan. 25, 26
Live Oak, at Live Oak	26, 27
Baton Rouge station	Feb. 1, 2
Baton Rouge circuit	2, 3
Ponchatoula, at Ponchatoula	8, 9
Franklinton, at Magee's Chapel	15, 16
St. Helena, at Center	21, 22
Amite City, at Roseland	29, Mar. 1
Pine Grove, at Killian	1, 2
East Feliciana, at Oak Grove	7, 8
Clinton	8, 9

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Jeanerette	Jan. 25
Abbeville, at Abbeville	26, 27
Indian Bayou, at Indian Bayou	Feb. 1, 2
Rayne at Rayne	2
Plaquemine Brulee	8, 9
Lake Arthur, at Lacasina	15, 16
Lake Charles, at Broad Street	22, 23
Lake Charles, at Jackson Street	23
West Lake, at West Lake	29
Grand Cheniere, at G. Cheniere	29, Mar. 1
French Mission, at Cane Island	1

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Tchoupitoulas St. and City Mission	Jan. 25
Covington	Feb. 1
Moreau and Crapo Street (11 A. M.)	2
Carondalet Street (7 P. M.)	2
Algiers (11 A. M.)	2
Louisiana Avenue (7 P. M.)	2
Tallsheck, at Camp Ground	2
Felicity Street (11 A. M.)	Mar. 1
Rayne Memorial (7 P. M.)	1
Lower Coast, at Wesley	1
Plaquemines and Donaldsonville, at P.	15

JOHN T. SAWYER, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan. 25, 26
Delhi, at Delhi	Feb. 1, 2
Lake Providence, at L. P.	8, 9
Waterproof, at Waterproof	9, 9
Harrisonburg, at Harrisonburg	15, 16
Florance, at Oakley	15, 16
Winnsboro, at Winnsboro	22, 23

Let all the stewards attend their respective Quarterly Conferences. Much depends on beginning right and in the fear of God.

E. F. WHITE, P. E.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A PRAYER.

Pardon, Lord, the lips that dare
Shape in words a mortal's prayer!
Prayer that, when my day is done,
And I see its setting sun,
Shorn and beamless, cold and dim,
Sink beneath the horizon's rim—
When this ball of rock and clay
Crumbles from my feet away,
And the solid shores of sense
Melt into the vague immense,
Father! I may come to thee,
Even with the beggar's plea,
With my needs, and nothing more,
—Whittier.

Communications.

Mansfield Female College.

At the meeting of the Board of Managers of Mansfield Female College, which was held last June, Rev. Dr. A. D. McVoy was elected president, with the distinct understanding that he should have the privilege of retiring from the school at the next session of the Louisiana Conference (of which he is an honorable and useful member), or that the Board should have the privilege of electing his successor, if it thought best to do so.

The reason for this agreement is obvious. First, the Board thought a change necessary. Secondly, a change effected at that time would put Dr. McVoy in the hands of the Bishop and cabinet, which would insure his employment for the ensuing year.

As president of the Board, I had correspondence with several persons, with a view to the proposed change, which led me to the conclusion that the change could be effected at the time indicated. But before submitting the matter to the Board, I had an interview with Dr. McVoy, in which I laid the whole matter before him, telling him not to give me an immediate answer, but to give the matter prayerful consideration, and to advise with his friends in regard to it; and assuring him that if, after due consideration, he thought that it would be detrimental to his interest to make the change at that time, that I would take no further action in regard to it. While the cabinet was in session on Friday evening he sought an interview with me, in which he said he had decided to resign the presidency of the college, and accept an appointment at the hands of the Bishop. I immediately returned to the room in which the cabinet were at work, and stated the result of the interview with Dr. McVoy, whereupon his appointment was made.

I make this statement to the public for the reason that the motives of the Board in regard to their action in this matter has been impeached, and no little feeling has been engendered, growing out of a misunderstanding of the true status of the affairs of the college. I will state that heretofore the president of the college owned the furniture and instruments necessary to operate the school, and the annual rents on the buildings have been $300, the rents being applied to insurance and repairs. The rents have not been paid in full for several years past. Some time before my connection with it the Board agreed to take furniture, etc., in liquidation of the rent debt. At the meeting of the Board, held last June, I was elected as a committee, together with Dr. McVoy, to make an inventory of his belongings in the college, with instructions to the effect that a disagreement between us on values should be arbitrated. That duty was faithfully discharged, and the appraised value of instruments, furniture, etc., footed up near $1,600, an amount approximately double the rent debt. I immediately conceived the idea of raising $1,500, to be applied to the payment of this debt and the repairs of the buildings and improvement of the grounds. I began at once in Mansfield, and succeeded in a partial canvass of the town, getting near $500 subscribed, and other amounts promised on demand. Being pressed for time, with my District Conference at hand, I had to leave the work, even in Mansfield, unfinished, feeling confident, however, of my ability to raise the $1,500. I left Mansfield sick; reached Keachie, the seat of our District Conference, sick; occupied my seat in the Conference one day, took my bed, and was never able to resume work until September, from which time until now I have had head, hands, and heart full, and then have failed to measure up to the demands upon me. I will further state that every dollar collected on the subscription so far has been paid on the furniture, so that on the fourteenth of January we paid Dr. McVoy the last dollar due him, borrowing $300 of the amount. The Board, notwithstanding my protest, elected me as their agent to raise that amount, and more, if possible. And I hereby appeal to the friends of Mansfield Female College to render this duty pleasant by forwarding large and small amounts to the treasurer of the Board, A. F. Jackson, Mansfield, La., who will promptly receipt for all amounts sent. I would that some one whom the Lord has blessed with ample means would relieve us of the debt, that small amounts contributed might be applied to the repairs and improvement of the buildings. The college is in great need of repairs, and if the church will generously aid the good people of Mansfield who are deeply concerned in the welfare of the college, and who are willing to aid in the good work to the extent of their ability, we will make Mansfield College what it has been in the past—one of the prettiest buildings on the most beautiful site in the State, and an institution of which we may justly be proud.

The Board have elected as president and vice-president Mr. and Mrs. T. S. Sligh, who are well known throughout Louisiana as popular educators and Christians of the highest type, who, with a competent and sufficient number of teachers for all demands, will train your girls for useful and honorable lives here, and for the kingdom of glory hereafter. Send your girls on at once without fear, and we will take care of them physically, intellectually, and morally. J. L. P. SHEPPARD.

Sound Doctrine the Basis of Strong Character.

Somehow, of late years, there is a great hue and cry against doctrinal preaching, and yet that is the very kind of preaching the church and the world most needs. The revolt in the public mind is really against the controversial or polemic style of preaching. This style was greatly in vogue half a century ago. Whatever may be said against it, this much can be said for it: It developed a large class of wonderfully strong preachers and strong laymen and laywomen. It was not an unmitigated evil. Men and women were found in every community, and in all the churches, who knew what they believed and why they believed it. They could give a good, scriptural reason for the faith that was in them. It seems to be impossible for men, even good men, to differ and to discuss their differences without more or less feeling. This is true of men in both politics and religion. Except on a few points, the Christian people of this country are practically agreed on the great, fundamental doctrines of God's Holy Word. We differ mainly now about the best form of words to express a common faith. It may safely be assumed that sound doctrine is the basis of strong character. This is true in any and every department of life. A man or woman, to be worth much anywhere or to any worthy cause, must be strong in the faith, whatever the cause may be. This is specially true in all religious matters. No half-hearted man or woman can be an active or an efficient worker in the kingdom of God. For this reason men and women need to be fully instructed and well grounded in the Word and doctrine of God. That this may be, it is needful that we have strong doctrinal and expository preaching—a teaching preacher and a preaching teacher. A great part of his work is to edify, to build up, the church. The people need to know, to understand, the Word of God. This kind of preaching requires time and hard study. The effect of it may not be seen immediately, but it will be manifest in the end. Teaching is hard work, and generally slow work. The pupils, disciples, are not equally apt and anxious to learn. If they gain a little week by week, they will soon grow strong. A sermon is good just in proportion to the amount of scriptural truth there is in it. Of course, this truth ought to be expressed in an apt and striking way, and in language of unmistakable purity, clearness, and strength. The Billingsgate of the world is out of place in the pulpit, and is never suitable to express divine truth. Such language disgraces the pulpit, degrades the message, dishonors God, and is a sin to him who indulges in it.

The preacher is liable to be misled and deceived by the apparent, present effect of his sermon. It is no sign that good has been accomplished when the people laugh. The main object of preaching is not to raise a laugh. A clown could do this more readily than almost any preacher in the land, though some preachers are wonderfully gifted in this.

The good done by a sermon is not to be fairly estimated by the tears shed in the congregation. Some voices are wonderfully pathetic and tender, specially so when they are tremulous. Comparatively few people can refrain from tears when a tender scene is depicted or a pathetic anecdote is well told. Some preachers are gifted in telling anecdotes. These make up the great body of their sermons. When tears are once started they come easily, and often do not mean much.

In some congregations it is an easy matter to raise a shout. They have gotten in the habit of it. It is the fashion and the fad. Touch a certain string, and in a certain strain, and it is sure to come. The average colored congregation can beat the white people shouting, and not half try. Indeed, there is no meeting if there is no shouting. This is the main thing.

If a sermon is instructive and edifying, it is a good sermon. If it comforts the people, if it convinces them of sin, if it stirs good resolutions, if it begets in them higher and holier views of God, if it leads them to better and larger views of Christ, if it makes them better men and women, and leads to holier living, it is all that a sermon ought to be. These are some of the prime objects of preaching. Other things are incidental; these are fundamental. GILDEROY.

In the Living Present.

We agree with the British Weekly in saying that the greatest literary *desideratum* is a really great commentary on Christ's Sermon on the Mount. Dr. Dale had agreed to prepare such work, but death prevented. Assuredly said sermon contains the gospel in epitome.

All things come to them that wait. It is two thousand five hundred years that Babylon captured and sorely oppressed Israel. Long since Babylon has fallen, and what remained of its former splendor has been purchased by wealthy Jews of Bagdad.

Mediocrity frequently calls genius a touch of madness. Ostensibly hiding, but really exposing its inferiority. Though insanity may at times show streaks of genius, the relation between the two is only accidental, not essential.

The Lei, of Santiago, tearfully confesses that the Latin races are a colossus, resting beneath the shadows of crumbling walls. The seeming prosperity of France is attributed to the fact that it is only semi-Latin. The Anglo-Saxon race, it continues, with its essentially civilizing tendencies and practical views of life, stands to-day at the head of the world.

Archbishop Kane said on the occasion of Satolli's recent investiture of the cardinalship: "We are justly proud of the fact that between the Constitution of our church and that of the United States exists such marked resemblance." And the speaker did not blush while he uttered this monstrous untruth. Think of it!—a Constitution which authorized the burning of Huss and Cranmer, and the iniquities of the Inquisition, like that of our country! Oh, yes; we see. The Roman Catholics are in our country not in the majority.

Murder and suicide caused the loss of 16,562 lives in our country during the past year. The number of lynchings was sadly large. No wonder that the new novels of our day are frightfully realistic. No need for imaginative production.

Bloomerites and female suffragists are very numerous in Maine. But a prominent lady of that "hundred-harbored State" now lectures her sisters: "When, under the present system, a woman has not sufficient influence as to control the vote of husband, father, son, brother, or lover, then she is devoid of the elements which entitle to cast a vote." JOB DIRN.

The best service any man can render to Christianity is to see that the work of his own denomination is well organized and effectively carried out. Such a man will, moreover, look with the utmost kindliness upon the Christian efforts of denominations other than his own.—Presbyterian.

Correspondence.

Belle Kearney in Ireland.

After my friends, with whom I had been traveling on the continent, left for America, I decided to take a trip through Ireland and Scotland alone. The railway journey from London to Holyhead consumed nearly a whole day, but the hours flew most delightfully as I was whirled across England and along the beautiful coast of Wales. My fellow-travelers were agreeable Irish people of the higher class. In the course of conversation with a very intelligent lady of the party, she said: "If you remain any length of time in Ireland, you will notice how particularly moral the Irish are. The whole social atmosphere is pure. Our girls are allowed the greatest freedom, and are growing very independent in thought and life, but are highly respected by the young men. When the fashionable matrimonial set in Dublin, or in the other cities, desire to indulge in questionable dissipations, they go over to London. The Prince of Wales has established a notoriously bad standard of morals, and the young men of England have copied them to such an extent that a license is allowed there which would not be tolerated in Ireland. Irish young men, having no such precedent in their country, have to seek a foreign shore when 'in for a lark.'"

The passage across the Irish Sea was exceedingly rough. I sternly concluded to stay on deck to the end of the short voyage; but when the wind turned my umbrella inside out, and the waves dashed over the bulwarks, covering me with spray and wetting my steamer rug, and my chair was tempestuously upset by the plunging of the boat, I wisely concluded to go below, and there, for three hours, with many "companions in distress," I lay convulsed with the most intense seasickness that I ever endured. By ten o'clock that night, however, my troubles had passed away, and I was safely sleeping in a comfortable hotel in Dublin.

Early next day, as soon as my breakfast was dispatched, I sallied forth to see the metropolis of Ireland. For four hours I walked continuously, visiting every place of importance within its limits. Beginning at Sackville street, which is the second widest street in Europe, with its elegant monuments to Nelson, O'Connell, Sir John Gray, and Father Matthew, and crossing one of the handsome bridges that span the Liffey, I went to the old Parliament Building, now used as the Bank of Ireland, Trinity College, the *alma mater* of Burke and Grattan, Moore and Goldsmith, the National Gallery and Library, the Royal Irish Academy, Dublin Castle, and the beautiful parks for which the old capital city of Ireland is so justly noted. The spots fraught with peculiar interest for me were the space in front of the church where Robert Emmet was executed, the Cathedral of St. Patrick, where Dean Swift is buried, and the church upon whose walls a tablet has been placed to the memory of Felicia Ann Hemans, whose body rests in the cemetery outside. In going to these places, I had to pass through the best parts of Dublin, its finest streets and most extensive buildings, members of which, like the customhouse and Four Courts, are of great architectural beauty. I also passed through some of its lowest, dirtiest parts, where the streets were carpeted with garbage, enlivened by ragged children and scolding old women, and the air made noxious by villainous odors. The contrast between the habits of the English and Irish is very striking. In England the fields are in a perfect state of cultivation, every sprig of grass looks trim and in its proper place, each little town is exquisitely clean and dainty; even great old London's streets look as if they had been newly "swept and garnished." The people are industrious and contented.

In Ireland it is the reverse in every respect. There is a wild, neglected look about the country districts, except the estates of a few rich noblemen. The villages are marvels of uncleanness, and the cities are not much better. The thing that struck me most forcibly on arriving at Dublin was the poverty of the working classes and their indolence. Groups of idle men, at all hours of the day, were sitting on the steps of public buildings smoking or sleeping. Instead of the jaunty air of prosperity that is prominent in England, there is a sluggishness and carelessness, accompanied by a species of hopeless stupefaction. Rusty old carts, unsightly wagons, shabby public vehicles, save a few, and lean, way-worn hack-horses. Poor old Ireland! It is certainly to be pitied. Withal, the people are most charming—kind, witty, sociable, and extraordinarily generous—infinitely quicker and more agreeable than their heavy British cousins across the sea, whom they so heartily dislike. The better classes in Ireland are violently opposed to Home Rule, knowing that it would be Catholic rule, as the Romanists are largely in the majority. It is said—among them that there is not a man in Ireland who is capable of governing the country, as the strongest and brainiest have gone to England and America to rule those lands. The politicians who are left spend their time quarreling with each other, every man striving for the mastery, until Ireland stands a spectacle for gods and men—much like a piece of its own famous linen, slightly soiled, considerably torn and jagged, and miserably frayed at the edges. The country from Dublin to Killarney is rather a desolate one, a continuous stretch of territory covered with grass, on which a few cattle browse; acres of bog, on which nothing living is seen; but in some parts the ground is cut into squares and sub-divided into small blocks, showing that the inhabitants have been getting peat to burn in lieu of wood. The little towns are few and far between. BELLE KEARNEY.

Belfast, Ireland.

(To be continued.)

Centenary College.

The last meeting of the Alumni Association of Centenary College passed the following resolution:

Resolved, That the president of the college appoint from its former students a committee, or committees, of such members and in such localities as he may approve, whose duty it shall be to take measures for the financial aid of the college.

In accordance with this resolution I do hereby name the following committees, and request the gentlemen composing them to take such action as will best secure the end in view, and report results to me at Jackson, La.

C. W. CARTER,
Pres. Centenary College.

COMMITTEES.

New Orleans—Judge A. Sambola, Col. E. H. Lombard, Judge Chas. Parlange, E. T. Merrick, Jr.; Rev. F. N. Parker, Dr. W. H. Riley, Hon. Allen Jumel, W. H. Haigh, Judge T. C. W. Ellis, Rev. H. H. Ahrens, Judge L. M. Pipkin, Maj. R. J. Perkins, J. A. Cason.

Shreveport—Judge A. D. Land, A. J. Morff, Rev. P. M. Brown, Col. J. S. Young.

Baton Rouge—Col. T. Sambola Jones, Hon. H. N. Sherburne, Judge G. W. Buckner, Col. K. A. Cross, Dr. R. R. Jones.

Plaquemine—A. H. Gay, Jr.

Clinton—Col. A. J. Norwood, Dr. L. G. Perkins, Hon. W. F. Kernan, Hon. Chas. Kilbourne, Dr. Emmett Erwin, Hon. I. D. Wall, C. P. De Lee.

Monroe—Judge R. W. Richardson, Franklin Garrett, D. W. Faulk.

St. Joseph—Hon. T. P. Clinton, B. F. Bonney.

Announcement of other committees will be made hereafter.

C. W. CARTER, Pres.

North Mississippi Conference Notes.

I am at home for a few days after a trip of three weeks through the Durant, Winona, Grenada and Sardis districts.

Sabbaths were spent in Durant, Batesville and Senatobia, and intervening days at Winona, Grenada, Sardis, Como and Courtland. At each place fair success was attained in the work. Services were rendered for the Sunday-school cause that will doubtless result in good. When teachers supply themselves with the Sunday-school Magazine and either Hoss', Hurlbut's or Peloubet's Sunday-school Lesson Notes, there is hope for successful work.

I found the pastors and presiding elders all at work, and, without exception, in good favor with their people.

I had the pleasure of attending the Conference of the M. E. Church at Grenada, presided over by Bishop Hurst. He and Dr. S. L. Baldwin, Missionary Secretary, made a good impression on our people by their sermons and talks—as did also Dr. Hamilton, of Boston.

Grenada Collegiate Institute is doing well. A letter just received from Bro. Malone says, "Still they come"—i. e., new pupils. "Forward" is the watchword in our Conference this year on all lines. We are all laborers together in a common cause. May God help us all to do our duty!

G. W. BACHMAN.

Jan. 21, 1896.

P. S.—Mrs. M. M. Bigby, a member of long standing in our church, died at her home in Attala county, Miss., on the first instant. She was noted for her Christian hospitality and generosity to the poor. Her home for decades past has been a preacher's home, as many a way-worn itinerant can testify.

G. W. B.

Selections.

An Unexpected Advocate.

The novelist, Zola, made a piteous lament over a wasted life-effort, but reached a wise and correct conclusion when he said: 'For twenty-five years I have been endeavoring to teach positivism, and must confess now that I have made a mistake, and that the only hope of France recovering her true position lies in her once more recovering her Christian faith." This testimony is all the more important and convincing, because it comes from one who is not prejudiced in favor of Christianity. France has tried infidelity, free-thinking, and Romanism, but they have not brought her true stability, well-being and glory. The gospel is her supreme need.—The Presbyterian.

Just what is the native Armenian Church, is a question frequently asked to-day. The distinctive features of that church may be summed up in a nutshell as follows: It differs but little in doctrine from the Roman or Greek Church. Prayers are offered for the dead. No belief in purgatory is held, nor are indulgences permitted. Celibacy is not insisted on, but a priest must marry before he is ordained. He can not marry afterwards. There are several orders of clergy, similar to those of the Romish Church for the most part. There are deacons and minor lay officers. The priesthood is hereditary. The church had a liturgy which includes the Nicene Creed and prayers of the fathers used in the Romish and Episcopal Churches. Baptism is by triune immersion. All who are baptized may join in the whole of the communion service.—Northwestern Advocate.

The Independent, or the Rev. Dr. Carroll, who renders very valuable service by compiling church statistics, publishes in detail proofs of progress in our country during the past five years. The number of churches in the United States has increased at the rate of over ten a day, and the number of communicants is larger by three and a half millions than it was in 1890. The membership of the churches increases by a larger percentage than the population. These facts are very encouraging and should incite Christians to more earnest endeavor and increased liberality, and, above all, to an undoubting confidence in God and his Word, and to prayer without ceasing.—Intelligencer.

The expulsion of a prominent member of the Chapter of the Loyal Legion in New York City, because of conduct unbecoming a military man and a gentleman, shows that there is one secular organization, at least, which makes discipline, as well as enlistment and edification, a duty. The Christian church to-day is suffering from apathy within and scorn from without quite as much because it has too little discipline as for any other reason.—Congregationalist.

Miss Clara Barton is the first woman who ever held an official position under the United States government. When she was about twenty-four years of age she was appointed clerk in the Patent Office, which had then been organized but a few years, and she was still holding that position when she commenced her philanthropic work at the outbreak of the Civil War in 1861.—Exchange.

MY LORD.

My barque is watted from the strand
By breath Divine.
And on the helm there rests a hand
Other than mine.

One who is known in storms to sail,
I have on board.
Above the raging of the gale
I have my Lord.

—Exchange.

Communications.

Bro. Mellen and His Article.

I see in the ADVOCATE, of Dec. 26 an article from the pen of Bro. T. L. Mellen, headed "Those Points of Law;" and it seems to me that some one ought to answer him, as he says some hard things against the Bishop and presiding elder of the Vicksburg district. Bro. Mellen seems to think the Bishop and presiding elder held secret meetings and had an understanding beforehand, and then just rushed the matter through, under whip and spur, without any time to consider. Well, it may be that a Bishop and presiding elder to our church would resort to such means as that; but I do not believe it, and I am glad that, while I do not profess sanctification according to the second-blessing theory, nevertheless I have that charity that "thinketh no evil." Nor do I believe that our dear brother, D. Black, would intentionally bring out one side of a controverted subject and leave the other out, or do anyone an injustice intentionally.

Now, the fact is, Bro. Mellen's question was never brought up in open Conference, nor was it made a part of the business of the Conference; and I guess Dr. Black had enough to keep him pretty well employed without going around and asking the brethren if they had asked any questions that the Bishop had refused to answer, and that he had enough to fill up his paper without hunting around for unimportant matter or foolish questions that a Bishop would refuse to answer.

Now, with regard to the question that Bro. Mellen submitted and the Bishop refused to answer. I think he (the Bishop) showed his wisdom in paying no attention to it. It was not necessary at all to answer it. If Bro. Mellen intended, by "assisting in revival meetings," to preach and take charge of the services of meetings, the Bishop had already answered it fully in his answers to Dr. Weems' questions; and if he intended to sing, pray, and exhort penitents at the altar, it was too simple a question for him to pay any attention to, or make a Conference record of, for I do not suppose there was a question in the mind of any man, woman, or child, on the subject. All agree that this is right, and every preacher, so far as I know, desires all the help from laymen and women that he can get. But the Bishop knew that the object of the question was to weaken the force of his answer to the other question, and thereby avoid the result intended by the questions and answers. If he (the Bishop) had answered "No," then the same work would have gone on under the name of "assisting in revival services" that had been before, unlicensed persons would have been invited to conduct meetings—preach just as before—in our churches; and if he had answered "Yes," then the cry would have gone up that the Bishop was opposed to laymen or women assisting in revival services in any way. So the Bishop showed his wisdom by treating the question with silence. Whenever a majority of our leading men, in General Conference assembled, enact a law to license women to preach, I will say no more, but will still object to unlicensed persons being invited to preach and conduct regular revival or preaching services in our churches, either male or female.

Does Bro. Mellen actually believe that Paul taught the Galatians that there was no difference between men and women in God's church? "But they are one in Christ Jesus"—one in his church, possessing the same rights and powers. If so, why then license anyone? If all have the same rights and powers, why not let all preach without let or hindrance? Why require anyone to be licensed? If all ought not to be licensed, I do not believe any such teaching can be found, or that it, when properly understood, will teach any such thing.

A. D. MILLER.

Hermanville, Miss.

Dr. Weems' Questions.

I am sorry that my good Bro. Mellen alluded, in his recent article in the ADVOCATE, to what might have passed between Dr. Weems and Bishop Duncan in private. The following are Bro. Mellen's words to which I refer: "But the ADVOCATE does not speak of the several private consultations between the brother who raised the points of law and the Bishop who decided; nor of the remarkable parliamentary decision under which the motion, based on the law points, was rushed through."

In the first place, Bro. Mellen does not know what took place between the Doctor and the Bishop; and if he did, his words in the ADVOCATE constitute an unfortunate innuendo. Suppose that Dr. Weems did consult Bishop Duncan before he presented his questions. Suppose even that Bishop Duncan framed the questions, and that Dr. Weems presented them as his own. Where is the wrong? It is not in violation of literary, nor of parliamentary usage and law, nor of good morals, for one to present in a deliberative body measures prepared by another. It is unfortunate to impugn the motives of another whose statements we would controvert. It matters not where or how the questions came into being. Dr. Weems presented them, and Bishop Duncan answered them. They are before us, and we have a right to discuss them.

I am sorry that Dr. Weems presented them, because they do not touch the question that was in the minds of the brethren. They wanted to know whether or not it is unlawful for a preacher in charge to put a meeting of his in charge of an unauthorized and irresponsible person. I believe, with "Gideroy," that it is unlawful for a preacher in charge to put his meeting in charge of anybody. I did not appoint myself in charge of Y z o City station, and I have no sort of right to appoint anyone else to take charge—no, not for a day, any more than for a month or a year.

Again, some of the brethren wanted to know whether or not they might use godly men and women, licensed or unlicensed, to aid them in their meetings. Some of us are in no sort of doubt about this matter. We use the men and the women in our own charges thus; and if one should come from another charge, we would use him or her. As for myself there are but two men that can take charge of a meeting in my church. One is Bishop Duncan, or his successor; and the other is Rev. R. D. Norsworthy, or his successor. This is the law as I see it. But I do use Bro. A. and Sister B. and S., too, to help me in my meetings. They talk and pray and sing—expound Scripture, persuade sinners and instruct penitents under my direction. If somebody says that my Sister B. is a preacher, although I know she has no license, what of it? If Sister S. herself claims to be a preacher, when I know she has no license, what of it? Nothing whatever! Who will dare to say to Dr. Carlisle, or to any godly follower of the late Dr. Garland's example, that such lay sermons as these men preach are all unlawful? Mrs. Bishop Hargrove and Mrs. Wightman preach missions, and Miss Kearney preaches temperance. They do not take charge of churches. No one objects to the work they do. We would all object to either of them being placed in charge of one of our churches. Most of us, I think, understand this; but a few of our younger preachers wished a Bishop's decision on it. But they did not get it. The answers to Dr. Weems' questions decided nothing whatever. The first part of his third question is so vague as to be utterly valueless even if it touched a living issue.

I am sorry, not only that Dr. Weems' questions leave nothing whatever decided, but that they are creating a very erroneous and unjust impression outside of our church. Miss Willard, for instance, publishes to the world that Bro. Crymes was compelled by the Conference to promise that never again would he have a woman in his pulpit. As a matter of course, we know that the woman question was never before the Conference. Bro. Crymes had said some sharp things to his presiding elder, had set his superior at defiance; and we asked him to say that he would be subject to his official superiors; and yet Miss Willard is not to blame for her mistake. It is a natural one. Dr. Weems' questions, followed by his motion to pass Bro. Crymes' character, very naturally misled her.

Let the matter rest, but do not let the Conference be misunderstood.

H. WALTER FEATHERSTUN.

England's Colonial Possessions.

I have thought that a brief article on England's colonial possessions, at this juncture, might be interesting and instructive. Of course, such an article can not be an original composition, but must rather be a compilation from historical and geographical authorities.

Colonies were common in ancient and historic times, but never on so general and vast a scale as in the last four hundred years. The discovery of the mariner's compass, the doubling the Cape of Good Hope, thus revealing an open and easy route to the Indian Ocean, and all the islands and mainlands in the bosom of, or bordering on, that vast expanse of water; and then the discovery of the American continent, with its magnificent and fertile islands, gave an impulse to the spirit of colonization unknown to former ages. Spain and Portugal began at once to colonize nearly all the tropical and southern half of this continent with its numerous groups of islands. France and Holland, Daunark and Sweden, all took part in the colonizing enterprises. But England, from her insular position, commercial advantages, and, above all, from the enterprising and indomitable spirit of her people, has outstripped all competitors in the forward march of colonization. As the outcome of political convulsions, wars, victories and defeats, France, Spain, Portugal, Holland, Denmark and Sweden have all lost large portions of their vast colonial possessions. England has lost the largest and most valuable of her American claims. At present England has colonial possessions in Europe, in Asia, in Africa, Australasia and America, in the Atlantic, the Pacific, and Indian Ocean, and in most of the seas. She possesses more colonial territory and population than France, Spain, Portugal, Holland, Denmark and Sweden all put together. The figures, as published in the Encyclopædia Britannica, stand thus: Square miles of English colonial territory, 8,015,028; all the above-named nations, 1,754,360. So England has about seven times as many square miles as all these nations put together. As to colonial population, England has 204,535,000, against 41,281,900 ruled by the above-mentioned peoples—nearly five times as many colonial subjects as all these nationalities combined. It is probable these statistics were collected and compiled a score of years ago, and changes have, no doubt, taken place. The explorations of Baker, Livingston, Stanley, and others, have thrown vast light on the "Dark Continent," and brought to the knowledge of the civilized nations a large increase of information as to the geography, climate, and resources of that immense continent. The European nations have not been slow to act upon this sudden increase of knowledge as to the stupendous magnitude and value of the resources of Africa. Belgium has organized the "Free State of Africa" in the basin of the Congo; France is making large claims, and so is Germany; and England, although owning and ruling vast possessions in Southern Africa and on the Atlantic coast of that continent, true to her tradition and acquisitive habits, is stepping forward to claim still larger portions.

To the observant student of nations there seems to be two Englands—political and commercial England, and Christian and philanthropic England. Her politicians and merchants seem ever anxious to grasp, annex, and hold more territory and rule more peoples for political power and commercial profit. But Christian, philanthropic England soon enters these open doors of opportunity with the Bible, the gospel, and all the useful arts of life, and soon betters in every respect the conditions of these peoples. A remarkable example of God making the wrath of man to praise him, and bringing good out of (at least apparent) evil circumstances. J. B. WALKER.

A Fast Age

It is useless for me to say that this is a fast age. It is astonishing how soon little things become great and small things large. These be days of development, magnifying. A little thing is started in a community. One thinks it very small. The introducer intended it for the best—it may have been the best in sight, with him; but soon it began to grow until it was tall, very tall, and stood out with fatness on every side except the right side. It has caused confusion and broken up the good feelings and friendship of the neighborhood. "Tall oaks from little acorns grow." The oak is too slow for this age. One word, just for fun, will sometimes cause great men to fight. It looks very little, but it is so.

It has, for many years, been a strange thing to me that great men, Christian men, can not advocate or oppose an important matter without getting into confusion, losing sight of the subject to cut an opponent, or take up the time and tax the patience of their hearers or readers defending themselves.

This takes me back to the early days of my life when deer were plentiful in South Alabama and Mississippi. Several of the neighbors would meet occasionally for a drive. One was selected to take the hounds and drive the woods, while others were stationed miles around to kill the deer as he came out ahead of the dogs. Soon a long yelp would be heard, and then other hounds would join in until every stander would be on tiptoe (or have a buck ague, as they called it), expecting every moment to see the deer come bounding by him. But to the dismay of every sportsman, some frisky, smart dog would jump a rabbit and go in full cry as if he was in sight of the deer, calling the attention of the whole pack of hounds from the deer, creating confusion, each one running here and there, yelping for himself, until they cross each others path, have a mixing up of dogs and a general fight, to the confusion, loss of confidence and disappointment of the sportsmen. Then they would call off the hounds, and start for another drive with less confidence in some neighbor's dog—yes, a little doubtful of the whole pack for that dog.

The Palmer Camp Ground has become a noted place, or rather the meeting has. From a little mole hill we have a great volcanic mountain belching forth fire and smoke week after week, smoking the entire country round about. Blow your horn, Mr. Editor, and let us enter another drive.

J. F. EVANS.

Valden, Miss., Jan. 16, 1896.

Boards of Education.

Beginning on page 26 of the Minutes of the eighty-second session of the Mississippi Conference, you may find "Report No. 2 of the Board of Education" This "report" has reference to the organization of district, circuit and station Boards of Education to perfect the organization of something, it is not known exactly what. It can't be the Board authorized and elected by the last General Conference, nor the Conference Board. The one was finished when it met and elected its officers; the other has been organized among us for many years. I have looked into the Discipline for some authority for these "Boards," and into the powers delegated to the General Board, to see if it was empowered to organize such Boards, or have them organized under its suggestion or direction, and I can not find the remotest suggestion of anything of the kind.

My conclusion is, that the Mississippi Conference is trying to erect within her bounds an organization foreign to our Discipline and altogether from under disciplinary control, and this by a legislative act, no power for which is vested in her. It is too plain a fact to need demonstration that an Annual Conference has no legislative power, and when one undertakes it, it is a revolutionary move.

Beside this, there is a ridiculous side to this question, and that is, that our young men who are seeking an education are put at the mercy of this irresponsible and illegally formed Board.

I call most respectfully the attention of presiding elders to this, as they will, no doubt, be called upon to have these "Boards" elected. K. S. ENOCHS.

Vicksburg, Miss., Jan. 18, 1896.

Some Strange Things.

We have heard it said from the chair at Annual Conference, when preachers were reading their reports—some being in full, and others very short—"Any man can bring up a full report if he will try." This is to say that all preachers are good collectors, and that all charges are in the main alike. We dissent emphatically, for all preachers are not good collectors. Some of our best men are successful in every other way, but they fail, as a rule, in bringing up their collections. They dread to try to collect. They will not try to collect what is due them. They will do without it first. Neither are all the charges alike with regard to liberality on this line. The want of timely indoctrination, and bad training at first, have produced apathy upon the part of a few, who in turn have influenced the whole body. Particularly do we find an inveterate and widespread prejudice against the foreign missionary cause in some charges. They get into a rut here, and once in it, they are hard to move. Many members of prominence, and of good general information, are as ignorant as infants upon this great subject. They know not whether we have two dozen or two thousand missionaries abroad. They know absolutely nothing on this subject, neither do they intend to know. They never have given, neither do they intend to give, anything to missions.

Again, we have heard, and read this from high authority more than once: "Let every pastor see to it that every family in his charge is supplied with a church paper." To accomplish this, according to our experience, the expense of supplying many of his dear people with the church paper would devolve upon the pastor. There are members, not a few, in the M. E. Church, South, we are sorry to say, who never have read a church paper, and it is one of the last things that they wish to read. The pastor would have to pay for the paper, and then could not run after them fast enough to get them to read it. The reader, perhaps, is ready to say that all such are poor members. We do not dispute it, yet there are thousands of such. Our dear church numbers over a million members. A large number! Yet to see published the comparatively small number of this million, who bear the financial burdens, and who love and read the literature of the church, would be the strangest fact of all.

H. ARMSTRONG.

Correspondence.

Letter from Brazil.

DEAR BRO. MACKIE: Your very kind letter, accompanied by the generous gift from the Seashore Camp Ground Sunday-school, came to me yesterday. In the name of our school and mission, I thank you for it, and for myself, in that you confided it to my care and judgment. We have not decided just yet how to use it. We think of getting one or two good clocks with it. It will depend on the price of a good regulator whether we shall get one or two. At present we are keeping school by one that is only right for a part of a day after it is moved up or back, and which worries the teachers, because it keeps them moving their watches to suit. I love a clock; it goes working on without asking "Why?" and "Wherefore?" and though so quiet, it comforts us all day; and then at night, if sleep deserts us, it is, too, God's messenger to us teachers "to number our days and to apply our hearts unto wisdom."

When your check used to come to Miss Phillips, it was always a cause for rejoicing, for we felt that there had been thought and prayer beforehand. You dear people at home can't imagine how we cherish every kind word, and thought, and prayer, that come from you to us. It isn't only the one who receives it, but all who hear of it. I rejoiced with Miss Phillips, and yesterday my colleagues rejoiced with me over your kindness.

You know much of the subtlety of Rome's teaching, and the effect on her adepts by your contact with them in Louisiana, but can only know it thoroughly by close contact with the people in a country entirely given up to it, as, for instance, they are in this country. What hurts me so is that, unless they tell falsehoods about it, they do not know what they are worshiping, or why. To-night I asked a young woman why they gave so many names to the Virgin Mary. She said she did not know. I tried, by questions, to show her the absurdity of dividing up one person into so many kinds of persons, but did not reach her. I shall have other opportunities, I hope. I have many good friends among the people, and I long to snatch them from the "horrible pit." What troubles me most is, that they are so well satisfied with themselves and their idolatrous religion—that is, those who are what they call "devout." We have many rescued ones to rejoice over, and believe that "God has many people in this place," and that he keeps us alive and anxious to reach them.

Here, in Petropolis, Bro. Kennedy has made a good start in reaching the people by preaching; and in the school we have twenty-one who hear the gospel read and have Bible lessons. We take our boarders to church and Sunday-school, and teach them the International Lessons. Last Sunday I taught them next Sunday's lesson on temperance. They seemed more interested than at any time before. After giving them an idea of the horrors of alcohol, as it operates on the system, I asked them if such an one could be kind and good in that state, and they said, "No!" Then I said, "If it does this for men, and women, too, ought we not to do what we can to prevent it by example?" and with one accord they said, "Yes!" I suppose that all of them have wine on the table in their homes. There is much "moderate" drinking, and much more drunkenness than formerly. So you see we have more than one dragon to contend with here.

I hope the Seashore Camp Meeting visitors will continue to pray for us. Oh, make special prayer, that their stiff necks may be broken to the yoke of Him "who is meek and lowly of heart"! With grateful regard, I remain,

Your fellow-laborer in Christ's vineyard, M. H. WATTS.

Petropolis, Nov. 19, 1895.

W. F. M. S.

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To the Women of the Woman's Foreign Missionary Society North Mississippi Conference.

DEAR FELLOW-WORKERS: Our financial year is within a few weeks of its close. If we would wind up our annual record acceptably to our Master and creditably to ourselves, we must make these last weeks a time of active effort and liberal giving. Never, perhaps, in our history as an organization, have we stood in greater need of wide-awake, zealous, enthusiastic work and workers than at the close of this, our eighteenth year. The snow-white fields are before us, wasting from lack of reapers; every mission station needs reinforcements, the strain in many places being too heavy on our faithful missionaries; our general treasury is greatly depleted; our periodicals, the Woman's Missionary Advocate and Little Worker, are literally pleading for subscribers, that they may help and not hinder our finances; and last, but not least, our zealous and beloved foreign secretary, Mrs. McGavock, has been called to her reward, and we are bereft of her wise counsels and untiring service. A crisis is upon us, and we must meet it in the strength of Him whose we are and whom we serve. The resources of our Methodist women are amply sufficient for the needs of this hour. God has wonderfully blessed and prospered our Southland temporally during the past year; and an act of liberality or loving self-denial, on the part of each member of our auxiliaries now, an extra offering of gratitude and love to Him from whom comes every good gift, will place the finances of our Conference society where we will not be ashamed of them; and show that the women of the North Mississippi W. F. M. S. love their Savior and the souls for whom he shed his precious blood.

Let every auxiliary make an earnest effort to secure the attendance of every member at the coming February meeting. Let the corresponding secretary read this letter; then let the president call upon some member to offer an earnest prayer that God may awaken each one to a sense of her responsibility, and open each heart and purse to more liberal giving than ever before. After the prayer is offered, let the treasurer call the roll of members, carefully noting and making a list of such members as are delinquent in dues or contingent fees. Let the president appoint a committee, if need be, to assist the treasurer in waiting on these members before March 1. Let the pledge next be brought before the auxiliary, and arrangements made for meeting it in full, if it has not already been paid. Where auxiliaries have made no pledge, let them feel themselves bound to aid this fund for outgoing missionaries, and arrange to that end. Let the agent for the Woman's Missionary Advocate be required to see each member of auxiliaries whose subscription has expired, or those who are not subscribers before March 1. Let lady managers of juveniles be requested to do the same for the Little Worker. Let every interest of the work receive thorough, prayerful attention, and may God help our women to see to it that March, 1896, finds each auxiliary with a financial record in advance of the past year, and with members whose hearts and hands are pledged to the work of the W. F. M. S. Active, united, generous effort will bring us to the close of this year with happy, grateful hearts; but carelessness, indifference and selfishness will cripple our work and call down upon us the displeasure of our Almighty Father.

Yours for Christ and missions,

MARY L. HARGROVE,
Pres. W. F. M. S., North Miss. Conf.

Selections.

Sensational Preachers.

A New York story is told of Farmer Oatcake, who, with his good wife Mandy, was on a brief visit to a daughter-in-law in Buffalo, and who looked over the newspapers—as all strangers do consult the Sunday morning papers—in an endeavor to find a church service which he might attend with hope of securing spiritual satisfaction. He soon gleaned that the following subjects would be discussed from various city pulpits: "Is the Trilby Craze Dying Out?" "Fitzsimmons vs. Corbett"; "How the Pastor Spends His Vacation"; "Should Our Daughters Marry Foreign Noblemen?" "High Sleeves and Theatre Hats"; "The Gold Brick Saloon"; "Canal Street on Saturday Night"; "Wordsworth and the Lake School of Poetry"; "The Forty-third Congress"; "Rights of Motormen." Farmer Oatcake gave it up after a while and laid down the paper, saying, with a sigh: "Laws sake, Mandy! I do believe that the gospel and the schema of salvation have gone clear out of fashion."—Picayune.

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without its finest perfection.—Phillips Brooks.

Strength comes by exercise. But the fact that one has worked hard is no assurance that he has worked well. We may be too easily satisfied with the measure of our exertion as the test of accomplishment.

It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined.—Macaulay.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor, D. D.

Failure after a long perseverance is much grander than never to have a striving good enough to be called a failure.—George Eliot.

When we are alone we have our thoughts to watch; in family, our tempers; and in society, our tongues.—Hannah More.

True goodness is like the glow-worm in this, that it shines most when no eyes except those of heaven are upon it.—Hare.

On Board

a yacht, sail-boat, or any kind of vessel, there's a great deal of work that can best be done with Pearline. It washes all the paint, wood-work, glass, etc., better than anything else. Most captains have found this out—and Pearline is kept in foreign ports, now, on purpose for them.

You can't use soap with salt water, you know; but it doesn't make much difference—salt or fresh, hard or soft, hot or cold—with Pearline.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 434 JAMES PYLE, N.Y.

FROM THE WORK.

Rev. E H Rook: "I am on my new work, and am doing very well but for la grippe. This is a large circuit, with eight appointments and six hundred members. Your paper is in favor here among the people, and I hope to get you a good list of subscribers."

Laura L. Chevalier, Vidalia: "The Rev. J. W. Davis, pastor of the Methodist Church, South, Vidalia, Sunday, Jan. 12, at 11 o'clock A. M., preached to a good, attentive congregation, also at 7 o'clock P. M. Sunday-school, 10 o'clock A. M. Rev. J. W. Davis presided over the Sunday-school. If there is anyone interested in our little Sunday-school at Vidalia, we would be glad if they would help us with our library by sending us a book or 25 cents."

Rev. W. T. J. Sullivan: "This writer has been kindly received for his second year's work in Tupelo. It is pleasant to dwell together in unity with this good people. We are praying and working for great things from the blessed Lord this year. Our Epworth League is one of the best in the Conference. Its exercises often prove a special grace to all present, and we leave with warmed and melting hearts. Our stewards were prompt and full on finances at the first Quarterly Conference. The presiding elder, Rev. S. M. Thames, though in family bereavement, is strong in the Lord, and is drawn nearer to Christ in the fire. There, too, our hearts get closer."

Rev. Ben P. Jaco, P. C., Olive Branch circuit: "After a short, but pleasant visit among relatives and friends, we came to our new charge. A ying, we were warmly received and kindly treated. Bro. Smith had gone to Galveston, Texas, so we immediately occupied the comfortable and commodious parsonage where we found furniture, food and fuel. Thanks to these thoughtful friends! These good people appreciate their pastors, and express the same in a substantial way. Thus they begin, and thus continue, and the present incumbent acknowledges his increasing indebtedness therefor. We begin the work with great encouragement. Our first Quarterly Conference has just passed, and it was a fine one. Bro. Cameron was seemingly at his best. We hope for the best year we have ever had. We start in for many conversions, all the Conference collections and three new churches."

Rev. W. H. Robert, Centreville, Miss.: "It is some time since I wrote to you last. I had the pleasure on yesterday of hearing a fine sermon from Bro. Rayner, the preacher in charge of this Centreville, Whitaker and Bethel charges. If Bro. R. will excuse me, I will say it really was a splendid Bible sermon from the text, Matt. iv, 17: 'Repent, for the kingdom of heaven is at hand.' It reminded me of the sermons I used to hear fifty and more years ago from Bishop Capers and Pierce, Whitefoord Smith, Caleb W. Key, Bond English, and others of that day. I had not been able to be there for some time from failing health, but have in my room been studying over the old-time sermons of John Wesley and others on the New Birth. We knew Mr. Wesley said in one of his sermons that this was evidenced now—(1) By faith in Christ—a live, active faith—evidenced by works and obedience. (2) By hope, the anchor of the soul—pinned in the wounds of the crucified One. (3) By love, which lasts when faith and hope have come to the full enjoyment. Bro. Rayner said: Regeneration or the new birth, necessary for church membership, would and should give to its professors (1) self-denial, for Christ's sake, (2) cross bearing at his command, (3) the joy of heaven in the end. He quoted that the kingdom of God was not meat nor drink, but righteousness—peace and joy in the Holy Ghost. I am old now, and I love good old solid Bible truth."

Rev. H. P. Lewis: "We came to our new charge on Dec. 20, last; were met at the train by that noble man of God whom we preachers have known for years, Bro. W. M. Thornton, and two young ladies, Miss Willie Wilkins and Miss Ethel Cotton. We were conducted to the parsonage, where we found Sister Thornton and Sister Day, who had supper awaiting us, with cheerful fires, all of which we were prepared to enjoy. It was 10 o'clock at night; so we soon dispatched our meal, and got ready, the best we could, to go off to the land of dreams. I have made one round on my work, and am pleased with the people and prospects. Our first quarterly meeting was held here in Lake last Saturday and Sunday. Bro. W. W. Simmons, our presiding elder, was on hand in pretty good trim; gave us two good sermons; presided in Quarterly Conference with ease and satisfaction—made a fine impression generally. Our stewards, most of them, notwithstanding the bad weather, were on hand and made a liberal assessment for their preacher. We have a good home—good neighbors, and we expect to have a good time, spiritually, during the year. We ask an interest in the prayers of all who may read this. I want to say to my brethren in the ministry, who have learned to love and esteem Bro. Thornton, that his good wife is, I think, his equal when it comes to looking after the interests of the preacher's family, if not in all respects. May God bless them abundantly."

Rev. T. H. King, Fannin, Miss: "We arrived at our new home on Jan. 2, at 4 o'clock P. M. We were met in Jackson by friends with wagons, teams and buggy to convey us and our freight to Fannin, our present work. After arriving here and dining with Sister Brown, we were driven to the parsonage by Bro. R. F. Brown and Miss Mollie, his sister, in company with two or three others, where we began to unpack our freight and get ready for the approaching night. Being left alone, we began to inspect the different departments, and when we entered the dining-room we found that kind ladies had preceded us and had lots of nice things stored away for the table that we enjoyed many days thereafter. Almost every day since our revival has brought some token of kindness and appreciation from our neighbors, Baptists, Methodists, and all; and the best part of all this, Mr Editor, is that it has increased to such an extent till this eve we received a first-class pounding. At about 4 o'clock a buggy conveying two ladies arrived at the parsonage gate well loaded with packages, bundles, etc., and before we had disposed of these, a wagon drove up ladened with a number of nice things—all of which we so much appreciate. After the company had departed, we began to examine the different packages and found that they contained just such things as we needed: flour, rice, hams, eggs, sugar, coffee, potatoes, molasses, canned fruit, jelly, soda, salt, butter, lard, etc. These good ladies seem to know exactly what a preacher's family needs. God bless everyone who participated in this act of kindness, and rest assured, dear friends, that the preacher and his wife appreciate the same; and may God give us grace and strength to minister to them spiritually as they have to us temporally! Success to you, Mr. Editor and the dear ADVOCATE."

Rev. T. W. Dye, Macon, Miss.: "We are delighted with these Macomians. They are a right royal and loyal legion of Methodists. No more delightful charge in the bounds of—well, just say anywhere—for Conference lines are not in so traceable boundaries, marking with emphasis the law of limitations. I am in position to enlarge upon the connectional idea in our Methodist economy, and would give it full scope *con amore* as to the above eulogy, with its circumstance. But nothing more, mind you, for I felt never the connectional *afflatus* to any appreciable extent of enthusiasm, inspiring or aspiring me to hope for honors of tripod, field secretaryship or to evangelize. No, no! I would not edit—beg poor preachers, lesson poor ideas how to shoot, or poor brains how to shoot ideas, nor would I so sin as to find fault with church, Bishops and everybody but myself. I would be a preacher—nothing more, nothing less. Methodism is a felt power in this community. If we had less religion and brains, our church would run into Gothic angles and towers, with gunboat port-holes on the outside, and the follies of the Anglican ritual on the inside would complete the travesty on church and service. By the grace of God, we are what we are. This is our boast. By the way, Mr. Editor, did you ever receive an official reception? The official Board met us at the depot with ample conveyances, and took us in charge. The ladies had the parsonage well warmed, and a sumptuous dinner-turkey, with accompanying *et ceteras*—was refreshingly tasteful to our journey-wearied company. The larder was well supplied, and two extra fat turkeys from Sisters Minor and Soales, a handsome Jersey cow from Capt. Soales. The Soales are royal blood, and as true as their noble sire, my dearly loved friend of years ago. The grand old Doctor has passed over into the real life, but his mantle is worn by his sons on this side of 'the mystic river.' May there be no missing link in that circle 'around our Father's house' in that day! A bank check for a twelfth of pastor's salary the day you arrive—by 'the Board'—and then to have that 'noble old Roman,' Judge H. W. Foote, to warmly greet you in the name of the Master, and to slip into your hand a roll of United States flexible currency, while a pleasant smile adds a charm to his presentation speech—'This is my custom for years, and I don't suppose you would have me, in this instance, break the record, as I don't care to break from my old habit myself.' One other thing is noteworthy and praiseworthy in connection with this somewhat ideal charge. They have words only of praise for their former pastors. I like this spirit. I am convinced more and more that the constituent elements of a true Methodist are two in number, viz—grace and brains. The grace of God in the heart, and plenty of brains in the head, and you have ballast and canvas in proportion. Now then set sail and make port. Charybdis and Scylla are only fable. Hear this, O Israel! The collections, all of them, are provided for by the Board. God bless such a Board of officials. Wouldn't Bob Davis shout like a 'Modoo' if he just could see the like. Never mind, old chum of mine; I am going to get the next Bishop, who comes to look after our interests, to give you such a place, or else I'll move to have him superannuated for unacceptability. Now, Mr. Editor, I know you will pardon this lengthy epistle, for such a Methodist congregation in our North Mississippi Conference is an exception. I hope we may have them in the not distant future as many as we have charges. Do you blame me for loving them? Macon and this sortlie will get along well. I love to preach to them. They are appreciative, and let you know of their appreciation. Bro. N. G. Augustus will be of great help to me. He has preached twice to the delight of the people. Augustus is known here. 'Tis his old home, and well beloved. He is a cultured, scholarly Christian gentleman. I do not like to see him in the local ranks. He can fill any pulpit, and with credit. Some things are hard to be understood."

Everyone gives it the highest praise. H. Gradel, Druggist, Walnut and Allison Sts., Cincinnati, O., says this of his trade: "I sell my share of Dr. Bull's Cough Syrup, and my customers that have used the preparation speak of it in the highest terms."

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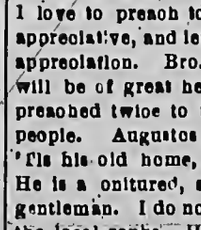
"That was the greatest sermon I ever heard," responded the good deacon; "it was two hours long." "That was the greatest Sunday newspaper I ever saw," remarked a slave of the newspaper habit "it was forty-eight pages long."

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of



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Hood's Sarsaparilla

he was entirely free from sores." HARRY K. RUBY, Box 356, Columbia, Penn.

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DEAR BROTHER: The Bible received yesterday. I am delighted with it. Think it is very cheap. Every Sunday-school teacher ought to have one.

Yours respectfully,
JOHN A. GUICE.

Natchez, Miss., Dec. 14, 1895.

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

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My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

A LITTLE GIRL PARTIALLY PARALYZED, CURED BY THE ELECTROPOISE.

SINCE SHE BEGAN USING IT SHE HAS IMPROVED IN EVERY WAY—HER VOICE REGAINED BY ITS USE.

I bought an Electropoise in July for my little granddaughter. She has been partially paralyzed since birth. When she was put upon her feet her ankles would turn; she was very nervous and could never hold her strength. Since she has been using the Electropoise one ankle is straight and the other one is getting all right. She is not nervous now, except occasionally, and she holds her head like any other child. She can feed herself all right now. She could not talk plain, but now she talks as plain as most children of her age. She has improved in every way. She is now 6 years old.

Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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Thursday, January 30, 1896.

Turkey.

If anything was needed to prove that the Turkish Empire does not rightfully belong to the circle of civilized nations, it will be found in the refusal of the Sultan to permit the Red Cross Society or "any foreign societies or individuals" to distribute "money collected abroad," or to exercise their peaceful ministries within its dominions. Turkey declares itself by this act of its rulers an anacronism in this nineteenth century, and shows itself more essentially heathen and barbarous than Japan, whose rulers welcomed the Red Cross agents and enforced its merciful rules as to the treatment of sick and wounded soldiers and of non-combatants. Since the Red Cross Society is international, and has the endoresement of all the leading nations of the West, and Japan in the East, the only effect of this surprising action of the Turk can be to further exasperate the nations, and promote a concert of action which will compel not only a reversion of this action, but a stop to the massacres and atrocities which have made necessary the intervention of the Red Cross organization. It may very possibly mean the dismemberment of the Ottoman Empire, or at least such a change of rulers and policy as will make possible the execution of pledges given, and such an administration of the laws as will secure to all, Christians and Moslems alike, security in life and property, and make forever impossible such horrors as have marked the past year. It would seem that the civilized and Christian nations of the world could not much longer content themselves with vain protests and appeals.—Christian Intelligencer.

Another Parsonage Burned.

On the twenty-fourth the parsonage at Vancleave, Miss., was burned, the fire originating in a defective flue. Almost the entire contents of the building were also consumed. The pastor, Bro. J. G. Sibley, and his family are left almost entirely destitute of clothing. Bro. Sibley's library also was for the most part destroyed. This is the second time Bro. Sibley has been burned out in six years. We make the same appeal in his behalf that we made last week in behalf of Bro. Ellis. An application of the golden rule is in order. Bro. Sibley's address is Vancleave, Miss.

The Uses of Discontent.

The word "contentment" is an offense to some because it suggests poverty of wants and sluggishness. To use the term in a restricted sense, a contented man is a sluggard who in unaspiring ignorance walks in the rut which his forefathers made. There is undoubtedly a kind of contentment which is the companion of conservatism, the enemy of all innovation and true progress. It was this unprofitable kind of contentment that Henry Ward Beecher condemned when he said: "If a man has come to that point where he is content, he ought to be put in his coffin; for a contented live man is a shame." If to be content means to be satisfied with our surroundings, so that we make no effort to improve them; if it means a feeling of complacency with reference to our mental and spiritual condition, from such a state we pray to be delivered. So long as there is room for improvement in any direction, whether it be in ploughing a furrow, preparing a lesson, sweeping a room, teaching the young, preaching the gospel, or controlling one's temper, feelings of self-satisfaction are out of place.

It is bad business policy as well as poor Christianity to endure evils that may be corrected or abolished. Every inventor is, in a certain sense, a discontented man, who seeks a better way of doing things. The eccentric rod, so essential to the steam engine, was the invention of an ingenious boy who got tired of attending to the valves. For centuries men living in cold climates had their eyes almost put out by smoke for which no way of escape was provided, until some restless fellow devised something like the modern chimney.

In reading history we often wonder how the common people were so long content to undergo grievous wrongs and oppression and discomforts almost innumerable. The record of advancing civilization is but the record of increasing discontent. Every great reform is the result of disaffection. The more men think for themselves, the more dissatisfied they become with bad, but remediable conditions. Knowledge and reason make us free. After Commodore Perry had taught the Barbary pirates a lesson, Americans as well as Europeans wondered why they had suffered the grievance so long.

Not many years hence the Christians of this land will look back in amazement at our patient endurance of and indifference toward the infamous liquor traffic, which has destroyed more men than war, pestilence and famine combined. It doth astonish us that professing Christians in some cities and towns manifest so little interest in putting down this monster iniquity. We may rest assured that neither the saloon nor the gambling evil nor cancerous social impurity will disappear from our midst so long as we are content to let things be as they are. Let discontent with everything that is evil rage like a fire among us, and then we will show ourselves to be true and worthy successors to the early Christians, who were opprobiously called "world-over-turners."

The Insignificance of Place.

Some men boast of the fact that they first saw the light in a palace or in a far-famed mansion. What human being, if he had his choice, would select a manger for his cradle? The majority of mankind would undoubtedly esteem it a disgrace to have been born in such a place as Jesus was. But God honored Bethlehem, the least among the cities of Judah, by making it the birthplace of his only-begotten Son. Evidently he meant by the circumstances and place of Christ's birth to teach us to attach little importance to environment. Truly, God's ways are not our ways. It matters little where we are and how we are circumstanced, if the light of God's love shines into our hearts.

When we remember that Lincoln and Garfield were both born in log cabins, that Whitefield was a child of poverty, that Moses was cradled in an ark of bulrushes, and that the Savior of the world was born in a stall among the cattle, because there was no room for him in the inn, surely we can not afford to think meanly of children reared, not in the lap of luxury, but amid want and privation. In truth, the world's greatest heroes and geniuses have almost, without exception, come from humble homes.

The significance of a city or a village depends, not upon the size, magnificence, and number of its buildings, nor upon the magnitude of its population, but upon the character and attainments of the people who dwell there. Athens, in her palmiest days, was but a pygmy in comparison with some of our modern cities; yet she left an impress upon cizilization that abides today. Stratford-on-Avon, though a modest little village, is known throughout the civilized world as the birthplace of Shakespeare. The Island of St. Helena, though a mere speck in the sea, will be remembered for ages as the place of Napoleon's exile. St. John was on the rocky and barren Isle of Patmos when he wrote the book of Revelation, and thus this smallest among the Ægean isles has been immortalized. A certain poet has written with some show of truth:

"Seven ancient cities claimed the Homer dead
Through which the living Homer begged his bread."

It is not place that honors man, but man the place. Claims to greatness and public esteem, based upon ancestral glory and noble birth, are being heeded less and less in proportion as men learn what constitutes true manhood. "What have you done?" "What can you do?" are now the searching questions put to those who aspire to places in the temple of Fame.

An Educational Mass Meeting in New Orleans.

On the recommendation of its Board of Education the Louisiana Conference, at its last session, appointed Dr. C. W. Carter financial agent of Centenary College. The Doctor made the first speech of the new campaign at Carondelet Street Church last Sunday night. He addressed a mass meeting of New Orleans Methodism, the usual services in the churches being omitted. The address was a very able one. A large part of it was on Christian education. He showed that education, in the proper sense of the word, means the careful training and development of the moral as well as the physical and intellectual powers, and that this can be best achieved through the instrumentality of institutions under ecclesiastical control. His argument on this point, it seems to us, ought to carry conviction to every unbiased mind. He then made a plea for Centenary. He spoke of its glorious record; of the large number of its alumni to be found in all the walks of life; of their vast influence for good not only in church circles, but also in the various spheres of secular life. He showed that the present able faculty of the college are receiving only about half what their services are worth — half what they can get elsewhere—and made an appeal for financial aid. The special work to which he is addressing himself at present is the endowment of a chair, for which purpose $25,000 will be needed. This he hopes to do during the present year. As this is the only boy's college owned by the Methodists of Louisiana, he thinks this sum ought to be raised without difficulty.

We hope the pastors throughout Louisiana will heartily cooperate with Dr. Carter in this matter. Let them correspond with him with reference to visiting their charges on this mission. This is a matter of vital importance to Methodism in Louisiana. No pastor can afford to be indifferent on this subject.

Appeal of the Evangelical Alliance to the United States.

Notwithstanding the Turk's atrocious edict against the contemplated humane work of the Red Cross Society in behalf of the suffering Armenians, we want the following call to be known.

To the Churches of America:

The Turkish threat to wipe out Armenia in Armenian blood is being fulfilled, and fire and sword have prepared the way for famine. Husbands and fathers have been murdered, homes pillaged and burned, crops destroyed, and flocks and herds slaughtered. Stripped even of their clothes, shelterless women and children have been left to freeze and starve. Before aid can reach remote and mountainous districts, even with our best endeavors, many must perish. One of the most trustworthy authorities in Turkey writes: "Four hundred thousand Armenians are facing the alternative of starvation or conversion to Islam."

Such misery appeals to every one in the name of our common humanity, but since Armenians have suffered as Christians, they have special claims upon the sympathy and beneficence of the churches. Moreover, the distress in Turkey peculiarly appeals to us as Americans, because the perils and destitution of Armenians are shared by missionaries who are our own fellow-citizens.

The Evangelical Alliance for the United States therefore calls upon the Christian Churches of America to minister to the relief of their Armenian brethren. To meet instant necessities the National Committee should be enabled to cable large sums of money immediately. When thousands are starving, every day lost in sending relief lengthens the death list.

It is, therefore, earnestly urged that every church make an offering for this object during the month of January. Money may be sent to Brown Bros. & Co., treasurer of the National Armenian Relief Committee. Correspondence in reference to this work may be addressed to the committee, 45 William street, New York City. The administration of relief will be undertaken by the American Red Cross Society.

In behalf of the Evangelical Alliance for the United States.

WM. E. DODGE, Pres.
JOSIAH STRONG, Gen. Sec.

BOOKS.

STUDIES IN THE GREEK NEW TESTAMENT. By Richard M. Smith, M. A., Ph.D. 12 mo, 163 pages. Cloth, 50 cents. 1895. Southern Methodist Publishing House, Nashville, Tenn.

This little volume from the pen of Dr. Smith, who, for ten years, was professor of classical and New Testament Greek in Randolph-Macon College (Va.), is the product of devout study and ripe scholarship. Students and teachers of Greek will find in it much that is helpful as well as suggestive. Its perusal is sure to stimulate interest in reading the New Testament in Greek. A clear understanding of the different shades of meaning attaching to individual words in the original often throws more light upon a passage than the elaborate explanations of some learned commentator. The author does not aim to treat the subject exhaustively, but has selected a number of words, passages and idioms commonly misunderstood, or, at least, obscure, and by his felicitous comments made them glow with significance and beauty. The reader of this book will gain much valuable knowledge as to customs, historical events, and the state of civilization during the time of Christ.

Merely English readers, as well as those versed in Greek, will find this to be an intensely interesting and profitable volume. In chapter V., titled "Witness from Without," the author quotes some celebrated passages from Herodotus, Strabo, and others, which help greatly to illuminate the sacred narrative. The concluding chapter gives the names and enumerates the advantages of the helps used in preparing the volume in hand. We hope the book will have the wide circulation it deserves.

M. M. B.

THINKING, FEELING, DOING. A Popular Psychology. By Prof. E. W. Scripture, Director of the Psychological Laboratory, Yale University. 12 mo, cloth, illustrated, $1.

In the production of this volume the first attempt is made to present in a popular way the results of the new psychology. All technical terms have so far as possible been avoided. The story of how the senses make reports to the brain, of the various methods which the new psychologists employ to test the senses and fundamental laws of the mind, are presented in a simple, direct, and concrete way. The book is filled with pictures illustrating the apparatus used in testing the senses, charts and diagrams illustrating various optical illusions, and other matter bearing on the subject in various ways. It is confidently expected that this book will open to the average reader a most fascinating subject, from which he has heretofore been excluded by technical and difficult terms.

Died in the Pulpit.

The following Associated Press dispatch will be read with profound sorrow throughout the North Mississippi Conference:

Coldwater, Miss., Jan. 26.—Rev. T. B. Hargrove dropped dead here to-day in the midst of his sermon. Death was due to heart failure. The minister was repeating the words, "Believe in the Lord Jesus Christ and ye shall be saved." He began, "Believe in the Lord———. Believe in the Lord Jesus and be saved." As he uttered the last word he exclaimed: "Oh!" turned partly around and fell. There were physicians in the house who went at once to the prostrate man's assistance, but life was extinct.

The Rev. Mr. Hargrove was well-known in the South.

NOTES.

The postoffice of Rev. R. C. Grace is Olla, La.

***

Corea has just established its first newspaper.

***

Rev. J. L. Pierce will begin a series of meetings next Sabbath at Carondlet Street Church.

***

Bros. J. W. Harmon, H. S. Johns and Henry Ware were callers at the ADVOCATE office recently.

***

The late J. C. Kyle, of Topeka, Kan., left $25,000 to Christ's Hospital, a non-sectarian institution of that city.

***

A report shows that marriages, like births, are diminishing in France, while divorces are on the increase.

***

Nearly every army has now a bicycle corps. In Germany six men of every regiment are mounted on wheels to act as scouts.

***

The population of Venezuela, a country of 594,155 square miles, is 2,285,054. Caracas, the capital, is said to be one of the most beautiful cities in South America.

***

Mr. Jewett Lynch, who has just died at Morgantown, W. Va., divided $100,000 between the Baptist Missionary Society and the Baptist Educational Society of West Virginia.

***

Rev. K. J. Yearwood, presiding elder of the Monterey district, Mexican Border Mission Conference, is making a brief sojourn in the city. Rumor has it that he is anxiously awaiting the arrival of a steamer from the West Indies, which is to bring a fair damsel who has consented to give him her hand in wedlock. We wish them unalloyed happiness and great success in the Lord's work.

Rev. R. W. Bailey requests us to say that the Minutes of the Mississippi Conference are being mailed as fast as they come from the bindery. All will probably be mailed during the present week.

***

Mrs. Cleveland, wife of the President, and Miss Morton, sister of Secretary Morton, have set themselves at the task of discouraging, by example and precept, Sunday dinings in Washington.

***

Whitworth College now has sixty-nine boarders, with a prospect for a considerable increase at the opening of the next term in February. The four teachers in the Music Department are kept busy.

***

Rev. R. R. Randle has been employed by the presiding elder as junior preacher on the Pineville circuit, his brother, Rev. R. W. Randle, being the preacher in charge. As there are sixteen appointments on the circuit, the appointment of a junior was in order.

***

Justice Brewer, of the United States Supreme Court, and a member of the Venezuelan Commission, was born in Smyrna, Asia Minor, of parents who were among the earliest missionaries to Turkey. He teaches a Bible class in the First Congregational Church of Washington.—Northwestern Advocate.

***

Rev. J. W. Hannoll has resigned the presidency of Malone College, Holly Springs, Miss., the resignation to take effect at the close of the present session. Rev. R. M. Standifer, of the North Mississippi Conference, now stationed at Columbus, has been elected his successor. Dr. S. A. Steele has been elected lecturer.

***

It is stated upon good authority that the workingmen of Great Britain and Ireland earn six hundred million pounds a year, 60 per cent. of which goes for drink. If this is indeed true, Archdeacon Farrar speaks to the point when he says, "Every nation has its own national devil, and the devil of England is intemperance."

***

We hear much said of a pure gospel. Well, the proof of the gospel is in its fruits. That is a pure gospel which leads men to pay their debts, speak well of their neighbors, help the poor, co-operate in all work for the public good, forgive injuries and love enemies and, above all, make the home more sacred than the church itself.—Arkansas Methodist.

***

We are under obligations to some unknown friend for a copy of the Minutes of the last session of the Mississippi Conference, a pamphlet of about fifty pages, containing everything that properly belongs to such a publication. The clerical work is done with that accuracy which has made Dr. O. G. Andrews known throughout the connection as a model secretary.

***

By courtesy of the secretary, Rev. J. S. Oakley, there lies upon our table a copy of the Minutes of the last session of the North Mississippi Conference—a handsomely printed pamphlet of about fifty pages, containing all the proceedings of the Conference, including reports of committees. The quality of the secretarial work is just what everyone expects from Bro. Oakley. This is almost tantamount to saying that it is perfect.

***

The following resolutions were adopted by the Preachers' Meeting of the New Orleans district on Monday morning, the twentieth:

Resolved, That it is the sense of this Preachers' Meeting that in the death of Bishop A. G. Haygood, the Methodist Episcopal Church, South, has lost one of its most honored, valued and trusted leaders.

That we do hereby tender our sincere condolence to the grief-stricken family, and assure them that we grieve with them.

***

The Chicago Tribune's record of gifts to benevolent institutions in the United States in sums of $10,000, or over, for the year 1895, shows a total of $38,943,519, an increase of over nine millions over the gifts of 1894. The gifts of less than $10,000 were correspondingly larger and may be estimated at fifteen millions more. It is safe to place the voluntary benevolence, not counting the support of local churches, at a total of over forty million dollars for the year.—The Interior.

***

Bishop Haygood was a good teacher and college president, a wise almoner of the Slater funds, and did excellent service when he finally became a Bishop. We confess, however, to the conviction that the best service of this successful servant was in the editorship. His paper was always bright, suggestive, fresh, stimulating, and well made. While Dr. Haygood became a good Bishop, he was a better editor, and we say this in behalf of the craft to which the good man belonged by instinct and temperament.—Northwestern Christian Advocate.

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

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To the Preachers of the Patronizing Conferences.

In keeping with our motto, "Better and better," we make the following offers: (1) To the preacher who sends us the largest number of new cash subscribers at the regular rate between now and the first of July we will present a handsome parlor organ catalogued at $225. (2) To the preacher sending us the second largest number of new cash subscriptions at the regular rate, we will present either a handsome gold-filled watch, guaranteed to be a perfect time-keeper, and to look as well as a gold watch for twenty years, or an Arlington B Sewing Machine, whichever may be preferred. (3) To the preacher sending the third largest number of new cash subscriptions at the regular rate, we will present a set of Clarke's Commentaries, the same described in our offer elsewhere.

Notice that these are to be cash subscriptions at the regular rate. No commissions will be allowed until the premium has been awarded. Then, every unsuccessful competitor will have his commissions returned to him in cash.

Brethren, here is a chance to help yourselves at the same time that you help your Conference organ; and also render a service of incalculable value to the people whom you serve. If any brother does not need an organ, that need not prevent his entering the list, as the organ can be sold. Should the successful competitor wish to convert his organ into money, we will advertise it for him two months, free of charge. Those who wish to compete for this premium should notify us at once.

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Don't Skip This.

Let our subscribers take note of the fact that we are now offering the Holman Bible in three styles at $1.50, $1.65 and $2 45. The Bible heretofore sold at $1.65 is now sold at $1.75; but we handle another in smaller type at $1.50. Read our offer.

Our Own Missionaries.

At the last session of our Annual Conference we had Rev. Walter B. Nance, a missionary to China, whose traveling expenses and salary is paid by the Shreveport Church for one year. This church, after paying its entire assessment for missions, contributed an additional sum sufficient for that purpose. This act of liberality by the Shreveport Church should provoke others to greater activity and larger giving to the cause of missions.

Bro. Nance, by his genial presence, modest Christian manner, won our hearts, and by his forceful and appropriate presentation of the cause and claims of missions challenged our admiration and impressed us with the fact that he ably and well represented the church that supports and the Board that appoints him.

The Conference Board of Missions, with the consent of Bishop Hargrove, established a mission among the French-speaking people of South Louisiana, and appointed Rev. H. W. Waltace as a missionary. We wish to emphasize the importance of this work, among the needy and spiritually destitute of our State. We trust that this missionary movement will result in great good, leading many from superstition and the power of sin and Satan unto God. J. D. HARPER,
Pres. La. Conf. Bd. of Missions.

Dr. West at Bolton

PUT IN A GOOD WORD FOR MILLSAPS COLLEGE AND THE METHODIST CHURCH.

Dr. West preached for us at Bolton last Sunday, and lectured on the "Weakness of the Homan Judgment," Sunday night. We certainly enjoyed his visit.

His sermon Sunday, at 11 A. M., was pleasing and very helpful; he doesn't preach like anybody I ever heard; he preaches so easy and holds your attention from beginning to end.

His lecture on education was still more enjoyed. Dr. Cooper was right in calling him a bound copy of Sam Jones. His lecture was as chaste as the morning dew, sparkling as the dew drop with wit and humor, and pointed withal. He is the right man for agent of Millsaps College. He says he had rather have his three boys there than anywhere on earth, and he knows the surroundings of Millsaps College about as well as anybody.

He says that Congress Street Church which most of the students attend, is, in his opinion, in as fine condition spiritually as any church in the State of its size. I have not heard that before, but the Doctor has good opportunities to know.—Clarion Ledger.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

Notice.

To the Brethren of the Louisiana Conference:

Since my appointment as your colporteur I have made arrangements to fill orders for publications from every source, and can offer you same terms given by our house at Nashville, or any other publishing house. As yet I have no stock on hand, but am prepared to have your orders filled at short notice and sent to you direct. For the present direct all orders to No. 1014 Tchoupitoulas street, New Orleans, La. I want to add that I am also ready and willing to assist any of the brethren in revival meetings if arranged for in time. I shall endeavor to visit quite a number of circuits and stations during the year in the interest of the work, and hope the brethren will give me their hearty co-operation.

Yours in the work,

J. E. DENSON.

What a Woman Can Do.

Last week I cleared, after paying all expenses, $55.45, the month previous, $260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer and come or send for one. It is strange that a good, cheap Dish Washer had never before been put on the market. The Mound City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting your hands. As soon as people see the Washer work they want one. You can make more money and make it quicker than with any household article on the market. I feel convinced that any lady or gentleman can make from $10 to $14 per day around home. You can get full particulars by addressing, THE MOUND CITY DISH WASHER CO., St. Louis, Mo. They help you get started, then you can make money awful fast.

Rev. T. L. Mellen.

CONFERENCE SECRETARY OF OUR BOARD OF MISSIONS.

The Board of Missions of the Mississippi Conference, at its late session, elected Rev. T. L. Mellen, of Wesson, Miss., Conference secretary. We appropriate only $25 to defray his expenses. This will not much more than pay for stationery and postage in the discharge of his duties. It would be greatly to the interest of our Board if Bro. Mellen could visit all our District Conferences, and many other places within our bounds, in his official capacity. Will you allow a suggestion? Send for him, and pay his traveling expenses, and he will do you good. We need to move out more aggressively in our missionary work this year. W. B. LEWIS,
Pres. Conf. Bd. of Missions.

Whitworth College.

The second term opens Feb. 1. We now have room for 30 girls. We make the special rate of $65 from Feb. 1 to commencement. This is an opportunity which may never come again.

Rev. A. F. Watkins will preach the opening sermon of the second term on Sunday, Feb. 9 at 10 o'clock.

Grand recital on Monday night, Feb. 10. All ministers will be entertained free of charge. Come, brethren, and see what is being done at Whitworth.

JOHN W. CHAMBERS, Pres.

Can't be beaten! Mr. J. G. Wittig, Blue Mound, Ill., writes: "I have used Salvation Oil with wonderful success for inflammatory rheumatism in my foot. It can not be beat."

Notice.

To the Class of the First Year of the North Mississippi Conference—

BRETHREN: You remember that it was agreed at Conference that we, as a class, would correspond in order to help each other in our work, and all of the class were to have sent me their postoffice address. Some have sent, but most of the class have not. We can not do anything till all send; so please send your postoffice address to me at Nettleton, Miss., at once.

Yours in Christ, J. W. RAPER.

A GREAT CHANCE TO MAKE MONEY.

Mr. Editor:—I read how Mr. Jones made $15 a week. I have a better job taking orders for the new specialties and fancy articles in aluminum, rein hooks and rings for harness, sign letters and figures for horses, stores and vehicles. They are simply elegant, shine at night: aluminum is a great talker. I sell for World Mfg. Co., Columbus, O.; they make family fireproof cases, electric goods and many good sellers for agents. I made $27.6 a week, $39 second, first month $17. Goods are catchy; good, honest, firm, light, easy work; anyone can get a job by writing them. J. EVANS.

Pentecostal Meetings.

By invitation of E. A. Vail and H. Bain, superintendents of the Union Gospel Mission near Keller's Market, the undersigned will conduct special gospel meetings, beginning at 10 A. M. and 7:30 P. M. daily. Christian workers will receive a cordial welcome. All are invited to attend, especially the unconverted. Come expecting the pardon of sin and the fullness of the sanctifying Spirit. Already the Lord is sending "showers of blessing."

C. H. ELLIS.

For Indigestion
Use Horsford's Acid Phosphate.

DR. E. D. PHILLIPS, Suffolk, Va., says: "I have been using it for fifteen years in cases of indigestion, etc., and it is simply invaluable."

Millsaps College.

The second term of the current session of Millsaps College will begin Monday, Feb. 3. New students should be here by Friday, Jan. 31,

W. B. MURRAH, Pres.

That Last Glass.

Yes, it was that last glass at the supper which gave me that "headv" feeling, and which PRESTON'S HEADACHE only would remove. It did it quickly, too. Cures late-hour nervousness.

Notice.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: It is now in order to send in your assessment for publication of the Minutes. Please do so promptly. JOHN T. SAWYER.

Jan. 23, 1896.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

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Put
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A few facts for families living in the country who know the necessity of saving money these hard times. You may be paying too much for your groceries. Send for my country price list. It may save you a few $ $.

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The Mutual, Total Dividends 1868 to 1892, 25 Years, - $34,520,656
N. Y. Life, " " " " " - 40,684,168
Equitable, " " " " " - 40,117,618

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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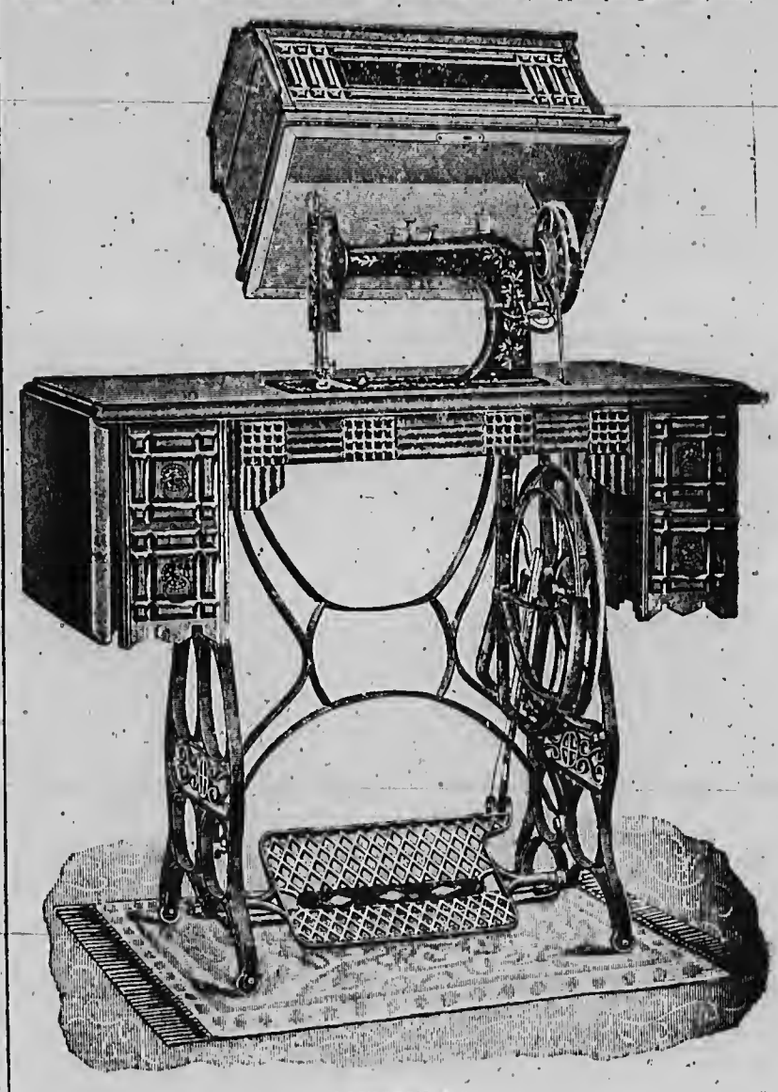
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot gemmer, one screw-driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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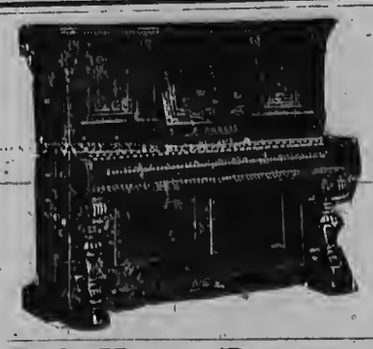

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HOME CIRCLE.

REST.

Too little rest—too little sleep!
Too many hours to sow and reap!
At last disease and pain!
Weak grows the never-loosened hand;
The strongest rope parts strand by strand
Beneath a ceaseless strain.

Let him who burns his midnight oil
In lonesome and unwholesome toil,
Think when he trims his lamp,
That thus he trims his life as well,
And hastens towards his last low cell:
Its darkness and its damp.

To weary feet all streams are deep,
All roads are rough, all hills are steep;
As way-worn travelers know,
One hour of rest's a precious boon,
For him who toils through heats of noon,
With painful steps and slow.

Then ye, who hope to make your mark,
Ere your last night fall cold and dark;
And stand above the throng,
On lar sun-kissed height of thought;
Or do some deed no hand hath wrought!
Work! Rest! and so be strong.

The Art of Being Disagreeable.

This is an art which some people acquire much more readily than others, being materially aided in their efforts by a native narrowness and meanness of disposition. But there is no reason why a man of ordinary gifts should not, with due attention to a few simple directions, make himself very speedily an object of aversion to all his acquaintances. If anyone of our readers is aiming at that end, we have a little advice which we offer him free of all charge.

1. Let him lay it down as a fixed rule that he will not allow himself to bestow even moderate praise upon the good deeds that are done under his observation. This rule rests upon the theory that virtue is its own reward, and that noble conduct deserves no special recognition. A collateral and kindred principle is that the desire for human approval, however restrained it may be, is always a sign of moral weakness, and ought not to be humored in the smallest measure.

2. Let him be equally resolute to criticise, with such sharpness of speech as he is able, all the faults and shortcomings of his friends and companions. It is well if he learns to make no discrimination between gross wrongdoing on the one hand and mere defects and infirmities on the other. A lively imagination, working in conjunction with a suspicious temper, will also be often helpful to him in conjuring up grounds of censure where none really exist.

3. Inasmuch as he knows that he himself is never controlled by lofty or magnanimous motives, let him take it for granted that everybody else is in the same condition. Why should he suppose that other folks are better than himself? Is not every man the measure of his own universe? The habit of sneering whenever disinterested benevolence is suggested as the possible ground of given actions, is of prime importance in this connection.

4. Let him exact with a miser's care all the service that can possibly be construed as belonging to him, receiving it always as a matter of right, and never as a matter of courtesy or kindness; and at the same time let him dole out, as if he were afraid of being reckoned a spendthrift, the meagre attention that he may choose to give in return.

5. Let him show his worst side to those that have the most sacred claims upon him, reserving any thoughtfulness and pleasantness, if he have any, for those who do not stand close to him, and who will not appreciate in the slightest degree the things that he may do to conciliate their good-will.

By faithfully following these directions, he will succeed in alienating his friends, in repelling all those whom he might have won, and in making himself an object of universal dislike. A few faithful souls may cling to him longer than the rest; but even they will at last be worn out with his infinite pettiness, and will give him up to the devices and desires of his heart. Nothing will be left him but a morbid egotism, a dark and cheerless old age, and six feet of ground over which no honest tear will ever be shed.—Selected.

A Daughter's Part at Home.

One of the sweetest things a girl can do is to receive friends graciously, particularly at home. In one's own house a cordial manner is peculiarly fitting. Do not stand off in the middle of the room and bow coldly and formally to the friend who has called. Walk over to meet her; give her your hand, and say pleasantly that you are very glad to see her again. Stiff, cold and formal ways of greeting acquaintances are not proper in a girl welcoming guests to her father's house. A daughter's part is to assist her mother on every social occasion. The girl pours the tea in her mother's drawing-room when friends drop in at five o'clock. Quite often, when no maid is present, she help the guests to the sandwiches and the cakes which are served at five o'clock tea, and herself hands the cups, and takes them from the guest who would like to be relieved.

Apart from and more important even than her manner to a guest who happens in for an hour or a day, is the manner of a daughter to her father and mother. The father returns to his home after a wearying day at business. He is tired in body and mind. Coming back, as his latch-key turns in the home door he throws off care; he is joyous at the thought of the dear ones he will meet after hours of absence. His young daughter, in a pretty gown, with the bloom and freshness only girlhood wears, should be ready to give him the attentions he loves—the kiss, the cheery word—to help her mother and the rest in letting her father see how much he is loved at home. Men give up a great deal for their families—their time, their strength, the knowledge they have gained in life's experiences—they spend everything freely for their home's sake, and the home should pay its debt in much outspoken love.—Harper's Round Table.

Bereavement forces the soul to recognize its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts feel their helplessness and then call on God for the comfort that is not within reach. They see visions, have revelations, and doors are opened the key to which is forged out of some grief. The ties of earth are loosened that we may be bound by stronger cords to heaven. The cruelty of death imbues us with a longing for immortality. The surgeon cuts in order to save the body, and when it is all over we bless the knife. God wounds because a wounded soul needs sympathy and consolation, and can only find them in thoughts of another life.—Rev. George H. Hepworth, in "Herald Sermons."

The terrible evil of the saloon is illustrated in the statement of the owner of a costly and attractive building, formerly used as a saloon in New York City, but who has gone out of the dreadful business. The statement comes to us with apparent accredited authority: "I have sold liquor," said Mr. ——, "for eleven years—long enough for me to see the beginning and ending of its effects. I have seen a man take his first glass of liquor in my place, and afterward fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon who can not now buy his dinner. I can recall twenty customers worth from $100,000 to $600,000, who are now without money, place, or friends."

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Advice to Young Men.

"Say, young man, there is one thing you can not do. You can't make a success of life unless you work. Better men than you have tried it and failed. You can't loaf around street corners and saloons, smoke cigars, tell foul stories, drink whisky, sponge on some one else without a failure in life. You must learn a trade, or get in some honorable business. If you don't, you will be a chronic loafer, despised by all, producing nothing—simply making yourself a burden on your parents or on the State. There is no place in the world to-day for loafers. The ripe fruit is at the top of the tree. You must climb to get it. If you wait for it to fall at your feet, you will never get it. Smart men will jump up and pluck it all. Move. Do something, no matter how small. It will be a start. Help yourself, and others will help you. There is no royal path to success. Toil, grit, endurance—these are the requisites. Wake up and see what you can do."

A more serious truth could not be uttered than the above, and it is one that every boy and young man should seriously consider. The hardest, most miserable, and most unsatisfactory of all conditions outside of the penitentiary is that of a young man who attempts to exist without honest labor. Such a man not only loses his own self-respect and that of his neighbors, but it is a hard and disagreeable life. The laboring man's life is a paradise in comparison to his.

Rove, put your shoulder to the wheel, and if necessary your nose to the grindstone, rather than live in enervating idleness. If no work comes ready to your hand, find some and do it.—Exchange.

The Only Father.

"My father is very rich," said little Earl, as he walked by the side of his nurse. "All this land is his, and this house and stable, and the lake." "My Father is also rich," said the girl, and she looked up toward the sky and away over fields and woods. "The green fields and meadows are all his, the blue sky and the golden sun, 'the cattle on a thousand hills'—all these are his." "And who is your father?" asked Earl. "He is God, the Father Almighty, maker of heaven and earth," was the good and gentle answer. —Indian Witness.

It is high time you began to thank God for present blessings. Thank him for your children, happy, buoyant, and bounding. Praise him for your home, with its fountain of song and laughter. Adore him for morning light and evening shadow. Praise him for fresh, cool water bubbling from the rock, leaping in the cascade, soaring in the mist, falling in the shower, dashing against the rock, and dipping its hands in the tempest. Love him for the grass that cushions the earth, the clouds that curtain the sky, and the foliage that waves in the forest. Thank him for a Bible to read, and a cross to gaze upon, and a Savior to deliver.

Don't get the blues. Don't look on the cloudy side of everything. Don't be pessimistic. Don't think that the good people are all dead, nor that bad people are to be allowed to turn this world wrong side up. God reigns. His glorious cause is as dear to him as it ever can be to us. He will take care of those who trust in him and do their best. If we suffer, good may come from it. What are we living for but to get right with God and eternity, and stay so? Let us make the best of our opportunities. Be hopeful, happy and pure Work hard. Die only when you must.—Michigan Christian Advocate.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two can not be separated with impunity. —Ruskin.

HYGIENE.

Large Eaters.

BY DR. DIO LEWIS.

Large eaters are generally deficient in activity and endurance. I used to know one who tried hard to be a Christian, but failed because of too much dinner. This man was a curiosity. He worked in a small wood turning shop and ate five times a day. When he consulted me about his "poor stomach," and I told him flat that "he was a pig," he replied, "You are mistaken. I am faint half the time, and have to eat extra meals to keep up my strength."

I went at him with fact and physiology. At length he was convinced, and promised that he would follow my prescription.

It was this: Take but two meals a day. For breakfast, at seven o'clock, eat a piece of beef, half as large as your hand, a slice of bread, a baked potato, with a cup of weak tea. For dinner, at one o'clock, beef or mutton, as large as your hand, with bread and potato, and other vegetables at pleasure; no dessert. Take no supper and go to bed early.

In fifteen days his faintness had disappeared, and he rapidly recovered. To day he is a healthy, active man, and a warm advocate of two meals a day, and moderate ones.

Temperate people, with good digestion, never feel their stomachs—forget they have stomachs—while these big eaters are always hungry, or faint, or bloated, or troubled with eructations or acidity, or diarrœa, or some other unhappy condition of the digestive apparatus.

All the very strong and active men I have known have been moderate eaters. It takes a large amount of nerve force to digest food. With these prodigious eaters, so much of the nerve force goes to the stomach that little is left for brain or muscle.

Persons having a good stomach to begin with, can, by practice, learn to digest an enormous quantity of food. If they give their whole force and vitality to this business of grinding grist, they can, in the course of even a short life, grind through immense quantities. But the wiser, the more human way is to find out just how much food is needed to run the machine, exactly what fuel will keep the system at the best working point, and then never pass these bounds.

For years the author had eaten three hearty meals a day. At length upon a careful consideration of the physiology of digestion he thought he was probably using too much of his force in that unction. He reduced to two meals a day. He can't tell you what freedom in mental and bodily activity he experienced.

Men with large heads and well-made bodies sometimes consume so much of their nerve force in digestion that they have nothing left with which to achieve those triumphs that, otherwise, would be easy to them.—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

SWEET RUSK.—One pint of warm milk, one-half cup of butter, one cup of sugar, two eggs, one teaspoonful of salt, two-thirds of a cake of compressed yeast. Make a sponge with the milk, yeast, and flour enough for a thin batter. Let this rise over night; in the morning add the butter, eggs, sugar (well beaten together), then salt, and flour enough to make a soft dough; mould with the hands into balls and let them rise very light, then bake.

POTATO CROQUETTES.—Take a pint of mashed boiled potatoes, add the beaten yolks of two eggs, half a teacupful of thick cream, a teaspoonful of butter, a tablespoonful of chopped parsley, a teaspoonful of salt, a dash of cayenne, and a little grated nutmeg. Mix, and turn into a frying-pan, stir over the fire until thick and smooth, take off, spread on a dish to cool. When firm, form into croquettes; roll first in beaten egg, then in grated bread crumbs, and fry in boiling fat.—Harper's Bazar.

Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—F. W. Robertson.

A lamp with wrong chimney stinks if it does not smoke. Get the "Index to Chimneys."

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7:20 p. m. train has through Pullman Buffet Sleepers to Shreveport and Marshall, and connects with Cannon Ball train for Hot Springs, also through Sleepers to Little Rock, via Alexandria.

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OBITUARIES.

LEWIS—Mrs. KISIAH LEWIS, eldest daughter of J. L. and Narcisse Lamkin, wee horn in Alabame, Aog. 21, 1831 When a child she, with her parents, oeme to Mississippi, and settled on Magee's Creek, near Tylertown. Her father died in Holmeeville in 1875. On Feb. 25, 1846, she wes married to Barney Lewis, eldest son of Qolnoa and Mertha Lewis The early part of her merried life was spent in and near Holmesville, Miss., where her husband published a paper called "The True Southern." In December, 1855, she, with her family, moved to Leake county, where they lived until the close of the Confederate War. They then moved to Brookhaven, thence to Crystal Springs, Miss., where her husband died in Decemher, 1874. She then moved to Wesson with seven of her children, where she lived several years, and succeeded in raising and edocating her children with credit to herself. A few yaers ago she moved to Dayton, thence to Rosetta Miss., where she died in peaca, Nov. 23, 1895, leaving seven children and meny grandchildren to mourn her death.

In January, 1875, I officiated at her father's funeral. Ahout the same time I wrote her husband's ohituary. In Augnst, last, I, assisted by Bro. J. M. Morse, officiated at her mother's funeral. "One hy one we pees away."

Mrs. Lewis joined the Methodist Chorch in esrly life; lived a qniet, peaceahle Christian life, and died in peace sorrounded hy most of her children. She has had mnoh sorrow and deep affliction, all of which she endured patiently. Mey her children ha aver guided hy the Divine hand!

H. P. LEWIS.

RIGGS—Mrs. ALTHEA RIGGS (*nee* Lee) wes born Dec 23, 1827, and died at her home in Lafayette, La., Dec. 15, 1895. She was married to David Riggs shout seven years ago, with whom she lived happily until daeth. Sister Riggs joined tha M. E. Church, Sooth, while yonng. From her childhood she daeired to he a child of God, and lived to that end. She was converted at a camp meeting held at Plaqoemine Brnlee in 1857. Her conversion was very hright. She never had a doubt as to this. She always endeevored to do her daty. She loved the chorch, and delighted in serving it. She lovad her pastor and his family; did all she oould to make them comfortable and supply their wants.

As her pestor for four years, I knew her well, and always foond her true and faithful. She was a true friend, a loying sister, a devoted wife, and a faithful Christian. She was one of those sanctified, holy women that impressed thosa with whom sha associated that she had been with Jesus—yes, that she lived in constant communion with the blessed Lord. Her aim always wes to help and do good to all.

She lived and died a happy Christian. Her place will be hard to fill in the little Methodist Church in Lafayette. She leaves a husband, two sisters, with relatives and a host of friends, to mourn her death. May God sostain them by his grace, and mey they all meet in the home above!

T. S. R.

LOCKHART—ALICE CAROLINE LOCKHART was born March 17, 1864; joined the M. E. Church, Sonth, under the pastorate of Rev. M. C. Calloway, September, 1879; died Dec. 9, 1895.

For several years Alice had been afflicted, yet she was patient and sohmissive in all her sufferings. She often expressed herself as being ready and willing to depart this life at any time.

As a daughter, she wes true and obedient, and ardently devoted to all the members of the family. She so moch enjoyed attending services at God's house, hut on account of her afflictions she did not often have an opportunity. Bot when she did attend, the deep interest she manifested was a most impressive one.

On the morning of Nov. 25 she wee fearfully burned, and died from the effects two weeks later. A skilled physician and loving relatives and friends ministered to her during her illness.

God always does what is best for his children. May he comfort the bereaved ones, and help them to so live thet they may meet her in heaven!

MARY GILES HARDIN.

Westville, Miss.

McHENRY—Mrs. JANE McHENRY (*nee* Price), wife of Mr. J. W. McHenry, was born in Maryland, March 17, 1818, and was converted and joined the Missionary Baptist Church in 1843, and married to J. W. McHenry in February, 1847, and fell asleep in Jesos, Jan. 11, 1896.

Sister McHenry was a devout Christian, an affectionate wife and a devoted mother. For nearly thirty years she lived in Homer, La., and there she laid aside all that was mortal, and from thence her soul was translated to heaven. "Blessed are the dead who die in the Lord," etc.

The writer has known Sister McHenry for nearly thirty years, and can truthfully say he never knew or heard aught against her Christian life or character. Though belonging to a different denomination, she loved the church of her husband, and very often went with him to his church. Indeed, but few suspected that she was a member of another communion.

She leaves an aged husband and a son and daughter; hut they will not be separated long. May the Lord bless the survivors!

THOS. J. UPTON.

Zachary, La.

BEALL—Mrs. SARAH J. BEALL, daughter of William and Elizabeth Nelson, was horn in Stewart county, Ga., June 12, 1832; died Dec. 13, 1895. Sister Beall joined the Methodist Church when quite young, and remained a faithful and loyal member till death. She was married to A. A. Beall, 1849, who fell on sleep, 1867. She moved to Asheville, Miss., 1870, and here she sleeps with father, mother and other loved ones.

It was her happy lot to see her children—a son and two daughters—gathered into her church, and, with the help of her life, precepts and character, she will, hy the grace of God, gather them together in the church triumphant.

Death had no terrors for Sister Beall, bot came as a herald of eternal rest. Her last words were triomphant; she had glimpses of the home "over the river." May God help us all to join her in the roll call up yonder!

B. P. PATTERSON.

JOHNSON—Died, Nov. 30, 1895, at her sister's home (Mrs. T. S. Draughty), Miss ANNIE JOHNSON, tho daughter of L. A. and P. J. Johnson, Beef River. Her mother was a native of Rapides perish—one of the oldest families. Annie was baptized in Wall Street Church, Natchez.

Annie's mind was clooded from infancy from a spell of fever. The mist cleared awey, her eyes opened to the beautiful world beyond. She was ready, willing to die. She folded her hands upon her breast and sweetly fell asleep in Jesos. One who loved her,

L. L. C.

PIGOTT—ROSA ANNETTE, little daughter of O. A. and M. L. Pigott, was born April 6, 1895; died Dec. 21, aged eight months and fifteen days.

Little Rosa was a sweet little babe. The Lord saw fit to take her to himself. May the father and mother find consolation in God's grace, through which they may meet their little one in glory!

W. W. MON-E.

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Good Men in Politics.

The churches in this country are in danger of playing the role of antagonist to the general government while they profess loyalty. Many ministers, and not a few prominent laymen, seem to have lost all respect for our present political methods. They claim that it is a sacrifice of one's good name to enter political life; that no man can become a legislator, use political machinery, represent his fellow citizens in the National Congress, and breathe the air of Washington political life, without being contaminated,—soiled, and spoiled for any work of moral reform or Christian activity thereafter. It is an admission that politics is so intensely demoralizing that the average Christian character now building in the church can not stand up against it. This logic teaches us that good men should keep out of politics; have nothing to do with it. We should hand our legislation over to men of weak conscience and damaged character. Besides, it is an insinuation that men in our public service are of a doubtful reputation.

It is a dangerous tendency when our best people are at variance with our legislators; when Christian men in all political organizations prefer a prayer meeting *always* to a caucus; when they do not assert themselves in party politics, but leave party management to men who adopt methods which do violence to a good conscience. How shall we secure wholesome laws if good men cry down the character of their law-makers, and stand at the door-way of political parties to conneel men of character to keep out of politics? How shall the public service be improved? Where is there any room to hope for a better order of things? . . .

No man is too good for the public service; but this is just what the Christian church does not seem to believe, and that, too, while the pulpits semi-occasionally, and especially on Thanksgiving Days, thunder against the evils of the government. To have justice and equity in our laws, we must have law-makers who "do justly and love mercy." We say these things not of one, but of all political parties.—The Chautauquan.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh, being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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Small Things.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach or an orange tree does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of sunsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man can be converted in an instant, but he must grow by the year. The tough fibre of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—The Examiner.

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15. Summary of the Books of the New Testament.
16. Harmony of the Gospels.
17. Our Lord's Miracles.
18. Our Lord's Parables.
19. Names, Titles and Offices of Christ.
20. Prophecies Relating to Christ.
21. Recorded Appearances of Christ after His Resurrection.
22. Family of the Herods.
23. Chronology of the Acts and Epistles.
24. Paul's Missionary Journeys.
25. Paul's Voyage to Rome.
26. Special Prayers in the New Testament.
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28. References to the Old Testament Not Being Exact Quotations.
29. References in the New Testament to Incidents Recorded in the Old Testament.

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35. Rivers, Lakes, etc., of the Bible.
36. Animals of the Bible.
37. Birds Found in Palestine.
38. Reptiles of the Bible.
39. Aquatic Animals of the Bible.
40. Insects of the Bible.
41. Trees, Plants, Flowers, etc., of the Bible.
42. Geology of the Bible.
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NEWS OF THE WEEK.

DOMESTIC.

Governor Morton thinks the New York Legislature unnecessarily extravagant, and has sent in a special message on the subject.

Eugene V. Debs has decided to give up his presidency of the A. R. U. and go into journalism. It is said that he will edit a Chicago paper.

The Boston Herald thinks that we can not afford another war, as we are paying for the last one yet to the tune of $140,000,000 a year in pensions.

Hon. H. D. Money received the Democratic nomination for United States senator from Mississippi, to succeed Senator J. Z. George on March 4, 1899.

The Chicago Woman's Club has at last settled its color line dispute, and has elected the negro applicant to full membership. A number of the members threaten to resign.

The announcement of the sudden death of Ambassador Runyon, the representative of the United States at the German Court, will cause sincere regret throughout the country.

Mrs. Anna R. Aspinwall, of Pittsburg, who died in Scotland recently, left her entire fortune, estimated at $3,000,000 to the hospitals of the Episcopal Church in Philadelphia. Her niece will contest the will.

In a heavy fog, with the wind in the northeast, and the surf running far up the beach, last week, the new American Line steamship "St. Paul," bound in, went ashore in front of the Grand View House, Long Branch, N. J. All of the 700 passengers were transferred to land.

The City Council last week, by a majority vote, adopted resolutions protesting against the passage of any act by Congress to include the wharves and landings at Chalmette in the limits of the port of New Orleans, on the ground that such act would be detrimental to the interests of the people of New Orleans.

The ban placed by the Catholic Church upon the orders of the Knights of Pythias, Sons of Temperance and Odd Fellows is absolute and offers no further discussion. This is the mandate of the Pope through his official representative, Cardinal Satolli. The three orders named have a Roman Catholic membership in round numbers of nearly a hundred thousand.

The Populist party in Louisiana has made the following nominations: For governor, J. N. Pharr, of St. Mary; for lieutenant-governor, J. B. Kleinpeter, of East Baton Rouge; for secretary of State, J. W. MacFarland, of Claiborne; for attorney-general, L. F. Suthon, of Terrebonne; for treasurer, John Puckett, of Bossier; for auditor, H. B. Kernochan, of Plaquemine; for superintendent of Education, Dr. G. A. M. Cook, of St. Landry.

FOREIGN.

Over seventy children lost their lives in a theatre fire in Russia.

The Medical Society of Berne, Switzerland, proposes a law to prohibit the publication of accounts of suicides, on the grounds that they suggest the crime to morbid people.

A Turkish functionary asserts that no alliance exists between Russia and Turkey, but that there is an understanding between the two countries of so intimate a character that it practically amounts to the same.

Owing to the energetic representations of United States Minister Terrell, Miss Barton and her party will be permitted by the Turkish government to distribute relief to the distressed Armenians, although the Red Cross itself will not figure in the work.

The latest advices from Eastern Turkey not only seem to show that the responsibility for the slaughter, burning and plundering of Armenians there rests upon the Turkish authorities, but correspondents writing from Asia Minor also assert that Mustafa Pasha himself, the commanding general at Karpool, shared in the plunder.

Numerous reports have been received of skirmishes, indicating unusual activity on both sides in Havana province. Detailed reports are also coming in of General Luque's operations in Pinar del Rio province against Maceo. Almost continuous fighting for three days is said to have resulted in the retreat of Maceo's forces, 5,000 strong.

The outlook in England to the speedy settlement of the dispute between Great Britain and Venezuela, regarding the boundaries of British Guiana, is now looked upon as being much more hopeful. But whether the settlement will be arrived at with Venezuela direct or by means of arbitration, still seems to be an unsettled question, although nobody anticipates any further serious trouble in connection with the dispute.

A project is now being seriously considered by the Emperor and the Cabinet providing for a formidable increase of the German navy. It is well known that the Emperor has long wished to do this, but the refusal of the Reichstag to vote the necessary funds has rendered the scheme impossible up to the present. Recent events, however, especially the attitude of Great Britain towards Germany, have ripened the plan to accomplish an extension of the navy without the grant of large sums of money by the Reichstag.

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Hood's Pills are purely vegetable and do not purge, pain or gripe. Sold by all druggists.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6⅜	@ — —
Ordinary	6⅞	— —
Good ordinary	7 7-16	— —
Low middling	7¾	— —
Middling	8	— —
Good middling	8⅛	— —
Middling fair	8⅜	— —
Fair	10⅛	— —
Galveston middling	8 1-16	— —
Mobile middling	7⅞	— —
Memphis middling	7 15-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅛	— —
Fully fair	3	3 1-16
Good fair	2⅞	2 15-16
Common	2⅝	2⅝
CENTRIFUGAL:		
Seconds	3½	3⅝
Prime yellow	4 1-16	— —
Gray white	4 6-16	4⅛
Choice white	4 7-16	4⅜
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	16
Good common	— —	17
SYRUP	— —	— —
RICE.		
No. 1	1	1¼
Good	3¼	4
Fair	2¾	3⅛
Prime	4¼	4½
Rough, ₩ bbl	80	2 85
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	5 55	5 65
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	5 80	5 90
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 65	1 75
Cream meal	5 00	— —
Grits	5 10	— —
Hominy	5 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	34
Yellow	— —	35
Mixed No 2	— —	34
OATS:		
Western	— —	26½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	52½	65
HAY:		
Prime	16 00	16 00
Choice	18 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	11 00
Prime Mess	10 10	10 75
Rumps	10 00	10 25
BACON:		
Fancy Breakfast	8	9½
Shoulders	— —	6⅝
Sides, short rib	6¼	6⅝
Sides, long clear	6¼	6⅝
HAMS:		
Sugar-cured	8¾	10¼
DRY SALT MEAT:		
Shoulders	— —	5¼
Sides, short rib	— —	5½
Sides, long clear	— —	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	17¼	— —
Common	16½	13⅝
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	22	— —
Western Dairy	16	18
Common	11	— —
LARD:		
Refined	4⅜	5
OILS:		
Coal, bbls	14½	— —
Coal, cases	16½	— —
Cotton seed, crude	22	22½
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western	6	8
Chicago, ₩ 100	— —	— —
Louisiana, ₩ —	1 50	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 10	— —
ONIONS:		
New Louisiana	— —	— —
Western	4 75	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5½	6½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 25	4 25
Young Chickens	1 60	3 40
Chickens, Southern	2 75	3 25
Young	1 40	2 50
Turkeys, Southern	5 00	11 00
EGGS:		
Western	18	— —
Southern	12½	— —
WOOL:		
Lake, ₩ lb	18	19½
Louisiana	13	15½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	4	4½
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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(John iii, 1-3; iv, 1-30; Matt. xix, 16; Luke xix, 5.)

1. Of all professions and avocations, the ministry of the gospel is the noblest of all.

(1) Suffering mankind appreciates the medical profession. It has been created by the necessities of life. A good family physician a great boon.

(2) In this world of conflicting interests and pecuniary complications, the legal profession a blessing. Are indebted to same.

(3) We like the farmer's employ. Produces food from the unwilling soil. Natural, he is led to commune with nature's God.

(4) All hail to the mechanic! Civilization vastly indebted to him. Builds our houses, bridges, ships, and railroads. Honor him.

(5) But superior to all is the ministry of the gospel. Teaches to find happiness here and happiness evermore.

2. In soul-winning Christ is our beloved Exemplar.

(1) Was always about his Father's business. Not a man of leisure. Did not waste his energies by engaging in pursuits foreign to his holy mission.

(2) Was always earnest, serious. Turned his back on hilarity and merriment. Tears often coursed down his wan cheeks.

(3) His discourses engaged head and heart. Knew that reaching either separately is wastage of effort. His sermons direct, brief, practical. His parables inimitable.

3. The four instances set forth in our lesson explain the Master's method of winning souls.

(1) In plain speech he told timid, honest, but metaphysically morbid Nicodemus, that man must be born again.

(2) To the Samaritan woman, a lone bearer, he preached one of his best sermons. Did not require large audiences for inspiration.

(3) The rich young man left him with a sharp arrow in his breast, having been told that the idolatrous love of his money interfered with his soul's salvation.

(4) Zacchæus was won by immediate words of cheer. The Master recognized in him one who was already disgusted with the life of sin. He was not far from the kingdom of God. The Master was to him a helpful guide to reach that kingdom.

"BROWN'S BRONCHIAL TROCHES" are the simplest, quickest and most effectual remedy for Bronchitis, Asthma and Throat Diseases.

MARRIAGES.

JONES—CHRIST.—At the Methodist Church, Rosedale, La., Jan. 15, 1896, by Rev. Wm. Schnble, Mr. John P. Jones to Miss Mary Christ, both of Iberville parish, La.

LOWE—COOK.—Near Edwards, Miss., Thursday, Jan. 9, 1896, at 5:30 P. M., by Rev. J. P. Drake, Mr. S. L. Lowe to Mrs. E. H. Cook, all of Hinds county, Miss.

WHITE—NOBLIN.—In the Methodist Church of Edwards, Miss., Jan. 16, 1896, at 8:30 P. M., by Rev. J. P. Drake, Mr. Frank O. White to Miss Ada Beatrice Noblin, all of Edwards.

HORN—PARTIN.—At the residence of the bride's father, Dr. E. P. Partin, in Hickory, Miss., Jan. 16, 1896, by Rev. W. M. Williams, Mr. R. E. Horn, of Decatur, to Miss Nellie Partin.

WILLIAMS—RISER.—At the residence of the bride's mother, Jan. 16, 1896, by Rev. W. M. Williams, Mr. H. C. Williams and Miss Anzella Riser, all of Newton county.

GARRETT—CARNES.—At the residence of the bride's father, near Union Church, Miss., Jan. 19, 1896, by Rev. R. S. Gale, Mr. W. T. Garrett to Miss O. R. Carnes, all of Jefferson county, Miss.

MANN—BOUKS.—At the residence of Dr. Allen, Glen Allen, Miss., Jan. 15, 1896, by Rev. H. S. Spragins, Mr. P. L. Mann to Miss Nennie R. Bonks.

KEITH—ELLIS.—In the Methodist Church, at Courtland, Miss., Jan. 21, 1896, by the Rev. W. M. Young, Mr. N. M. Keith, of Delta, Miss., to Miss F. V. Ellis, of Courtland, Miss.

YATES—HAMAKER.—At the residence of Dr. R. G. Penn, in Utica, Miss., Jan. 14, 1896, by Rev. W. L. Linfield, Mr. D. L. Yates, of Utica, to Miss Maggie E. Hamaker, of McComb City.

CARMICHAEL—ROYD.—At the residence of the bride's father, near Utica, Miss., Jan. 22, 1895, by Rev. W. L. Linfield, Mr. R. T. Carmichael and Miss Lottie Boyd.

BERRYHILL—DAVIS.—At the residence of the bride's mother, near Utica, Miss., Jan. 28, 1896, by Rev. W. L. Linfield, Mr. W. H. Berryhill and Miss Frances E. Davis.

RIGGS—LEMAIRE.—At the residence of the bride's father, Mr. Leonce Lemaire, near New Iberia, Jan. 15, by Rev. H. O. White, Mr. R. Lee Riggs to Miss Leona A. Lemaire, of New Iberia, La.

DEMOSS—McKINNEY.—At the residence of the bride's father, Mr. J. J. McKinney, near Rocky Mount, La., Jan. 15, 1896, by Rev. H. J. Bolls, Mr. C. L. Demoss to Miss Pearl McKinney, all of Bossier parish, La.

CLARK—YOUNG.—At the residence of the bride's father, in Winston county, Miss., on Jan. 21, by Rev. D. W. Babb, Mr. M. L. Clark, of Kemper county, to Miss Fannie Young.

PATTY—GIELS.—In the Methodist Church at Louisville, Miss., on Jan. 22, 1896, by Rev. D. W. Babb, Mr. George W. Patty to Miss Nannie Giels, all of Louisville.

YOUNG—WHITE.—At the residence of Mrs. White, near Mechanicsburg, Miss., on Jan. 22, by Rev. H. L. Scarborough, Mr. R. P. Young, of Eden, and Miss Francis White, all of Yazoo county, Miss.

QUARTERLY CONFERENCES.

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NATCHEZ DIST.—FIRST ROUND.

Amite, at Woodland	Feb. 1, 2
Woodville	8, 9
Percy Creek	15, 16
Barlow, at Rehoboth	22, 23
Meadville, at Meadville	29, Mar. 1
Washington, at Washington	7, 8

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BROOKHAVEN DIST.—FIRST ROUND.

Magnolia and Osyka, at M	Feb. 1, 2
China Grove, at Tylertown	8, 9
Whitestown, at W	15, 16
McComb City	(7 P. M.) 15, 16
Providence, at P	22, 23
Pleasant Grove, at Wellman	29, Mar. 1
Hazlehurst	7, 8

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Flora, at Flora	Feb. 1, 2
Silver Creek and B. L., at B. L.	(Fri.) 7
Lake City and Lodi	8, 9
Madison, at Madison	15, 16
Camden, at Camden	22, 23
Tranquil, at Zeigler	28, Mar. 1
Fannin, at Fannin	7, 8

R. D. NORSWORTHY, P. E.

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Harriston, at Cane Ridge	Feb. 1, 2
Rocky Springs, at Rocky Springs	8, 9
Mayersville, at Renish	15, 16
Rolling Fork, at Rolling Fork	22, 23
Anguilla, at Anguilla	28, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

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MERIDIAN DIST.—FIRST ROUND.

Daleville, at Daleville	Feb. 1, 2
North Kemper, at Spring Hill	8, 9
DeKalb, at DeKalb	9, 10
Rose Hill, at Rose Hill	15, 16
Chunkey, at Sunsalena	22, 23
Linwood and Indian Mission, at L	25
Neshoba and mission, at Sand Town	29, Mar. 1

E. J. JONES, P. E.
Meridian, Miss.

SEASHORE DIST.—FIRST ROUND.

Moss Point	Feb. 1, 2
Escatawpa, at Zion	8, 9
Vancleave, at Ecel	15, 16
Pearlington and L., at P	22, 23
Whitlington, at Coleville	28, Mar. 1
Handsboro and St. John's, at Coleville	29, Mar. 1
Bay St. Louis, at L. B	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 21
Nicholson, at Nicholson	24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Raleigh, at Trinity	Feb. 1, 2
Carthage, at Carthage	6, 8
Walnut Grove, at Walnut Grove	10
Clarksburg, at New Providence	15, 16
Shiloh, at John's	22, 23
Westville, at Westville	29, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Marvin	14, 15
Brandon	18
Hillsboro, at Cottrell	21, 22
Homewood, at Homewood	26
Montrose, at Montrose	28, 29

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Vossburg, at Vossburg	Feb. 1, 2
Winchester, at Winchester	(Fri.) 7
State Line, at Buckatunna	8, 9
Leaksville, at Leaksville	15, 16
Energy, at Hopewell	22, 23
Matherville, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7, 8
Fuller, at Oak Bowery	14, 15
Mount Carmel, at Blountville	(Wed.) 18
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E	28, 29

L. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista	Feb. 1, 2
Okolona circuit	5
Aberdeen circuit	8, 9
Tremont circuit	12
Quincy circuit	15, 16
Fulton circuit	22, 23
Amory and Smithville	28, 29

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt Pleasant	8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	22, 23
Abbeville circuit, at Abbeville	29, Mar. 1

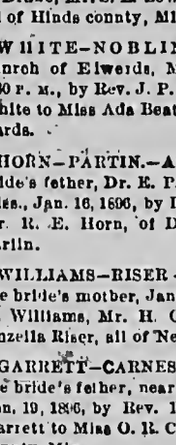
J. D. CAMERON, P. E.

GRENADA DISTRICT—FIRST ROUND.

Minter City	Feb. 1, 2
Tatum, at Goar's Chapel	8, 9
Torrance	(Tues.) 11
Paris, at Salem	15, 16
Pittsboro	21, 22
Elixey, at Old Town	(Tues.) 25
Chapel Hill, at Spring Hill	(Thurs.) 21
Slate Springs	29, Mar. 1

H. C. MORRHEAD, P. E.

Timely Warning.



The great success of the chocolate preparations of the house of Walter Baker & Co. (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

Cuticura
SOAP
MAKES SOFT
WHITE
HANDS
Soak the hands in a strong, hot solution of "Cuticura Soap." Dry thoroughly, and anoint freely with Cuticura (ointment), and wear old loose gloves during the night. For red, rough, chapped, and discolored hands, dry, inflamed, itching, feverish palms, and shapeless nails, this treatment is simply wonderful.
Sold throughout the world. Potter Drug and Chem. Corp., Sole Props., Boston. British depot: F. Newbery & Sons, London.

-Special Offer-

—OF—

BICYCLES.

We will give a $100 wheel to anyone who will sell four wheels for us between now and March 1, 1896. We are agents for the following bicycles:

Ontario Bicycles.	Price,	$100.
Soudan Bicycles.	"	$100.
Thistle Bicycles.	"	$100.
Shirk Bicycles.	"	$100.
New York Bicycles.	"	$75.

If you want a wheel, write to us for terms.

Black & Stevens, Agents.

512 Camp St.

DURANT DIST.—FIRST ROUND.

Salem circuit, at Tabernacle	Jan. 30
Ethel circuit, at Ethel	Feb. 1, 2
Belzoni circuit, at Hickory Grove	8, 9
Walnut circuit, at South Union	14
Eupora circuit, at Eupora	15, 16
Ackerman circuit, at Weir's	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	5
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	12, 13
Ebenezer circuit, at Ebenezer	14, 15

J. H. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	13
Longtown circuit	15, 16
Wall Hill circuit	20
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	29, Mar. 1
Eureka Springs circuit, at Mt. Olivet	7, 8
Tyro, at Fredonia	14, 15

T. C. WIER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 9
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Griffith	28, Mar. 1
Hebron circuit, at Hebron	7, 8
Stapleton mission, at Perkinsville	11
Winstonville circuit, at Hasbuqua	14, 15

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Duncan	Feb. 1, 2
Hill House	8, 9
Tunica circuit, at Lake Cormorant	15, 16
Lehrton	22, 23
Cleveland	28, 24

J. A. RANDOLPH, P. E.

WINONA DIST.—FIRST ROUND.

Indianola circuit	Feb. 1, 2
West circuit	8, 9
Sidon circuit	15, 16
McNutt circuit	22, 23
Dublin and Brooklyn station	29, Mar. 1
Carrollton circuit	7, 8
Black Hawk circuit	14, 15

J. B. STONE, P. E.

CORINTH DIST.—FIRST ROUND.

Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G.	(Tues.) 4
Jonesborn cir., at Ebenezer	(Thurs.) 5
Ripley circuit, at Weir's Chapel	8, 9
Saltillo circuit, at Mooresville	15, 16
Blue Springs circuit, at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	28, Mar. 1

HESLEP R. TUCKER, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Simsport	Feb. 1, 2
Melville at M	8
Spring Creek, at S	8, 9
Odiorne at White C	15, 16
Evergreen, at E	16
Dry Creek	22, 23
Montgomery	29, Mar. 1
Boyce, at Boyce	7, 8
Grosse Tete, at E	14, 15
Pineville	21, 22
Centerville at Trout Creek	18, 15

V. D. SKIPPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield	Feb. 1, 2
Coushatta, at Coushatta	8
Wesley, at Holly Springs	8, 9
Red River	15, 16
South Bossier, at Haughton	22, 23
Mooringsport, at Greenwood	29, Mar. 1
North Bossier, at Benton	7, 8
Caddo, at Keachie	15, 16

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Downsville, at Downsville	Feb. 1, 2
Vernon, at Longstraw	15
Ganaville, at Silvan	15, 16
Vienna, at Salem	20
Homer, at Homer	22, 23
Arcadia, at Arcadia	28
Bienville, at Bienville	29

J. D. HARPER, P. E.

RATON ROUGE DIST.—FIRST ROUND.

Baton Rouge station	Feb. 2, 3
Baton Rouge circuit	3, 4
Ponchatoula, at Ponchatoula	8, 9
Franklinton, at Magee's Chapel	15, 16
St. Helena, at Center	21, 22
Amite City, at Roseland	28, Mar. 1
Pine Grove, at Killian	1, 2
East Feliciana, at Oak Grove	7, 8
Clinton	8, 9

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Indian Bayou, at Indian Bayou	Feb. 1, 2
Rayne at Rayne	3
Plaquemine Brulee	8, 9
Lake Arthur, at Lacasine	15, 16
Lake Charles, at Broad Street	22, 24
Lake Charles, at Jackson Street	25
West Lake, at West Lake	26
Grand Chenier, at G. Chenier	29, Mar. 1
French Mission, at Cane Island	1

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Covington	Feb. 2
Morgan Street	(11 A. M.) 2
Carondelet Street	(7 P. M.) 2
Algiers	(11 A. M.) 11
Louisiana Avenue	(7 P. M.) 11
Fallsheek, at Camp Ground	26
Felicity Street	(11 A. M.) Mar. 1
Rayne Memorial	(7 P. M.) 1
Lower Coast, at Wesley	1
Plaquemine and Donaldsonville, at P.	15
Craps Street	27

JOHN T. SAWYER, P. E.

DELHI DIST.—FIRST ROUND.

Delhi, at Delhi	Feb. 1, 2
Lake Providence, at L. P	3, 4
Waterproof, at Waterproof	8, 9
Harrisonburg, at Harrisonburg	5, 6
Florence, at Oakley	10, 11
Winnsboro, at Winnsboro	12, 13

Let all the stewards attend their respective Quarterly Conferences. Much depends on beginning right and in the fear of God.

R. F. WHITE, P. E.

MUL-EN-OL—Nature's Great Healer and Pain Destroyer. Often is it that lives are lost, that might have been saved by the timely use of MUL-EN-O.

Christian Advocate.

VOL. 43.—NO. 6. NEW ORLEANS, THURSDAY, FEBRUARY 6, 1896. WHOLE NO. 2059

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

ON THE OTHER SIDE.

We go our ways in life too much alone,
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the days
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way;
Our selfish hearts are for our feet the guide—
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore,
And hear them where a stream of blessing runs.
Instead, we look about—the way is wide—
And so we pass upon the other side.

O friends and brothers, sliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you, listen to the thrilling call!
You can not, in your cold and selfish pride,
Pass guiltlessly upon the other side.

—Buffalo News.

Correspondence.

Belle Kearney in Ireland.

I arrived in the quaint village of Killarney after dusk. Mounting a "jaunting-car," a queer vehicle, with seats on either side of a partition that passes through the centre, on which the light baggage is put, with steps below the seats for passengers to rest their feet on, backs turned to each other, I went rattling at a John's gait throughout the streets, where squads of small boys stood at each corner, waving their hats and yelling at the top of their voices. In the uncertain light that streamed from the lamps, they looked like dervishes, or sprites, from their neighboring hills. Two happy, restful days were spent in this beautiful region, riding over smooth roads that led into an indescribably picturesque country, climbing rugged mountains or jogging through their rocky gaps on horseback, skimming over the Upper, Middle and Lower Lakes of Killarney, which stretch their placid faces at the feet of majestic Carran Tual, with its lofty head over three thousand feet above the level of the sea; the Toro, its gigantic brother, and the Purple Mountains; exploring grim, fantastic ruins on the mainland, or the islands that "lift their fronded palms in air" from the heart of the quiet waters.

A few miles from the town of Killarney are the romantic ruins of Aghadoa. This venerable old pile is the seat of an ancient bishopric. Near it is a Round Tower, which is said to be the finest in Ireland. It was founded by St. Finiar, who lived in the sixth century. On a slope beyond this are the ruins of a circular castle known as the Pulpit, or the Bishop's Chair. Legends declare that it was an episcopal residence in the twelfth century. On Innisfallen Island, which in itself is remarkably beautiful, with magnificent oaks and yews, and rich green grass, flowers and trailing vines, is the ruin of an old abbey, where the "Annals of Innisfallen" were written six hundred years ago. The original is now in the Bodleian Library. A short ride across the lake from Innisfallen brings us to Ross Island, where Ross Castle, a handsome ivy-clad ruin, is seen, commanding a superb view of this enchanting spot, with its

> "Scenes that sink into the being
> Till the eyes grow full with seeing,
> And the mute heart can but bless
> Him that shaped such loveliness!"

Another fine old ruin is the Abbey of Muckross, which was built for the Franciscans in 1340. Many ancient tombs are within its crumbling walls, and its cloister is still standing. The cottage of "beautiful Kate Kearney, who lived on the banks of Killarney," rises into full view just before we reach the Gap of Dunloe. It is like all the other cottages of old Ireland—built of gray stone and covered with thatch. In the doorway stood a time-wrinkled old dame, who is the granddaughter of illustrious Kate, who, by her unusual beauty, stirred the lyric muse of the unknown bard who has made this Irish lady famous by his song. After introducing myself as an Irish-American who bore the same name as hers, and being enthusiastically greeted by old Kate with a hearty "God bless you!" and "May you have a long and happy life!" I mounted a pony and began my journey through the wild defile, five miles in length, that lies between the Torries and the MacGillicuddy range. Soon we passed Lough Dhuv, one of the three places where it is said St. Patrick killed the last of the snakes. Further on we arrived at the St. Patrick's Cottage, which is now used as a public house, where travelers stop to imbibe quantities of liquor. As Patsey, the sure-footed little gray nag on which I sat, scrambled up the mountain-sides that were covered most invitingly with purple heather, ferns, and shamrocks, a foreggy old Irishman, who owned the "beastie," plodded along by my side with a heavy stick to encourage her slow strides or lead her through dangerous parts. When we had proceeded a short distance we were besieged by a bevy of woman and girls, begging us, in their soft, whining voices, to buy their wares, which consisted of woollen socks, goat's milk, and "mountain dew." The last was a fiery white liquor made in the Black Valley, which lies at the end of the Gap of Dunloe. They presented an amusing sight as they tramped along barefooted, with heavy shawls covering their heads and folded innocently across their breasts, hiding under their voluminous proportions the stuff that has caused the flourish of more shillalies and the ache of more broken heads than anything else in the Emerald Isle. With a girl, who introduced herself as Bridget O'Sullivan, I had the following conversation as she walked demurely by Patsey's side:

"How do the people in these mountains make a living, Bridget?"

"By selling mountain dew, ma'm."

"Do you sell much of it?"

"Oh, yis, ma'm."

"When the men and women get full of it, how do they act?"

"They get into terrible fights, ma'm."

"Well, don't you think it is wrong to sell liquor to people to make them get drunk and fight?"

"I have to make a living, ma'm; we are very poor, ma'm; and the girls have to buy their marriage licenses, ma'm! The boys have no use for us if we don't, ma'm. We have to pay thirty-six shillings to the parish priest for a license. I have made nearly enough to get mine. I lack only five shillings, ma'm. *Dear* lady (with an accentuating of the whine) won't you take a drink of mountain dew? It will add seven years to your life, and you will help Bridget O'Sullivan to buy her marriage license."

Her tragic gestures and mailing appeals might have told on a heart less steeled to such approaches than that of a W. C. T. U. woman, who for six years has fought every species of "mountain dew" like grim death, or that of an equal rights woman who has been preaching since the first dawn of her reasoning powers against the encouragement of every form of masculine indolence or domination. From the frequency of drinks on the part of a sturdy Englishman near us I felt sure that Bridget would go home with a glad song in her heart and the ringing of marriage bells in her ears. Donkeys are in great demand in Ireland, as they are in Italy. I have often seen five people sitting in a little two-wheeled cart, with a bag of meal thrown in as ballast, all drawn by one little donkey. They are very patient animals, and seem quicker-witted than the majority of their race. This has come, doubtless, from association. Poverty is the great curse of Ireland. In every conversation with the people, complaint of their situation formed the pathetic keynote of every utterance. With a shade of sorrow now sweeping over their bright faces, they exclaim, in their musical tones: "Ah! lady, we are very poor." It is not to be wondered at that they turn their eyes longingly toward America, when the depressing circumstances that surround them in their own country are understood. The whole island is owned by a few landlords who rent to men, who in their turn sub-rent to other men. If these first renters choose not to subrent, as they often do, the people beneath them in the scale of poverty, having no land to work, and incapable of securing other employment, go to swell the vast hungry multitude. The Earl of Kildare has very handsome landed estates in the vicinity of Killarney. Hedge and meadow, field and garden, are kept in perfect order. While riding through a portion of his property one afternoon, our driver, who was a typical Irishman, somewhat advanced in years, was entertaining his passengers by explaining how the earl undertook to encourage the habits of thrift and cleanliness among his tenantry. "A woman is commissioned," he began, "to visit the homes of the people on Earl Kildare's estates and inspect the condition of their houses. She has a perfect right to enter them at any hour of the day or night. If everything is not in apple-pie condition, she reports to the manager, who is authorized to turn the negligent tenant out of doors. A person dare not call his soul his own," cried the old man, waxing furious as he proceeded. "I told the woman, when she first began her visits, that if she ever dared to step inside my house on such a spying expedition I would give her a knock on the head that would settle all reports from her until the judgment day. She has not come yet, and is not likely to come very soon." I sympathized with the old man completely. What "free-born" American would not? This police system of forced social reformation is disagreeable, truly. But there is no doubt that the Irish peasantry need lessons along the line of cleanliness. In the huts in the country districts and in towns there are no floors—only the dank earth to stand upon. In the mountain regions I have seen chickens roosting under the beds, and the space in front of the doors filled with pigs and cattle, while a large pot of boiling potatoes sat in the centre of the floor and each individual helped himself, sans fork, sans knife, sans everything. In the town of Killarney I saw a tall razor-backed hog standing in the middle of the floor of the family living-room, eating contentedly from a pail of slops, while the old lady of the house stood in the doorway conversing with her next-door neighbor, and her husband and son sat near the hearth quietly smoking.

After a short stay in Dublin on my return from Killarney I went to Belfast, which has the enterprise and appearance of a stirring American city. It possesses very little interest for an archæologist or a hero-worshipper, but is very attractive to business men and women. It is rich in elegant church edifices and educational institutions, numerous manufactories, especially of linen, and extensive ship-building yards. The suburbs, like Dublin's, are noted for their beauty. Trains carry one beyond the city limits, past handsome residences and parks, to surrounding heights, where a glorious panorama of land and water stretches before the gazer in bewildering loveliness. On one of these elevations is the castle of the Countess of Shaftesbury, who was a young Irish woman of wealth when she captured the English earl who has left a name that will be blessed by all succeeding generations of the sons of men for blessed acts of unselfish philanthropy.

BELLE KEARNEY.

Belfast, Ireland.

The Visit of a Missionary.

The people of Jefferson Street Church, Natchez, Miss., have been favored by an appreciated visit of one of our missionaries to China. Rev. W. B. Burk, formerly of Macon, Ga., sailed for China, as a missionary, about the first of September, 1887. After about eight years of service in the foreign field he, with his estimable wife, whom he captured from the Woman's Board of Missions about one year after going to China, returned to America on a vacation last July. We were favored with a visit and an excellent missionary lecture from Mrs. Burk several weeks ago while her husband was in Georgia, and now we have had Bro. Burk himself with us. He came to us last Saturday, the twenty-fifth instant, and in the late afternoon he gave our Sunday-school children an interesting lecture, illustrated by stereopticon views. Sunday morning he gave our Sunday-school a good talk which was much enjoyed by the children. At eleven o'clock he gave us a sermon on Heb. iii, 1, which was simple, instructive, spiritual and edifying. At night he gave us a lecture on our mission work in China, which was much enjoyed by a large congregation. His lecture was replete with interest, full of information, well calculated to remove objections to foreign missions, and to infuse new life into the missionary enterprises of the church.

Altogether we feel that we have been highly favored by this visit of our brother and of his companion from the front. Jefferson Street Sunday-school has long been a missionary society, and for many years has contributed $100 annually to the cause. We shall expect this missionary society to take on new life now, especially as arrangements have been effected by which they will hear regularly from Bro. and Sister Burk. W. B. LEWIS.

Natchez, Miss., Jan. 27.

Communications.

The Preaching Spirit.

The preacher needs qualification for his work. Much of this he can get from the schools, from books, and by hard study. None of these should be neglected. All of them are important. Thorough preparation is indispensable, and the preacher who does not do his best, and put forth all of the best in him, sins against God. This proposition is so simple it need not be discussed. Where facilities are afforded for preparation for this great work, young men ought to avail themselves of them, and by careful training and hard study qualify themselves for the greatest work man has to do.

It should not be forgotten, however, that in the matter of understanding and expounding the Word of God, the heart needs as much, or more, training and preparation than the head. The spiritual truth of God's Holy Word is spiritually apprehended. This truth is often hidden from the wise and educated, and clearly apprehended by the ignorant and unlearned. Their understanding—spiritual understanding—is "opened, that they may understand the Scriptures." Pastors of experience can give numbers of instances of persons well-informed, who seemed to be totally blind as to spiritual truth; also instances of persons ignorant of books, but exceedingly wise in the Word and truth of God. The Bible appeals to the heart more than to the head. It should always be remembered that "the Bible is a divinely inspired book, and, most of all, it needs a divinely inspired reader and expositor." Without this the glad, meaning and import of it will be missed. It is not to be handled, expounded and criticised as we do other books. It is a book for the soul more than for the head. It was given for soul-saving, and not for literary entertainment. When we treat the Bible and deal with it as we do with books of human production, we degrade the Word of God and dishonor him who gave it to us. In many ways we "handle the Word of God deceitfully," and thereby sin against the truth and against the God of truth.

The Holy Ghost, who inspired holy men of old to write the Word of God, is ever present to help holy men and woman of all times to understand that Word. Men do not, and can not, understand the Word without the enlightenment and help of the Spirit. This truth should be deeply impressed on the mind and heart of every student and expositor of the Scriptures. It should be remembered and pondered by every preacher of the gospel. Of himself he has no power, either natural or acquired, to understand, expound, or to apply the Word of God in its spiritual import and power. God has wisely reserved this to himself, and this he does by his Spirit, the Holy Ghost.

God has made a revelation of his will to us in human words—words that we know and understand. It would have been useless to have revealed his will in words and terms that we did not, and could not, understand. If there be a revelation at all, it must be a revelation, and not an enigma and puzzle. A Bible in the language of angels would be a sealed book among the generations of men. If God speaks to us, he must of necessity speak to us in the terms and signs of ideas, that we understand, otherwise the sound would have been without sense, so far as we are concerned. God could not mock man in this way. Any person of ordinary intelligence can understand every word in the Bible. The words are remarkably simple and pure. They are easily understood. As for the words—the letter of the text—the Bible is one of the simplest books we have. But the letter of it and the spirit of it are two essentially different things. Anybody can understand the letter of it—the words used—but none but the spiritually enlightened can lay hold of the spirit—the life-giving spirit—of this blessed Book. It is this that makes the Bible the Book of all books; just this that makes it the Word of God, expressed in human speech.

The preacher, be he learned or unlearned, needs spiritual discernment, enlightenment, spiritual understanding, that he may lay hold of the spirit of the Scriptures. This is the main thing, the soul-saving thing, in the Word of God. It is just this that makes "the Word of God quick and powerful." If this is missed or lost, preaching is vanity and foolishness. The preaching Spirit is the Holy Ghost in us. The more we have of him, the more we have of the spirit of our work. If we make room for the Holy Ghost by turning all selfishness and sin out of our hearts, and seek him, he will come in and fill us "unutterably full of glory and of God." Then we will be flames of fire in the pulpit. Then, too, the spirits of God's Word will be more to us and more to our people than all textual and verbal criticism. Before, during and after the most diligent and careful preparation of our sermons, we need to implore God to give us the Holy Ghost to enlighten, guide, and inspire us. When coming to the altar to offer the sacrifice of love so carefully prepared, we need to cry mightily to God to send down divine fire to set the offering into a holy and hallowed flame. This will give unction and power to our mission and ministry, and "the Word will have free course and be glorified" in all our congregations. A ministry filled with the Spirit can not be inefficient or powerless. Without this the pulpit will be nothing more than a lecture platform. It may afford intellectual entertainment, but its vitalizing and soul-saving power will be gone.

It might be well for all preachers, and working laymen, too, to call out and write down all the promises in God's Word in regard to the gifts of the Spirit in fullness to all them that ask him. We have not this gift, because we ask not. We do not seek it, do not long for it, do not crave it above everything else, do not agonize for it. GILDEROY.

The Universal Association, Chicago.

OBJECTS.

To interest the people in the pursuit of useful knowledge.

To bring to their homes and firesides the results of the profound study and investigation of trained specialists in the different branches taught by them in the prominent colleges and universities of the country.

To carry on the work of self-culture by individual effort, or in local centers or organizations, along the lines of Graded School, High School, or University Extension.

To bring our public schools and the higher institutions of learning into closer relationship with all classes of society, and, in turn, to stimulate the attendance of students upon them.

To aid the teachers of our public, private and parochial schools in thorough and systematic preparation for their duties.

METHOD.

Monthly lesson pamphlets (52 pages each, magazine size) have been prepared for this especial purpose by some of the most eminent university professors in our country. These lessons are beautifully illustrated, and are enriched by notes, side-lights, incidents, biographies, recent discoveries, etc.

FIRST YEAR'S WORK.

The first year is devoted to history, as a foundation, and the series of twelve monthly studies gives a comprehensive survey of the subject from the earliest times down to the present day.

ORGANIZATION FOR WORK.

Members are secured, and, if possible, organized into a "center," or group, to meet and discuss the subject of study under the leadership of one elected from their own number and known as the "local instructor." As each month's work is sub-divided into daily lessons, meetings could be held as often as the convenience of the center would allow. At the end of each course an examination is held under the supervision of the "local instructor," and certificates given in accordance with its results.

No other books are necessary to a good understanding of the subject, though, of course, works of reference are always valuable.

EXPENSES.

The entire expense for the year's course, including certificate of membership, which is unlimited, is but $3 75. The cost of future courses will be but $2.75 per set to old members.

The object of the promoters of this association is to make the expense so low that the benefits may be within the reach of all classes.

HOW TO BECOME A MEMBER.

Send your name and address, with $3.75, to the address given below, and your certificate of membership and the first lesson-pamphlet will be forwarded to you at once. The other lessons will follow at intervals of thirty days. Wherever possible, "centers" should be formed, as the opportunity for discussion such an organization affords is of the greatest value to members.

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All who are interested in popular education should investigate the plans of the Association.

J. W. PEARCE, A. M., Ph. D.,
General Manager for La. and Miss.
723 Camp Street, New Orleans, La.

In the Living Present.

The Holy Synod of Petersburg (Orthodox Greek Church) has sent five missionaries to the United States for purposes of propaganda. What next?

In the United States, during the last year, chewing gum, valued at twenty million dollars, has been purchased. During that same time only five million dollars were contributed to foreign missions. Opponents of the Christian religion benightedly call the latter wicked wastage. But wicked wastage certainly is the former.

In the very interesting book, "France of To Day," Miss Betham Edwards does not speak complimentally of Protestantism in the land of Charlemagne. Calls it stagnant, lifeless. Its numbers only little more than a half million communicants. Only a genuine John Wesley could give life to the "dry bones."

Said a visiting patron to a college president: "You should decorate the walls of the class-rooms with expressive and instructive mottoes, such, for instance, as, Knowledge is wealth." "No use," said the wan pedagogue, "the students know that I and colleagues receive a very meagre salary."

Something new under the sun is the newly organized Training-school for Servants, in Chicago. Instruction will be theoretical and practical. The curriculum embraces cookery, housekeeping, etc. It is hoped that this enterprise will abolish the impression that the position of servant is degrading. Recently Miss Lucy Andrews lectured the students on "The servant girl's relation to her mistress."

There are one hundred and forty-nine Protestant denominations in the world. Of these, seventeen are Methodists, twelve Presbyterians, thirteen Baptists, twenty Lutherans. Little known seems to be the "Old Two-Seed-in-the-Spirit Predestinarian Church." It has 473 churches and 12,855 communicants. Alas of the centrifugal tendencies of our race! Prejudice takes the place of judgment, and obstinacy that of principle.

What the Spanish minister of foreign affairs said about the unreliability of the news from Cuba holds also good in regard to Armenia. If all the reports of massacres in that country were true, there would be now no Armenians left to tell the tale. The complications are political. Wonder if our friends of Russia are aware of the fact that, if Armenia were absorbed by the land of Peter the Great, Protestant missions in that country would thereafter be impossible? JOH DIKM.

SHOW ME THY WAY.

BY LUCY LARCOM.

Dark the night, the snow is falling;
Through the storm are voices calling;
Guides mistaken and misleading,
Far from home and help receding,
Vain is all those voices say;
Show me Thy way!

Blind am I as those that guide me;
Let me feel Thee close beside me!
Come as light into my being!
Unto me be eyes, all-seeing!
Hear my one heart's wish, I pray:
Show me Thy way!

Son of man, and Lord immortal,
Opener of the heavenly portal,
In Thee all my hope is hidden;
Never yet was soul forbidden
Near Thee, always near, to pray;
Show me Thy way!

Thou art truth's eternal morning;
Led by Thee, all evil scorning,
Through the paths of pure salvation
I shall find Thy habitation,
Whence I never more shall stray;
Show me Thy way!

Thou must lead me, and none other,
Truest Lover, Friend, and Brother;
Thou art my soul's shelter, whether
Stars gleam out or tempests gather;
In Thy presence night is day;
Show me Thy way!

—Exchange.

Communications.

Mansfield Female College.

The management of this time-honored institution changed hands on Jan. 22. Dr. A. D. McVoy's resignation, which was tendered last June, and being held up by him at request of the Board of Managers until his place could be supplied, taking effect on the date mentioned.

The election at the last Annual Conference of Prof. T. S. Sligh and his accomplished wife as president and vice-president of the college, is, doubtless, well known throughout the State. Mr. Sligh is in charge of the college for the immediate present, and will administer its affairs with her usual energy and ability until such time as President Sligh can wind up his affairs at Granbery College, Texas, over which he has presided with marked success, and giving eminent satisfaction to his patrons. These deservedly popular educators are by no means strangers in our State or community, and it is with profound satisfaction that we, not only for our home community, but for the entire Conference at well, bid them a most cordial welcome back to Louisiana, and bespeak for them and the cause they serve a most generous support at the hands of all true friends of Christian education throughout the bounds of this and adjacent States. The faculty will be composed of experienced educators of the highest order. Miss Emma Fisher, the presiding teacher, and Miss Fannie Reves, of the preparatory department, who taught with Dr. McVoy, giving perfect satisfaction, will continue in their respective capacities, to the delight of our people. While we deplore the loss of Misses Bessie and Irma McVoy as teachers in the college, we are consoled with the fact that their places will be supplied by Misses Lizzie May and Ruth Sligh, the talented and highly accomplished daughters of President and Mrs. Sligh, one of whom, Miss Ruth, has already assumed charge of the music department. Miss Lizzie May, who is still in Granbery, is expected here soon. These young ladies are, in the strictest sense of the word, college-bred, which, with their thorough conservatory training under masters of the highest proficiency, most eminently qualifies them for the duties that will devolve upon them in any department of college work. Miss Annie Williams, who will be for the present in charge of the art department, is an artist of the highest type, a member of the New York Art League, and eminently qualified for her work.

We feel that an era of renewed prosperity is just now dawning, not only upon our college, but upon our town and parish as well, and is plainly discernible in the near future. The building of the Kansas City, Shreveport and Gulf railroad through our town and parish is now being pushed to an early completion, and in a few short months two trunk line railroads will connect us with the world at large, giving us facilities at an early day that will revolutionize our old-time system; and we rejoice in the assurance that our college will be in no sense a laggard in the march of improvements now setting in upon this favored section of our country. In a short time it is our purpose to put our college buildings in first-class repair, beautify the college campus, and make the premises attractive and home-like. The sanitary condition of our college insures healthfulness. We invite all who have daughters to educate to send them to Mansfield Female College, and Sister Sligh will exercise over them a motherly watch care. The association with this cultured and refined Christian lady will be worth a great deal to your daughters. Let every Methodist preacher within the bounds of the Louisiana Conference constitute himself a committee of one to drum up girls for the college; then he will have discharged his full duty, and displayed a zeal and loyalty which should characterize the life of every Methodist preacher in the Louisiana Conference.

I trust that this appeal will not be made in vain, but that everyone interested in the success of this college will rally to its support, and make it what it ought to be: the pride of our State.

In conclusion, we want to say that the veteran educator, Dr. A. D. McVoy, who faithfully labored as president of this college for eight long years, has gone to Minden to assume the charge assigned him by the late Annual Conference. We hate to part with the Doctor and his family. Our loss will be Minden's gain. We gladly commend them to the hospitality and tender care of the good people of Minden, and congratulate them in the acquisition of so good a man, with his charming and accomplished daughters, whom to know is to love. Their multitude of friends here will ever be solicitous for their well-being.

A. F. JACKSON,
Sec'y of Board of Managers.

The Best Way and Time to Take Up a Collection.

I.—THE BEST WAY.

1. The collector must be well informed as to the nature of the collection, the purpose, and the needs. Our church papers and periodicals, and other publications easy to be had, cheap in price and rich in contents, will meet this demand.

2. He must be confident of the correctness, propriety, righteousness of the collection, so that he may put his heart into the effort. Information and religion will supply this demand.

3. He must "turn on the light" by preaching, praying, talking, tract distributing, and by contributing liberally. By word and by example. Take stock in the enterprise himself.

4. Then take up the public collection, calling for specific amounts; take time, but be sprightly, and do not let the collection drag.

5. Then send a number of collectors, with papers and pencils and collection plates, baskets, or hats, out among the congregation.

6. Then look after the absentees, and give them the privilege of subscribing or paying. Do not slight anybody. Go, expecting to get something for the Lord. Make it a pleasure, not a task.

II.—THE BEST TIME.

1. As early in the year as possible.

2. But always after having "turned on the light," and not on the day the sermon is preached on the subject or object for which the collection is taken. And then payments will be made from principle, and not from impulse.

III.—SHOULD WE TAKE THE COLLECTIONS SEPARATELY, OR ALL TOGETHER?

1. Were it not for the order of our Annual Conference requiring the collection for the Conference claimants to be taken separately on Veterans' Day, I should take them all together.

2. But as it is, I take the one seperate from all the others, and then I take the others at one time. This has been called "making hash of the collections," but to my taste it makes a very palatable "plum pudding." The Conference year is too short for all the collections to be taken separately.

3. This year I shall take the collection for the American Bible Society apart from the others.

4. Common sense, information and religion will solve all the problems and bring up full collections.

T. L. MELLEN,
Sec. Miss. Cont. Board of Missions.
Wesson, Jan. 24, 1896.

The Discussion in the Advocate.

The question now taking up one or more columns of the ADVOCATE every week may be thus stated:

Resolved, That unordained or unlicensed persons ought not to hold divine service in the churches.

The affirmative of this question caters to a feature of High Churchism. For the want of a better word just here to express myself, I will say that I am "High Church" in some things. I believe that the man who has charge of the services ought to be responsible for them. I hold also that the men who preaches has the unquestioned right to pronounce the benediction upon the congregation he has preached to. Let a layman, on no occasion, pronounce it.

I have led in Sunday-school, class meeting, prayer meeting, and love-feast exercises; conducted public preaching, held protracted meetings, and managed camp meetings. In all the variety that has come up in these varied services when the conversion of souls was directly and specially aimed at, it has been a principle with me to put those persons forward who could "get there;" to call on the man or woman for song, for prayer, or a talk, who, I thought, could best do the work then immediately in hand. The conversion of souls being the special work of God with us, every means we can use for this end is legitimate. A soul born to God under the talk of a woman would not be rejected by the councils of heaven as an illegitimate child.

J. D. NEWSOM.

Give Us a Rest.

MR. EDITOR: For some time your correspondents have been waging a war of words, the *casus belli* being the action of a young preacher, in charge of a certain camp meeting, who, in simple violation of law, unthoughtedly or otherwise, undertook to turn over to some one else his own responsibility as preacher in charge. And, after all, what does it amount to? Each one seeking only to vindicate himself. Brethren! brethren! Please read the exhortation of Paul in II. Tim. ii, 14, and give us a rest.

W. F. HENDERSON.

Greenwood, La.

Malone College, Holly Springs.

After a successful management of five years, the Rev. J. W. Honnoll will retire from the presidency of the above institution at the close of the present term, and will be succeeded by the Rev. R. M. Standifer, at present pastor of our church in Columbus, Miss. Bro. Standifer and Dr. S. A. Steel have purchased an interest in the college, and propose to enlarge the buildings, or erect new ones, and make Malone College second to none in the South. Dr. Steel will deliver a course of lectures each session. It is expected that 150 boarding pupils will be in attendance at the opening of the next term.

Holly Springs is proud of her school, and rejoices at the good work accomplished by the retiring president, and the bright prospects for the future.

This is a city of schools and churches. It has colleges under the auspices of the Methodist, Presbyterian and Episcopal Churches. It is also the seat of Rust University for colored students and the State Normal School. Six ministers of our church reside here.

We were greatly shocked at the announcement of the sudden death of the Rev. T. B. Hargrove, pastor of Hernando and Coldwater. He was one of the most consecrated and useful members of the North Mississippi Conference. Born in Lowndes county, Miss., Feb. 4, 1819; graduated at the State University; married Miss Mary Lipscomb, the gifted daughter of Dr. W. L. Lipscomb, of Columbus, Miss.; admitted on trial, 1888; ordained deacon by Bishop Galloway, at Grenada, 1890; elder by Bishop Granbery, at Corinth, 1892. Bro. Hargrove's first appointment was Pleasant Grove. At the end of that year he was stationed at Greenwood, where he remained three years. This was followed by a three-years' term at Sardis. At the last Conference he was appointed to Hernando and Coldwater. He had just entered upon his work when "God's finger touched him, and he slept." He died in the pulpit at Coldwater, Sunday, Jan. 26. His last words were, "Believe on the Lord Jesus Christ, and thou shalt be saved."

J. S. OAKLEY.

Correspondence.

Letter from Texas.

The "summing up" at the several Annual Conferences of the State was, as usual, good. Texas—all Texas—desires to make a good showing, and labors to that end. Of course, our Texas Methodism is a live branch—and a large one. Figures do not tell the whole story; they are not everything; but they mean a good deal, and the following statistics give some notion of the largeness of our Zion: Local preachers, 1,093; members, 180,576; number of churches, 1,237—valued at $1 817,507; parsonages, 463—valued at $485,500; value of other church property, $3 500,160; a grand total of $2,-662,840. There are 1,369 Sunday-schools, with an average attendance of over 70. There are more than 500 Leagues, with an average membership of 35.

We were delighted to have the senior Bishop at the East Texas Conference. He had not held this Conference since 1878. His counsel was wise, his sermon grand, his presidency gave great satisfaction, his appointments were, to some, disappointments, yet no more than usual—perhaps fewer. I have never known a Conference at which there were so few changes. This is as it should be. A man should not be changed unless there is a real necessity. The only unusual thing at this session was the locating of several brethren "without" their request. They were good men, good preachers, but such men as "Gilderoy" described in a recent number of the Texas Christian Advocate—"they harped on one string," they were "hobbyists." Now they "feel" persecuted for righteousness' sake. It is ever thus.

CHAS. F. SMITH.

Timpson, Texas, Jan. 21, 1896.

Revivals.

Reading in "Revival Lectures," by President Finney, I came across the following paragraphs, which might do to think over just now. What he says is as true to-day as when spoken. While this was spoken of preaching, and especially of revivals, it is none the less applicable to these paper controversies. Our churches should be in a revival spirit all the time. This is the apostolic idea, but this can not be when our papers, which visit so many of our homes, are full of what we have had for some time.

"If a minister means to promote a revival, he should be very careful not to introduce controversy. He will grieve away the Spirit of God. In this way probably more revivals are put down than in any other. Look back upon the history of the church from the beginning, and you will see that ministers are generally responsible for grieving away the Spirit, and causing declensions by controversy. It is the ministers who bring forward controversial subjects for discussion, and by and by they get very zealous on the subject, and then get the church into a controversial spirit, and so the Spirit of God is grieved away." . . .

"Who does not know that ministers have been crying out 'Heresy' and 'New Measures,' and talking about the 'Evils of Revivals,' until they have got the church all in confusion?" . . .

"The body of the church are always averse to controversy, and will keep out of it only as they are dragged into it by ministers. When Christians are revived they are not inclined to meddle with controversy, either to read it or hear it. But they may be told of such and such 'damnable heresies' that are afloat till they get their feelings enlisted in controversy, and then farewell to the revival."

If we find it necessary to discuss particular points about which Christians differ in opinion, let us, by all means, avoid a controversial spirit.

W. T. GRIFFIN.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

We gather some facts from Woman's Missionary Advocate obtained by the investigation of Mr. Rice, of Chicago: "An average to each church member of more than seventeen dollars for local church expenses, nearly five dollars for home charities, and one dollar for foreign missions." Of course, the home work should be increased rather than lessened, but the small amount for foreign missions betrays selfishness—a great lack of the true spirit of missions.

As special blessings come from fasting and prayer, would it not be well that each auxiliary observe a fixed time in this way for the benefit of the local auxiliary, each member resolving to do "greater things" "through Christ which strengtheneth me?" Let us not lose our individuality in the organization, and let us not forget the Week of Prayer, Feb. 5-9, of our sister missionary society.

Twenty-four names, etc., have been sent to Miss Holding, Kansas City, as subscribers to the Evangel, to be credited to our missionary of the W. F. M. Society. Let it be remembered that all who help us to obtain this scholarship must be sure to request this credit when sending subscriptions to Miss Holding. Will not the Epworth Leagues, Sunday-schools and others help to obtain the 600 subscribers which places this missionary—now ready to enter—in the Training-school?

TWO OR THREE—THE MISSIONARY SOCIETY.

May the Holy Spirit cause each of us to learn the beautiful and solemn lesson from the following in the Woman's Missionary Advocate—not only those numerically weak, but those strong in numbers, who should have added strength spiritually, that we all may do more for the perishing millions:

"I get rather tired of hearing 'Only so few of us—only two or three—would come, so we decided it was no use and gave it up.'

"Now the plain fact is this: If God does not meet with you two or three, you have no right to assume that he would meet with the two dozen. If your two or three found no life and faith and knowledge in your meeting, it is just as well the two dozen were not there; the fewer who leave God's house empty, the better.

"The society meeting is where God's daughters meet to (1) learn of his work, (2) lay their offerings on his altar for his work, (3) pray with all their souls for guidance in this work, for consecration to this work and the blessing of fruitfulness on this work. Now read Matt. xviii, 18, 19, and tell us frankly if your two or three do not find it worth while to do this, why should you want any number to do it? God help us to get away from numbers and crowds and externals, and look at essentials a little as God's Word sees them.

"I was in a ladies' meeting lately; met, I supposed, to organize a Woman's Missionary Society, and every woman sat there trying to see 'how many would go into it.' A girl jumped up, her soul in her eyes. 'Miss Winona, can two organize?' I turned to 'History and Work,' page 9—'Any number of women,' etc. 'Then if one girl will go with me, I'll organize.' It was the society, not the number, she looked at. But before night she had the name of almost every girl in the church on her list of members, and the consecrated, noble older women were not all behind. It is the work, the organized work, for Christ that is of value—not the number.

"But if this work, this meeting of the two or three, is a precious work, and if you talk about it as you do other precious things, you will have no lack of members. People don't stay out of a good thing. Make your society of two or three what Christ wants it to be, because he loves you and has ordained you to bring forth fruit, and others will join, and they will come regularly too. Make it worth living, and it will live."

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Russ, of Louisiana Conference.

Mississippi Conference Woman's Parsonage and Home Mission Society.

At the second annual meeting of the Woman's Parsonage and Home Mission Society of the Mississippi Annual Conference, of the M. E. Church, South, held at Wesson, in July, 1895, I was elected to edit the P. and H. M. S. column of the NEW ORLEANS CHRISTIAN ADVOCATE. Had I been consulted, I would have preferred that one more experienced be placed in charge of this responsible position, as I feel incompetent to assume such a relation to this important arm of church work. Realizing that I am a disciple of the blessed Savior, and that the work is for his glory, I assume the position with a willingness to do my best towards stimulating my sisters in Christ to a greater activity and consecration to this work.

I am pleased to be able to report that of the 122 pastoral charges of the Mississippi Conference only 22 are without homes for their pastors. This is a good report; but, while these 22 ministers are unprovided for, opportunities are presented for our society to render valued service to the Master's cause.

By districts — Jackson has need of two homes; Brandon, 1; Meridian, 7; Natchez, 4; Brookhaven, 4; Seashore, 3; Enterprise district has the record of a parsonage for every charge.

The Mississippi Conference Minutes show an increase of 6 parsonages over 1894.

I regret to report the destruction by fire of two parsonages in the Enterprise district since the session of Conference, and still sadder to report, both without insurance. It is to be hoped that both the buildings will be replaced before Conference meets again. Now is the time for local societies to inspect the needs of the parsonage premises. Decayed fence posts often are neglected until some Spring gale prostrates the fences, and allow cattle to enter, and destroy orchards and gardens. "A stitch in time saves nine."

I was calling at our parsonage the other day, and found our dear good preacher doing this work himself. Had a box of peach seed sitting by ready for planting, and had just finished putting out some pecans. This put me to thinking. Would it not be true home missionary work, in addition to the monthly contributions, to interest ourselves in the educational wants of our varied sections? Many places in Mississippi have areas of many miles where scarcely any educational advantages are to be had. Until the people are able to read God's Word they can never develop to any marked degree. Canvass the section where you live on this line and report.

That was a kind offer of Bro. Cassell, of Canton, to donate some fruit trees to parsonages where needed, if he could be assured that when planted careless preachers would not allow cattle or worms to destroy them. This is the time to plant new trees, prune the limbs and destroy the worms.

I think it would be a pertinent question in examination of character at the Annual Conference for the Bishop to ask: "Brother, in what condition did you leave the parsonage home?" Some pastors never think about the comfort of their successor.

Now, dear sisters, send in your reports, that I may become posted upon the immediate needs of our work. There are only sixteen organized societies in the Mississippi Conference, and only six of these report their dues regularly. And yet, with the small means so obtained, we have been able to help build this year two parsonages.

Selections.

The Reading of the Word.

A few striking incidents have recently come to our knowledge, from over the sea, of how simple reading of the New Testament, without a word of comment, has been blessed to the conversion of individuals of God's ancient people, the Jews. A young Israelite in the Crimea, a highly-cultivated man, and thoroughly instructed in his own faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The better to understand the latter, he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin a Hebrew artist, desiring to find new subjects for pictures, began to search for them in the New Testament. As he read, the moral beauty of the Savior made a deep impression upon him. The more he read, the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us Christians, who fancy we know it well, fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the Truth? To know him, this is life eternal.—American Messenger.

The Straight-out Religion.

What the world wants is a straight up-and-down religion. Much of the so-called piety of the day bends this way and that, to suit the times. It is horizontal, with a low state of sentiment and morals. We have all been building a wall of character, and it is imperfect and needs reconstruction. How shall it be brought into the perpendicular? Only by divine measurements. The whole tendency of the times is to make us act by the standard of what others do. If they play cards, we play cards; if they dance, we dance; if they read certain styles of books, we read them. The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others, as though it decided anything but human infallibility, is a mistake as wide as the world. There is a mighty attempt being made to reconstruct and fix up the ten commandments. To many they seem too rigid. The Tower of Pisa leans over about thirteen feet from the perpendicular, and people go thousands of miles to see its graceful inclination, and by extra brace and various architectural contrivances it is kept leaning from century to century. Why not have the ten granite blocks of Sinai set a little askant? Why not have the pillar of truth a-leaning? Why is not an ellipse as good as a square? Why is not an oblique as good as a straight up-and-down? My friends, we must have a standard; shall it be God's or man's?—New York Observer.

"Thou, therefore, endure hardness, as a good soldier of Jesus Christ." It was the pagan discipline of the Roman army, or of the Roman games, which Paul made the type of the courage, hardihood, endurance and dogged strength which was to characterize the man who should be his successor in the care of the churches. Our Lord himself was the perfect pattern of these hardier virtues.

In view of the softness and effeminacy of civilization, it is worth considering whether we do not need to preach gentleness less, and the gospel of brave truthfulness, of exertion, and of the endurance of pain and labor more. We suspect that the five-cent trolley car is a foe to grace, and that sunshades and umbrellas have not strengthened either the moral or the physical constitution of our people. Iron makes a better corset than velvet. The Countess de Genlis required her prince pupil to walk with leaden soles on his shoes. If our men are getting to dread the exposure of labor in sun and rain, and to count an hour of work as an hour lost, and to hesitate to accept the blessed burden of a family; or if our women are getting to avoid the pain and toil of child-bearing and maternity and home-making, then it may be time to go back a bit and learn a little of the discipline, at least, of paganism.—Independent.

Among the forms of insect life there is a little creature known to naturalists which can gather around itself sufficiency of atmospheric air, and, so clothed, it descends into the bottom of the pool; and you may see the little diver moving about, dry, and at his ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector. A transparent vesture, the world sees it not; a real defense, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him, and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—Dr. James Hamilton.

A good sermon is half preacher's brain and half listeners' ears.—Golden Rule.

FROM THE WORK.

Rev. E. G. Kilgore, Farmersville, Tex.: "I have just closed a grand revival meeting with Rev. C. I. McWhirter at Nevada, Texas. More than a hundred and fifty conversions at the morning and over a hundred added to the Methodist Church on profession of faith. I am now engaged in a good work here. Just begun the meeting here, but the outlook is good for victory. Pray for us."

Rev. H. Armstrong: "My third year in Franklin opens auspiciously in the main. I was down Christmas week with lumbago. Did you ever have it? Congregations good at preaching and prayer meeting. The Epworth League is doing well, and the Sunday-school is very fine. Hard times are talked of, but this town is steadily improving. Am going to begin a canvass to-day for the ADVOCATE. If I get two dozen to take it, I shall feel assured of a successful year. God bless you!"

Rev. J. W. Raper, Nettleton, Miss.: "In the providence of God, we have begun our third year on this, the Nettleton circuit. We were very kindly received. Never before have we been more kindly welcomed to our work. We begin the work of this year under much more favorable circumstances than any preceding year. Our people seem to be willing to do something. (This is only as it should be. We must all do something this year.) Our first Quarterly Conference met at Pine Grove Church on the tenth of January. Our much-loved presiding elder (Rev. S. M. Thames) was on hand with the best sermon he has ever given us, on the subject of divine power and human agency. We had a good old-fashioned, Holy Ghost time; and all took a new start for a good year's work. We are working, looking and praying for a sweeping revival at every appointment on this charge this year. The good women are making their arrangements to put all the needed furniture in the parsonage. We have done a good deal of work on the parsonage since Conference. We feel sure that we have the co-operation of the good people of this charge, and we are looking for a good year on all lines. Pray for us. We send our best wishes to editor and the ADVOCATE."

N. P. Hobgood, Rowa Log., La.: "I write in the interest of our little church at this place, Tunica. We fear that the presiding elder of this district has forgotten or neglected to send us a preacher for '96, as we have not heard of one up to date. It is true, we have very few Methodists in our neighborhood. Still we hate to be neglected after being a church for so many long years; our pulpit having been filled in the years past and gone by such noble men as Drake, Winans, Hinds, three Godfreys, Wade, Finn, Flowers, Harris, Clark, R. D. Norsworthy, C. D. Cecil, D. P. and Harry C. Bradford, and in the last few years by Hodges, Enochs, and last year by a most excellent young preacher, Mr. Bishop, from the Mississippi Conference. From what I can understand we were transferred to the Louisiana Conference last year on account of some church being so anxious to retain Mr. Tucker one more year, and by so doing we are left out in the cold. I truly hope it won't prove in the heat in the next world. Last year we were assessed eighty dollars, and we paid about eighty-seven dollars to the support of the minister and our *pro rata* of the Conference claims with ten less than eight members to do the paying. Now, dear Doctor, anything you may be able to do for us will be appreciated, as we hate to think of our little fellows growing up without any knowledge of Methodism. A real, earnest, good Methodist sermon once a month would be better than no church services at all."

Rev. J. A. Leech, Brookville, Miss.: "At the recent session of our Conferences, Bishop Fitzgerald send us out to Brookville circuit, Columbus district. We came at once; was kindly met at depot by a number of good Methodists and others, and conducted to the best parsonage in our district, where we found good, warm rooms, and a good dinner awaiting us. We were agreeably surprised in our new work, for we find our work second to none in our Conference. Our home is first-class in every particular. We have four churches—three in this beautiful, rich prairie, one in the sandy lands. All good houses, well furnished and well attended. Our people are mostly good-looking, thrifty, intelligent, liberal Methodists. This is an old field, but has been well cultivated, and the people remember and appreciate all of the good men who have ministered to them in holy things. Our larder, crib and turkey-pen have been kept filled since we came, and our predecessor tells me his was so for four years. Our presiding elder, Bro. R. A. Burroughs, was with us the first Sunday in January, and preached two fine sermons, which were highly appreciated by our people. Our district is taking on new life, and our motto is, 'A great revival in every charge, home, and heart in our bounds.' I want an ADVOCATE in every home in my charge, and I am trying to put it there. Pray for us, and come to our District Conference, which will be held at Columbus, embracing the second Sunday in April."

WEST END, MERIDIAN.

This church last year increased the salary of the pastor over the previous year, and paid it in full. I have never known more unanimity and harmony to reign in any church than in West End, or a greater zeal and desire in the hearts of the people to see the cause of Christ and the church advanced. The standard of religion which had been erected was sought to be maintained, and our wonderful success can be attributed to the fact that we never ceased to teach the doctrine of entire sanctification as taught by our church.

Our new pastor, Bro. Peebles, came to us immediately after Conference and has gotten down to vigorous work. We find him to be an earnest and zealous worker and faithful man of God, and under his leadership we are looking forward to great things this year. He can, in one respect, be compared to Absalom: already he has "stolen the hearts of the people" (better, won their hearts), not, however, for the same purpose of Absalom, of dividing the hearts of the people, but with the desire of more solidly uniting them and urging them up into higher heights in glory and on to greater victory in the Master's work. We are not only at peace and harmony in our own household, but enjoy friendly and brotherly relations with all other denominations—all uniting in a weekly cottage prayer meeting which has proven profitable to all.

We closed the year with 230 members, and raised for all purposes $2,067.05—only $621.50 of this amount being paid on church building. If all the obstacles in the way during the year were known, the report could be more fully appreciated. For five months we were without a church building, holding all meetings in a school-house, situated on a hill on the northern edge of our district, and many of the people would not attend. In June, immediately after going into the new church, our pastor was appointed to take the field in the interest of Millsaps College for two months, and Bro. Browning, who had been appointed in his stead, after serving the church about a month, was suddenly stricken down and had to give up the work. In May, while we were in the midst of a meeting, the small-pox epidemic broke out, the meeting was immediately closed, and advice being issued by the health officers to all people to quit attending public meetings, it kept a great many away from church until the scare had entirely subsided; and, lastly, about a month before Conference the sash and blind factory, one of the largest manufacturing institutions of the town, where a number of our members were employed, was burned, thereby throwing them out of employment and unable to further meet their pledge. We are thankful to our heavenly Father for what he has done for us, and pray that he might be with us as graciously this year."

D. S. HARMON.

Meridian, Miss., Jan. 25.

For Only $15.

The Texas and Pacific Railway Company will this year furnish to regularly ordained clergymen, duly credited missionaries, or others solely engaged in ministerial duties, one thousand-mile tickets, good on all portions of that system.

Applications for these tickets should be made to the nearest ticket agent of the Texas & Pacific Railway, or address

GASTON MEYER,
Gen'l Pass. and Tkt. Agent,
Dallas, Texas.

How to Help Your Pastor.

BY REV. THEODORE L. CUYLER.

The relation of a pastor and a parishioner is much like that of wedlock—a relation of mutual obligation, and it ought to be one of mutual affection and helpfulness. If at the time of his installation he has made a vow to be faithful to you, the member of his flock, you also have made an equally binding promise to be true to him. Has he not a clear right to your assistance, and just as strong a claim on your support as you have on him for pulpit instruction and pastoral oversight? Granting that you ought to help your pastor, how can you do it?

There are many ways in which you can strengthen his hands and cheer his heart. First of all, practice the "golden rule" towards him; do as you would be done by; put yourself in his place. He can not always strike twelve in his sermons any more than you can always make a shrewd investment, or always finish a piece of work quite up to your promise. You don't like to be unreasonably censured; neither does he; and when you are scolding a good pastor you are discrediting a servant of the Lord, and obstructing his work. Supposing him to be conscientious and doing his best, he has a right to your generous appreciation. If you have just ground for criticisms, take them to his study, and not to your neighbors' houses. You may really help him by the first method, provided that you go in a frank, fraternal spirit. A sensible minister will welcome a sensible criticism.

2. For a more pleasant purpose than for criticisms you may freely visit him, or ask him to your own house—and that is to devise plans for doing good. Partners in business consult together often; you are a spiritual partner with your minister. It is your church as much as it is his; it really belongs to him who owns you both. Just as clearly as it is your duty to labor for the Master as it is your pastor's duty. Put your heads and hearts together, and devise plans of usefulness and the best methods to make them successful. If he sets on foot a feasible plan for quickening church life, then back him up heartily.

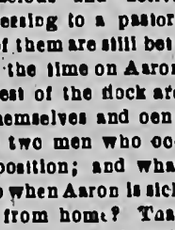
3. A minister who is worthy of the name can stand an empty purse better than an empty pew or an empty prayer meeting. It is a disgrace to a church that failure to pay an honest salary should straiten a pastor's purse; but the spiritual emptiness pierces his heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings of the devotional meetings. The better man or woman you are, the more you are missed: the worse you are, the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I never made any converts to the truth in an empty pew, and never have delivered a sermon loud enough to awaken a parishioner who was dozing at home, or strolled off to some other church. If a good reason keeps you at home, try to send a substitute. Church members sometimes complain that their minister does not "draw" a larger congregation; yet they do nothing to draw outsiders to the house of God by a cordial invitation to come. Help your pastor to fill the house.

4. Follow up the invitations, appeals and counsels of the pulpit with your own efforts for the conversion of sinners. The pastor is trying to draw souls to Jesus; pray don't draw the other way. If one of your family or one of your Sabbath-school class comes home from the sanctuary thoughtful and tender, then aim to deepen that impression. Draw with your minister; follow up his efforts with your own. But the downward pull of your trifling talk, or your unkind criticisms, or your inconsistent conduct, may be an overmatch for the upward lift of his faithful discourse. Co-operate with Christ's ambassador in the grandest work that man or angel can covet—the work of saving immortal souls. "As ye go, preach," is a commission to the pew as well as to the pulpit.

5. A single sagacious and active helper is a rich blessing to a pastor. But several scores of them are still better. If he leans all the time on Aaron and Hur, then the rest of the flock are apt to grow lazy themselves and censorious towards the two men who occupy the leading position; and what shall the minister do when Aaron is sick and Hur is absent from home? That is not a healthy church in which all the work, all the giving, and all of the praying is done by a few individuals, even if the men are Calebs and the women are Tabithas. It is the pull of the whole church that brings the large blessing.

This touches the very core of the question. "How shall I help my pastor?" Pray for him, pray with him, and practice as you pray. Peter's powerful discourse at the Pentecost was preceded by a powerful prayer-gathering. Saturday evening wrestlings with God in a certain church brought heart-moving sermons on the next morning, until a revival shook the whole congregation. What your minister wants is spiritual power. That is God's gift; help him to plead for it.—New York Evangelist.

The devil and the mice usually put in their best work when the old folks are asleep.



Mrs. Paisley.

WHENEVER I see Hood's Sarsaparilla now I want to bow and say

'Thank You'

I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the eyelids so sore it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." Mrs. AMANDA PAISLEY, 170 Lander St., Newburgh, N. Y.

HOOD'S PILLS are the best after-dinner pills, assist digestion, cure headache. Try a box

PUBLISHER'S NOTICES.

Read This.

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

The Holman Bible in Three Styles.

$1.50, $1.75 AND $2.45.

We are now offering the Holman Self-Pronouncing Bible for $1.75 to subscribers who pay a full year in advance, i. e., up to February, '97. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We have also an edition of this Bible in smaller type than our $1.75 edition, which we sell at the low price of $1.50. Read carefully our offer on the seventh page.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address REV. W. C. BLACK.
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A few facts for families living in the country who know the necessity of saving money these hard times. You may be paying too much for your groceries. Send for my country price list. It may save you a few $ $.

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In answering advertisements please mention the ADVOCATE.

IT TELLS NO LIES.

THE ELECTROPOISE WILL DO ALL THAT IS CLAIMED FOR IT.

A MISSISSIPPI MAN WHO HAS TRIED IT IN EXTRAORDINARY CASES WITH REMARKABLE SUCCESS.

I have been using the Electropoise for more than four years, and it has been a success in all the ills that I have tested it on, especially in la grippe, colds, typhoid malaria, etc. I might mention some extraordinary cases that have come under my observation, such as rheumatism, paralysis, blood poison, etc. I am satisfied that it will do all that is claimed for it.

My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

Marvelous Results.

A LITTLE GIRL, PARTIALLY PARALYZED, CURED BY THE ELECTROPOISE.

SINCE SHE BEGAN USING IT SHE HAS IMPROVED IN EVERY WAY—HER VOICE REGAINED BY ITS USE.

I bought an Electropoise in July for my little granddaughter. She has been partially paralyzed since birth. When she was put upon her feet her ankles would turn; she was very nervous and could never hold her straight. Since she has been using the Electropoise one ankle is straight and the other one is getting all right. She is not nervous now, except occasionally, and she holds her head like any other child. She can feed herself all right now. She could not talk plain, but now she talks as plain as most children of her age. She has improved in every way. She is now 6 years old.

Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

THE Electropoise — $5.00 For Two Months Rent

with liberal terms for the ultimate purchase after renting. Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. The Electropoise indorsed by thousands in every walk of life all over the country.

DuBOIS & WEBB,
Chamber of Commerce Building,
NASHVILLE, : TENN.

THE Electropoise — $5.00 For Two Months Rent

with liberal terms for the ultimate purchase after renting. Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. The Electropoise indorsed by thousands in every walk of life all over the country.

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ESTABLISHED NEARLY HALF A CENTURY.

Philip Werlein.

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Leading Music Store of the South.

All PIANOS and ORGANS

We Sell Have Stood the Test.

The best of Musicians endorse them. Buy no makes that have just lately been put on the market. All catalogues free.

SEND FOR PRICES AND TERMS.

HIGH-GRADE
GRAND and UPRIGHT
PIANOS.

WEBER, EMERSON, HARDMAN; AND OTHERS.

Parlor and Church Organs.

Reasonable Prices. Easy Terms.

Special Inducements given to Churches, Schools, Colleges, etc.

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Losses Paid by Chicago Fire, 1871 $3,230,091.
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No Poison

IN THIS

To wreck your system. No sediment; no bad taste; no danger in giving it to children and yet it is guaranteed to cure chills and fever in the worst form. If it fails you get your money back. It's **CHILLI-FUGE**, the great modern discovery of Medical Science. A remedy that never fails to drive away Malaria and build up your system. One bottle will prove every claim. Try it. Sold everywhere. Price 50c. Prepared by

FINLAY, DICKS & CO., New Orleans.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Jan., '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so, after paying up to date.

Clarke's Commentaries Free.

We will give a set of Clarke's Commentaries, latest edition, with modern additions, in six volumes, to any preacher who will send us fifteen new cash subscribers at the regular rate. Every new subscriber so obtained will be entitled to our Bibles at premium rates. Here's your chance. Address

REV. W. C. BLACK,
512 Camp street, New Orleans, La.

To the Preachers of the Patronizing Conference.

In keeping with our motto, "Better and better," we make the following offers: (1) To the preacher who sends us the largest number of new cash subscribers at the regular rate between now and the first of July we will present a handsome parlor organ catalogued at $225. (2) To the preacher sending us the second largest number of new cash subscriptions at the regular rate, we will present either a handsome gold-filled watch, guaranteed to be a perfect time-keeper, and to look as well as a gold watch for twenty years, or an Arlington B Sewing Machine, whichever may be preferred. (3) To the preacher sending the third largest number of new cash subscriptions at the regular rate, we will present a set of Clarke's Commentaries, the same described in our offer elsewhere.

Notice that these are to be cash subscriptions at the regular rate. No commissions will be allowed until the premium has been awarded. Then, every unsuccessful competitor will have his commissions returned to him in cash.

Brethren, here is a chance to help yourselves at the same time that you help your Conference organ, and also render a service of incalculable value to the people whom you serve. If any brother does not need an organ, that need not prevent his entering the list, as the organ can be sold. Should the successful competitor wish to convert his organ into money, we will advertise it for him two months, free of charge. Those who wish to compete for this premium should notify us at once.

REV. W. C. BLACK,
512 Camp street, New Orleans, La.

Don't Skip This.

Let our subscribers take note of the fact that we are now offering the Holman Bible in three styles at $1.50, $1.65 and $2.45. The Bible heretofore sold at $1.65 is now sold at $1.75; but we handle another in smaller type at $1.50. Read our offer.

Grenada Collegiate Institute.

The only property that the North Mississippi Conference owns entirely is the Grenada Collegiate Institute. We have here an excellent plant, the nucleus of a great college. The property itself is out of debt, and in good repair. The present management has expended a large sum in improvements. A new art room has been built, the prettiest in the State; a large dining-room has been fitted up with a special table for the French teacher and her pupils. When a girl asks Miss Burgess, the French teacher, for chow chow in French, some of us think the English of that word is bad enough. The girls are furnishing a handsome library room for their literary society. They have a monthly paper, a live Sunday-school, an excellent missionary society, and they are our best workers in the League. Bishop Hurst, of Washington City, pronounced the orchestra the finest he ever heard. Misses Conley and Neblett, and Mrs. Malone and Calkins, are progressive and successful teachers of music. The art room is a perfect beauty. Miss Damon giving instruction to a number of bright, beautiful girls in the mysteries of art makes a perfect picture itself. Mrs. Calkins is succeeding admirably well with her classes in elocution and physical culture. The breathing lessons which she gives to the whole school are very helpful to health and the development of the whole body. All the other teachers are doing thorough work. All pretense and effort to push through a book without knowing it is opposed in the college. Mrs. Fort, the hall teacher, deserves special mention for her lady-like deportment and her very competent instruction.

The college opened well in September, but its present growth is far beyond our most sanguine expectations. There are now 59 boarding pupils at the college, and more to come. "If many more come, where shall we put them?" is the question now. We must enlarge our facilities, and provide for 150 girls by the next session. One large recitation-room has just been fitted up for a bed-room, and Dr. Malone says he will have to crowd things a little to get through. We ask if the Conference won't stand by us in our effort to go forward? If we could put $10,000 in an annex for a few music rooms and a number of boarding rooms, board could be reduced because the larger the number the lower the price of board.

Brethren, this is your college. You own it. It is growing so rapidly that additional facilities must be provided or we will be crippled. The college is gaining ground as never before. Prominent men are looking to Grenada as the best place to educate their daughters, and we appeal to you to come up to the help of the college at this time.

The health of the college family is remarkably good. One good woman who came to Grenada an invalid is in better health than she has been for years. If you could walk into the college this morning, you would see a pretty lot of the healthiest girls in Dixie. We hope to make Grenada for the girls what Millsaps is for the boys.

T. W. LEWIS.

Avoid Pneumonia, diphtheria and typhoid fever, by keeping the blood pure, the appetite good and the bodily health vigorous by the use of Hood's Sarsaparilla.

Hood's Pills have won high praise for their prompt and efficient, yet easy action.

Notice.

To the Members of the Ministers' Relief Association of the North Mississippi Conference:

Rev. Thomas B. Hargrove, a member of this association, went to heaven from his pulpit in Coldwater, Miss., last Sunday morning, Jan. 26. Your mortuary tax of $5 (five dollars) is now due and must be paid on or before the twenty-seventh day of March, 1896.

THOMAS B. CLIFFORD,
Secretary and Treasurer.

Water Valley, Miss.

SECURE A POSITION.

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $50.00 to $60.00 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers. Address P. O. Box 488, Nashville, Tenn. (Mention this paper.)

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

CHRIST'S WAY OF WINNING SOULS: BY WORKS OF CHARITY AND HELP.

(Mark iii, 1-5; Luke xvii, 11-19; John v, 1-8; xiii, 2-9.)

Sympathy with the sufferers as well as the desire to secure followers, led the Master to perform many of his miracles.

I. Christ cured the man with withered hand. Doing so, he expressed some views about the Sunday law.

(1) To this day the Sunday law everywhere excludes physicians from the prohibitory statute of following their usual employ.

(2) For the same reason the drug store is permitted to be open.

(3) Visits to the sick on Sunday evening are proper. Instruction at Sunday- and mission school commendable.

2. The lesson next speaks of the cure of ten lepers. Only one acknowledged his obligation.

(1) The sinner's usual petition, 'Have mercy on me!' is here employed by the lepers. Mercy saves, mercy cures.

(2) Jesus assisted readily. He is more willing to hear and bless than we are to pray.

(3) Only one of the ten cured lepers returned to express his gratitude. Sad proportion. Will hold good to-day. "Where are the nine?"

3. We now read of the chronic invalid's cure at the Pool of Bathesda.

(1) Sick for thirty-eight years. Human sufferings numerous and heart-rending. Not improperly earth is called a vale of tears.

(2) The sick man's statement dolorous indeed. Had no one to render necessary assistance. No one. Bless the Lord for friends. We have aid.

(3) The Savior did for him what a brother and son could not have done. He performed a miracle in effecting the forsaken invalid's instant cure.

4. In conclusion, the lesson narrates the Master's menial service: He washed his disciples' feet.

(1) As an expression of his humility. Though elevated above his followers he treated them more than equals, even as superiors. Not to think of ourselves more highly than we ought to think would prevent much heart-burning. Respect, love and serve your fellow-man.

(2) As an expression of brotherly love. In matters of salvation and church life there are neither rich nor poor, neither high nor low. All are sinners saved by grace. All should be treated alike.

League Data

President W. M. Sloan, of the United Epworth Leagues societies in Louisiana, has been in the Crescent City. He attended to necessary League business.

The Louisiana State Epworth League Conference will convene in Carondelet Street Church, May 28 to 30.

President Sloan and Executive Committee appointed as field secretaries Dr. W. H. Laprade and Pastors L. F. Jackson, John F. Foster and R. H. Wynn.

A Committee of Arrangement for the coming Epworth League Conference: Pastors Jas. M. Henry, C. M. Lyons and Henry H. Ahrens have been appointed.

The Union Epworth League meets in Felicity Street Church each week hence.

Tchoupitoulas Street Church.

Dr. Sawyer, the presiding elder, reports that the Tchoupitoulas Street Church is on a boom. Under the pastoral care of Rev. Thomas L. Lallance all the interests of Zion in that part of New Orleans are prospering. The Sunday-school is growing in numbers and spirituality. The prayer and class meetings are large and doing great good in developing the spiritual life of this infant church. The Sabbath services are well attended, and many, on profession of faith and by certificate, are joining the church. The quarterly love-feast, on Thursday night, led by the presiding elder, was an occasion long to be remembered because of the full presence and power of the Holy Ghost. Many testified to the saving and keeping power of their Lord. It was indeed good to be there. There is every indication of a wonderful work being done in that neglected section of the city. Bro. Lallance finds an efficient helper in Mrs. Lillie Maskins, one of his members, who is also the missionary of the Woman's Parsonage and Home Mission Society.

Should Women Be Rich?

That question is about as sensible as to ask, Should women breathe? Of course, they should be rich, and especially in health. CREOLE FEMALE TONIC will make them rich, too, in curing them of Uterine Troubles and complications, such as weakness, irregularity, suppression, nervousness, anæmia, chlorosis, prolapsus, etc. It is a health builder!

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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NEW CHRYSANTHEMUM SEED.

These charming new Chrysanthemums from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Ostrich Plume types, Rosettes, Globes, Fimbriated, Miniature and Mammoth. Sow the seed this spring; the plants will bloom profusely this fall. 25 cts. per pkt., or

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10 Bulbs FANCY GLADIOLUS, all different colors.
2 " NEW ORCHID GLADIOLUS, exquisite colors.
6 " MAMMOTH OXALIS, different colors.

and our GREAT CATALOGUE, 136 pages, with magnificent colored plates and covers. These 7 packets of seed Novelties and 15 choice Bulbs (worth $1.35) will all flower this season, and we send them for 30 CENTS only to introduce our superior stock. Order at once.

OUR CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants, and Rare new Fruits is the finest ever issued; profusely illustrated with elegant cuts and colored plates. We offer the choicest, standard sorts and finest Novelties. We are headquarters for all that is New, Rare and Beautiful. This elegant Catalogue will be sent Free to any who order or expect to order after getting it.

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WANTED, persons to accept, GRATIS, in view of future orders, rubber stamp of their own name for marking clothing, books, etc. Write plainly, and enclose four postage stamps to defray mailing, packing, etc. H. P. MAYNARD, 16 Arcade, Cincinnati, Ohio. Agents wanted for rubber stamps, rubber type, pads, daters, white letter signs, "Bottled Electricity," for catarrh and pain, electric belts, etc. Write for agents' terms.

In answering advertisements please mention the ADVOCATE.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,					$84,520,686
N. Y. Life,	"	"	"	"	40,684,168
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On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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Wall Paper of every conceivable description, from Pressed Papers to Papers at 3c per roll. Latest ideas for Halls, Parlors, Bed-rooms—all purposes—and well selected too. Prices just what you are looking for, right through the line.

CHINA and JAPAN MATTING from 10c up.

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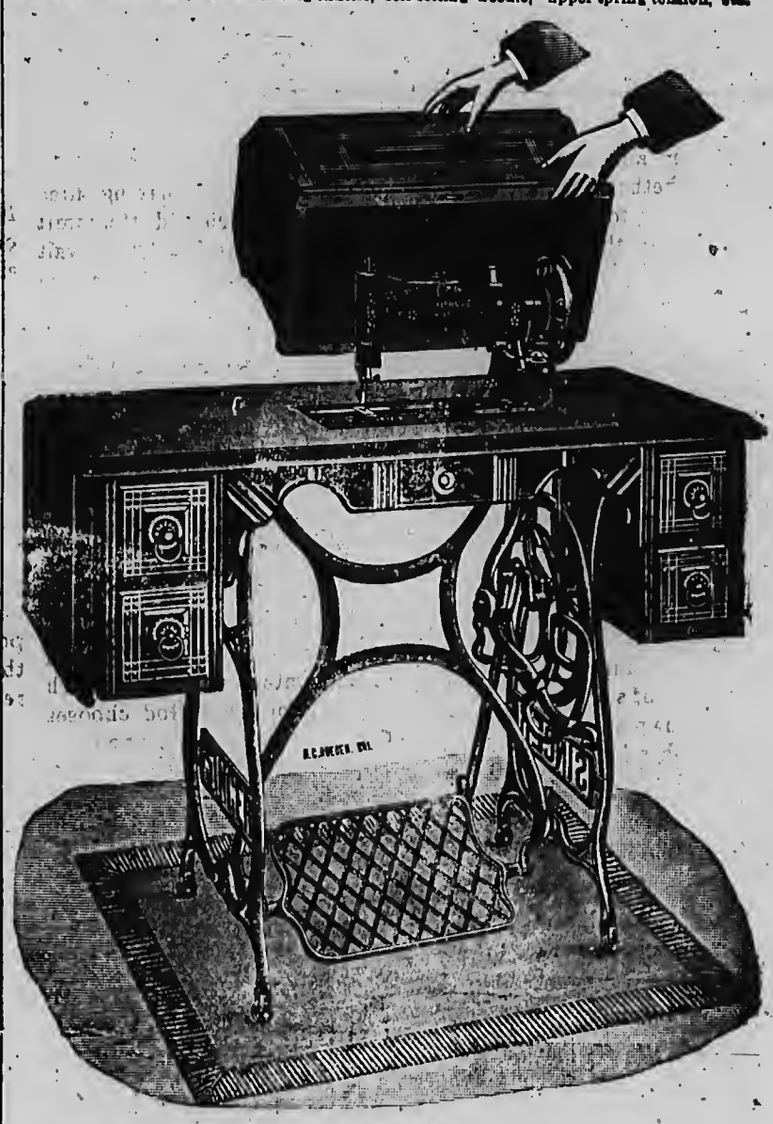
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great ease, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case-hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

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N. B.—We pay the freight.

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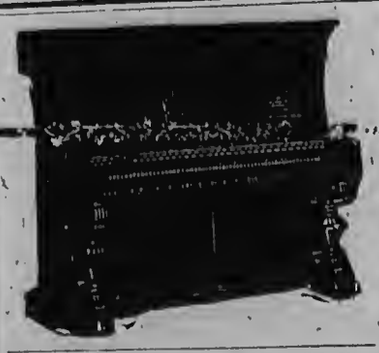

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PIANOS for SALE,

That are second to none.

This Means Progress

It's such Pianos as the CONOVER, SCHUBERT, KINGSBURY, that will hoist us on the shoulders of that strong, pleasant gentleman, SUCCESS.

Dunning-Medine Music Co., Ltd.,

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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We'll send you our General Catalogue and Buyers Guide, if you send us 15 cents in stamps. That pays part postage or expressage, and keeps off idlers.
It's a Dictionary of Honest Values; Full of important information no matter where you buy. 700 Pages, 12,000 illustrations: tells of 40,000 articles and right price of each. One profit only between maker and user. Get it.

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Ask for them—get them, plant them. They are the standard seeds everywhere; sown by the largest planters in the world. Whether you plant 50 square feet of ground or 50 acres, you should have Ferry's Seed Annual for '96. The most valuable book for farmers and gardeners ever given away. Mailed free.

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GRATEFUL—COMFORTING.

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432 Pages in three editions: Round Notes, Character Notes and Words Only.

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HOME CIRCLE.

PADDLE YOUR OWN CANOE.

BY INA R. MANN.

The sea of life is sometimes rough,
Sometimes it is smooth and serene;
There are dangerous rocks and storm-tossed waves
With beautiful calms between.
If you wish to cross in safety—
To reach the end in view—
You must keep an eye on the breakers ahead
And "paddle your own canoe."

Perhaps some reckless voyager,
While rowing by your side,
Has broken both his paddles
And is drifting with the tide.
You will help your fellow-traveler,
If you are good and true,
But you must not stop. Keep going,
And "paddle your own canoe."

Dame Fortune does not favor
The lazy man, who shirks,
But gives her choicest treasures
To the braver man, who works.
Don't lean on your friends and neighbors
And expect them to pull you through;
They have their own loads to carry,
You must "paddle your own canoe."

If you meet with disappointments,
Waste no time in vain distress.
Keep going forward, bravely,
Work, not worry, brings success.
Perhaps your load is heavy;
Don't lose hope, whatever you do.
Remember the rest on the other side
And "paddle your own canoe."

If you feel that you have within you
The power to conquer fate—
To guide your bark, though frail it be—
You should not hesitate,
But go to work in earnest,
With faith in what you do,
And success will crown your efforts,
If you "paddle your own canoe."

—Arkansas Methodist.

Loving too Late.

Not long ago I met a young lady in poverty whom I had previously known in wealth, and this was, in substance, the story she told me: "Father died suddenly in Washington, and the professional skill through which he had coined money for us died with him. I am not weeping because we are poor. I am broken-hearted because none of us saw that he was dying. Was it not pitiful that he should think it best not so tell any of us that he was sick? And I, his petted daughter, though I knew he was taking opium to soothe his great pain, was so absorbed by my lovers, my games and my dresses that I just hoped it would all come right. If I could only remember that even once I had pitied his suffering or felt anxious about his life, I might bear his loss better!" . . .

The story is common enough. Many a father, year after year, goes in and out of his home carrying the burden and doing the labor of life, while those whom he tenderly loves hold with but careless hands all the honor and gold he wins by toil and pain. Then some day his head and hands can work no more! And the hearts that have not learned the great lesson of unselfish love while love was their teacher must now begin their sad duty when love has left them alone forever. —Ladies' Home Journal.

Prof. Huxley on Liberal Education.

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order, ready, like a steam engine, to be turned to any kind of work and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as well as himself.

The Same Boy.

Some years ago, in a farming neighborhood, a middle-aged [illegible] of employment. He called at the house of a respectable farmer and told his errand.

"What is your name?" asked the farmer.

"John Wilson," was the reply.

"John Wilson—the same that lived here when a boy?"

"The same, sir."

"Then I don't want you."

Poor John, surprised at such a reply, passed on to the house of the next farmer, and there a similar reply was given. And he found no one in the neighborhood where his earlier days had been spent who was willing to employ him. Passing on, he soon came in sight of the schoolhouse. "Ah," said he, "I understand it now. I was a schoolboy there years ago; but what kind of a school-boy? Lazy, disobedient, often in mischief, and once caught in deliberate lying; and though since I have been trying to reform, they all think me the same kind of a man that I was a boy. Oh, that I had done as I ought when at school, then people would have confidence in me now!"—Episcopal Recorder.

Make Geography Interesting.

In teaching your little girl geography try to make it more than a dry list of names to be learned by rote. Take her on imaginary voyages and journeys from one country to another. Tell her something of the manners and customs of the people and anything you can learn yourself about the lives of the children. Describe to her how the Swiss boys herd their cattle under the shadow of the Alps, and the Esquimaux are made daring by being thrown into the icy water in their strange fur garments. Tell her of the stunted lives of the pit boys in the coal mines and of the German girls who learn to use their five knitting needles almost as soon as they can hold them. Books of travel will furnish you with many interesting incidents which you can turn to account. Geography will not be a wearisome task to her. Her mother's wisdom can make the first steps attractive.—Ladies' Home Journal.

The Tongue.

The following story is told by the Jewish Rabbid to illustrate the great power of the tongue for good or evil:

"A certain man sent his servant to market to buy some *good* food. The servant returned, bringing with him some tongues. Again he sent the same servant to buy some *bad* food. The servant again brought tongues.

"The master said: 'What is the reason, that when I sent you to buy good and bad food, you brought tongues?' The servant answered: 'From the tongue both good and evil come to man. If it be good, there is nothing better; if it be bad, there is nothing worse.'"

Sometimes strangers endeavor to entrap young girls by advertising that they would like to begin a correspondence. This is the most common means of leading young girls astray. The awful results of answering such advertisements, as they have been brought to my knowledge by letter and personal accounts, and through reformatory and other institutions, would arouse the American people to such indignation against the newspapers that admit such decoy letters, that the wretches that edit them would be driven from decent society. Never write a letter to a stranger, nor one to a friend, that would disgrace you if it reached other hands than those for which it is intended.—Christian Advocate.

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

PILLS
NEVER HAVE,
NEVER CAN,
DISSOLVE URIC ACID
OR OXALATE OF LIME,
WHICH are solids and cause Kidney disease, Bright's Disease, Gravel, Rheumatism, etc,

A LIQUID Medicine must be used as a Solvent.

WARNER'S SAFE CURE, a scientific and time-tried remedy for all Kidney and Urinary Diseases, dissolves Uric Acid, Oxalate of Lime, etc., and expels these poisons from the system.

"A SINGLE FACT OUTWEIGHS A THOUSAND CLAIMS."

For Mother's Sake.

General O. O. Howard's description of his life at West Point should be an incentive to every young man. He tells how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday-school. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers than it did later to face the musketry of the battlefield. "But I gripped my Bible, shut my teeth and went, for my mother's sake."

An ounce of prevention is worth a ton of attempted cure. God has built up his solid barricades against alcoholic drinks that antedates all statutes of prohibition; with his statutes no legislature dare meddle; just as soon attempt to repeal the law of gravitation. In the solid wall of total abstinence are immutable principles founded on the constitution of the human body, and in the inherent qualities of all intoxicants. They are not needed by the healthy; they seldom cure the sick; they involve the risk of damnation to body and soul. On the forefront of the wall of abstinence God has kindly hung his warning, "Look thou not upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at the last it biteth like a serpent and stingeth like an adder." Yet in spite of all warnings, millions of young men venture to break through this fence, with the reckless hope that they will dodge the adder. But when the poison of that serpent once gets into the blood and the brain, it is a desperate battle for life; and where the grace of God gives one John B. Gough the victory the vast majority of fence-breakers die of the venomous bite. My friend, never loosen a pebble from that wall!—Exchange.

A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you can not see any good in the world, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear wether you have the earache, headache or rheumatism. Don't cry. Tears are out of place in real life. Learn to meet your friends with a smile. "The good-humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere and is a nuisance as well," says a family doctor.

There is always some one to smile at; somebody to whom a book, a flower, or even an old paper, will be a boon. These small attentions will open the way to confidence; will make it possible that in need these friends will give you opportunities to help them, which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs the help which you can so efficiently give.—Lutheran.

A majority of women seem to consider themselves sent into the world for the sole purpose of displaying dry goods; and it is only when acting the part of an animated milliner's block that they feel they are performing their appropriate mission.—Abba Gould Woolson.

HYGIENE.

Hygiene for Women.

A writer in the New York Herald says:

"Every woman who needs it should give up from fifteen minutes to a half hour daily for thorough and continuous relaxation of the body. As near mid-day as convenient is the best time. At 2 o'clock, say every afternoon, unloose the clothing and fastening, that no part of the body may be girded any more than at night, and then lie down for not less than fifteen minutes and not more than an hour, perfectly flat upon a bed or long divan. Keep every part of the body as passive as possible. Sleep a few minutes, if possible. But, at any rate, remain in this position for a little while. It is better, but not necessary, to undress, but every muscle, every nerve, every artery, should be completely relieved from pressure."

One woman I know undresses, goes to bed for an hour and sleeps. She darkens the room so it will seem like night. In this way she restores her resources and maintains her health. Many will say they can not get the time, but if they arrange their work right they gain time rather than lose it.—The Journal of Hygiene.

Airing Our Bedrooms.

In Winter, quite as much as in Summer, the poisonous exhalations from the body during sleep should be gotten rid of, so that the air breathed at night will not become impure. Why is it that the tone of the system is generally lowered, and that many people think they need a tonic or a "blood purifier" in the Spring? Partly, no doubt, because the manner of living has not been in accordance with the laws of health, and partly because the sleeping rooms have not been sufficiently aired.

In the first place, then, the bed should be opened, the blankets and sheets taken off one by one, and well shaken, and arranged carefully in such a way that the air can blow upon them. Shake the pillows well, and if possible leave them in a sunny, breezy spot; take off the blanket or quilt that covers the mattress, and, lastly, the mattress itself should be thrown up so that the air may get around it. Then open the windows and let the out-door air sweep in and blow out all the accumulated impurities taken up by sheets and night dresses during the long hours of the night. This sort of ventilation is called "wind ventilation," and it is very effective, quickly removing foulness.—The Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

CREAM PUFFS.—Put one cup of water in a saucepan over the fire. When it boils, add to it one-half of a cup of butter and stir until it dissolves. Then stir in one and one-half cups of pastry flour, stirring constantly while cooking, until it is smooth and forms a ball, leaving the sides of the pan. Take from the fire and put away to cool. When cool, add one-half teaspoonful of salt and six eggs, unbeaten, one at a time. Add an egg, beat it into the paste until it entirely disappears, then add another, and so on, until the six are in. Drop by the tablespoonful on a buttered baking-pan, forming little cakes some distance apart. Bake twenty minutes in a quick oven, or until they have puffed, are a delicate brown, and are light when picked up. To test the puffs, lift one from the pan, and if it is very light, it is done; if heavy, even though it is browned, it is still unbaked. The lightness is given by the beating in of the eggs thoroughly, and also by the niceness of the baking. When done and cool, make an opening in the side with a sharp knife and fill.

Filling.—Scald one pint of milk; rub two tablespoonfuls of cornstarch smooth with a little cold milk and add to the scalded milk. Stir until it thickens. Beat three eggs light without separating, add one cup of sugar and beat until light. Add the scalded milk to the sugar and eggs, stirring all the while. Then return to the farina boiler and cook until it thickens. Take from the fire, add a pinch of salt and one teaspoonful of vanilla.—Table Talk

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Hugo.

"Pearl top," "pearl glass," "tough glass," "no smell," and "best light," are great big things in "Macbeth" but includes them all, if you get the chimney made for your lamp. Let us send you an Index.
Geo A Macbeth Co
Pittsburgh Pa

Dr. John G. McCulloch,
DENTIST,
470 Dryades Street, bet. Euterpe and Felicity.
Hours: From 8 A. M. to 4 P. M.

ILLINOIS CENTRAL.
SCHEDULE IN EFFECT OCTOBER 6TH, 1895.

Chicago Limited.
No. 4, Lve. 9:00 A. M. | No. 3, Arr. 6:50 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.

Chicago Fast Mail.
No. 2, Lve. 7:00 P. M. | No. 1, Arr. 8:20 A. M.
Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.

Local Mail and Express.
NEW ORLEANS AND MEMPHIS.
No. 26, Lve. 7:00 A. M. | No. 25, Arr. 9:30 P. M.

ALL DAILY.

Speed Unequalled. Service Unexcelled.
Ticket Office, Corner St. Charles and Common Sts.
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Yazoo & Mississippi Valley
RAILROAD COMPANY,
SCHEDULE IN EFFECT SEPTEMBER 1ST, 1895.

Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St. Daily.

	Leaves.	Arrives.
Memphis and Local.....	4:00 p. m	10:05 a. m
Vicksburg & Natchez Ex.....	7:30 a. m	5:35 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

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HOT SPRINGS, NORTH TEXAS AND CALIFORNIA
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Depot Office: Foot of Thalia Street.
TIME CARD.

	Leaves.	Arrives.
Fort Worth and Cal. Ex.	8:15 a. m.	9:15 a. m.
Fort Worth and Hot Springs Express.....	7:20 p.m.	6:35 p. m.

8:15 a. m. train has through Pullman Sleepers to Fort Worth, and connects at Fort Worth with Pullman Sleepers for El Paso, Denver and San Francisco.

7:20 p. m. train has through Pullman Sleepers to Shreveport and Marshall, and connects with Cannon Ball train for Hot Springs, also through Sleepers to Little Rock, via Alexandria.

Take Jackson street or Tchoupitoulas street electric car lines, via Jackson street ferry, for Gretna.

Trains leave Gretna 8:49 a. m. and 7:00 p. m.

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OBITUARIES.

KITTRELL.—Wilburn Kittrell, youngest son of John and Martha Kittrell, was born [illegible]. He joined the Methodist Church here in 1890. He was always a consistent member of the church, a dutiful son, an kind-hearted, tender-hearted disposition rendered him a constant source of happiness in the home circle.

He had been afflicted for some time with rheumatism, which finally attacked the heart, and on Dec. 30, last, God took him home to that realm where pain and sorrow and parting shall be no more. His parents, a brother and two sisters remain behind, to terry a while longer till they also are privileged to enter the eternal rest of their permanent home in the glory-land. They sorrow, not as they who have no hope; but, yielding to God's wisdom and love, they give him up, expecting, by faith in Jesus, to see him again, when the shadows have departed and God has wiped all tears from their eyes.

It was my privilege to try to minister to them the comforts of our precious religion in their affliction. On New Year's Day we committed his body to the earth till the resurrection morn. Adolphus T. Bell.
Daleville, Miss.

HIGGINBOTHAM.—Mrs. R. A. Higginbotham (nee Miller) was born in St. Helena parish, La., April 25, 1839, and died at her home in East Feliciana, Oct. 12, 1895.

To those who knew her she was a perfect example of Christian faith and patience, having been a consistent member of the M. E. Church, South, since childhood. Truly it could be said of her: She left her own burdens and troubles to her Savior's keeping, while she helped to bear those of other people. During her illness of nearly three weeks she never lost sight of the Redeemer. She expressed herself as "ready and willing" to leave her labor of this life and live with our Father in heaven, for, she said, she had lived to see her children all grown and responsible for themselves.

We are six in number—three boys and three girls—and though she had taught us to look upon death as the doorway to life eternal, we fairly fainted in our sorrow when the dread angel opened that great portal and called our devoted mother away from us. But a gleam of hope tells us to live as she lived, and on some sweet day we'll meet our precious mother, where she's waiting for

Her Children.

VAUGHAN.—Mrs. L. A. Vaughan (nee [illegible]) was born in Boston, Erie county, New York Jan 6, 1812 and died in Homer, La., Dec. 3 1895. She was twice married: first to John Britton, Sept 8, 1829. He died within a year afterwards. She next married Tilling-hast Vaughan. Of this union five daughters and one son were born. Her husband, two daughters and the son preceded her to the spirit world. She was converted in her eighth-ninth year, and united with the M. E. Church. She moved to Minden, La., in early life, spent a few years there, then resided for some time at Athens. She went from there to Homer when there were a few tents and no houses. More than half her life was spent. She had an active, strong and well-stored mind; was entertaining and instructive in conversation, and her genial, gentle manner won for her many friends. She was generous and unselfish, and a sincerely devout Christian; loved her church, its services, and her pastor. She adorned her profession by a good, pure life and conversation. Her death was like a cloudless sunset, for hers was a long, faithful life, whose zeal never failed and whose "faith never wavered."

J. D. Harris.

TALIAFERRO.—Our far-away ranch home is gloomy now, since God has called our precious grandmother, Mrs. S. F. Taliaferro, home. She has taken the Christian Advocate and enjoyed it for many years.

She passed away Thursday, Jan. 16, at four p. m., after a week's sickness. To know her was to admire and love her. She was a member of the Methodist Church about seventy years. She was eighty-seven years old the 4th of last June.

After Mississippi home was for so many years home for all preachers, and so many knew and loved her, that we would like for them to know that she has passed away, praising, living and loving the Lord to the end. She feared she would not get well, but never expressed any desire to live and never complained. She asked her loved ones to sing certain hymns for her a day or two before she died. Her only daughter (my mother), Mrs. S. F. Roberts, five grandchildren and four great-grandchildren nursed her with loving care.

Emma Rosanna Alderson.
Forney, Montana.

PATTON.—Hilliard J. Patton was born [illegible], and died Jan. 18, 1896. He was converted quite young and joined the M. E. Church, South, at Hazle Green, Tenn. He afterwards moved to Mississippi (about 1845 [illegible]), and died a consistent member at Pleasant Valley, on Guntown charge, North Mississippi Conference. Bro. Patton loved his church. Having served as class leader and steward, he knew its needs and was in sympathy with his pastor in all his work. He has been called to his reward. It is our loss, his gain.

He was married first to Margaret Ann [illegible], who died July 17, 1851. He was married the second time to Martha [illegible], Jan. 11, 1853, who died Jan. 7, 1895. She gave him eleven children, three of whom have crossed over the river. Eight are left, besides his grandchildren and friends, to mourn his departure. Peace to his memory! May the blessings of God abide with those who are bereft! His pastor,

J. W. Treadwell.
Guntown, Miss.

The Strength of Protestantism.

Protestants sometimes contemplate with alarm the encroachments of Romanism, and well they may. There was never such an organization upon the face of the earth since the sun first shone as that controlled to-day from the Vatican. In completeness and attention to detail, in foresight and in obedience, in command and in response, the millions of the Roman Catholic body are marshalled and directed, in every nation and country, as no other body ever was. And they declare their intention of subjugating the whole earth. They announce it to be their purpose to Romanize the United States during the next century.

They are massing their forces in every city and town and village. They are securing eligible sites for church, school, hospital, asylum, orphanage, nunnery, monastery, and cemetery. On hill-top and in valley, in the most central and conspicuous station, on crowded street and showy square, their cross blooms everywhere over their institutions.

And they are securing public positions for their membership and public patronage for their various institutions.

A shrewd bureau at Washington City watches government appropriations and appointments, and their end in every large city secures the lion's share for those of this faith. The army and navy have had more than their share in official positions from this body. Hundreds of thousands of dollars are voted every year for their Indian schools, while our Protestant Churches are refused government aid. It is said that over eighty per cent of the aldermen, police force, fire department, and public-school teachers in Chicago are Roman Catholics, while in many other cities, as Boston and New York, conditions not greatly different from this obtain, while the population should warrant an almost exact reversal of proportions.

Romanists are great managers. They are shrewd politicians. They learn it from Rome, the capital of the ancient Cæsars, who believed in conquering the world. Protestants may well be on their guard against that foreign force which is the disturbing agent at work to destroy every South American republic as soon as organized, and which has set itself to master our own republic.

A paper was presented at the Catholic Congress in Chicago by a Miss Elder, niece of Archbishop Elder, of Cincinnati, which reminds Protestants, however, that all these external manifestations of success and power are not such as to make us despair, if only we, as Protestants, are earnest to understand and maintain the real secret of our superiority.

Miss Elder says that the Roman Catholic Church has lost twenty millions followers in this country, and that there have been good reasons for their turning their backs upon their original church. She says that in intelligence, morality, temperance, spirituality, Protestants are, in general, superior to Romanists, and that unless Roman Catholics develop these, they can not hold their own by means of organization and institutions.

Let us learn from this not to be overawed by all the prodigious missings of force and property which Romanism presents. But let us patiently and persistently spread the light; oppose and break down intemperance; instill morality; advance intelligence; promote spirituality; keep the Bible open, the newspaper circulating, the library stocked; guard the little red school house in the valley and the little church on the hill; preach the gospel truth, and stand by the principles of a true manhood, living in the fear of God. If we do this, and keep well on our guard, we shall preserve our nation as a Christian, to bless and save the world, and to resist successfully all the foes of religious and civil liberty.—Herald and Presbyter.

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LUCAS COUNTY.

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An important truth is brought forward by a contemporary when it says: "Were the infidel lecturers as plentiful as the preachers, they could not draw a corporal's guard to hear them. Infidelity never has possessed soaring and enthusing power, and never will. It is a cold, cheerless and unhappy state of mind at best, and has few attracting qualities." To the first sentence of this quotation we call attention. It is worth considering. We believe it to be as true as it is. If preachers were as few as infidel lecturers, the poorest one in the lot would draw multitudes to his ministry. Greatness and fame are not always absolute.—Exchange.

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NEWS OF THE WEEK.

DOMESTIC.

A great fire occurred in Philadelphia on Feb. 2. Loss, over two million dollars.

The free silver substitute for the bond bill was passed through the Senate by the votes of Southern and Western senators.

The opening for business, on Feb. 1 of the new St. Charles Hotel, in this city, marks an important era in the city's history.

The lieutenant-governor of Kentucky declares that using a railroad pass is good and sufficient ground for the expulsion of a member of the Legislature.

Ex-President Harrison has written a letter to the Indiana State Republican Committee disclaiming that he is not a candidate for re-election to the presidency.

The Massachusetts savings banks hold deposits to the amount of $440,000,000, an average of $1,000 for each family depositing, and the deposits are rapidly increasing.

Belva A. Lockwood does not seem to have elevated the practice of law very much. She has been disbarred from practicing before the Pension Bureau for taking an illegal fee.

The Atlanta Exposition did so well that now it is proposed to preserve the grounds and buildings and have one every year. A State exposition is to be held the coming Fall.

At Defiance, Ohio, the Bell Telephone Company are giving telephones for nothing. The trouble was started by a local company, which proposed to put telephones in private residences for a dollar a month, and in stores for two.

The State treasurer of Georgia has to give bond for $200,000 and gets a salary of $2,000, and Robert U Hardeman, who has filled the office for a long time with distinguished integrity and ability, says that he does not want it any longer.

The Chicago Board of Education is greatly bothered by applications from the parents of white children, asking for transfers to other schools, where the negroes are not in a preponderance, and especially from the schools which have negro teachers, as some half a dozen have.

A few days ago there was launched from the ways of the Newport News Shipbuilding Company a large gunboat, destined for the United States navy. This vessel is the third such ship built by the Newport News Company, that corporation having secured the contract to build the three gun vessels authorized at the first session of the Fifty-third Congress.

The Citizens' League, which was organized by the people of this city for the express purpose of fighting municipal corruption and for securing the election to office in the city government of men who are honest and capable, and who will be faithful to their trust, has established head quarters and is already preparing for the city campaign by establishing branch leagues and clubs in the various wards of the city.

FOREIGN.

The American engineer, John Hays Hammond, in trouble in South Africa, is said to draw the biggest salary paid anywhere in the world to an individual employee, $60,000 a year.

Hon. A. J. Balfour, first lord of the treasury and conservative leader in the House of Commons, declared in a speech that England and the United States should form an alliance, and the two countries thus united could reform the world.

News comes from Yokohama that the English squadron in the Pacific is being augmented by six warships. At the same time a considerable increase is being made in the Japanese navy. England and Japan are evidently preparing energetically to meet possible complications arising out of the Corean and Sino-Chinese understanding.

Our quarrel with Great Britain over that country's attempt to seize a portion of Venezuelan territory does not appear to have seriously impressed the European powers with the majesty of the Monroe doctrine. Germany, at least, has not been awed, as she proposes to coerce Venezuela into paying a large debt due Germany capitalists for certain railroad building.

Representative Money, of Mississippi, the senator-elect from that State, has recently received advices from Cuba which are of considerable interest. According to the statements of Mr. Money's informant, the devastation of that island has been carried on to such an extent that poverty, famine and wide-spread suffering will surely prevail in the near future unless by some means the hostilities are brought to a close.

A Chance to Make Money.

It seems strange that people will not improve their opportunities; they all want to get rich, but have not enough enterprise to succeed. I believe any man or woman can clear $10 a day in the Dish Washer business, as it is just booming now; but not one in 500 has push enough to enter the field and reap the harvest. I have been in the business over a year, and have cleared over $20 a day, without canvassing any. I have examined all the Dish Washers, but none equal the Climax. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you how to proceed, and you can do well in city or country, as every family wants a Climax Dish Washer. When we know of opportunities like this, I think it our duty to inform others, as this is a chance for all to make money honestly and easily.

A READER.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 6-16	— —
Ordinary	6 13-16	— —
Good ordinary	7⅜	— —
Low middling	7 11-16	— —
Middling	7 13-16	— —
Good middling	8 9-16	— —
Middling fair	8 13-16	— —
Fair	10 1-16	— —
Galveston middling	8	— —
Mobile middling	7⅞	— —
Memphis middling	7 15-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 3-16	3⅝
Fully fair	3 9-16	3¾
Good fair	3	3⅛
Common	2⅝	2 15-16
CENTRIFUGAL:		
Seconds	3⅛	3 13-16
Prime yellow	3¾	4 9-16
Gray white	4 5-16	4⅜
Choice white	— —	4⅜
Standard granulated	4 5-16	4⅜
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	19
Good common	— —	17
Syrup	— —	— —
RICE.		
No. 2	1	1⅛
Good	3⅞	4
Fair	2⅝	3⅛
Prime	4⅛	4½
Rough, ₩ bbl	90	3 25
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 80	3 90
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	4 05	4 10
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 65	1 70
Cream meal	3 00	— —
Grits	3 10	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	54
Yellow	35	36
Mixed No 2	— —	34
OATS:		
Western	24½	27
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	99½	89
HAY:		
Prime	18 00	18 00
Choice	19 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 87½	11 00
Prime Mess	11 00	11 25
Rumps	10 50	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	— —	6½
Sides, short rib	6½	6½
Sides, long clear	6½	6¾
HAMS:		
Sugar-cured	9½	10½
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	6½
Sides, long clear	— —	7½
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	17½	— —
Common	15½	15½
TEAS:		
Choice	— —	— —
No.	— —	— —
BUTTER:		
Western Creamery	22	— —
Western Dairy	14	19
Common	11	— —
LARD:		
Refined	4½	5
OILS:		
Coal, bbls	8½	— —
Coal, cases	13½	— —
Cotton seed, crude	22	22½
Lard, Extra No. 1	40	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ ton	5	6
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	1 25	1 50
POTATOES:		
New Louisiana	— —	— —
Western	1 10	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 75	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	8½	— —
Jute, 1¾ lb. ₩ yard	7½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	9½
TIES:		
₩ bundle	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 20
Young Chickens	1 20	3 50
Chickens, Southern	2 70	3 20
Young Turkeys, Southern	1 45	3 00
	9 00	11 00
EGGS:		
Western	8½	10
Southern	10	— —
WOOL:		
Lake, ₩ lb	13	19½
Louisiana	19	12½
Burry	8½	9
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	18 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

What Dr. Bull's Cough Syrup has done for others for nearly two generations it will do for you. If you will try it once you will be convinced that it is the best family medicine, and you will never be without it.

Antonio Maceo, the Cuban general, is a giant in his way. He is six feet five inches in height, and well-proportioned. He is said to be immensely popular with his men.

For Nervous Debility Use Horsford's Acid Phosphate.

Dr. J. M. HANGER, Staunton, Va., says: "Have used it in nervous debility and prostration, with the best results."

Little Ned, standing by Auntie's chair with his arms around her neck, said: "I wish I could purr like a cat." "Why?" asked Auntie, and he answered, "So you could hear me love you."

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Indian Mission.

MR. EDITOR: Allow me to report the following amounts that have not been reported on Indian Mission fund on last year and paid on salary, to wit:

DeKalb Church, $5 50; Fannin Church, $5; Drake's Church, $1 25.

Collected to help pay on land by Bro. F. B. Ormond, the pastor, to wit: Sumpterville Church, Ala., $2.

Collected by myself to pay on land the following amounts, to wit: A Methodist lady, and sent by the New Orleans Indian Mission Association, $3; Miss Etna Howard, $1; Mrs. N. E. Denny, $1.50; A Friend, $2; Mrs. M. A. Murff, $3.50; Mrs. E. G. Pepper, $5; T. A. Overton, $2.

Many thanks to all the givers, and may God's richest blessings rest upon them all. Let others help us at once, for we want to pay for the land this Spring and then raise something on salary later. I think we owe about $165 or $175, and have been owing it for several years, and it certainly ought to be paid; and if it is not, we will lose the land.

Brethren, sisters, help us, and let us pay it out at once. Send where it is convenient. Postoffice money order on Hermanville, when it is not registered letter. Send.

A. D. MILLER, Agent.

Hermanville, Miss.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

The Rev. Dr. Alice K. Wright, who is the pastor of a Brooklyn Universalist Church, has fixed up a new marriage service, in which the contracting parties vow to live faithfully together "until the death of love do us part."

$100. BICYCLE FREE. $100.

In order to introduce our matchless "EMPRESS" 1896 wheel we will ship free of charges to any part of the United States, one of our famous $100 Ladies' or Gentlemen's Bicycles to each of the three persons obtaining the greatest number of words out of the letters contained in "The Empress Bicycle Company."

For conditions of competition send stamped addressed envelope to "Empress Bicycle Co.," 79 Dearborn St. Chicago, Ill.

Wyatt's Business Colleges.

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month. Beautiful Catalogue free.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

Correction.

There is a mistake in the North Mississippi Conference Minutes. Jonestown and Belen paid their preacher $526, instead of $226.

H. P. GINNS.

Starkville, Miss.

How a Woman Paid Her Debts.

A lady in Lexington made the following statement: I am out of debt, and thanks to the Dish Washer business.

In the past six weeks I have made $530, and feel like giving other ladies the benefit of my experience. Dish Washers are in general demand, and anyone can sell them with an immense profit to the seller.

The machine is lovely. With it you can wash and dry the family dishes in two minutes. I believe that in two years every enterprising family in the United States will have a Dish Washer. You can get full particulars by addressing THE MOUND CITY DISH WASHER Co., St. Louis, Mo.

There is big money in this business for any bright lady or gentleman. I am going to make the most of this opportunity, and expect to clear $4,000 the coming year. I need the money, and why not make it? ₩ MISS C.

MARRIAGES.

MYERS–SAUNDERS.—At Lecompte, La., Dec. 26, 1895, by Rev. S. J. Davies, Mr. Samual A. Meyers to Miss Jeannette Saunders.

SPISHTUBBY–BILLY.—Near Tallchnlok, Miss., Jan. 25, 1896, by Rev. F. B. Ormond, two full-blooded Choctaw Indians, Harris Spishtubby and Lena Billy.

JOHNSON–SHAW.—At the residence of Mr. T. M. McCall, Wilson, La., Jan. 22, by Rev. J. A. Randolph, Miss Quey Shaw and Mr. Jas. H. Johnson, of Clarksdale, Miss.

FARRISH–LONG.—At the residence of the bride's father, Jan. 22, 1896, by Rev. J. C. Long, Mr. Charles S. Farrish, of Noxupata, Miss., to Miss Ada L. Long, of Philadelphia, Miss.

BURFORD–WILLIS.—At the residence of the bride's mother, Mrs. E. T. Melchor, Elizabeth, Miss., by Rev. Mr. Nelson, Mr. T. A. Burford to Miss Katie E. Willis.

GILLIS–McKENNON.—At the residence of Mrs. Mary Dowling, Jan. 29, 1896, by the Rev. J. D. Newsom, Mr. S. K. Gillis, of Fanick Springs, Fla., to Miss Mary McKennon, of Newport, Attala county, Miss.

The bride subscribes for the ADVOCATE.

J. D. N.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FIRST ROUND.

Woodville	Feb. 8, 9
Percy Creek	15, 16
Barlow, at Reboboth	22, 23
Meadville, at Meadville	29, Mar. 1
Washington, at Washington	7, 8

L. S. JONES, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

China Grove, at Tylertown	Feb. 8, 9
Whitestown, at W	16, 17
McComb City	(7 P. M.) 16, 16
Providence, at P	22, 23
Pleasant Grove, at Wellman	29, Mar. 1
Hazlehurst	7, 8

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek and B. L., at B. L.	(Fri.) Feb. 7
Lake City and Lodi	8, 9
Madison, at Madison	19, 16
Camden, at Camden	22, 23
Tranquil, at Zeigler ville	28, Mar. 1
Fannin, at Fannin	7, 8

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rocky Springs, at Rocky Springs	Feb. 8, 9
Mayersville, at Beniah	16, 17
Rolling Fork, at Rolling Fork	22, 23
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—FIRST ROUND.

North Kemper, at Spring Hill	Feb. 8, 9
DeKalb, at DeKalb	9, 10
Rose Hill, at Rose Hill	15, 16
Chunkey, at Suqualena	22, 23
Linwood and Indian Mission, at L	28
Nesboba and mission, at Sand Town	29, Mar. 1

R. J. JONES, P. E.

Meridian, Miss.

SEASHORE DIST.—FIRST ROUND.

Escatawpa, at Zion	Feb. 8, 9
Vaucleave, at Exel	15, 16
Pearlington and L., at P	22, 23
Whittington, at Coleville	28, Mar. 1
Handsboro and St. John's, at Coleville	29, Mar. 1
Bay St. Louis, at L. B	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Carthage, at Carthage	Feb. 8, 9
Walnut Grove, at Walnut Grove	10
Clarksburg, at New Providence	15, 16
Shiloh, at John's	22, 23
Westville, at Westville	29, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Marvin	14, 15
Brandon	16
Hillsboro, at Cottrell	21, 22
Homewood, at Homewood	26
Montrose, at Montrose	28, 29

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Winchester, at Winchester	(Fri.) Feb. 7
State Line, at Buckatunna	8, 9
Leakesville, at Leakesville	15, 16
Energy, at Hopewell	22, 23
Matherville, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7, 8
Fuller, at Oak Bowery	14, 15
Mount Carmel, at Blountville	(Wed.) 18
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E	28, 29

L. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen circuit	Feb. 8, 9
Tremont circuit	12
Quincy circuit	15, 16
Fulton circuit	22, 23
Amory and Smithville	28, 29

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Mt. Pleasant circuit, at Mt Pleasant	Feb. 8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	21, 22
Abbeville circuit, at Abbeville	29, Mar. 1

J. D. CAMERON, P. E.

GRENADA DISTRICT—FIRST ROUND.

Tatum, at Goar's Chapel	Feb. 8, 9
Torrance	(Tues.) 11
Paris, at Salem	15, 16
Pittsboro	21, 22
Elkzy, at Old Town	(Tues.) 26
Chapal Hill, at Spring Hill	(Thurs.) 27
Slate Springs	29, Mar. 1

H. C. MORRHEAD, P. E.

DURANT DIST.—FIRST ROUND.

Belzona circuit, at Hickory Grove	Feb. 9, 9
Walthall circuit, at South Union	14
Enpora circuit, at Enpora	19, 15
Ackerman circuit, at Wier's	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	9
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	19, 15
Ebenezer circuit, at Ebenezer	14, 15

J. H. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Arkabutla circuit, at Brook's Chapel	Feb. 8, 9
Pleasant Grove circuit	15
Longtown circuit	19, 15
Wall Hill circuit	20
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	29, Mar. 1
Eureka Springs circuit, at Mt. Olivet	7, 8
Tyro, at Fredonia	14, 15

T. C. WIER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Crawford circuit, at Crawford	Feb. 8, 9
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Grimith	23, Mar. 1
Hebron circuit, at Hebron	7, 8
Singleton mission, at Perkinsville	11
Winstonville circuit, at Hashnqua	14, 15

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hill House	Feb. 8, 8
Tunica circuit, at Lake Cormoran	15, 19
Lebrton	22, 23
Cleveland	28, 24

J. A. RANDOLPH, P. E.

WINONA DIST.—FIRST ROUND.

West circuit	Feb. 9, 9
Sidon circuit	16, 19
McNutt circuit	22, 23
Dublin and Brooklyn station	29, Mar. 1
Carrollton circuit	7, 8
Black Hawk circuit	14, 15

J. B. STONE, P. E.

CORINTH DIST.—FIRST ROUND.

Jonesboro circ., at Ebenezer	(Thurs.) Feb. 6
Ripley circuit, at Walt's Chapel	8, 9
Saltillo circuit, at Mooresville	19, 19
Blue Springs circuit, at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	29, Mar. 1

HESLEP R. TUCKER, P. E.

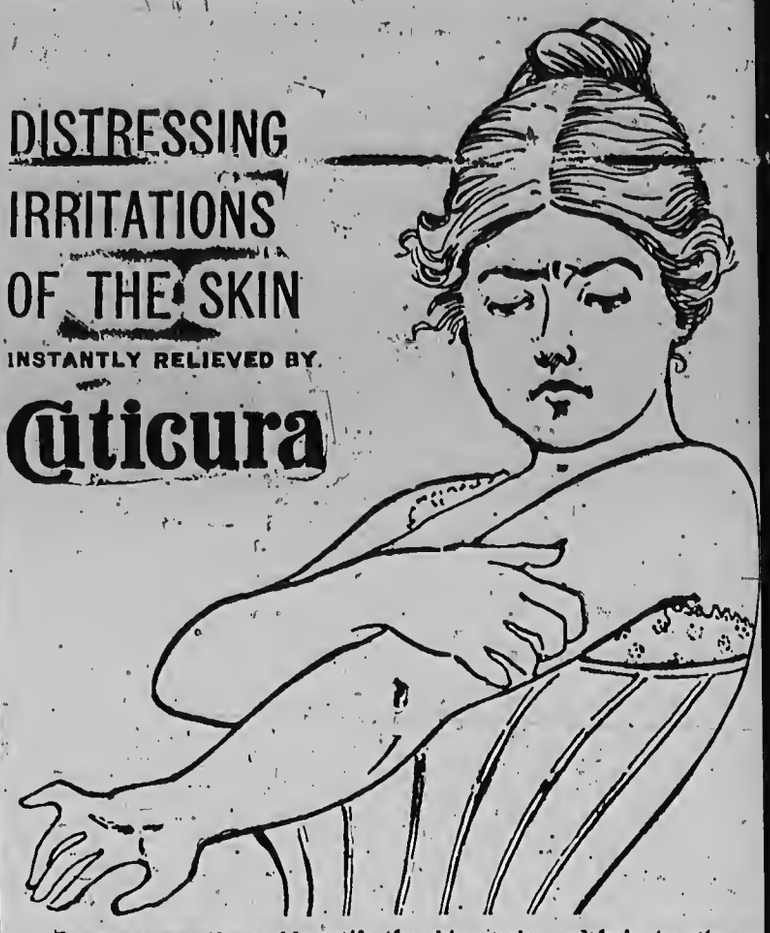
The attention of base-ball players who receive wounds of one kind or another every day, from bat or ball, is directed to the fact, that SALVATION OIL is the best application in use for the cure of cuts, bruises and sprains. 25 cents.

General Dodds, who distinguished himself in the conquest of Dahomey, has been appointed commander in chief of the French forces in Indo-China.

DISTRESSING IRRITATIONS OF THE SKIN

INSTANTLY RELIEVED BY

Cuticura



To cleanse, purify, and beautify the skin, scalp, and hair, to allay itching and irritation, to heal chafings, excoriations, and ulcerative weakness, to speedily cure the first symptoms of torturing, disfiguring skin and scalp humors, nothing so pure, so sweet, so wholesome, so speedily effective as warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. British depot: F. NEWBERY & SONS, 1, King Edward-st., London. POTTER DRUG AND CHEMICAL CORPORATION, Sole Proprietors, Boston, U. S. A.

CHOICE ROSES AT 5 Cents

OUR RAINBOW COLLECTION OF 20 ROSES FOR $1. PREPAID BY MAIL

The Roses we send are on their own roots, from 8 to 12 inches high, and will bloom freely this Summer, either in pots or in the open ground. They are hardy ever-bloomers. Please examine the following list of 20 choice fragrant monthly Roses, and see if you can get them anywhere for an amount so small as $1. They are all new kinds. We guarantee them to reach you in good condition.

We also GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU EVER PURCHASED.

Augusta Victoria, pure white, always in bloom. Gem of the World, New rich bright pink, finest rose grown. Golden Gate, the queen of all yellow roses. Marion Dingee, rich crimson in clusters. Coltbilde Souper, everybody's favorite, always in bloom. Bridesmaid, rich pink, none better. Pearl of the Garden, golden yellow. Scarlet Hedder, the richest of all red roses. Souvenir de Snughton, lovely canary yellow. Sunset, yellow, highly colored. Pres. Kruger, coppery yellow and peach. Madame Bullot, the greatest of all tea roses. Duchess de Brabant, amber rose, tinged with apricot yellow. Madame Cusin, beautiful salmon and rosy flesh. Grace Darling, clear maroon red passes to almost crimson. Catherine Mermet, everybody's favorite. Md. de Watteville, creamy white, bordered deep crimson. Rhein gold, beautiful shades of saffron and amber. Mad. Welche, amber yellow, tinged with copper and orange. Md. Hoste, immense double pure white, very fragrant.

We will also send our Iron Clad Collection of 14 Hardy Roses, all of different colors, $1. Try a set. 20 Chrysanthemums, all prize winners, $1. 10 Pansies, double and single flowered, and scented, $1. 15 choice Begonias, all kinds, $1. 40 packets choice Flower Seeds, all different kinds, $1. Our handsome, illustrated Catalogue describing above Roses, Plants and all Seeds, mailed for 10 cts. stamps. Don't place your order before seeing it. WE CAN SAVE YOU MONEY. We have large two year old roses for immediate effect. Liberal premium to raisers, or how to get your seeds and plants free. We are the LARGEST ROSE GROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds want the very best. Try us. Address, GOOD & REESE CO., Box ___ Champion City Greenhouses, Springfield, O.

-Special Offer-

—OF—

BICYCLES.

We will give a $100 wheel to anyone who will sell four wheels for us between now and March 1, 1896. We are agents for the following bicycles:

ONTARIO BICYCLES.	Price,	$100.
SOUDAN BICYCLES.	"	$100.
THISTLE BICYCLES.	"	$100.
SHIRK BICYCLES.	"	$100.
NEW YORK BICYCLES.	"	$75.

If you want a wheel, write to us for terms.

Black & Stevens, Agents.

512 Camp St.

Get a Glass! Quick!!

There's lots of snap and vim in this HIRES' ROOT-BEER. There's lots of pleasure and good health in it, too. A delicious drink, a temperance drink, a home-made drink, a drink that delights the old and young. Be sure and get the genuine

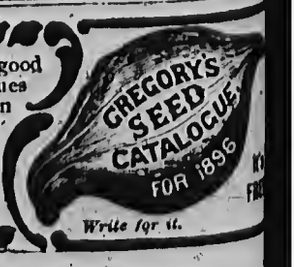
HIRES' Rootbeer

A 25 cent package makes 5 gallons. Sold everywhere.

The Chas. E. Hires Company, Philadelphia, Pa.

The planter's success depends most upon good seed. The greatest measure of success comes from planting *Gregory's Seeds*. Better than others because Home grown and selected with greater care, from superior stock. All the newer varieties worth growing, all the old sorts that have proven best—vegetable and flower.

J. J. H. GREGORY & SON, Marblehead, Mass.



Write for it.

Christian Advocate.

VOL. 43.—NO. 7. NEW ORLEANS, THURSDAY, FEBRUARY 13, 1896. WHOLE NO. 2060

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"THERE'S ALL ETERNITY BEFORE."

BY JULIA H. JOHNSTON.

Suggested by these words, spoken by Chaplain C. C. McCabe, and inscribed to him.

Time's fair and fleeting yesterdays
Are heaping high the storied past;
With gleaming honrs, all jewel-set,
The treasure-house is filling fast.
But why regret the vanished gold
Of Time's most dear and hallowed store?
Why monrn the nnreturning days?
"There's all eternity before."

The ship that spreads her canvas white
To meet the strong and fav'ring breese,
Goes speeding toward the wished-for port
That beckons o'er the wind-tossed seas.
Time's mariner is outward bonnd,
Nor marks the dim receding shore;
The land-locked harbor may be fair—
"There's all eternity before!"

The baffled hopes, the hindered toil,
The bonds which eager spirits wear,
Shall find a recompense at last
When dawns the nightless morning fair,
Life's fret and fever then shall cease,
The scourging haste shall all be o'er,
The long, long leisnre comes apace—
"There's all eternity before."

O solemn warning! Comfort sweet!
These days and deeds are not the whole;
This broken life shall be complete
When Jesus calls the trusting soul.
Ring, tuneful bells of passing time,
Till time itself shall be no more,
While Faith repeats the chant sublime,
"There's all eternity before!"

—Exchange.

Communications.

Education and the Ministry.

The scope of every calling is broader to-day than ever before. The specializing so characteristic of the present-day scientific and literary investigation does not restrict, but enlarges the field of individual activity, because all truth is so related to all other truth that he who does not see his special subject in its relations does not rightly see it at all. A striking confirmation of this assertion is to be found in the recent developments of several branches of science. Most of the great discoveries in the practical department of medicine are attributable to the researches of men in other lines. Pasteur is the originator of the germ theory, which has revolutionized the practice of medicine, though himself not a physician. The discovery of chloroform, through which there has been opened a practically unlimited field of operative surgery, was not the achievement of medicine. In like manner psychology has been revolutionized by the work of physiologists. Perhaps the newest and most hopeful development of theology—biblical—is largely due to the impulse of literary critics, while the refinements of philosophy have come almost since the day of the inductive, or fact, sciences began.

Especially true is it that the teacher of religion comes in contact with all aspects of knowledge. His postulates and the articles of his creed are being contradicted or confirmed by the new knowledge. He can not remain indifferent to it, and continue to influence the minds of the educated and thinking people of his day. An able teacher said to me the other day: "I can not preach my old sermons; they will not fit the times." Of course, the truths of the religion of Jesus Christ are the same to-day that they have always been; but in order to make these truths factors in the minds of men, the teacher of religion must bring them to men in appropriate forms. These forms must be drawn from the life of the people. To read one of the magnificent, analytical sermons of Dr. Barrow to a modern congregation would be to empty the church. It is of no use to say that the people ought to come for instruction and edification, and receive the truth, whatever form it is presented in. The gospel must be given to men in such a way that they will receive it, and think about it, or they will do no good. No ministry ever did better illustrate the power of adaptation to the times and the thought of the people than that of the prophets of the Old Testament; and the teachings of our Lord are always in such forms as to give them ready entrance into the minds of men. Current belief, passing events, the hopes of the generation in which he lived, all found place in his teachings.

The diffusion of knowledge is more general than in any former times that we know anything about. The number of college-bred man is far greater in every line of life than heretofore. It was once believed that a college education was needful for only those who were to follow the learned professions; but large numbers of college-bred men are now to be found in the commercial and mechanical walks of life, and in the learned professions themselves the average of general and special scholarship is higher than formerly. The standards of matriculation in professional schools are higher, in many institutions requiring degrees. So much for the increase of scholarship. The increase in general information upon many subjects is in even greater proportion. Much has been justly charged against the sensational character of newspapers and magazines; but in these same journals and periodicals are to be found accurate accounts of the latest researches in science, and the doctrines of religion are discussed with a freedom and fearlessness that make fearful saints quake. Many people who have not had much school training have attained no inconsiderable degree of exact, though fragmentary, knowledge through reviews and magazines and general newspaper reading.

A higher standard of intellectual training and furnishing is particularly evident among leaders of men. Of course, comparisons in such matters are not easily made with exactness; but I think it will hardly be questioned that the self-made man is not now as frequently met in positions of leadership in any line as formerly. It is certainly not so in the Methodist Church. The men that are coming to the front, and that are rapidly increasing in influence among their clerical brethren and laymen, are college men. The men that are sought for the better class of appointments—and for all appointments, indeed—in the Methodist Churches are the college men. The men who stay out their time, and are then moved, to the regret of those to whom they have ministered four or five years, are college men. The editors, writers of books, and Bishops in the church, are chiefly men who have had the advantage of college training. The variations from this rule are so few as to figure only as exceptions.

All these facts point to the increased need of educated men in the Christian ministry. They point out that education greatly enhances the value of whatever work the worker undertakes. A man's original forces may be immensely augmented by education, and the value of the output of his energy and the expenditure of his time will be usually in the direct ratio of his cultivation. Suppose a man come to a manufacturer seeking employment. He is asked what he can do. His answer must be a statement of what his education has been. If he says, "I can do manual work," his usefulness is something; if he has manual training, it is greater; if he has intellectual and manual training to enable him to repair or make machinery, he is still more valuable; if he can make designs for manufactured goods, his value is greater still; if he understands physical sciences also, so that he can devise means of economizing force and material, he is a still more valuable man. His original force and mentality may be no greater than that of the man who can do only manual work; the difference is in education. The ability and influence of the brain worker especially increase in the ratio of his education. The minister's range of influence and his sphere of usefulness, not less than those of any man, are affected by his culture. There are, of course, many factors entering into the different results—fervency of spirit, faithfulness, and diligence; but I have no doubt that, excepting always those prerequisites of spirituality and the prophet's call, the principal difference between men in the ministry is that attributable to difference in educational advantages and their use. The common demand for the educated man has its rise in the manifest superiority of the educated man over the uneducated.

I wish to use what has just been stated in general terms as the basis of an appeal for help in educating young ministers in Louisiana. A year ago a Minister's Educational Aid Society was formed for the purpose of aiding young ministers to obtain college education. Its method of doing this is to lend sums of not over one hundred dollars a year each to needy students, the loans to be repaid as soon as possible after graduation. The income of the association is derived from membership dues of $5 a year. These dues go out in loans to students, and continue to bear rich returns throughout the life-time of the beneficiary, while the same money repaid into the treasury of the association, goes forth again, and again, upon its mission, constituting a permanent source of help. Thus the influence of such benevolence is doubled. Its returns are immediate in the increased efficiency of the men who have been educated through it; and the gift is not expended once and for all, but goes on in a circle of ever-recurring use in a given direction, heightening the power and compounding the very piety of the men who minister to us in the pulpit. There is no means of telling who of us shall be directly affected by this work. The layman who gives his five dollars a year to sustain a young man at college may be blessed in his own soul's life through the ministry of the very man whose ability to bring the gospel to him has been derived from the gift. His children may be converted through the same instrumentality. I do not wish to appeal to a selfish motive, but this consideration may make the value of this benevolence more evident.

The Educational Aid Association has now two young men at Centenary College, and a third will soon come under the benefits of its loan fund. But the need exceeds present ability. I, therefore, call upon all who are interested in the education of our young ministers to aid us by becoming members of the association, or by contributing in any amounts they can afford to its fund. One hundred dollars means a year's schooling for a young minister every four years perpetually. Remittances and payment of dues may be made by check or money order to Rev. R. H. Wynn, 431 Pelican avenue, Algiers, La.

FITZGERALD SALE PARKER.

Quittin' Fellows.

In nearly every pastoral charge there are one or more quittin' fellows—man or woman who are going to quit for every little thing. They are a troublesome set to the pastor and to all earnest workers in the church. What makes it worse is the fact that they are often, in other respects, pretty good people. They hold the quitting privilege as a cudgel to beat the pastor and the other members over the head with. If things do not go to their notion, if they do not have their way in all matters, both great and small—specially in the small—why, they are going to quit. It requires great patience to get along with this class, and generally the more they are humored, the worse they get. The quitting propensity grows by what it feeds upon. One of this class in a church is always a majority, no matter what the one hundred and one other members may want. They are a minority, so far as this single quittin' fellow is concerned. He must have his way, or he will burst the church wide open. If he fails in that, he quits the church.

The quittin' fellow, male or female, fails to see how ugly his contrariness makes him appear to other people; and he seems to be wholly unconscious of the fact that his conduct is un-Christian. This fellow bobs up in nearly everything connected with the work of the church. If a new church is to be built, he puts in his say among the first about the size, shape or plan of the house, or in which end the doors must be cut, or where the pulpit is located; and if his views are not accepted and acted upon, why, he is going to quit. It may be he sets his head about who shall, or shall not, be pastor; and the Bishop, Conference and preachers must yield, or endure the awful calamity of losing this most important of all the members.

In rare instances, and at long intervals, the quittin' fellow is a preacher, and ugly and sinful as it is, he says: "If I do not get this appointment or that, I'll quit. I've got to have my way, and go where I want to go, or I won't go at all." A preacher of this kind generally gets a chance to quit, and that mighty quick. When he wakes up, and has time to cool down, he discovers—greatly to his surprise, no doubt—that the work goes along just as well without him. He quits, but the work moves right along. It was a case of self-importance—nothing more.

In other places the quittin' fellow is found in the choir—often in the person of the organist—some pet little miss, who gets miffed and falls back on the holding back-straps, and undertakes to balk the whole team. She would be pretty if she did not act so ugly, and sweet if she were not so very hateful. When I see one of this kind, I always say to myself, if not to some person: "Well, women are all angels; but there are angels from two different countries. It matters much which country a female angel is from."

The quittin' fellow is often found in the Sunday-school, and here he is a troublesome customer to deal with, and can do much harm, specially so if he is a quittin' fellow who does not quit. Many of this class are neither in nor out. They hang on just close enough to give trouble and to do as much harm as possible. If they would only quit in both fact and form, they would confer a great favor on all concerned.

A church of one hundred and fifty members once bought an organ. It lay in the depot for six months. There was a quittin' brother, a good man, a man of wealth and influence in that church, who vowed that when that organ went in at one door of the church, he and his family would go out at the other. Nobody wanted to offend him, and yet one hundred and forty-nine members wanted the organ, and one did not. At last they sent for a preacher, a great friend of this quittin' brother. Reason was wasted on him. He had made up his mind. At last the preacher said: "My dear brother, if you quit the church, it will ruin it. It will ruin Southern Methodism. It will imperil Methodism on the continent of America."

"What do you mean?" asked the brother.

"Well, sir, I mean just this: that if you think the church is in any way dependent on you or your family, you are badly mistaken. If you and your family were all dead and buried, the church would go right along just as it did before you were born."

Then he said: "Tell them to put the organ in, and I will stand it if I can."

He was a good man; one of a thousand, and one of ten thousand, of the quittin' class.

GILDEROY.

Centenary College.

Our second term began Jan. 20, with an accession of fifteen new students enrolled since Conference convened here in December. The work being done now is better than ever. Our students, for the most part, are diligent and faithful. Our professors, in their self-denial to carry on the work, deserve the commendation of all the Methodists in Louisiana. The session of our Conference here opened the eyes of some of our preachers and laymen, and the college will reap great good in the future.

At the request of the Conference, Bishop Hargrove appointed me financial agent of the college, with authority to travel through the State in the interest of Christian education. It appears to me that each successive appointment, as it comes to me, comes with a heavier load. This is the biggest burden I have ever had laid upon me, but I cheerfully take it in the hope that I may awaken the Louisiana Methodists on the subject of sustaining our church schools. The peculiar and unheard-of way in which Centenary College came to be the sole property of the Louisiana Conference is clear evidence that God's providence was in the matter. He put this college in our hands to try us and see what was in our hearts in regard to Christian education. We have now, by this providence, what we never had before, and that is, an open field in which to expend our money and energy in the direction God calls us. The question for our people to consider is this: Shall we honor the trust God imposes in us by this special providence, and work together to build up the college?

As financial agent, my first visit was to our churches in New Orleans. By special invitation of the Preachers' Meeting, I spent Jan. 26 with them. All the preachers dismissed their night congregations, and we had a large representative audience of Methodists in Carondelet Street Church. I was glad to see prominent man and woman from all the churches. My talk was well received, and much good was accomplished. The old students of Centenary, who reside in New Orleans, under the guidance of Judges Sambola and Ellis, will heartily co-operate in any plans for furthering the interests of the college. The "elect women" of New Orleans Methodism gave me assurances of substantial aid, and those women have never failed yet. Who should be more interested in Christian education than the woman who give their boys to the Church and State? I was much gratified with the results of my first appearance before the church as financial agent for the college. As the way opens, I expect to visit other points.

O. W. CARTER.

Centenary College, Jackson, La.

In the Living Present.

The political chaplain of the House of Representatives has been the unenviable cause of the introduction of a new phrase. It is "stump-prayer." When recently, in his so-called prayer, in spread-eagle style, he alluded to the Venezuelan difficulty, the auditors expressed their merriment and, perhaps, approbation by clapping hands.

The daily tidal motion of the briny waters along the border of the sea is to be utilized. In Santa Cruz, Cal., the machinery of an electric power-house is to be propelled by the either incoming or outgoing water. The power-house will illumine the city and propel the trolley-cars.

The young Czarina is reported to have shed tears when told that the child to which she had given birth was not a boy, but a girl. Her husband, perceiving the distress, comforted her promptly by saying: "If our child had been a son, he would belong to the empire. Being, however, a daughter, she will be exclusively ours."

Dr. Porter, of the Episcopal Church, bewails the fact, true or untrue, that the Sunday-school trains a generation of non-church goers. Heard other church dignitaries express similar lamentations. But the church is going on conquering and to conquer all the same.

Zola says in Le Figaro, in Paris: "Pope Leo is honest and hare alternately. In the United States he condemns what in Europe he approves. As a true Jesuit, he is governed solely by expediency. Thus, in turn, he called the white black, and the black white."

When recently the opponents of arbitration and compromise, in order to voter to the Fenian vote, clamored for war against Great Britain, the Washington Star treated the unholy advocates to the following doggerel:

"Let dogs delight to bark and bite;
To do so is their fate.
They can't be turned. They never learned,
You see, to arbitrate."

The Duke of Cambridge, inspector of public squares in London, ordered the dog-cemetery in Hyde Park closed. Many of more money than sense had erected costly mausoleums over the remains of their dead canines. The death of his favorite dog led to the premature death of Lord Pearce.

ICH DIEN.

Correspondence.

Miss Haygood at Atlanta.

Miss Laura Haygood made her farewell talk this afternoon to a large audience in the First Methodist Church of Atlanta. It was a memorable hour, and as such must live in the hearts of those who were present and heard the eloquent plea for workers, looked upon the still more eloquent face of that grand woman, listened to the soft, rich tones of her magnetic voice.

Very earnest and thoughtful were the faces of men and women that were turned as if for help and direction to wards hers. Or it might be said, women and men, for few of the latter were present. Part of the reason for this is given in saying that the meeting was held under the direction of the Woman's Home Mission Society, but we believe most of the reason lay in the truth of that old, old story of the risen Christ, when a woman was first to tell the tidings of goodness.

One central idea Miss Haygood held forth continually, and would not allow it for a moment to lose prominence or power—that there could be only one mission work, one supreme purpose, one master motive directing the laborers in Christ's vineyard. There must not be neglect of any field for another, there must be harmony between home and foreign interests, for these were simply divisions of the same grand whole, each needing the other and both commanded by Christ during his last days on earth.

Miss Haygood talked as only those can who have given up every individual purpose and ambition of this life to be fully controlled by the divine will.

Home, friends, country, are on the altar; and those who have seen the glow of consecration lighting up the strong, kind face, know that she has not lost her life, but gained it.

She appealed directly to the women who were present, reminding them of the obligation resting upon them to serve. That was Christ's mission on earth. She had taken it for hers. She appealed to them through their patriotism, and spoke earnestly of the splendid evidence many of them had already given of their power to work in a cause when their hearts were enlisted. They had cared to work for the glory of Atlanta when called on to help make the great Exposition a success. Did they care as much for the glory of His kingdom? Their time and thought and money and labor had been faithfully given for the name of Atlanta and the pride of Georgia. Would they not bring these gifts to the King? Women who had hardly thought it possible to leave their children once a month to attend the missionary meeting, to say nothing of time to work for the cause, put their love into this work and held on untiringly, day after day, week after week, month after month, until success and fame crowned the great enterprise of Atlanta. Yet they claimed a citizenship in heaven that outranked the glory of all other lands. Could they not be zealous for the Eternal City, not made with hands?

In less than six months the women had raised $17,000 for their beautiful building on the Exposition grounds; in another six months as many more. In this city were about 4,000 Methodist women, and thousands of Christian women in the other denominations. Had missionary results been commensurate with the numbers and strength and talent of this host?

Once or twice during her address the speaker paused, and for a moment seemed mastered by a deep emotion no words could interpret. Then, with steady voice, calm and sweet as ever, she went on. A last appeal was made nearly in these words: "Think what you owe to a Christian civilization. If all the institutions that teach Christianity were closed, if all the orphanages that shelter and train childhood were abolished, if all the churches of our land were swept away and you no longer had the blessing and the protection of their influence, what would it mean to you, as women, my sisters? Arouse your hearts to think on these things."

MAY RUSSELL.

Selections.

Emory has more boys this year than ever before. On the first day we had 296 boys to annex to the roll. Since the holidays began the Harrison Library has been put up, and now makes our library number 20,000 volumes. One who has not examined the library as it now is, can hardly form an idea of its increased value. It is to be remembered that the Harrison Library contains about 10,000 volumes, and when you take down book after book at random, and find in nearly every one of them marginal notes and references by Dr. Harrison, giving evidence that he has studied it closely, you can form some conception of his scholarship.—Wesleyan.

When Spurgeon was asked why he never came to this country, he replied: "Why, I would rather go to Hindostan. I could be of much more service there, and then I am afraid my views on the communion would be so different from my brethren in the United States that I would scarcely feel at home with all their kindness. Do you suppose for a moment that I could sit down to a communion table that separated me from my loving Christian mother, who taught me in the divine truths of God's infinite love and mercy on her bended knee? No, never."—Alabama Christian Advocate.

It is about time the North stopped criticising the South for its treatment of the negro, when Atlanta built a special Negro Building and welcomed a negro orator at the exposition's opening, while Bishop Arnett could scarcely find a hotel in Boston to receive him the other day, and three students, picked pupils from the Hampton Institute, were recently refused accommodations at three leading hotels in Hartford, Conn., all on account of their color.—Standard (Chicago).

DO THY LITTLE.

Do thy little, do it well;
Do what right and reason tell.
Do thy little; God has made
Million leaves for forest shade.
Smallest stars their glory bring.
God employeth everything.
All the little thou hast done—
Little battles thou hast won,
Little mastories achieved,
Little wants with care relieved;
Little words in love expressed,
Little wrongs at once confessed;
Little favors kindly done,
Little toils thou didst not shun;
Little graces meekly worn,
Little slights with patience borne—
These are treasures that shall rise
Far beyond the smiling skies.

—Exchange.

Communications.

Worldliness in the Church.

In this week's issue of the ADVOCATE is a timely article, "A Revival Needed," by Bro. T. W. Lewis, calling upon the pastors and members of the church to pray and work for revivals all over the North Mississippi Conference this year.

That the churches are sadly in need of awakening there is no question. Why are they in such a deplorable lukewarm condition? I think the question can be answered in one word—"worldliness." It is a sad, but true statement, that it is a rare thing to find a live, spiritual, progressive church. What will more certainly sap the vital, spiritual life of a church than for its members, especially the leading ones, to attend theaters, dances and progressive euchre parties, playing cards for prizes? Such members would be horrified and think themselves insulted to be accused of gambling, and yet what is the difference between playing cards for prizes and playing for money? Unquestionably the difference is only in the value of the article played for, the principle being the same. I am told that the ladies display the same eagerness and excitement to win as does the gambler who makes his living by his profession. Some of these members will not play progressive euchre for prizes, but play progressive games, looking upon the former as an awful sin, but the latter an innocent amusement—a distinction without a difference to the candid mind. It is strange how easily we can silence the admonitions of conscience, and persuade ourselves there is no harm in doing things our inclinations lead us to do! It is useless for members of the church to try and deceive themselves in thinking there is no harm in indulging in these things. If they will only stop and closely examine themselves, they will easily discover their spiritual condition and zeal for the welfare of their church are at a much lower ebb than before they engaged in these things, that they are living upon a lower Christian plane. Such members are generally conspicuous by their absence from church and prayer meetings, and their lessened interest in all church work. If they only injured and jeopardized themselves, it would not be so disastrous to the church; but evil is contagious, and others, who perhaps had looked upon them as model Christians, still follow their lead, until finally they participate in these indulgences themselves, being convinced by the specious arguments and examples of these models that they have heretofore been too puritanic in their Christian views and lives. Other conscientious members become disheartened and discouraged at the loose church discipline, until after a while there is no life left, and, like the church of the "Laodiceans," become lukewarm, neither hot nor cold, and in a condition to be "spewed out of the mouth of God."

Right along this line the preachers often come in for their share of blame and responsibility for this condition of the church. They see and recognize the cause; but instead of standing upon the walls of Zion and warning the people of their danger, and boldly preaching against these evils, they often utterly ignore them or else preach so leniently that some members actually believe they do not oppose them, and the pastors lay themselves open to the criticism that they are afraid to deal with these leading, good paying members, lest the church lose them and their large contributions, and thus bring a reproach upon the church.

With these causes existing, there is no wonder there are so few genuine revivals, or the difficulty of getting up a successful one so great. These things will have to be eliminated, and the churches will first have to be baptized with the Holy Spirit, and become a unit in their desire and efforts for revivals, before there will be any success.

Why is it, Mr. Editor, that the churches these days do not enforce the discipline as in the long past ago? If I were the pastor of a church, I would rather have a dozen consistent, consecrated members than have the names of hundreds upon the roll whose lives were such that the world only knew them as members by being informed by some one, their lights shining too dimly to be seen. While I do not believe in dealing too rashly and too harshly, I do believe it to be to the spiritual interest of the churches to strictly enforce discipline. If members violate the rules, or if they persist in doing things their church regards as inimical to it and to themselves, they should first be approached in a gentle, Christian spirit and reasoned with, and failing to prevail upon them to desist, they ought to be dealt with according to the Discipline. May the heart of every Christian, of every denomination, say Amen to Bro. Lewis' suggestion, and may we get ourselves in that state of preparation that the "windows of heaven shall be opened and such abundant blessings be poured out that our hearts can not contain them," and a revival wave roll from one end of this Conference to the other, resulting in the gathering in of many souls to Christ's fold.

LAYMAN.

Greenville, Miss.

Firecrackers.

Why don't our people kneel during prayer? A layman says, "Our preachers are to blame." He says when he moved to town he always knelt during prayer, but he noticed that at a District Conference the preachers themselves didn't kneel. Shame on them! Why is it that when country people move to town they take rheumatism, preachers as well as people? No wonder our children don't kneel. We are raising a generation of irreverent Methodists.

The Bishops get after us little fellows for not following the Discipline. How many of you ever heard a Bishop close his Sunday morning prayer with the Lord's Prayer, as the Discipline directs? Of the seven, I have heard only two.

At a Methodist Church the old people complained that the choir sang tunes they didn't know. On investigation it was found that the choir had sung the tunes the hymns were written to, which leads us to remark that our present hymn book is the finest collection of sacred poetry in the world, but it is the poorest music. It is said that of the nine members of the Committee on Revision of the Hymn Book, only two could sing.

Choirs come in for a large share of criticism. Like the dear pastor and the beloved presiding elder, they may need a little criticising now and then. Whenever they seek for artistic singing at the expense of spiritual results, they are wrong. Some dear souls are frightened at the sound of a discordant note, for it jars on their trained and sensitive nerves like distant thunder.

Mississippi has a new governor. A great company of young people from different parts of the State came to witness the inaugural ceremonies, and to attend the ball. Not all of them, for some of them are Methodists. What does it mean when you see the names of the children of prominent Methodists at the balls and card parties? (Newspapers very often report persons as present at a ball who were not present.—EDITOR.) Do these prominent Methodists believe there is no harm in the fashionable ball and the card table? Or have they lost their grip on their children? Who can answer?

Circumstances alter cases. A brother preacher was conscientiously opposed to any preacher touching a school that was not the property of the church. Afterwards he became president of a school that belonged to private parties. He opposed the plan of appointing a president or a professor to a pastoral charge, and introduced a resolution at the Annual Conference to that effect, but afterwards he was both president of a school and in charge of an appointment. He thought it was all right.

Why can't people be natural? Affectation governs the world. A preacher has one tone for the parlor and another for the pulpit. I thought the old, "And, ah, my brethren, ah," had been relegated to the background, but I heard him the other day. When he first poked his head up I hardly recognized him, but afterwards I remembered my old friend who furnished me amusement many a dull hour. To see a preacher putting on airs, strutting like a peacock, and murdering the Queen's English, is like Bishop Galloway's young Jap going down the street with a stove-pipe hat on, long Prince Albert coat, a gold-headed cane, and no pants.

X. Y. Z.

Easter Offering.

A CARD FROM THE COMMITTEE.

At the last annual meeting of the Board of Managers of the Scarritt Bible and Training-school, held April 15, 1895, it was resolved to request the Woman's Board of Foreign Missions to approve the observance of Easter Sunday in 1896 for the benefit of the Training-school.

This action was embodied in the report of the managers presented to the Woman's Board in annual session at Meridian, Miss., and was adopted by the Board after amending by adding the words, "where practicable." The amendment was made necessary by the fact that in some Conferences it is the custom for pastors of leading churches to take up collections on that day, hence their already existing plans are not to be set aside or interfered with.

Anticipating the approval of the Woman's Board of Missions, the Board of Managers appointed a committee at the same meeting to prepare a program for Easter Sunday for use in societies and churches observing the day for the benefit of the Training-school.

The committee has finished its work, and the programs will be mailed Feb. 1, that there may be ample time to prepare for the service. Easter Sunday comes on April 5, this year, and collection cards will accompany the programs for the children's offering. It is hoped that our Sunday-schools and Epworth Leagues will help the missionary society in this year's offering. The understanding is that in every Conference where there is not a scholarship or leadership to be completed that the Easter offering shall be devoted to the endowment of the Belle Bennett Chair.

$8,335 01 was reported last June as the amount already raised for that chair. It could be completed this year without difficulty if there were strong, united effort throughout the church. To that end let us labor and pray.

"Giving enriches, withholding impoverishes."

This is true of individuals and churches. In answer to prayer, the Holy Spirit can open purses and unlock hearts, can impart the spirit of giving and unfold its blessedness to those who as yet know it not. Believing this, the committee calls on the friends of the school everywhere to pray for this daily until Easter. In this all can help, for those who have no money to give can pray and seek to enlist the sympathies and interest of those who, having wealth, yet are not "rich toward God."

The privilege of giving is not confined to the Woman's Foreign Missionary Society, nor to our church; but the invitation is extended to all of every name, and to those who are not connected with any church organization, but who desire to help an institution that is designed for the glory of God and the help of man. The larger the endowment, the more widely extended will be the usefulness of the school and the greater the advantages for its students.

For this reason, the committee earnestly prays for active and faithful co-operation.

ELIZABETH E. HOLDING,
BELLE H. BENNETT,
MARIA L. GIBSON,
Committee.

Bro. Parker Still in a Tangle.

MR. EDITOR: I see in your issue of Jan. 16 another article from Bro. Parker, trying to get out of the tangle; but he fails again, and closes beautifully by moving to excuse me. Yes, brother; I expect you would gladly excuse me; would have done that some time ago. But, no, brother; I am not quite ready to be excused. Later on I will accept your offer with thanks, but not just yet. Brother, you said I "built up an argument in favor of unlicensed persons occupying our pulpits," and I said you misunderstood and misrepresented me, and now you try to prove your position by saying I used the word "pulpit" in the paragraph. Well, well. You know, and the readers of the ADVOCATE well know, that I did not use it as favoring unlicensed persons occupying it. I did not say they had the right to occupy our pulpits as preachers, which was the subject being discussed, but had the right to occupy our churches. The superintendent of the Sabbath-school has the right to hold his school in our churches, but he does not occupy our pulpits to hold them; and if he did, not as a preacher. I said: "I did not even refer to the pulpits in connection with the subject of unlicensed persons, and hence did not build up any argument or even refer to unlicensed persons occupying our pulpits."

Brother, why did you not read and quote the rest of it? Why did you stop at the word "pulpit," and leave out "occupying our pulpits?" If you would have read on, quoted on, my meaning would have been plain; but you stopped short of the meaning, and hence left it confused. You said in your former article I built up an "argument in favor of unlicensed persons occupying our pulpits," but you have failed to show it up, and will, for I certainly did not build up any such argument. I said they had a right to use our churches, and we were glad for them to do so; but my argument was all against those unlicensed persons occupying our pulpits or preaching without license.

Now you say: "The ground of my offending lies in the fact that I said he did refer to the pulpits in connection with the subject of unlicensed persons." No, no, brother; you missed your mark again. The offending lies in the fact that you said I built up an argument in favor of unlicensed persons occupying our pulpits, which I did not do, and you have failed to show it up.

My dear brother, I did not intend to use the term "misrepresent" in an offensive sense, or that you would intentionally misrepresent me, but from careless reading or a misunderstanding of my language.

The other part of Bro. Parker's article, with regard to shaking hands with my friends according to discipline, is irrelevant, and too silly to notice. I am not fighting against any one person, but against unlicensed persons occupying our pulpits as regular preachers of the Word, and will. And now I ask to be excused from further discussion of this subject.

A. D. MILLER.

Hermanville, Miss.

Let Us Have Peace.

I have just read Bro. A. D. Miller's article in last ADVOCATE. See nothing in it that Bro. Mellen, or any other brother, need worry over or reply to. I have also read in some paper Dr. W. H. Featherstun's article with interest and profit. I am glad Bro. Featherstun wrote that article. I am sorry it became necessary for him to write such an article, but am truly glad, inasmuch as it became necessary, that he wrote what he did, and in the good, yea, brotherly spirit that he did. It will do many of the brethren good to read carefully and prayerfully what Bro. Featherstun has written.

Now, Mr. Editor, have we not had enough of this? Is it not about time for us to call a halt and spend a little more time in prayer and supplication at a rich throne of grace, for a little more of that charity that "Suffereth long and is kind, . . . doth not behave itself unseemly, seeketh not her own, is not provoked, . . . rejoiceth in the truth, heareth all things, . . . endureth all things, and that never faileth?" God bless all our own brethren, give us "pure hearts and right spirits!"

May God bless all the divinely appointed agents, whether they be men or women, evangelist or preachers in charge, or what not! Let us have peace. Oh, for God's sake, let us have peace. Let us all get the peace of God in our hearts, then we will have peace.

H. P. LEWIS.

Lake, Miss.

Mansfield Female College.

In reference to the change that has taken place in this college, I desire to state that I resigned in June, 1895, to take effect Jan. 22, 1896, and Prof. T. S. Sligh was elected to take my place. The Board of Trustees, including the president, Rev. J. L. P. Sheppard, have acted honorably in the transfer of the college, and in the purchase of the equipment, to the best interest of the college and of the retiring president.

I hereby express my high appreciation of the management of the Board of Trustees, and my regret at severing the official relation that has so cordially existed during my management. It is a matter of great satisfaction to me that, as I retire, I leave the institution in a better condition than when I took charge eight years ago.

I take pleasure in most heartily commending the new president and his wife to the favor and patronage of the friends and patrons of the institution. They come fully endorsed as worthy and competent, and under their management I hope the institution, so much improved in patronage this Fall, will spring to new life and a larger career.

A. D. MCVOY.

Minden, La., Feb. 1, 1896.

Correspondence.

Indian Mission.

I will give the readers of the ADVOCATE a few facts concerning our work with the red man, as I see it to-day after only a few weeks' experience as a missionary among them. There are some difficulties to contend with. There is some opposition to educating and Christianizing the Indian, even among Methodist people. Nevertheless, the mission is to-day on a boom. I have thanked God often since Conference that the appointing powers of our church, at our last Conference, sent me to preach to the poor Indian, although I told my presiding elder before Conference that I thought some other man would be more suitable for this work. I really love to work with these people; they seem to be hungering and thirsting for the Bread of Life. Thank God an Indian can testify to the saving power and efficacy of the blood of Christ as truly as a Caucasian.

Our second service with these people, held last Sabbath (fourth Sabbath in January), was a very spiritual service. There were quite a number who came forward for prayer, and I had the privilege of baptizing two, and receiving them into the church. In addition to these two, there was another—one who came back to the church, having withdrawn some time prior to this.

There is an idea prevailing that the efforts we, as a church, are putting forth to save the Indians, are amounting to but little good. This is erroneous. These people are so sincere in their devotions, it will do any Christian good to attend their services.

Our mission school at Tallahulok, under the supervision of Miss Minnie Toles, a member of our church, is doing well. In this school the children are not only taught to read, spell, etc., but the Bible is used as a text-book. They are also being trained in singing, as was the case under the supervision of my worthy predecessor, Rev. W. W. Cammack. We are not only striving to improve the Indians mentally, but we are bending our energies to that one end—the salvation of their souls.

There is still a large indebtedness on the land near the church, for which we have bargained. Brethren, we must cancel the debt and secure the land to the church. Who will contribute $10, $20, $5, $2 50, or $1—any amount? Send contribution by money order on Hermanville, Miss., or by registered letter, to Rev. A. D. Miller, agent.

We are also needing some song books in our mission school, as well as for the Sunday-school. Who will send us, by mail, postpaid, one or more copies of "New Life, No. 1"? Please send books to my address, or send me money to buy books with, by registered letter, to Toles, Miss., or by money order on Meridian, Miss.

In one respect, at least, the Indians are in advance of the white people in this country, viz.: the interest manifested in Sunday-school. The schools of the latter generally go into Winter-quarters by November, but our school at the Indian church runs from January to January, superintended by one of their own number.

I ask an interest in the prayers of the editor of the ADVOCATE, and also of all its readers. Oh, that the gospel preached to this people may prove to be the power of God unto their salvation!

F. B. ORMOND, P. C.

Explanation.

MR. EDITOR: I have been asked so many questions since Conference about our work among the Indians of our State, that I deem it necessary to make some explanation for the benefit of all concerned. The church I built and organized (Tallahnick) has been placed on the white circuit (Linwood), and Rev. F. B. Ormond is in charge of the work; and James Johnson (Indian preacher) has been employed by the presiding elder and Missionary Board to travel and preach among the Indians at other points now unoccupied by our church. Miss Minnie Toles, a white lady, a member of our church, a good Christian, and with considerable experience as a teacher, has charge of the Indian school at Tallahulok; and Rev. A. D. Miller has been continued as financial agent to collect specially on the land debt. Thus it will be seen that this Indian work is amply provided for, and, too, at a less expense than before to the Missionary Board. I feel a great interest in this work, to which I consecrated four of the happiest and the most successful years of my life. I trust our friends will respond to the call of Bro. Miller at once, and pay off the land debt, and then we will have a permanent location for a school and church, which we will all feel proud of, and which the Indians will properly appreciate and use to their present and eternal good.

W. W. CAMMACK.

Chunky, Miss., Jan. 31, 1896.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport.

The Apostolic Spirit.

A few months ago the wife of a missionary in Africa was compelled to return to her home in the United States because of failing health. It was a painful parting between the husband and the wife; but under their united labors a successful mission had been established among those heathen tribes, and they felt that the missionary must remain on the field. It was hoped that she would return in a few months with health restored, but very soon her physician told her that her work in that distant land was ended, and that unless her husband speedily returned she would see his face on earth no more. Must the missionary who was standing in his distant field, waiting eagerly for the reinforcements which were so sadly needed in the prosperous mission, abandon the work and know that his flock would be scattered? A martyr's spirit was in the heart of the dying wife. "Do not come home," she wrote. "Stay where you are. Africa needs you more than I do." The spirit of a Christian hero was in the heart of her husband. They were worthy of the days when the apostles died for their Lord. When that spirit prevails in the church of Christ, his kingdom will soon triumph among all nations.

The above clipping from a recent issue of the World for Christ should put to shame those among us who are indifferent to missions or half-hearted in our work for that cause. Surely we in the home-land, surrounded by friends and loved ones, should be unceasing in prayers, untiring in labors, and abounding in gifts, that we may have some part in this work to which our sisters have given themselves and their all, leaving self, sacrifice and toil almost beyond our comprehension.

Sisters, let us take heed to our privileges and responsibilities, lest, while we enjoy, in slothful ease, the blessings with which our Lord has crowned our lives, we miss the benediction, "Ye have done it unto me," and mourn with those to whom he shall say, "Ye did it not."

Selections.

Love to Christ.

Love to Christ smooths the path of duty, and wings the feet to travel it. It is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinew of spiritual strength—yea, the life of sincere devotion. He which hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well might hearts cease to heat, as love to labor. Love is instinct with activity—it can not be idle; it is full of energy—it can not content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant—it heapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it can death life, and life death, and it makes pain less painful than enjoyment.—Spurgeon.

The fact that some people can acquire any amount of religion without being any better for it signifies nothing more than that the religion they get is something apart from real life. People who were taught in childhood that the church is a sacred place, and thus learn to themselves to infer that the home is a profane place, regard religion as a sanctuary—a quiet place with dim cathedral lights—a refuge into which they can run when the world, the flesh and the devil prove too many for them. They do not seek a religion that has to do with life, but a religion that is an escape from life. "I know I do wrong to injure my health," said the self-sacrificing mother when urged that it was her religious duty to take care of her body, "but I don't mean what every-day matters of this sort have to do with one's religion." True religion is to the daily life what the blood is to the body. Set apart the blood from the body and both are worthless. If the body is to be kept in health, the blood must go to every part of it. If the life is to be what God intends it to be, religion must pervade every part of it.—Richmond Advocate.

Christian patriotism demands of evangelization. Reform will do away the external abuses, but regeneration must do its work for the heart and life. Our country needs nothing so much as the gospel of Christ. It is light and salt and leaven to the nation as to the individual. Christian living and Christian teaching are the hope of our land to-day. Evangelization is the short cut to national honor and happiness. A revival of religion instinctively a reign of righteousness, results in blessing to community and to the nation. The nations of the earth exist for the sake of the kingdom of Christ. God's plan is to make the nations into one kingdom, and to set his throne in the hearts of men and in the nations of the world, Jesus Christ.—Exchange.

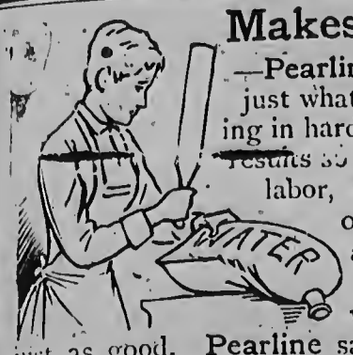
There are pious people who kneel down to God three times a day, but spend the rest of their time bowing down to their circumstances. They believe that God is powerful, but they are sure that their circumstances are omnipotent. "I could be a better Christian but for my circumstances." "I would do more, but my circumstances are so peculiar." "People don't know my circumstances." Yet if we could only realize that all our circumstances, however peculiar, are but a circumstance when laid alongside of God's almighty arm!

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. And in every approach, in any kind or degree, to the spirit of persecution. If you can not reason or persuade men into the truth, never attempt to force them into it. If love will not compel them to come, leave him to God, the Judge of all.—John Wesley.

A Christian should never plead spirituality for being a sloven. If he be but a shoe cleaner, he should be the best in the parish.—John Newton.

There will be no Christian without Gethsemane, but every praying Christian will find that each Gethsemane has its angel.

A closer walk with the Spirit will save a man from much counteracting in his course to fall in step with Providence.



Makes hard water soft

—Pearline. Every woman knows just what that means to her. Washing in hard water is so difficult, and the results so poor. Pearline reduces the labor, whether you use soft water or hard. But use Pearline, and it's just as easy to wash with hard water as with soft water—and the results are just as good. Pearline saves more things than your labor, though. We'll tell you of these savings from time to time. Keep your eye on Pearline "ads."

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 444 JAMES PYLE, N. Y.

FROM THE WORK.

Rev. W. T. Griffin: "Mayersville charge consists of only two churches twenty-two miles apart, on the Mississippi river, in Issaquena county. Membership is small, but loyal to the church. We have a nice parsonage at this place, missionary and aid societies in good working order. We expect a prosperous year for our Lord's kingdom. Our quarterly meeting will be held Feb. 15 and 16 at Filler's Landing. People seem to be as healthy here as in the hills."

Rev. C. W. Huff Nicholson, Miss.: "At the last session of the Mississippi Annual Conference I was read out on Nicholson mission. We arrived here on Jan. 2, of this year. We were cordially received. The following is my report for January: We have six appointments, and met them all with the exception of one, the inclemency of the weather preventing us. Miles traveled, 95; sermons preached, six; pastoral visits, seventeen; prayer meetings, ten. Pray for us."

Rev. A. B. Nicholson: "I see in the minutes of the last Mississippi Conference that I received three hundred dollars from the Conference fund. I did not get that much in the last two years. I would be glad if it was so, for I am sure I need it. I would say nothing about it, but other claimants will think it so, and that partiality was shown me. I have been confined to my house five months, and confined to my bed two months. My wife is in the same condition. We took la grippe last Fall, and I do not hope ever to fully recover, but while the world is so dark outside, we have a little heaven of our own in our little humble home. I wish it can be so. We never loved Methodist preachers as we do now. They are so good to us in our affliction."

Rev. J. T. Nicholson, Newton and Hickory: "Bro. W. W. Simmons, our new presiding elder, was with us Jan. 11 and 12. He made a fine impression and did the people good. 'The right man in the right place,' is the general impression we hear about him. D. T. West was with us on the twenty-fifth and twenty-seventh instant. His delightful and irrepressible wit, pathos and logic captured the people, and they responded cheerfully to his appeal for Science Hall. Millsaps College was founded in wisdom, and the appointment of Dr. West, agent, is in keeping with its wise administration. He will do the church good wherever he goes. He will wield a wide and mighty influence for good among the young men of Mississippi. We have had some valuable accessions to our church since Conference. The work of the new year has opened hopefully."

Rev. R. A. Meek, Clarksdale, Miss.: "We are now beginning to feel at home in our new field. The people have been uniformly kind and courteous, and so far as I am able to judge, the outlook is favorable. The parsonage here is neat and comfortable. The best that can be said of the church is that it is quite picturesque. It is high perched upon an Indian mound, with the Yazoo river only a hundred or two yards in the rear. We greatly need a church here. Two weeks ago I thought I would have no trouble in erecting a seven or eight-thousand-dollar brick building, but since the assignment of the Clarksdale Bank and Trust Company the prospect for the enterprise is by no means encouraging. Many of our members lost heavily, and it is now doubtful whether they will be able to meet their subscriptions. This is my first experience with the Mississippi people. The conditions here are entirely different from what they are in the hill section of the State. Here we have but little moral sentiment. Worldliness dominates; wickedness is bold and defiant. The sanctity of the Sabbath is openly disregarded. The people are social, respectful and kind, but spirituality is appallingly scarce. We need a great religious awakening, a moral earthquake. It will come! This whole section will yet pay homage and fealty to our King! My predecessors Lacy, Wyatt, and Randolph—did much good here and left delightful impressions behind. The last-named in his honors as presiding elder graciously. Earnest, faithful, and capable, he is in high favor with the people. They would like to keep him four years more. Bro. McIntosh has been to see us. These evangelists will come where the grazing is good. Just can't be kept away. Bro. Hargrove's sudden death was a great shock to us in North Mississippi. We had no better man, no better minister more devoted to his calling. To know him was to love him. The charge to which he was assigned always prospered. Only two weeks ago I was in his home, discussing with him the subject of holiness. To-day he is in the home of the pure and holy above. Truly, we live on the borderland of eternity. May the God of all grace comfort and sustain his wife and children!"

Rev. A. J. Jones, Pleasant Hill, Miss.: "This is our fourth year with these good people of Pleasant Hill charge, and we have prospect of the best year of the four. The good people of this work have treated us royally ever since we first came to them. The substantial tokens of their appreciation have been shown in many ways. These are the best people in many respects it has ever been my privilege to serve. Pen nor tongue can't express my gratitude for their kindness. Dr. Wier, our new presiding elder, was with us last Saturday and Sunday at Baker's Chapel—that being the time and place of our first Quarterly Conference, where we had a good time together. I believe the impression made upon all was good—at least, I am sure the Doctor impressed us most favorably. All in all, it was about the best quarterly meeting we have had on this charge since my connection with the work. The pastor's report on Sunday-school interest and general state of the church was 'good,' and encouraging reports from the stewards of the charge. Nearly one-fourth of preacher's and presiding elder's salary paid. My health has not been good since Conference. Have tried to preach only twice. The friends have been very kind and charitable towards us in our affliction. The brethren in Quarterly Conference passed resolutions, granting us, at least, two months' vacation that we might go to some more congenial climate to try to recuperate for the Spring and Summer work. Dr. Wier also made a short visit to Pleasant Hill, preaching to a large and appreciative audience Sunday night, where he also united in matrimony Mr. Hayes Robinson and Miss Ella Collins. May happiness and prosperity attend this couple! Our community has had a shadow of sorrow thrown over it by the sad intelligence of the death of little Alma Ross, only daughter of our Bro. and Sister W. M. Ross, who on last Saturday morning, while stooping down near the fire, her clothing caught fire, and before it could be extinguished the little thing was so badly burned that she died in a few hours. Oh! how sad. May the good Lord sustain this heart-broken father and mother! Allow me to say that we have put the 'finishing touch' to the parsonage, and it is not only comfortable and commodious, but a thing of beauty inside and out. Let me say also that this was made possible by organizing a P. and H. M. Society, which was about the first thing we did three years ago when we came here. No preacher need fear to come to Pleasant Hill. I expect to leave for San Antonio, Texas, next week. Pray for us."

The Advocate.

Every neighborhood I go into I find in many homes Methodist papers that have not the endorsement of any Conference. I, of course, do not object to good literature, but I always ask two questions: 'Do you take the ADVOCATE? Who was canvassing for this paper?' and often the reply to the first question is "No," and to the second, "Our preacher." Now, I ask is it right or wrong for our pastors to substitute any paper for the one or ones authorized by our Annual Conference?

I have before me some of the reports of the Committee on Publishing Interests adopted by the Annual Conference. In 1889 the committee says, speaking of the NEW ORLEANS ADVOCATE: "Every preacher and subscriber should use double diligence to make it (the subscription list) ten thousand."

The committee, in December, 1891, says of the same paper: "We urge pastors to give heed to two points: first, a diligent effort to raise the balance of subscription now due. Second, a persistent and earnest effort to obtain new subscribers on a cash basis."

In 1892 the Conference passed this resolution: "That we will use our best endeavors to increase the circulation of our Conference organ and to collect accounts of same."

In 1893 the committee reports: "We need the paper as a means of communication with each other. . . . Our people need it for the information which it alone supplies. . . . No paper can supply its place to us. We must sustain it."

In 1894 the Conference passed this resolution: "That we will earnestly endeavor to put the NEW ORLEANS CHRISTIAN ADVOCATE into every Methodist home within our Conference; and that we will do all we can to prevent the ADVOCATE being crowded out by certain other papers published at a distance, which, by adopting racy methods more diverting than commendable, or by stressing some controverted dogma, seek patronage from a wider area and can, therefore, afford to ask lower rates."

Now, I want in all seriousness to ask, Do these adopted declarations and resolutions mean anything? Can I sit on the Conference floor and allow such reports adopted and go to my work with another paper and press its attention upon the people? If I do, am I true to my Conference that gave me an honored place among its members?

Brethren, these are serious questions. Are Methodist preachers as forgetful of their declarations as some politicians are of their platforms? I have been reluctant about writing to the ADVOCATE, for I love to read what men of experience and talent, that are accustomed to write for the press, have written. H. B. TREVILION.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "*Brown's Bronchial Troches.*"

If each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the main spring or of one of the inferior parts. —W. F. Robertson.

For Only $15.

The Texas and Pacific Railway Company will this year furnish to regularly ordained clergymen, duly credited missionaries, or others solely engaged in ministerial duties, one thousand-mile tickets, good on all portions of that system.

Applications for these tickets should be made to the nearest ticket agent of the Texas & Pacific Railway, or address GASTON MESLIER, Gen'l Pass. and Tkt. Agent, Dallas, Texas.

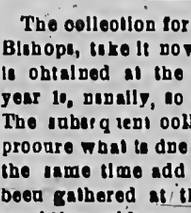
Take it Now.

The collection for the support of our Bishops, take it now, brethren. What is obtained at the beginning of the year is usually, so much clear gain. The subsequent collections will never procure what is due from them, and at the same time add what should have been gathered at the first. Will the presiding elders, and preachers in charge of circuits, stations, and missions, please, therefore, to take the Bishops' collection at once? There are two reasons for believing that the whole amount could be easily raised within the next thirty days: first, because the collection is in popular favor with our people, who love our chief pastors, and delight to honor them; and, secondly, because the Bishops' collection is the smallest collection of all. The Conferences are all over, and the preachers are in their respective fields of labor; we ask them, respectfully and kindly, to collect amounts assessed for Bishops' salary, and forward to the treasurers of their Joint Boards of Finance, that they may send to us. We are expected to settle with all claimants in monthly installments, and it will require money to do that. Brethren, excuse the urgency of our appeal. There is need.

BARBEE & SMITH, Treasurers Bishops' Fund.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and daily growing stronger."

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We have also an edition of this Bible in smaller type than our $1.75 edition, which we sell at the low price of $1.50. Read carefully our offer on the seventh page.

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My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

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A LITTLE GIRL, PARTIALLY PARALYZED, CURED BY THE ELECTROPOISE.

SINCE SHE BEGAN USING IT SHE HAS IMPROVED IN EVERY WAY—HER VOICE REGAINED BY ITS USE.

I bought an Electropoise in July for my little granddaughter. She has been partially paralyzed since birth. When she was put upon her feet her ankles would turn; she was very nervous and could never hold her straight. Since she has been using the Electropoise one ankle is straight and the other one is getting all right. She is not nervous now, except occasionally, and she holds her head like any other child. She can feed herself all right now. She could not talk plain, but now she talks as plain as most children of her age. She has improved in every way. She is now 6 years old.

Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16.50 per inch per annum.

Thursday, February 13, 1896.

Reducing the Waste.

The Presbyterian and Congregational Churches in Oklahoma have made an amicable adjustment of their work so as to lessen the former wasteful expenditure of men and money in that territory by the two organizations, in attempting here and there to sustain more church organizations than the people needed. It has been agreed that hereafter the Presbyterians will not enter a town already occupied by the Congregationalists, and *vice versa*; while concessions are also made whereby one or the other denomination will withdraw from certain fields which have been hitherto occupied by both of them. A similar agreement is needed in many Western States. The sight of six or eight starveling churches in a little town where only two are required is a spectacle far from edifying.—Central Advocate.

This is common sense in religion. It is to be hoped that it will prove contagious. Our own church at the last General Conference took steps in this direction, albeit the beginning was small. For our part we look forward to the day when we shall have federation not only with the other great family of Methodism, but with other ecclesiastical organizations as well. It is true that it will not do to shake the tree until the apple is ripe, but the apple will ripen after a while.

Sowing the Wind.

Speaking of the recent speech of Senator Tillman, of South Carolina, the Central Advocate makes the following sensible remarks:

Senator Tillman spoke for two hours in the presence of a large audience, indulging in almost one continuous stream of denunciation of President Cleveland and Secretary Carlisle. No such coarse harangue was ever heard in the Senate before, and the country may well hope that nothing like it will ever occur again. The worst feature of this outburst was not so much its personal abuse of the President as the dangerous and incendiary attitude which its author assumed. Such epithets as a "besotted tyrant," or "bullheaded and self-idolatrous," might provoke only a smile, but the man who stands up in the highest legislative body of the Republic, and declares that "agrarianism and communism will join hands;" that the millions now on the tramp "will some day take a notion to come to Washington with rifles in their hands to regain the liberties stolen from them," and that "relief must come, either by the ballot, or that an effort will be made in a few years to obtain it by bullets," is a dangerous character. He is sowing the wind, and unless he is suppressed the nation will reap the whirlwind.

Faithfulness in That Which Is Least.

Giving attention to small matters is a bore, and often seems like a waste of time; yet the difference between a bungler and a master workmen is mainly one of thoroughness. Some men do everything well, from the driving of a nail on up to the making of a steam engine. Others do nothing excellently, slight every small piece of work, and then wonder why success does not overtake them. In the search for great opportunities and lofty honors the tendency to despise the day of small things is almost irresistible.

Carelessness in the performance of trivial tasks and unimportant duties is undeniably sure to beget a habit of carelessness in executing all work. Habits are but the inevitable result of oft-repeated acts. Physiology teaches that no act we perform ends with itself, a tendency being left behind in the nerve centers to do the same thing again in the same way. As life is made up, for the most part, of commonplace tasks, rather than of extraordinary ones, the manner of their performance will be largely influential in the formation of the habits which fix character. It is impossible for a man, careless in ordinary affairs, to become suddenly faithful and attentive in matters of great moment as it is for an a-b-c-darian to read fluently. This attainment, like many others, comes only by patient practice.

The importance of the physiological law above stated can hardly be overestimated. A trivial act performed many times acquires great significance from its vital connection with habit. By observing, then, how a man acts under ordinary circumstances, by noting how he performs his every-day work, we may form a correct judgment as to how he will conduct himself under extraordinary circumstances. There is only one way in which to prepare for great emergencies and responsibilities, and that is to do our best everywhere and always. Hardly anything is more ludicrous than to see a would-be great man in a place for which he is incompetent. Scores, however, imagine themselves fit for the presidential chair, for the judge's bench, for senatorial honors, for an editor's chair, for the office of Bishop, whose sole claim to eminence is inefficiency in and discontent with present positions or occupations. By no law, human or divine, can unfaithfulness in lower duties and occupations fit a man for positions of greater trust and responsibility. "He that is unfaithful in that which is least will be unfaithful also in much."

It is said that Rufus Choate would plead before a shoemaker justice of the peace, in a petty case, with the same earnestness and careful attention to detail that he displayed when addressing the United States Supreme Court. This habit of thoroughness made him the great lawyer that he was. Michael Angelo was one day giving the finishing touches to a statue, when some friends, looking on, exclaimed that he was wasting his time, so exceeding delicate were the strokes of his chisel. His reply has become a proverb: "Trifles, such as these strokes seem to be, go to make up perfection, and perfection is no trifle." Accuracy characterized all that Sir Isaac Newton did. Carlyle's definition of genius as "the infinite art of taking pains" is certainly striking, even if not unqualifiedly true. Other things being equal, the accurate workman, be he man or boy, is the favored one. Men will not long employ those whose work has constantly to be revised. Blunderers are not wanted anywhere. According to Canon Farrar: "There is only one failure in life, and that is, not to be true to the best that one knows." Emerson was right in saying that "if a man can write a better book, preach a better sermon, or make a better mouse trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door."

The Christian, if he be one in reality, must bring conscience to bear upon everything he does. The slighting of any duty involves spiritual danger and loss. A certain gilded sin may seem small; but its indulgence breaks the chain of communion with God. Christ, our great exemplar, said of himself, "I do always those things that please the Father." How earnestly we should strive to imitate him! Regularity in attending the services of the sanctuary, constance in prayer and Bible study, visiting the sick and ministering to the needy may seem unimportant; but faithfulness in these things is the price of spiritual health and peace.

Christians seldom backslide or apostatize suddenly. Defections, almost without exception, begin either with the neglect of such duties as we have mentioned, or with what are termed "little sins." Retrogression, slow at first, becomes rapidly accelerated. Churchmen let excuses keep them from the house of God that would not be the shadow of excuses for breaking a business engagement. The lives of criminals afford similar evidence. Evil doing on a small scale paved the way to gradually augmenting villainies till the cup of iniquity was full. "He that is unjust in the least is unjust also in much."

Punctuality may seem a trifle, but many a Sunday-school is languishing to-day because its officers and teachers are rarely on time. Some think church cordiality a matter of little moment, but the lack of such a spirit often drives valuable members to other denominations.

Our fidelity to God must extend also to small temptations, the faithful resistance of which prepares us to meet greater ones. The enticements to sin are petty and numerous rather than powerful and infrequent. The devil knows he could not induce the average Christian to commit murder or some other heinous crime, but how easily he leads us to say harsh things, to indulge the spirit of discontent, to yield to selfishness, to stretch the truth, to cherish feelings of hate towards those who have injured us. These are "the little foxes that spoil the vines."

The spiritual life of most Christians is made up of perpetual little sacrifices rather than of a few great ones. One swallow does not make a Summer; neither do occasional acts of self-denial make us godly. A grander epitaph can no man have than that inscribed on the tomb of Gen. Gordon in Westminster Abbey—"who always and everywhere gave his substance to the poor, his strength to the weak, his sympathy to the suffering, and his heart to God." Only by endeavoring to be in all things faithful can we hope to be like this Christian hero. We often magnify and dwell upon our crosses and sacrifices; yet how insignificant they are in comparison with what Christ suffered for us, how little they involve as compared with what thousands of poor Armenians are now enduring for the sake of the blessed gospel.

"There is no great and no small
To the soul that maketh all.
And where it cometh all things are,
And it cometh everywhere."

On last Friday, the seventh, President Cleveland attached his signature to the anti-prize fight bill. This means that hereafter the whole power of the United States government will be wielded for the suppression of pugilism in all the Territories. Poor pugilists! Where will they go? They are driven out of Territories as well as the States.

Miss Laura Haygood.

Miss Laura Haygood spent last Sabbath in this city, *en route* to China. Her vacation in America has completely restored her health. She gave an address, last Sabbath afternoon, at Carondelet Street Church. She is an interesting talker. Her address, more than an hour in length, was replete with information concerning mission work in China. She also made an able presentation of the cause of missions in general. In speaking of the progress of Christianity (Protestantism) in China, she said: "In 1842 there were only six or seven converts in the city of Canton; at the present time there are 53,000 communicants, 500 churches and several hundred schools and hospitals. Over 100 churches are self-sustaining, over 20,000 students are in the schools, and many hundreds of thousands of copies of the Scriptures are annually circulated in the empire. There are two large Sunday-schools in Shanghai, with a membership of over 300 each, which support a day school having twenty-five or thirty pupils. More is done now in one year than was done between 1842 and 1853."

The address was much enjoyed by an audience of representative Methodists. She left Monday morning for San Francisco, whence she will sail on Saturday for China. She was accompanied as far as this city by her sister, Mrs. Boynton, of Atlanta. The two sisters were entertained during there stay in the city by Col. F. L. Richardson.

On our first page will be found a communication from our correspondent, Miss May Russell, concerning Miss Haygood's departure from Atlanta.

Bay St. Louis.

We lectured at Bay St. Louis on Tuesday night, the fourth, for the benefit of our new church at that place. We had quite a good audience which gave close attention to what we had to say for about an hour and a half.

We reached the Bay about night, and left early next morning. During our stay we were pleasantly domiciled with our old friends, Bro. and Sister Toulme, at the Crescent Hotel. Bro. Harmon is occupying his church, but it is in an unfinished condition. Winter though it is, the house is still without windows. Moreover, it is unceiled, and there is much else to do before it is finished. The devoted little band of Methodists in Bay St. Louis have exhausted their own resources. They need help, and should have it. Are there not many of our readers who can spare a small contribution to help these worthy people in their laudable effort to honor the Lord by building a temple for his worship?

Ministerial Education.

We invite special attention to the communication of Rev. F. S. Parker. There is a universal demand for a higher standard of education in the ministry. In order to meet that demand money is needed. The assessment made upon the Conferences for educational purposes, even if it were all raised, is a mere bagatelle in comparison with the amount required to meet the demands at this point. This being the case, wide-awake, progressive preachers and laymen in the different Conferences have formed voluntary associations in order to raise funds for this purpose. While Bro. Parker is more especially interested in the Louisiana Conference, much of what he says is applicable to other Conferences. Every true lover of our Zion ought to be willing to contribute according to ability for this cause.

President Cleveland has accepted an invitation to deliver an address at the one hundred and fiftieth anniversary of the founding of Princeton College.

The Belle Bennett Chair.

"Give her of the fruit of her hands, and let her own works praise her in the gates."—Prov. xxxi. 31.

In another column will be found a communication from the Program Committee on the Easter Offering for the Scarritt Bible and Training-school. Brief mention was there made of the Belle Bennett Chair; but out of deference to Miss Bennett, the other members of the committee restrained their desire to enlarge upon that theme and to urge its speedy realization.

The proverb quoted above impels the utterance of some truths here and now. Saints have been canonized who did not perform half so great a labor for the church at so great cost of strength and natural feeling as the service rendered by Miss Bennett when she gave herself and her means unreservedly for years to the work of securing a training-school for the Woman's Board of Foreign Missions of the M. E. Church, South.

Conquering indifference and even antagonism by the warmth of her zeal and the earnestness of her purpose, Miss Bennett by private effort and public appeal roused the church to enthusiasm, and was used of God to accomplish marvelous results. In five years she had received in answer to her appeals $95,883.18. Scarritt Bible and Training-school—a work unparalleled in the history of our church—a pioneer work grandly accomplished!

Miss Bennett has been for years the able president of the Kentucky Conference Woman's Foreign Missionary Society, and is also superintendent of mountain work in the Woman's Parsonage and Home Mission Society. At Easter there will be presented a fine opportunity for united effort on the part of both organizations in honor of this noble leader in woman's work. Shall not both societies share the privilege of endowing the chair in her honor? Do we not owe it to ourselves and to her? Nay, more; shall not *all the people* unite to give her the honor that is her due?

MARIA LAYNG GIBSON.
Kansas City, Mo.

A New Book.

A WAIF—A PRINCE; OR, A MOTHER'S TRIUMPH. An Egyptian Story of Fiction and Fact. By Rev. W. T. Andrews, of the North Alabama Conference, M. E. Church, South. 344 pages. Cloth. Price, $1. Southern Methodist Publishing House, Nashville, Tenn.

Stories based upon Bible characters and incidents seldom attain the popularity of Lew Wallace's "Ben Hur." Still the field is an inviting one to the writer possessing imaginative genius enough to clothe bare facts and meager statements with the rich and pleasing drapery of historical realism. The volume before us is a well-written, entertaining, and profitable story of Hebrew life during the infancy and youth of Moses, the hero of the narrative. The other personages who figure most prominently in the story are Jochebed, Moses' mother, and Pharaoh's daughter, Thermuthis, whose kindness in rescuing and adopting the little Hebrew waif the author invests with new and sacred charm. The heroic faith and efforts of Jochebed, the cruel nature of the oppressions suffered by Israel, the domestic and social life of the enslaved Hebrews, the then existing status of Egyptian affairs—all are depicted with realistic and impressive touch. Though a few anachronisms appear, yet, on the whole, the harmonies of time and place have been carefully observed. Besides bringing into bold relief the Scriptnre facts and incidents clustering about the childhood of Moses, the story affords a measnre of historical information. It is a book that will interest and edify thoughtful readers, young and old.

M. M. B.

Dr. Hunt, of the firm of Eaton & Hunt, Book Agents of the M. E. Church, suddenly fell dead of apoplexy in a hotel at Cincinnati on Monday, the tenth.

NOTES.

The congregation at Carondelet Street Church, last Sabbath morning, were favored with a strong and deeply spiritual sermon from Bishop Keener.

Rev. H. T. Cunningham has been appointed to Coldwater and Hernando, in place of Rev. T. B. Hargrove, deceased. His address is Coldwater, Miss.

We regret that previous engagements prevent our acceptance of an invitation to address the literary societies of Centenary College at their anniversary on the twenty-seventh of March.

Rev. H. H. Ahrens, of Parker Chapel, has undertaken to buy or build a parsonage. Some funds are already in hand, and he expects to complete the work during the present year.

Rev. J. J. Smylie writes: "I am engaged in a meeting here with Dr. Hagler, and the 'tides of salvation are rolling on.' A wonderful meeting! I go from here to Jameson, Mo."

The meeting at Carondelet is still in progress with a good attendance and increasing interest. The pastor is assisted this week by Rev. J. M. Henry. The preaching so far has been clear, strong, and spiritual.

Frank R. Carloss, formerly of Jackson, Miss., has been elected superintendent of the Confederate Soldiers' Home in this city. A better selection could not have been made. The Board of Managers are to be congratulated upon the choice they have made. Mrs. Carloss has been elected matron of the institution.

A St. Louis man has made a proposition to Congress to do away with the Mississippi River Commission, and turn over the work of Mississippi river improvement to him. He thinks he can do the job better than the commission is doing it, and he only asks the modest little sum of twenty millions of dollars. Umph!

"The woman's edition" fad had a great run in its day; but its day is over. The fad now is to get out "man's edition" of papers that are edited by women. The women who edit Our Homes have the honor of starting this movement. The "man's edition" will appear the latter part of the present month.

Dr. J. J. Tigert spent last Sunday in New Orleans on his return from a two weeks' trip to Austin and San Antonio, Texas. He preached in the morning at Rayne Memorial, and at night in Carondelet. Each of the services was well attended, and both sermons were worthy of the book editor of Southern Methodism. This may not sound as eulogistic as some other phraseology that might be employed, but it is high praise, nevertheless.

The New Orleans District Convention of the W. T. C. U. held its annual session, last week, in Coliseum Place Baptist Church, in this city. The session was a very pleasant and harmonious one. Mrs. Mary R. Goodale, of Baton Rouge, was present, and contributed much to the success of the convention. The convention took strong ground against the repeal of the Sunday law. We hope the members of the organization will bestir themselves in this matter as well as along the various lines of temperance work.

There is a small room in an upper floor of a busy mercantile house in St. Paul's Churchyard, London, that is closely connected with the history of the Young Men's Christian Association. More than fifty years ago the association started with a band of twelve young men who had gathered for prayer meeting in this room. Two years ago, at the time of the fiftieth anniversary of the founding of the association, its founder, Sir George Williams, was knighted by Queen Victoria. Sir George has now written for The Sunday-School Times a very interesting sketch of the origin and marvelous growth of the Young Men's Christian Association, which, beginning with twelve members, now numbers more than half a million. The article appears in the issue for Feb. 8.

Dr. West, in another column, refers to a very reprehensible custom that prevails in certain journalistic circles, viz., that of reporting as present at a ball or a card party all to whom invitations have been sent. It is a well-known fact that many persons who never attend balls often receive invitations to do so. To report such persons as present is a gross injustice. We thought this silly practice of certain papers published about the lands of Jackson, Miss., was too well known for anybody to be misled thereby; but a communication on our second page in this issue shows that there are sensible people who accept the reports of these papers as true. The lazy reporters ought to be made to take the trouble to find out who are present instead of simply copying the names on the invitation roll.

MUL-EN-OL

is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere.
Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

To Our Preachers.

Our recent premium offers to agents promise to bear abundant fruit. We deem it proper at this time to call the attention of our agents to one of the conditions of these offers, viz.: that the full subscription price must be sent in. The unsuccessful competitors will have all their commissions returned in cash. The successful competitors will, of course, get no commissions, the premiums being more than an equivalent.

North Mississippi Conference History.

Attention is respectfully called to the following action of our last Conference:

Resolved, That our brother, Rev. G. W. Bachman, be requested to gather up and preserve for future use such facts as he can concerning the history of Methodism in the North Mississippi Conference. (See Minutes, page 16.)

Thanking the brethren for this compliment, I shall do the best I can to comply with the request. In this labor of love, gathering up memories of the past, "for future use," I shall need and expect the assistance of all the preachers and older church members in every locality within our bounds. We want the history of our church in every county, town, and neighborhood; where, when and by whom first organized, with any interesting reminiscences of incidents of persons, meetings, church-buildings, Sunday-school work, etc. Also biographical sketches and recollections of preachers, traveling or local, and useful laymen and good woman. We want to know who was the first Methodist preacher in North Mississippi, and where he labored, and where and when the first church was organized. Who will inform us?

Will each presiding elder and pastor in the Conference help us during this year, in this work, by eliciting the desired information from the elderly members of your charges, and from such Church and Quarterly Conference records as are accessible? Any facts, incidents or experiences of personal knowledge or tradition, whether long or short, that will help make up the history of the church's work, will be appreciated from any person.

I have a portfolio sweltering communications. Let us have them, written on one side of the sheet, or through the columns of the NEW ORLEANS CHRISTIAN ADVOCATE. Let them come soon and rapidly, and receive due acknowledgment from, Yours in the work,

G. W. BACHMAN.

Kosciusko, Miss., Feb. 4, 1896.

A Correction.

Some time ago I stated publicly that I believed the spiritual condition of the church, or churches, in Jackson was about as good as at any churches of like size in the State, or something to that effect. What I said was afterwards published in the Clarion-Ledger. Shortly after the same paper announced that the daughters of three of the most prominent ministers in Jackson were at a card party. Now, last people should think that in the above statement I handled the truth rather carelessly, I will say that these young ladies were not at the card party, and never attended these kind of card parties. The editor simply publishes the report handed in. He does not know or care who was there. The party furnishing the report is in the habit of reporting as present all of the invited guests. I, for one, don't like that way of reporting. Others, doubtless, dislike it as much as I do.

I write this in justification of myself, for in the eyes of thousands my statement bears a lie on its face—if the best people here are card players. Many people don't think progressive euchre condusive to piety. T. S. WEST.

Jackson, Miss., Jan. 21, 1896.

Blood and Nerves are very closely related. Keep the blood rich, pure and healthy with Hood's Sarsaparilla and you will have no trouble from nervousness.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation. 25c.

EPWORTH LEAGUE.

BY REV. HENRY H. ARENS.

Theme for Prayer Meeting.

CHRIST'S WAYS OF WINNING SOULS: BY HIS TEACHING.

(Matt. v, 1, 2; xiii, 1-3; Mark x, 13-16; Luke x, 29-36.)

In didactics the Master's method inimitable.

1. In the Sermon on the Mount we have in epitome almost the entire catalogue of Christian duty.

(1) The Savior says: Blessed are. In the present tense. That godliness is profitable unto all things and has also the promise of this life, not sufficiently emphasized. To be happy here below we must be pious.

(2) Additionally, undeserved, at death we shall see God. The happiness hereafter is the continuation of the happiness here below.

2 The parable of the Sower follows next in our lesson. Definitions of the word "parable" vary. This will suit best: It is thought-portraiture.

(1) The duty of fruit bearing is the central idea of this parable. Our religion is one of doing. The leaves of profession are good and even necessary, but the end sought is fruit.

(2) The hearers of an ordinary congregation appropriately classified. Poor soil, trodden pathway, a field full of thorns and weeds. But some fall on good ground. And you?

3 Christ blessing little children, and his utterance on that occasion significant.

(1) Of such is the kingdom of heaven. Adults may become citizens of that kingdom, but infants are such already.

(2) All the same, parents should not neglect to have the sacrament of baptism administered to their offspring. Neglect will not injure infants, but the parents assuredly.

(3) Though baptized as infants, their parents must see to it and make it the burden of their prayers that said children, when they attain to the years of accountability, receive also the baptism of the Holy Ghost. Of this baptism that with water was but the sign and seal.

4 The parable of the Good Samaritan explains our kinship.

(1) Suffering ones are our neighbors. The helpless must be helped. The distressed relieved.

(2) True Christianity spurns narrow exclusiveness. A Samaritan assisted a suffering Jew. Charity disregards the boundary of denominationalism.

Important Notice.

To the Presiding Elders and Pastors of the Mississippi Conference—

BRETHREN: By reference to Items II. and III. of Report No. 2 of your Board of Education (page 27 of Minutes), unanimously adopted by our Conference both last year and the year before, you will find provision for the appointment of District and Local Boards of Education. Will you please send me the address of each member of your several Boards? If they have not been appointed or elected, will you attend to this at once? Yours fraternally,

B. F. LEWIS, Sec'y.

Woodville, Miss.

Important.

To the Woman's Parsonage and Home Mission Society of the Mississippi Conference:

Mrs. Charles B. Galloway having tendered her resignation as president of the Woman's Parsonage and Home Mission Society of the Mississippi Conference, Mrs. R. J. Turner, of Bay St. Louis, the first vice-president elected at our last meeting, will act as president of the society.

By order of the Executive Committee. MRS. B. F. LEWIS, Sec'y.

A Correction.

Please announce in the ADVOCATE that Port Gibson paid $102 to foreign missions instead of $96, as the Minutes record. Of course, this is a small matter, but accuracy is worth something to me. H. M. ELLIS.

Port Gibson, Miss., Feb. 4, 1896.

They All Know It.

If in doubt, just ask your neighbors
What, for nerve-tire, you should take;
Quick as wink they'll surely tell you,
You must use PRESTON'S HEDAKE.

Notice.

By a business arrangement effected with the publisher of the Pentecostal Age, there will be kept at 632 Camp street a depository of Publishing House and other religious books. If the brethren so desire, and will arrange in time, I will gladly assist them in revival services. Address all communications to Rev. J. E. Denson, 632 Camp St., New Orleans, La.

J. E. DENSON.

Ladies Mission.

Mission on a boom. Several new families moved near the church. Three joined the church last Sunday. Glory! hallelujah! Send on the help to pay for the land. Let us push the work for the salvation of the Indians in Mississippi. Send money order on Hermanville, or registered letter, to me at Hermanville, Miss. A. D. MILLER.

Hermanville, Miss., Feb. 1, 1896.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6 5-16	@ — —
Ordinary	6 11-16	— —
Good ordinary	7¼	— —
Low middling	7 5-16	— —
Middling	7 13-16	— —
Good middling	8 1-16	— —
Middling fair	8 9-16	— —
Fair	9 15-16	— —
Galveston middling	7⅞	— —
Mobile middling	7¾	— —
Memphis middling	7 13-16	— —

SUGAR.

OPEN KETTLE:		
Prime	2⅝	6⅛
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅛	5⅞
Prime yellow	3⅝	4 5-16
Gray white	4 3-16	— —
Choice white	4 5-16	— —
Standard granulated	4 9-16	4⅝
MOLASSES.		
OPEN KETTLE:		
Fancy	18	20
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1	1⅛
Good	3⅞	4
Fair	2⅝	3⅛
Prime	4¼	4⅝
Rough, ₩ bbl	50	2 25
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 90	4 00
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	4 50	— —
Winter wheat patents	4 25	4 35
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 65	— —
Cream meal	1 80	— —
Grits	2 00	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	34
Yellow	— —	36
Mixed No 2	— —	34
OATS:		
Western	— —	27½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	62½	65
HAY:		
Prime	16 00	18 00
Choice	18 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 87½	11 00
Prime Mess	11 00	11 25
Rumps	10 75	— —
BACON:		
Fancy Breakfast	8½	8¾
Shoulders	— —	5⅝
Sides, short rib	6½	6⅝
Sides, long clear	6⅝	6¾
HAMS:		
Sugar-cured	9½	10½
DRY SALT MEAT:		
Shoulders	— —	5⅛
Sides, short rib	— —	5⅝
Sides, long clear	— —	5⅝
GROCERIES.		
COFFEE:		
Prime	17½	— —
Fair	17¾	— —
Common	18	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	20	21
Western Dairy	18	— —
Common	8	11
LARD:		
Refined	3	3½
OILS:		
Coal, bbls	5½	— —
Coal, cases	16½	— —
Cottou seed, crude	25	22½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	1 40	1 60
POTATOES:		
New Louisiana	— —	— —
Western	1 10	1 25
ONIONS:		
New Louisiana	— —	— —
Western	1 60	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4½	— —
Lane Mills Cottou Bagging	— —	— —
BALING TWINE:		
₩ lb	6¼	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 25
Young Chickens	3 00	3 50
Chickens, Southern	2 75	3 25
Young	1 60	2 75
Turkeys, Southern	10 00	11 00
EGGS:		
Western	10	— —
Southern	15	10½
WOOL:		
Lake ₩ lb	15	13½
Louisiana	12	13½
Burry	6½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Never be without it. Mr. Chas. Vissoher, 44 Lincoln Ave., Springfield, O., writes: "Five doses of Dr. Bull's Cough Syrup cured me of a severe cough. I shall always keep it."

Let us not despise the truth, from whatever source it may come. We owe much to the wasp, that first taught us not to meddle with other people's business.—Country Church.

Men Who Work Hard Need Horsford's Acid Phosphate.

Taken at bed-time it brings sound sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion too—take a little after meals.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

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I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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ONTARIO BICYCLES.	Price,	$100.
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SHIRK BICYCLES.	"	$100.
NEW YORK BICYCLES.	"	$75.

If you want a wheel, write to us for terms.

Black & Stevens, **Agents.**

512 Camp St.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot-ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings; thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

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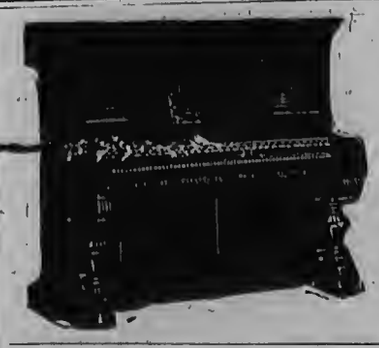

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HOME CIRCLE.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connections and innocent joys,
When, blessed with parental advice and protection,
Surrounded with mercy, with peace from on high,
I still view the chairs of my sire and my mother,
The seats of their offspring as ranged on each hand,
And that best of all books, which excels every other,
The family Bible that lay on the stand—
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us delight,
And the prayer of our sire was a sweet invocation
For mercy by day, and for safety through night:
Our hymns of thanksgiving with harmony swelling,
All warm from the hearts of the family band,
Half raised us from earth to that rapturous dwelling
Described in the Bible that lay on the stand—
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand,

Ye scenes of tranquility—long have we parted;
My hopes almost gone—my parents no more;
In sorrow and sadness I roam broken-hearted,
And wander unknown on a far-distant shore.
Yet how can I doubt a dear Savior's protection,
Forgetful of gifts from his bountiful hand?
Then let me with patience receive his correction,
And think of the Bible that lay on the stand—
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

—Selected.

The Decadence of the Family Sitting Room.

BY HELEN EKIN STARRETT.

It is a great defect in a large proportion of our modern houses that no room is specially designed and reserved for the family sitting-room. We have reception-halls and reception-rooms and parlors and libraries—all needed, and all well enough in their places—but we have few sitting-rooms; and no home where there are children is complete without the good old-fashioned sitting room.

In the reaction against the stiff, old-fashioned parlors of our forefathers, with their cold, formal, company air, an attempt has been made by many to transform the parlor into a sitting-room. It has become a popular theory of household arrangement and architecture that all parts of the house should be "for use, and not for show." This sounds well in theory, but does not work well in practice, especially where there are children. We need the parlor, as a place to be kept always in order for the reception of the chance or formal caller whom we do not care to introduce into the privacies of our family circle. A parlor is a defense of the housekeeper, and a source of comfort to the busy mother, who must allow a certain amount of freedom and disorder in other rooms in the house. On the other hand, the chance or formal caller feels that there is an element of incongruity which causes a sense of embarrassment when he or she is ushered into a parlor, and finds the children's playthings on the floor and evidences of household occupation scattered around. One feels as though he was intruding under such circumstances, and is disposed to beat a hasty retreat, for fear of interfering with family affairs. No, we can not give the parlor to be used as a sitting-room.

Then, again, the library is the place where quietness should reign, and from which general conversation and noise should be excluded. It is the place where one should always be able to find quietness and repose and opportunity to write and study. Nearly everyone who leads an active, busy life needs such a place and opportunity for a little resting period every day, and the library should afford it.

But the sitting-room! This should be the largest, best lighted, best warmed and most comfortable room in the house. It should be somewhat retired from the front part of the house, so as to prevent the uninvited entrance of strangers who are not entitled to its privileges by their relation to the family. Here may be allowed the children's playthings; here should be the big center-table, ample enough to hold the evening lamp, or lamps, the school books, the daily papers, the mother's mending-basket, the games and the drawing materials. The furniture of the sitting room should be comfortable and most substantial—for wear and use, rather than show. Here should be the wide, comfortable lounge, on which the indisposed or tired boy or man may stretch himself, and be soothed or entertained by the hum of family voices and the sight of family doings going on around him. Here should be a few chairs so substantial that the kind-hearted, but unsophisticated relative from the country may be permitted to tilt them back on two legs, or against the wall, without danger of an embarrassing crash.

Into the inner sanctuary of the home, the mere stranger, the tedious gossip, the dangerous talebearer of the neighborhood affairs should never be admitted. It should be sacred to the privacies of home life and to friendship. Here should the mother make her headquarters during the day, as long as there are children to run in from school, or boys and girls to gather within its walls for mutual companionship. Here in the evenings, when the day's work and business is over, should parents and children, brothers and sisters, gather to talk over the events of the day; to inform one another of the incidents and interests of each one's life, to read aloud from the interesting book or magazine, and to exchange sentiments and confidences, which bind families together, and keep their interests one.

The house which has no family sitting-room lacks one of the most important elements of the true home. It is too true, especially of city homes, that there is altogether too much of individualization in the modern family. It is a good thing, if possible, for every member to have his or her own room; but the having of a room to one's self, and the preference for staying there apart from the family life, tends to develop a selfish instinct, tends to make members of the family impatient of interruption, self-absorbed in personal affairs, and indifferent to the affairs of others. Such selfishness loosens the bonds of family life, weakens the ties of family affection and tends to the disintegration of family life generally. The best possible remedy for this lamentable state would be a return to the good old institution of the family sitting-room.—Interior.

The Value of Drudgery.

Much of the work done in this world—however the case may be in other spheres—may justly be described under the general name drudgery. The great mass of the labor performed, in any department of industry, is done by men and women who may rightly be styled drudges. This term has, unfortunately, a discreditable meaning, and therefore, even by those who are fairly entitled to be characterized by it, is at once discounted. Multitudes whose lives are devoted to the humbler and more exacting forms of labor do not realize the value of their services. They do not see that their work is of inestimable worth to their fellows and to the world; that the labors of the drudges, under the current constitution of things, are among the most important and invaluable forms of industry that can be achieved by any portion of the human race.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Disease is an effect, not a cause. Its origin is within; its manifestations without. Hence, to cure the disease the cause must be removed, and in no other way can a cure ever be effected. Warner's SAFE Cure is established on just this principle. It realizes that

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of all diseases arise from deranged Kidneys and Liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a food and restorer, and, by placing them in a healthy condition, drive disease and pain from the system.

For the innumerable troubles caused by unhealthy Kidneys, Liver and Urinary Organs; for the distressing Disorders of Women; for all Nervous Affections, and physical derangements generally, this great remedy has no equal. Its past record is a guarantee of continued performance.

WARNER'S SAFE CURE CO.,
London, Rochester, Melbourne, Frankfort, Toronto, Paris.

The largest part of the work done on earth is performed by drudges. The labor by which the primary forms of wealth are actualized is to be depicted most vividly by the word drudgery. Those who spend many hours of the day and the night under ground, delving after coal, silver, zinc, gold, or lead; who plant, cultivate, and gather the cotton crop, the harvest of corn or wheat, or barley; who man our ships and toil in our manufactories, and manage our railroads, and build our houses, and excavate our sewers, and carry on the tasks of the household, are inevitably laden with burdens of irksome toil. Civilization itself is built upon the achievements of the drudge, and all progress depends upon his industry and fidelity.

The tasks whereby educational discipline is secured, and raw, uncouth, ignorant boys and girls are developed into self-reliant, observing, well-trained men and women are of like character. In schools of all grades pupils are required year after year to do work which is onerous and oppressive. To master these school tasks those who would secure an education must needs do many things which are a weariness to the flesh. Indeed, a part of the discipline secured in school life consists in the acquisition of the power to work, patiently and persistently, at unpleasant and burdensome tasks. No man ever became a great scholar except by drudgery.

The example of the Master, during his life on earth, shows that he was not exempt from the operations of this principle. He was a carpenter, and knew by personal experience the burdens and exactions which are the heritage of the toiler. He felt the sting of poverty and need, and "learned obedience by the things which he suffered." His ministry was a most laborious one, passed largely in the midst of the poor, the sick, the oppressed, and the toiling. Many a day was occupied from beginning to end with labors of the most absorbing and exhausting kind. Surely we miss one of the lessons of his career if we fail to see in it the fact that he gave dignity to toil and the toiler by his spirit and example. His life is a supreme instance of the value of drudgery.

It should encourage all toilers, especially those in the more humble, lowly and laborious spheres, to consider the example of the Carpenter of Nazareth, and to reflect that a loving and dutiful spirit will exalt and glorify the most menial service.—Exchange.

Economy.

Economy is one of the chief duties of a State, as well as of an individual; it is not only a great virtue in itself, but it is the parent of many others; it preserves men and nations from the commission of crime and the endurance of misery; the man that lives within his income can be just, human, charitable, and independent; he who lives beyond it becomes, almost necessarily, rapacious, mean, faithless, and contemptible; the economist is easy and comfortable; the prodigal, harassed with debts, and unable to obtain the necessary means of life; so it is with nations. National character, as well as a national happiness, has, from the beginning of the world to the present day, been sacrificed on the altar of profusion.—John Taylor.

HYGIENE.

Fruit Diet and Neuralgia.

Mr. A. Strickland who had suffered years with neuralgia and had years of treatment for it without effect writes to Natural Food that he has cured it by the fruit diet. He says: "I gave up all hopes of ever being well; but finally hearing about the fruit diet, I thought it might help my sick wife, never thinking it would touch my old enemy, neuralgia, but she got along so well with it, and improved so fast, she thought what might be good for the goose would be good for the gander. It was a very hard thing for me to think of, who had always been so temperate, never taking tea nor coffee, or any kind of stimulant in all my life; but I always believe in oatmeal porridge and took plenty of it, and I could not see how that could hurt me; but seeing my wife so well and me always so miserable I became ashamed of myself, and finally began on the fruit: and I can tell you right here I do not know what pain or ache is since I began. I believe that the fruit will not only knock rheumatism and neuralgia out of you, but every other ache and pain to which man is heir. I am a man of fifty-seven years old, and I believe I could do a better day's work than ever I did, for I feel like a boy, and have a boy's appetite, and I only take two meals in twenty-four hours."—Journal of Hygiene.

What Sleep Will Cure.

The cry for rest has always been louder than the cry for food. Not that it is more important, but is often harder to get. The best rest comes from sound sleep. One hour of profound sleep is more refreshing than a whole night of dreamy sleep. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will sometimes cure insanity. It will build up and make strong a weary body. It will go far to cure dyspepsia, particularly that variety under the name of nervous dyspepsia. It will relieve the languor and prostration. It will cure hypochondria. It will cure headache. It will cure neuralgia, and help to cure a broken spirit. It will help to cure sorrow.—Selected.

Health.

Drink plenty of pure water—hot or cold. Breathe deep draughts of fresh air. Bathe frequently. Exercise freely. Walk to the woods; nature will soothe your mind and refresh your body. Do not worry. Do not eat too much. Eat slowly. Eat digestible food. Eat nourishing food. Don't forget to bathe. Conserve your strength; you will need it all. Keep clear of gluttony, dyspepsia and the blues.

THE CUISINE.

CONDUCTED BY L. A. B.

CHICKEN CROQUETTES.—This is a Boston cooking-school recipe: A four-pound fowl will give a little less than three cupfuls of chopped white meat. Dress the fowl and put it into a kettle with seven slices of carrot, two slices of turnip, one small onion, a stalk of celery, one bay leaf, and three sprigs of thyme. Add three pints of boiling water and cook until tender. Remove the fowl, strain the liquor and cool. Take off the fat and make a sauce, using two tablespoonfuls of butter, four tablespoonfuls of flour, one and one-third cupfuls of the chicken stock and one-half cupful of cream. Add a few grains of cayenne, a slight grating of nutmeg, salt to taste, and one beaten egg. This makes a thick sauce to hold the chicken together. Take the white meat from the breast and second joints and chop, but not so fine as to be a paste. Moisten with some of the juice and spread on a plate and chill. Shape into little rolls, roll in dry bread crumbs, dip in an egg beaten with two tablespoonfuls of water and then roll tightly again in the crumbs. Have some hot fat, using one-third beef suet and two-thirds lard; put five or six croquettes in a frying basket and lower slowly into the fat. The slightest defect in egging and crumbing will allow the fat to enter the mixture and cause the croquette to burst open.—Exchange.

We are always complaining that our days are few, and acting as though there would be no end of them.—Joseph Addison.

ILLINOIS CENTRAL.

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Chicago Limited.

No. 1, Lve. 9:00 A. M. | No. 2, Arr. 5:50 P. M.
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OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in this order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

FLOWERS—Mrs. Irene L Flowers died on the eighth of September, 1895, near Jackson, La. The daughter of Mr. Simeon Gibson, she was born in Pine Ridge neighborhood, near Natchez, Miss., June 23, 1854. Her parents were earnest Methodists, and taught her the way of life. At eighteen years of age she united with our church, and experienced conversion in the act of joining. Whether service was held in the Methodist or Presbyterian Church in the neighborhood, she was always present when practicable. On the eleventh of January, 1887, at the residence of her brother-in-law, Mr George Clark, near Kingston, she was happily married to Rev. A. C. Flowers, of the Mississippi Conference, who was then pastor on the circuit embracing her home. Both parents had been called to the heavenly home. She proved an helpmeet indeed to the dear brother, who is now left sorrowing with one dear little girl to cheer and stimulate him to high and noble living. The other little one, a bright boy of above five years (Albert, Jr.), had died a few days before the mother went. This sore affliction, finding her already nearly exhausted with sickness proved more than she could endure. She seemed to see the fair young hand beckoning her away to the better land, and with patient resignation she said from her heart, "Even so, Lord Jesus, come quickly." She had suffered much and with the utmost patience, seeming more deeply concerned in her earnest prayers for those around her than for herself. She was truly an unselfish and devoted friend and companion. The day preceding her death Bro. H. R. Singleton kindly visited her. She expressed to him the fullest confidence in the blessed Savior and his wondrous, redeeming love. She asked those about to sing, "How firm a foundation!" responding to those precious promises with hearty "Amens."

Her great delight had been to read God's Word, and to transcribe many of its most helpful verses for easy and frequent reference. Two of her favorite golden texts were: "He knoweth the secrets of the heart," and, "Our help is in the name of the Lord, who made heaven and earth." Her conversation was highly and sweetly seasoned with such quotations. Ah! this world is poorer far by her removal, but our real home is richer. God alone can truly comfort the widowed and orphaned hearts. May the fullness of his consoling grace be their portion!

A former pastor, J. F. Drake,

HOWARD—William H. Howard was born in Pontotoc county, Miss., April 5, 1813, and died in Vernon parish, La., Jan 8, 1896, aged sixty-two years nine months and three days. At fourteen years of age Bro. Howard was converted and joined the Methodist Church. As he grew to manhood, he also grew in faith and usefulness. The community in which he lived so long have realized much good by his influence and godly walk.

Bro Howard was married Oct. 4, 1855, to Miss Mary A. Brown, in Attalla county, Miss. She also becomes his helpmeet and a useful maid-servant of the Lord's. From this union there were three children. Only one lived to years of maturity, and she, with his beloved wife, survives him. Bro. Howard moved from Attalla county, Miss., to Vernon parish, La., reaching the place at which he died Jan. 8, 1871, being exactly a quarter of a century he lived in this community, having lived a consistent member of the church, always attending regularly up to about two years prior to his death, when he was struck down suddenly with paralysis, from which he never fully recovered.

At the commencement of the war between the States he enlisted as a private in the Confederate Army, remaining in the service until its close, participating in many important battles.

Bro. Howard lived in faith, worked faithfully for his church and pastor, ever giving God the honor and glory. At his death he was Sabbath-school superintendent and church trustee. The last thing he did was to hold family prayer (which was his custom evening and morning), retired for the night, and at two o'clock A. M he passed out, gone to rest—that rest that knows no breaking.

Weep not, loved ones; we have an assurance that the one so loved here is at rest with the Lord, who gathereth his flock one by one, and doeth all things well.

H. C. Murphy, P. C.

Miss. Advocate please copy.

JOHNSON—Ina M. Johnson (nee Pitte) was born Sept 13, 1862; married to David H. Johnson, August, 1880, and Dec. 30, 1895 (at the home of her parents Waynesboro, Miss.), she entered into rest.

Sister Johnson's parents being Christians, her early childhood days bore the impress of a Savior's love. At the age of thirteen years she assumed the vows of discipleship in the Methodist Episcopal Church, South, and ever afterwards took a lively interest in all church work. God blessed her with a pious, godly husband, and the few years of married life bet cemented more firmly her attachment to Jesus, so when the hour came that removed her loved companion from her side (December, 1892) she found herself strangely strengthened to endure the separation, and to continue life's battle alone.

It soon became apparent to her that her physical life was to occupy but a limited space of time. She, therefore, brought her mind and heart into sweet subjection to the will of God. With her prayers, visitors and [illegible] she spent the closing days of life, realizing God's presence very near. The sting of death was removed, and she patiently waited the hour of release as one to be welcomed. As the year 1895 was expiring she calmly fell asleep in the arms of Jesus. Her body rests beside that of her husband at Ellisville, Miss. To know was but to love this sweet-spirited, lovely Christian woman.

May the Holy Spirit guide and preserve the dear little son, Walter, in his lonely path through life, and comfort the loved ones of her childhood home as he only can!

Robt. B. Downan, Ex-Pastor.

WILLIAMS—To the Sunday-school of the M. E. Church, Sardis, Miss.:

Your committee appointed to draft suitable resolutions touching the death of our late lamented brother, Eugene F. Williams, respectfully submit the following:

God, in his inscrutable providence, has removed from his place among us our well-beloved assistant superintendent, teacher and friend, and has taken him to himself. The community have sustained a loss that it is impossible to measure. We have no adequate conception of the great loss his family has suffered. But we rejoice that he has not lived among us in vain, that his godly life and example are our heritage, and that they still live to remind us of our duty to nurse us, to each other, and to our God; and to admonish us that in the path of duty trod by him we may find joy and peace here, and a blissful immortality in the world to come.

Resolved, That we will earnestly strive to emulate his lofty example, and be true in all the relations of life—true to ourselves, true to our family and friends, true to our Sunday-school, true to our church, and true to God.

Resolved, That we, in our hearts, throw around his bereaved widow and fatherless boy our arms of sympathy and love, and with them mingle our prayers and tears, asking the Father of mercies and God of love to comfort and sustain them in this dark season of their affliction.

J. B. Booth,
for Committee.

Sardis, Miss., Jan. 26, 1896

McKENZIE—Sister Catherine McKenzie has gone home. We do not say, dead; for God's children do not die. Nore Catherine McSwain, Jan 15, 1823; married to William McKenzie Feb. 12, 1846, and fell on sleep Jan. 5, 1896. She was the mother of thirteen children, four of whom, with her husband, had gone home.

Several months ago she had been paralyzed, and knew the end of the journey was near, but years before she had "put her house in order," joined the Methodist Church, and, with eight children settled in life, she only awaited her Lord's summons. How calm her face was in that coffin, with those frosted locks around it—a sheaf ripe for the Master's harvest.

Though the rain fall on Jan. 7, a host gathered at the burial, and when the funeral had been preached kind hands tenderly bore the casket to the grave. The rain ceased, the sun shone through a rift in the dark clouds, and whispered afresh to sad hearts the blessed hope of immortality.

The dear old veterans are going home. May her mantle fall upon her children!

H. B. Travilion.

MONTGOMERY—Mrs. Julia A Montgomery was born in Frank in county, Miss., Aug. 4, 1839; was married to Mr. W. H. Montgomery, Sept. 7, 1860; joined the M. E. Church, South, at Salem Church, Amite county, the Summer of 1861, and 'tis said she lived a consistent Christian life until her death, which occurred Sept. 9, 1895.

The writer was privileged to visit her several times during the last two years of her life as her pastor, and found that though she was a great sufferer, yet she was always trustful and patient. During her last illness she expressed herself as being ready and waiting the Master's call; that there was not a cloud to dim her spiritual sky, and thus she passed away, quietly and sweetly trusting Jesus.

She leaves her husband, four children, besides brothers, sisters and many friends, to mourn her departure; but we feel their loss is her gain. The Lord abundantly bless and save all the bereaved ones, that they may have a happy entrance with her in heaven.

J. T. Abnat.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

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The St. Paul Rail Way Company has summarily dismissed eleven engineers and thirty-five firemen from its division running into Fort Howard, Wis. These men are all former employees of the Milwaukee road, recently absorbed by the St. Paul. The cause of this wholesale dismissal is said to be due to the men frequenting saloons when off duty, and the recent determination of the company to discontinue the practice.—Exchange.

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In the past three months I have cleared $680 75 selling Dish Washers. I did most of the work, my brother helped some. I expect to do better next month, as every Dish Washer sold advertises itself, and sells several more. I don't have to leave the house. People hear about the Dish Washers and send for them, they are so cheap. Any lady or gentleman can make money in this business, as every family wants a Dish Washer. Any of our readers who have energy enough to apply for agency can easily make from $8 to $10 per day. You can get full particulars by addressing the Monnd City Dish Washer Co., St Lewis, Mo. Try it and publish your success for the benefit of others. C. A. L.

The day is long past when any, except the ignorant and prejudiced, speak of foreign missions with a sneer. The century now drawing to a close has no prouder laurel than that which it wears as distinctively the century of missionary effort and progress recorded in the evangelization of the world.—Harper's Bazar.

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NEWS OF THE WEEK.

DOMESTIC.

Two towboats were destroyed by fire at the wharves of this city on Feb. 7. Loss, eighty thousand dollars.

The refusal of the Women's Suffrage Convention to indorse the Woman's Bible has bred a great deal of trouble in the ranks.

In Brooklyn one can not get shaved on Sunday, but he can get a drink. In New York he can not get a drink, but he can get a shave.

Chicago proposes to have a carload of crack troops from each of the thirteen Southern States to take part in the opening of its Chicago Southern States Exhibition next Summer.

A committee of representative merchants of this city appeared before the City Council last week, and showed the need of a free port in order to make New Orleans certain of commercial greatness.

The Naval Affairs Committee of the House of Representatives have agreed to increase the appropriation for the maintenance of the Naval Reserve in the naval appropriation bill from $25,000 to $50,000 per annum.

The attempt being made in Congress to censure Ambassador Bayard, the diplomatic representative of the United States in Great Britain, does not appear to have injured that gentleman in the estimation of the people of England.

The extraordinary success of the popular loan has astonished the financial authorities, and will not only greatly strengthen the credit of the government abroad, but increase confidence at home in the resources of the country.

One of the problems with which the American cotton planters and the European and American cotton manufacturers will have to deal in the near future is the competition of China and Japan in growing and spinning this great staple.

The Chicago Inter-Ocean is very much excited because many of the white people of Chicago do not like their children to attend schools with negroes as classmates and teachers. It declares that the "color line must not be drawn in the schools."

A committee of prominent citizens of Chicago has issued a call to all parts of the country for expressions of opinion on the proposition to establish a permanent board of arbitration for the settlement of differences between this country and England.

The Bishops of the Episcopal Church have sent a protest, signed by all the Bishops, against the Turkish atrocities in Armenia, to the President of the United States, the Archbishop of Canterbury, the Czar of Russia, the Emperor of Austria, and the Emperor of Germany.

Last week witnessed the breaking of the grain cargo record for the second time this season. The British steamship "Hardwick Hall" cleared for Rotterdam with 207,944 bushels of corn, the largest cargo of corn ever carried from a port in the United States in a single vessel.

FOREIGN.

The King of Corea has ordered the use of the Gregorian calendar in his dominions, beginning with the present.

The Secretary of the State for the colonies, Mr. Joseph Chamberlain, says that Great Britain must retain her suzerainty over South Africa, and warns other powers not to interfere.

The London Chronicle believes that there is a good prospect of a settlement of the Venezuela question by a compromise acceptable to the three governments concerned without loss of dignity.

One of the trials of Queen Victoria's life is the immense amount of original poetry which is sent to her from all parts of the world. It is all read by her secretaries, and the best of it submitted to her majesty, and personally acknowledged.

The pressing need of relief for the destitution in the disturbed region of Turkey is illustrated by a letter from Arabkir. The refugees wander about from morning till evening, begging, and are obliged to return empty-handed, hungry, weary, cold and almost dead, to sleep on the stones.

POSITIONS GUARANTEED.

Any lady or gentleman who desires a good business education and a good position should write for free catalogue of Draughon's Practical Business College, Nashville, Tenn. This College guarantees positions under reasonable conditions, and will allow students to *deposit money* for tuition in a bank until position is secured. It is strongly endorsed by bankers, merchants, ministers, and others.

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HOME STUDY.

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MARRIAGES.

SHEAN—WILSON.—At the Methodist Church, Cleveland, Miss., Feb. 5, 1896, by Rev. H. F. Crowe, Mr. Charlton Shean to Miss Ruell Wilson, both of Cleveland, Miss.

BRAND—LANHAM.—At the residence of the bride's father, Mr. Ben. Lanham, Feb. 5, 1896, by Rev. A. P. Leech, Mr. R. L. Brand and Miss Benia Lanham, all of Clay county, Miss.

HARRINGTON—ROBUCK.—At the residence of the bride's grandfather, Mr. Reece Davis, Feb. 6, 1896, by Rev. A. P. Leech, Mr. J. W. Harrington and Miss Charlie Robuck, all of Chickasaw county, Miss.

FELDER—WILLIAMS.—At the residence of the bride's mother, in Pike county, Miss., Feb. 3, 1896, by Rev. W. G. Backus, Mr. John H. Felder to Miss Clara Williams.

WILLIAMS-GREER.—At the residence of the bride's parents, in Pike county, Miss., Feb. 3, 1896, by Rev. W. G. Backus, Mr. George B. Williams to Miss Edna G. Greer.

RHODUS—REEVES.—At the Methodist parsonage, Franklinton, Miss., Nov. 21, 1895, by Rev. W. H. Benton, Mr. H. L. Rhodus to Miss Carrie Reeves.

BURRIS—WOOD.—At the residence of the bride's parents, in Washington parish, La., Nov. 27, 1895, by Rev. W. H. Benton, Mr. R. L. Burrie to Miss Mattie Wood.

BANKSTON—MAGEE.—At the residence of the bride's parents, near Franklinton, La., Dec. 25, 1895, by Rev. W. H. Benton, Mr. Leon Bankston to Miss Allie Magee.

BANKSTON—WILKES.—At the residence of the bride's parents, Shady Grove, La., by Rev. W. H. Benton, Mr. Clude Bankston to Miss Lou Wilkes.

Best remedy for sprains and pains. Mr. J. M. Spring, Bennings, D. C., writes: "I have been using Salvation Oil and have obtained great relief. Among so many remedies tried, Salvation Oil is the best for sprains and pains in the back." It kills all pain.

Let dissensions always come from others, reconciliation from yourself.—Seneca.

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The Greenville District Preachers' Association.

The Greenville District Preachers' Association meets at Lula, Miss., March 5, 6 and 7. Following is the programme:

The Church Lives by the Power of God—H. P. Crowe, R. H. B. Gladney.

What First Caused a Division in the Church, and What Multiplies These Causes?—J. C. Mimms, Hal Spraggins.

Some Things We Consider Errors in Other Churches—Joe Brooks, H. T. Gainer.

What Hinders the Church from Being One in Spirit?—Connties, Pittman.

What Has Methodism Done for the Other Churches?—Chas. Spraggins and Bradley.

What Does the World Owe the Church?—T. Y. Ramsey.

What Are Some of the Dangers That Threaten Methodism?—J. W. Bell and L. A. McKeown.

The Influence the Church is Exerting on the Heathen World—R. A. Mask, E. S. Lewis.

What Does the Greenville District Owe Methodism?— — — —.

R. H. B. GLADNEY.

Gunnison, Feb. 8, 1896.

Notice.

The Preachers' Meeting for the Shreveport district will be held in Mansfield, beginning March 26, and continue to the twenty-ninth. All the preachers of the district, itinerant and local, are earnestly requested to attend. Let us come praying for a baptism of power upon our services.

J. L. P. SHEPPARD, P. E.

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When the most benefit is to be derived from a good medicine is early in the year. This is the season when the tired body, weakened organs and nervous system yearn for a building up medicine like Hood's Sarsaparilla. Many wait for the open Spring weather and, in fact, delay giving attention to their physical condition so long that a long siege of sickness is inevitable. To rid the system of the impurities accumulated during the winter season, to purify the blood and to invigorate the whole system, there is nothing equal to Hood's Sarsaparilla. Don't put it off, but take Hood's Sarsaparilla now. It will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.

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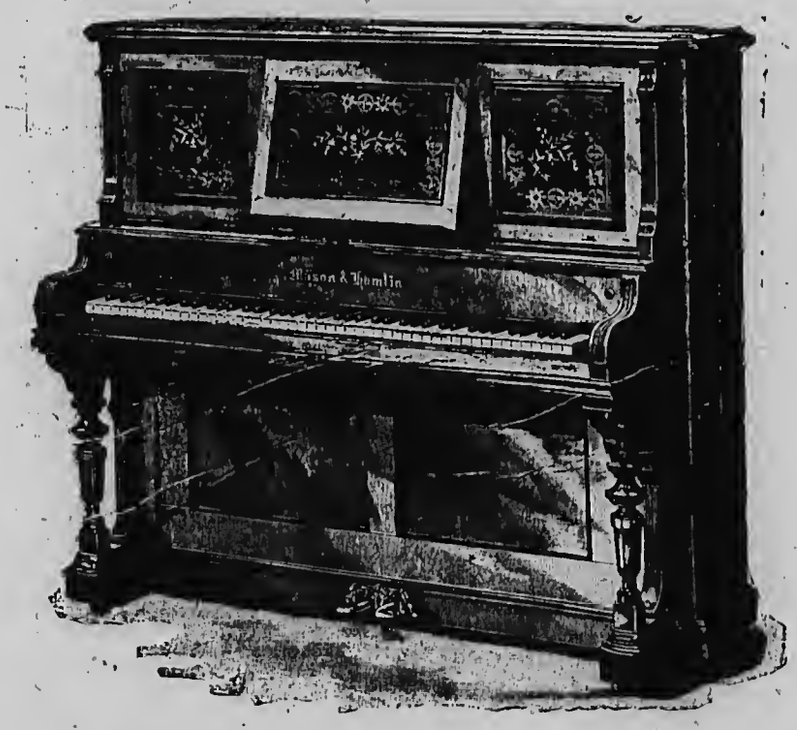

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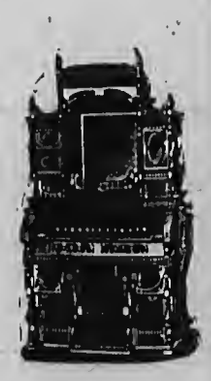

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUR STRENGTH.

BY S. JOHNSON.

Savior, in thy mysterious presence kneeling,
Fain would our souls feel all thy kindling love;
For we are weak, and need some deep revealing
Of trust, and strength, and calmness from above.

Lord, we have wandered forth through doubt and sorrow,
And thou hast made each step an onward one;
And we will ever trust each unknown morrow:
Thou wilt sustain us till its work is done.

In the heart's depths a peace serene and holy
Abides, and when pain seems to have its will,
Or we despair—oh, may that peace rise slowly,
Stronger than agony, and we be still!

Now, Savior, now, in thy dear presence kneeling,
Our spirits yearn to feel thy kindling love:
Now make us strong; we need thy deep revealing
Of trust, and strength, and calmness from above.

—Exchange.

Communications.

Handle the Word Reverently.

If the Bible be what it purports to be, the Word of God and a revelation of his holy will, then it ought to be handled reverently. This is true of the book as a bound volume, and specially true of our dealings with its divinely inspired contents. Any rough or careless handling of the bound volume will tend to lessen or destroy our respect for its contents. The act is a good index to the thought and to the state of the heart. All literal and actual handling of the Word of God ought to indicate respect and reverance for it.

The contents of this book—holy book—claim and demand reverent handling at our hands. Puns and plays on the words and terms of this message from God are quite common in social and every-day life. This is exceedingly hurtful to the parties who indulge in it, and it is hurtful to those who hear and enjoy such puns and plays. Everyone present who has a proper regard for the Holy Scriptures is pained by it.

Lawyers at the bar and politicians on the stump are much given to irreverent use and handling of God's Word. There could possibly be no objection to a serious and correct use of the Scriptures by an attorney at the bar, but often it is far otherwise. The Word of God may often be safely, wisely and reverently used in pointing a moral or fixing a thought in an address or speech on political subjects. When a foul-mouthed politician makes use of the Scriptures to stir a laugh or to justify an obscure anecdote, all decent people are stirred by a sense of outrage. It indicates, on the part of the speaker, an utter disregard for sacred things.

Among professedly Christian people, and by some ministers of the gospel, there appears, now and then, a deceitful and profane handling of the Word of God. Passages are taken out of their connections and made to mean what they do not mean in support of some theory or peculiar view. Often a single phrase or a word is distorted and made to teach something contrary to the general tenor of the Holy Scriptures. This is a great evil and sin, and all tends to destroy the mental and spiritual vision of the man, preacher or layman, who indulges in it. It is a perversion and misuse of the inspired Word of God.

Some ignorent, but clever and well-meaning, people have fallen into this by thinking that the verses and chapters of the Bible were given by inspiration, and that each single verse contains a whole truth. Others, not so ignorant, but more prejudiced, read and study the Bible to confirm and sustain views and theories they have already adopted. Such persons like that openness of mind and heart that is so essential to a clear and full understanding of the deep spiritual import of the Holy Scriptures. They wrest, twist and distort passages of the Bible out of all proper shape, and so announce as the doctrine of God what, in fact, is only the opinion of men. This evil and sin is more common than one might at first be disposed to think. Examples of it are abundant in histories of doctrines, and they are not wanting in the religious periodicals of the day. Great and grave theories and doctrines are made to hang on exceedingly slender threads of Holy Writ. As a general rule, the less real support there is for any view or theory in the Holy Scriptures, the more tenaciously it is held and the more vociferously it is proclaimed by its advocates. What they lack in scriptural support they make up in persistent affirmation. Some even come to believe a lie by continued advocacy of it. Illustrations of the truth of this statement are not wanting in our own country and among our own people. If anyone has the time and the mind for such study, let him take some doctrine, theory or view that is constantly and persistently advocated, and quietly and calmly submit it to the test of God's Word, and he will soon see that what is so confidently and boldly asserted has but slim, if any, support in the holy book. This statement is true of some views of some parsons in all the churches.

It may readily be conceded that these persons are honest and earnest in what they hold and advocate. This is manifest. But honesty and earnestness are not the proofs of correctness and soundness in doctrinal beliefs. Whatever we are required to believe as an article of Christian faith must be clearly proved, or as clearly inferred, by the Word of God. No list of honored names of men, living or dead, will supply the place of texts of Holy Scripture. The Word of God is our only guide in divine truths. If any speak not according to this Word, receive them not.

It would be well for Christian men and Christian ministers to try their creeds, written or held in solution in their minds, by this divine standard. This would be a healthful and spiritually helpful exercise. If entered upon in the proper frame of mind and in humble dependance on the Holy Ghost, it would greatly strengthen one's faith and it might remove some films of error that have long obscured mental vision. It is a most painful fact that we may deceive ourselves in matters of the most vital concern to us. This should keep us humble, watchful, and open to the truth. GILDEROY.

Bro. McVoy Speaks.

MR. EDITOR: I noticed in a communication from Rev. J. L. P. Shappard, concerning the change that has taken place in the presidency of Mansfield Female College, the statement that the Board "thought a change necessary." This is a surprise, not only to me, but to all my friends and former patrons. I can not believe that it is the opinion of even a majority of the Board, and the publication of such a statement, or even its utterence in private circles, is not calculated to do the institution or the retiring president any good, and only gives coloring and encouragement to the damaging statements referred to in the communication that the friends of the college wish to allay. In all deference to the opinion of some, I do not think that any discredit can, in justice, be cast upon the management of the last eight years. And the new Board would have been wise, and met the expectation of the friends of the institution, if they had embodied in a resolution suitable recognition of the labors of the retiring president. Such appreciation would have been an encouragement that would have cost nothing but good feeling and pleasant courtesy, considered by many as justly due, as is found in the pleasant communication of the secretary, A. F. Jackson. Eight years ago I followed President Grace, who successfully carried the college through five eventful years, and who indeed saved the institution to the church by his careful management. The institution sprang at once into renewed prosperity under my management, and for three years the patronage was increasing, and prospects favored enlarged facilities. At this time many permanent and extensive repairs were made, and the institution was fully equipped for larger work. Then came the financial pressure upon the country, felt so keenly by church institutions and private schools. This condition rendered the securing sufficient patronage to maintain the school exceedingly difficult; and it is a matter of surprise to those who were acquainted with the situation that the institution was maintained at all, for they knew it was done at great sacrifice. Then the establishment of a free high school in the town drew off nearly the whole of the local patronage, and the school had to be maintained alone by the foreign patronage. Yet if you take this period of eight years and compare it with any period of the same extent in the previous history of the institution, you will find that during this last period there has been, on an average, a larger attendance; a greater number of graduates, who compared favorably in point of scholarship with previous graduates; a decided advance in enlarging curriculum and in methods of teaching, with as great a confidence in the administration, felt and expressed by patrons, as towards previous ones; and during this period also the college has made great strides in allaying old prejudices and in winning the favor of a larger class of people. There have been difficulties that in some quarters formed almost insurmountable barriers, but which have gradually given way, and patronage that had been drawn off had been won back.

The only hindrance to a larger prosperity during the last three years has been the unfavorable financial condition of the country. To have conducted the college through such a crisis has required a large outlay of energy and all the means at my command. I hardly think that any previous president has traveled over this State more extensively than I have, using my best judgment as to where to go to secure the largest success. Then these years of depression left the president without sufficient means to canvass as thoroughly as he desired. But as far as a limited time and means allowed, I have gone over this State, securing, in a large measure, what patronage the institution has had, and, in fact, all the patronage that could be controlled for the institution. I sought out all the Methodist patronage of the State, and could tell its drift and the influences swaying it hither and thither. I have either visited or written urgent letters to every Methodist family of this Conference where there was a prospect of patronage. I have labored faithfully, ardently, devoutly, and continuously to promote the interests of this college. I have left no stone unturned. I have won friends for the college all over the State, and have done my utmost to discharge the duties devolving upon me, the greater portion of the members of this Conference being my witnesses. The great improvement in the condition of the country last Fall began to restore prosperity, and a larger patronage was secured than during the two previous years. Prospects brightened rapidly, and if the price of cotton had not declined, many promises and pledges of patronage would have been secured to have filled every vacancy. I regret that some have withdrawn on account of this change, for I have labored earnestly to protect and preserve the patronage for the incoming president. I could, if necessary, secure testimonials of appreciation from every patron of the institution during the past eight years, and I have no better friends to-day than these patrons. I do not think that my patrons, and the friends of the college who know my work in the past, will argue "that a change was necessary." Certainly the people of Mansfield will not. Then in regard to the statement that the rents were not paid in full for several years. I desire to state that for only two or three years was there any abatement in rent, if I recollect aright, and this was done from necessity, as has been done often by other institutions under similar circumstances. The showing of the article discloses the fact that about $1,200 was paid for rent in the purchase of the equipment at a low valuation. The insurance has been kept up except for a short interval. The college has not suffered for the little abatement in rent of about $300 in all. More has been done during my term in repairing and protecting the buildings than during any previous administration. I took the bare walls, and leave the college with a satisfactory equipment, and in better condition than when I took charge. I care not for thanks for doing my duty, but every man wants justice and proper consideration. A. D. McVOY.

Our College.

Millsaps College was not built too soon. I was among those who thought the movement unwise or, at least, premature when it was first sprung upon us, and hence did not favor it. My love for Centenary biased my judgment. I feared the new college would hurt my honored *alma mater*; but it has not done so. The importence of Millsaps College to Mississippi Methodism is incalculable.

A very prominent Baptist says, Clinton College is the brightest jewel in their crown in the State, and so it is. The strength of the Baptist Church in this State is largely due to the widespread influence of their college at Clinton.

The Hand Book of Mississippi, published in 1895, puts the number of Baptists in the State at 237,600, and the Methodists at 162,195. Next in size and numerical importance comes the Presbyterians, numbering 12,490. Now, Millsaps College ought to do for us what the college at Clinton is doing for the Baptists. Appreciating the importence of their college, they keep an active agent in the field all the time, who electioneers for students and is constantly adding to the financial strength of the institution. And every preacher of the Baptist denomination in the State and every student that leaves her halls of instruction sings the praises of the college. Why should it not be so with us? We have an agent who has been an energetic and successful worker in every field he has yet tried, and he has never had so fine a field for the display of his excellent gifts as the agency affords him.

The general opinion is, that Dr. West is the right man for the place; and every Methodist preacher in the State ought to afford the Doctor all the assistence he can, for the glory of God and the good of humanity, the ultimate end of all our labors. We preachers have a personal interest in Millsaps College; for our sons are educated there free of tuition. We can not afford to be indifferent. I trust we are not. Dr. West ought to be able to raise the $6,000 that will insure us Science Hall; and if he does, Major Millsaps will immediately add the other $6,000.

Brethren, let us help. Let every pastor in the two Mississippi Conferences feel himself an agent for Millsaps College. If we promote the interest of Millsaps College, we promote the interests of Methodism, not only in Mississippi, but far beyond her borders. Millsaps College has a fine faculty, presided over by the cultured Dr. W. B. Murrah, and is represented by the genial, wide-awake, industrious agent, Dr. T. S. West.

R. D. NORSWORTHY.

Jackson, Miss., Feb. 12, 1896.

Our Opportunity.

In the providence of God, the Methodist Church in Louisiana has an opportunity for educational work it has never had before. Without costing us a dollar, we have come into sole possession of a college which for seventy years has been doing good work for the State and Church. In the matter of buildings we are so well equipped that, with the expenditure of a few hundred dollars in repairs, we will need no more buildings for a score of years, no matter what our enlargement may be. This is an item of great value, for college buildings are expensive and difficult to obtain. In the matter of prestige the work of seventy years has given Centenary College a prestige second to no college in the South. Her students and graduates are all over Louisiana, holding first places and leaders in everything pertaining to the general welfare. In putting this college entirely in our hands, God puts a larger trust in us than ever before. Heretofore we have shared this trust with our Mississippi brethren; now God says to us: "I put this college entirely in your hands. Take it and work out the educational destiny of your young people."

If there has ever been a case of providence analogous to this in the history of the church, I don't know of it. Now, the question for the Methodists of Louisiana is just simply this: Will we honor the trust God thus reposes in us by taking vigorous hold of the college and helping in all legitimate ways to sustain it and enlarge its influence? Every Methodist and every well wisher of Methodism has an interest and a responsibility in this matter. You can not shift that responsibility. To say, as some say, "The president of the college is the one to work up the interest of the college," does not release you of your work on the same line. The president is responsible so far as his influence extends, and so are you. The president, no matter how efficient and faithful he may prove, can not do, nor is he expected to do, your work. What God has laid upon you, as a duty, you must do, or reap the reward of disobedience.

Now, as I understand the matter, what the college needs is money to carry on its work. Experience proves that money in the form of endowment is the best. The church must give this money, for who else cares anything for Christian education. I do not mean the rich people of the church, but I mean the church people, as a body, must give this money, each giving what he or she can. No other giving will do. Every Methodist is responsible for help in Christian education, so let every Methodist discharge part of his or her obligation in gifts of money. No matter how small the gift, send it forward. A good way to begin is to endow a professorship. That would be a good work for the year 1896. The amount necessary to endow a professorship is twenty-five thousand dollars. Is that too large an amount for thirty thousand Methodists and their friends to raise and send forward in one year?

The idea is to induce everybody to do something. I am sure the good women of our church can do a good deal for us, and those of New Orleans are already at work. And why not those of all other places join in this great work? The young people who are to receive the benefits of the work of the college can help us much through their Epworth Leagues if the pastors will bring the matter to their attention. The preachers in charge, if they will go at it heartily, can raise any amount of money they want to raise. Indeed, I think the preachers themselves, by a little self-denying effort, can raise during this year enough money to endow a professorship. Then why not make the effort? There is no better cause to work for than this cause of Christian education. I trust the preachers will go to work immediately and keep it up continuously. Do not wait for me to visit you. I may not get there. The railroads have refused to afford me any facilities of transportation, and I can not pay traveling expenses out of a half salary.

The object of this communication is to induce every Methodist in Louisiana to go to work for our college; but, alas! how many Methodists will never see it! I trust, then, the pastors will take special pains to inform those who do not read the church paper of the purport of this communication.

C. W. CARTER.

Centenary College, Jackson, La., Feb. 14, 1896.

Is the Living Present.

Photography of hidden objects a recent discovery. Thus portraiture of physical inwardness possible. Physicians are enabled to see what organ is abnormally affected. Can show it to the invalid. Envelopes no longer keepers of secrets. Opaque cover of treasure does not prevent inspection. The instrument brings to light what transpires in a house, though the doors and blinds are closed.

The London Sunday-school Chronicle exposes manifest "Dangers of Public Prayer." Says that too often public prayer is speech making. Are addresses to fellow-worshipers. Are not unfrequently nauseating laudations, ornate castigations, political vituperation, or general information. Reformation in this respect imperatively necessary. Public, no less than private, prayer should be solely designed for the ear of God.

Caricaturists will, no doubt, portray Prince Ferdinand, of Bulgaria, as a suppliant at the feet of the Czar, presenting his young son, Boris, as the price of coveted recognition. Said son, having previously been baptized a Roman Catholic, was, on the thirteenth instant, re-baptized as an Orthodox Greek. Maria Lampe, the wife of Prince Ferdinand, has applied to the Pope for a divorce. But it has been refused. Shame. Things sacred made subservient to accomplishment of political ends. 'Tis sacrilege.

The secularization of things sacred continues. The new depot at the Jerusalem station has been located in the Vale of Hinnon, the exact site of the New Testament Gehenna. Think of it!—at Bathlehem station the conductor, with stentorian voice, informing the hungry passengers, "Bethleham: twanty minnies for dinner!"

The Baptist Beacon assures that, if you give a negro the Bible, and no white man to explain it away, he has no more sense than to be a Baptist. That, whenever a negro is caught also than a Baptist, you could rest assured that a white man had been about with his explanations. No more sense. 'Tis hence that Methodists furnish the necessary information.

When, at the recent session of the Louisiana Conference, M. E. Church, composed mostly of negroes, voted by a very large majority for admission of women to the General Conference, the enthusiastic victors sang: "Praise God, from whom all blessings flow." A white preacher, who had not joined in the exultation, was asked by Bishop Fitzgerald, president, why he had not joined in the Doxology. The preacher replied he was sorry that apparently the ignorant negro vote would decide the woman question in their church.

Prohibition is popular in Arkansas. The local option law has been so peculiarly framed that the saloon can be readily defeated. Besides, the Supreme Court of the State, having decided that the saloon is a nuisance, even a minority can undo the machinations of the whisky men by having recourse to court proceeding.

ICH DIEN.

Correspondence.

Officers and Instructors of the University Association.

Chancellor, Rt. Rev. Samuel Fallows, D. D., LL.D., Chairman General Educational Committee World's Congress Auxiliary; Ex-Supt. of Public Instruction of Wisconsin, and Pres. of Peoples' Institution, Chicago.

President International Council, Hon. C. C. Bonney, LL.D., President World's Congress Auxiliary.

Secretary, W. E. Ernst.

INSTRUCTORS FOR FIRST YEAR'S COURSE.

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Thos. Nixon Carver, A. B., Ph.D., Professor of History and Economics, Oberlin College, Oberlin, Ill.

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George Wells Knight, Ph.D., Professor of History, University of Ohio, Columbus, Ohio.

Henry W. Caldwell, A. M. Ph.D., Professor of American History, University of Nebraska, Lincoln, Neb.

Wm. Craig Wilcox, A. M., Professor of History, University of Iowa, Iowa City, Iowa.

Kemp P. Battle, A. M., LL.D., Professor of History, University of North Carolina, Chapel Hill, N. C.

W. Edgar Taylor, A. M., M. S., Monmouth College, Illinois.

Selections.

Our brethren of the Methodist Episcopal Church preach social, educational and religious equality between the whites and negroes in the South, and then contradict their own gospel by establishing separate churches for whites and blacks, and separate schools for their children. Then they turn upon their basis and abuse the churches of the South for doing as they do, and not as they say. Perhaps they can not see the contradiction, but everybody else can.—Central Methodist.

Judge Roger A. Pryor, of New York, has several times announced that he will naturalize no applicant who is not able to read and write the English language, and who does not know something of the Constitution of the United States, and how the country is governed. Within the past week three-fourths of the applicants have been rejected. The foreigner only knows that this is a "free country," and the politician pushes him in to get his vote, and the country is crowded with ignorant agitators.—Wesleyan Advocate.

FAITH.

BY ANDREWS NORTON.

My God, I thank thee! May no thought
E'er deem thy chastisement severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
The sun shines bright, and man is gay;
Thine equal mercy spreads the gloom
That darkens o'er his little day.

Full many a throb of grief and pain
Thy frail and erring child must know,
But not one prayer is breathed in vain,
Nor does one fear unheeded flow.

The various messengers employ,
The purposes of love fulfill;
And midst the wreck of human joy
Let kneeling faith adore thy will.

—Atlantic Monthly.

Communications.

A Tribute to Our King

The ADVOCATE is to me like a personal friend. Its editors have been my friends since my childhood, when dear Bishop Parker put one of my letters written to the ADVOCATE in a prominent place, adding an editorial commendation. So, since I have been a Christian I have wanted to write an article for the ADVOCATE, telling of my happiness in belonging to Jesus. Three years ago, when in great sorrow, Jesus spake these words to my aching heart: "You need not despair; I'll come to you." Hallelujahs of praise burst from my lips as I welcomed Jesus to my heart. Then in adoration I sang hymns to him. Since then Jesus has been the supreme thought of my life. In him I find my longing for happiness satisfied and every idea of beauty realized.

Earth's beauty has always had a strong hold on me. Easter lilies springing stately and pure from the dark earth; the lips of a dear one, tremulous with loving words; the graceful beauty of white fingers—all these things and others have deeply moved me. But it was an emotion closely allied to pain, by reason of its very intensity. How it delights me to find that in loving Jesus there is happiness, even sometimes ecstasy, but with no pain attached.

Satan often tempts me severely; I do things that I deeply regret; but I take it all to Jesus, and he comforts me and sends me on my way rejoicing.

One of the greatest delights to me in being a Christian is the joy that people show when we talk to them about Christ. Once a man for whom I had prayed a great deal suddenly came to me one morning and began talking to me of Jesus. He talked on for a long while, and gradually I began to see that the Holy Spirit was working on his heart. It was then just a few days to Christmas. Finally, with a radiant face and with the definite Christ-like ring to his voice, he burst forth with this: "Do you know how I am going to spend Christmas Day? I am going to eat very little breakfast, very little dinner, and talk about Jesus all day long." It was a wonderful experience to me, watching his face and noting the different accents of his voice as Jesus came nearer and nearer to him. Truly, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

The other day I read of two persons who had been close friends spending much time together. One of them died; the other, in her loneliness and grief, turned to Christ. Then she said, referring to her dead friend: "I remember that when he spoke of Jesus of Nazareth, it was in a reverent spirit of grateful and loving allegiance; but so much time was spent in the arrangement of scientific proof concerning an unseen world and a higher governing intelligence, that he scarcely touched upon the story of the cross." Thus we often speculate and discuss and forget to talk about the cross and the precious blood of Jesus. In a recent illness, as by prayer and hymns of praise, I kept the physical pain down, I learned more fully the lesson of giving all to Jesus. During this sickness misfortune came to several of my friends, and had I been well, I would have gone to them or written to them. At first I was a little restless that I could not minister to them in their sorrow, but soon the Holy Spirit assured me that they would understand my silence, and that some one else would speak the very words of comfort that I had wanted to speak. The great peace to me was when I could at last say that I wanted my voice strong, simply that I might the better praise Jesus. And now the nervousness has left my hands, and I shall be the better able to do everything for the honor of Jesus.

Yesterday the Lord's Supper was administered. Taking the broken body and shed blood has always been a benediction to my soul, but it was especially precious at this time, and I felt like voicing my joy by shouting: "He was crucified, He is risen, He dwells among us."

I have sometimes thought that I ought to have written this, my testimony, when the blood of Jesus was first applied to my soul. But I think now it was best to have waited; it has a richer tone after my having tasted, then proved the efficacy of the power of Jesus to illumine the world. I have told my experience to so many people, and never without having an especial blessing from each telling. In our journey upward let us talk much with each other by the way. Let our songs of triumph rout the enemy; our notes of praise resound through all the earth.

MARTHA ANDREWS

Feb. 3, 1896.

In Memoriam.

REV JOHN B HOLLOMAN.

Rev. John B. Holloman grew old in the service of God and of his fellowmen, and passed from an honorable probation here to the rewards of the upper kingdom. He was born in Missouri in November, 1812; joined the Methodist Church in 1837; was married in 1838, came to Mississippi in 1842, and died at home, in Yazoo county, Jan 25, 1896, in the eighty-fourth year of his age.

He recognized both worlds in all the plans of his life, and was an untiring worker. Few men, perhaps, have labored more for family, for neighbors or for God than did he. His whole being focalized its powers on the work in hand, and hence the results were apt to be abundant, whether he toiled in the fields of earth or in the vineyard of the Lord. Even in old age his energies seemed never to flag. When deafness and other infirmities precluded him from many social employments and enjoyments, he still found constant pleasure in doing daily enough work to tire down two ordinary men, in providing for the wants of his family, the claims of his church and the welfare of his friends. He was an affectionate husband and father, and made ample provision for the education and maintenance of his children and grandchildren.

Bro. Holloman was eminently a pious man. As was said of Phillips Brooks, "He was very sure of God," and worshiped and served him daily. When I first knew him the period of his activity as a preacher had passed, but not the period of his devotion to the church, nor of his earnest, practical religion at home and in society. He was one of those local preachers who considered it a privilege, as well as a duty, when he could no longer stand on the walls of Zion himself, to uphold with his presence at church, with his prayers and with his purse, the itinerant messengers of God. The preacher's horse got corn and the preacher's heart got comfort at his house. He was a man that was felt while he lived, and will be missed now that he is dead. He subscribed for church papers, and felt an intelligent interest in all the work of Methodism and of Christianity in the world.

This faithful servant of God was not a stranger to affliction. It came upon him in many forms, but under all he lost neither faith nor patience—he was purified in the furnace. His declining years were not exempt from the "labor and sorrow" which are a part of the inheritance of the aged, yet he bore all with the courage of a soldier and the fortitude of a saint. Often when apparently unconscious he quoted correctly passages from the Holy Word, and amid the throes of dissolution he cried, "Hallelujah!" He died triumphant in the faith. His aged wife and three of their five children and several grandchildren live to enjoy the fruits of his life and to extend the influence of his godliness.

W. L. C. HUNNICUTT.

Drop the Subject.

I had no intention of getting into a controversy with Bro. Miller on a subject that has been exhausted by abler pens than ours. I simply wished to object to going out of the church, as he suggested, because we are unwilling to submit to the edict of a Bishop or presiding elder on a strained interpretation of a rule. Going out of the Union to fight for our rights was a mistake, and going out of the church would be a greater one.

Bro. Miller says I misunderstood or misrepresented him. I did not mean to misrepresent him. It may be that I do not understand him. I have carefully read his article of Jan. 2, and if it does not mean what I stated, I do not know what it does means. Bro. Miller says it seems hard for some to understand plain English. I think it is equally hard for some brethren to understand themselves and what they write. He fears I have not that charity that thinketh no evil. That may be so. Some men's charity hopeth all things, and believeth many things that I do not. My charity allows me to believe nothing that is disproved by positive evidence, however much I may desire to do so. If Bro. Miller will reread his article of Jan. 2, and mine of the ninth, he can make anything he chooses out of them. We will drop the subject, and not fall out, because neither of us seems to understand the other.

HENRY WARE.

Pass Christian, Miss.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs F. E. Russ, of Louisiana Conference.

Report of Mission Work in New Orleans for December, 1895, and January, 1896.

Visits made, 197; Bible read, 16 times; prayer, 41 times; food and groceries furnished 61 times; doctor procured, 7 times; medicine furnished, 26 times; 5 prescriptions filled by Mr. George S. Brown; garments distributed, 203; hats distributed, 8; shoes distributed, 4 pairs; wood and coal bought, 7 times; money given, $3.40; papers distributed, 25; books loaned, 7; sheltered and fed in mission, 2; average attendance at meetings, 45; average attendance at Sunday-school, 60; average attendance at Industrial School, 30.

DONATIONS RECEIVED DURING THE MONTH.

One trunk of clothing from Mrs. Keplinger. Packages of clothing from Miss Werlein, Mrs. Russ, Mrs. Rayne, Mrs. Finney. A box of soap from Mr. Haag. Coal and wood from Mr. R. N. Wilmot.

CONTRIBUTIONS OF MONEY TO BE USED IN WORK.

$1.95 from Miss S. Bloomfield; 50 cents from Mrs. Mullen; 50 cents from Mrs. T. H. Holmes; 25 cents from Mrs. Hogan.

Mention should have been made in my last report of the kindness of Mrs. Botbick in giving the use of a carriage for the removal of a sick man from one house to another. He had been notified to vacate the room he had been occupying so long, and was too weak to walk. I shall never forget his smile of satisfaction when told of this arrangement for his comfort. He has since gone to heaven.

On Christmas Day the mission was visited by representatives of Parker Chapel Epworth League, laden with baskets containing materials for Christmas dinners. After obtaining the names and addresses of some of the most needy ones, these dear young workers for the Master started out through the rain and gloom, and carried much sunshine into some of the homes they entered that day. A similar work was done by a delegation of young people from the King's Daughters of Coliseum Place Baptist Church. A donation from Dwyer Bros. of fifteen dozen assorted toys was made to the Christmas tree.

We have so much appreciated the kindness of Dr. Black in sending the ADVOCATE to the mission.

I had been but little over a month in the work when my last report was made. Since then my labor for the Master in this portion of his vineyard has grown nearer and dearer to my heart all the way. The work has just seemed to multiply, and doors of opportunity opening continually. As I have gone into the homes—if indeed they could be called "homes"—of some of these people, my heart has been filled with love and sympathy for them, and there is such a longing in my heart to lead them to Christ. I have had some blessed experiences in some of the dark, miserable rooms in which some of them live, and have realized such great compensation in the labor of love. The rooms are so bare of comforts, and scarcely even the necessities. In one room I visited in the last few days there are seven persons living, one a very sick old man. There are so many unemployed ones begging for work; thinly clad children; the rooms so cold, being barely able to procure bread, and can ill afford the luxury of a fire. Oh, how I have felt and known that something must first be done to satisfy the needs of the body before I could break to them the blessed "Bread of Life." So many of these people can not read at all, and even when led into the blessed light of salvation, they are deprived of the help they would have from reading their Bibles, and they need much instruction. I pray for wisdom and guidance, and have realized in my great weakness that He was my strength, and that He said: "Be strong and of good courage, for the Lord thy God is with thee whithersoever thou goest."

Since last report I have been at the deathbed of two, and privileged to witness these strong evidences of the saving power of Jesus Christ, and the sustaining grace in the dying hour. While spending the night at the bedside of one of these, she talked much of heaven, and seemed to have glimpses of the blessed shore. I have since thought, oh! what a change was her's as she left that dark, old room, where she had suffered so much from cold, privation and pain, to enter the blessed home "where there shall be no night, nor need of a candle, neither light of the sun."

I have found it an advantage to be living in the mission building, and thus much easier minister to the wants of many by supplying some warm meal and preparing food for the sick. And just here I would speak of the comfort and convenience of the dear little stove so kindly furnished to me; and I feel that it, too, while proving such a comfort to myself, has had its mission in thus helping in the work for the Master.

We feel so grateful to our heavenly Father that Bro. Lallance has been sent to this work. Never was pastor sent to people who was more loved. His earnest labors are being crowned with success, and his influence seen in the lives of many.

My heart was made to rejoice a few days ago while conversing with the wife of a man who had been led to Christ through Bro. Lallance's efforts, while she told me of her husband's changed condition, and of their happier home life. I knew so well how sad and miserable that home was before. Bro. Lallance has now the hearts of these people by his sympathy for them in their temporal needs, and the help he has given many of them in this way. The old mission building seems to have a more cheerful atmosphere since the little family came into it, and as Bro. Lallance goes about singing the sweet songs of Zion, his heart overflowing with Christ's love, it has helped me so much; and the happy prattle of the sweet baby boy has brought much sunshine in the building.

I thank God for all of his blessings, and desire and pray to be used of him, "a weak vessel," to lead souls "out of darkness into light."

MRS. L. MERRINE,
City Missionary of W. F. and H. M. Society.
1014 Tchoupitoulas St.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

New Work—W. F. Missions.

The following communication will surely thrill all hearts, calling forth praises and gratitude, with renewed consecration to our heavenly Father for permitting us to extend our work and give more help to the Parent Board:

MY DEAR SISTERS: More than half of the year allotted to us for Conference work has passed. The time for redeeming our pledges is fast drawing to a close. How has the work progressed so far? Is our faith strong to go forward in the work already undertaken as well as to meet new obligations that may be placed upon us?

Of course, our McNemar fund should take the precedence of every other consideration. I sincerely hope our district secretaries are urging this claim on their several districts. It is gratifying to know that we were not much behind with it a few weeks ago. I hope the "not much" has become "not at all" ere this.

Then we must remember the pledges made at our last annual meeting for helping the fund for sending out new missionaries, and for procuring subscribers to The Evangel. All these are solemn obligations, which we should have always in mind, and toward meeting which we should bend all our energies.

Now, we have presented to us another opportunity for aiding in the general work. The following extract from a letter written by Mrs. S. C. Trueheart to our corresponding secretary will explain the object:

"The sum of two thousand dollars left Mrs. Hayes, the late beloved president of our Board, by Miss H. Wilkins, of Baltimore, for foreign work, is now at the disposal of the Board. The daughter, Miss Julia Hayes, after consulting with Miss Haygood and Mrs. McGavock, prefers to use the amount to open work in Sung Kaong, China. Mrs. McGavock and all the Local Board desire this amount supplemented, and with it to erect a suitable memorial at Sung Kaong, to be called The Hayes-Wilkins, in honor of these elect ladies. I am sure the plan finds a ready response in your heart. Will you not seek to secure fifty cents from each of the adult members of your Conference society for this purpose?"

Since the above appeal was written Mrs. McGavock has passed to her reward, and it comes to us, as it were, as a dying request. Let us so regard it, and earnestly endeavor to do our part toward accomplishing the object desired. Let the president of each auxiliary bear this in mind at the next regular meeting and solicit the fifty cents from each member of her society, and let the auxiliary treasurer send same to Miss Mary Andrews, Vicksburg, Miss., specifying the object for which it was collected.

With sincere desire and earnest prayer for success in all our efforts, I am, Yours faithfully,

ADDIE V. MARSHALL,
Pres. W. F. M. Soc., Miss. Conf.

Those familiar with the work in China will recognize this as in Shanghai district, with Rev. R. A. Parker at the station, and W. B. Burke and wife (nee Addie Gordon, whom we rightfully claim as well as the North Mississippi Conference) on the circuit. Encouraging reports came from them last year, with pleadings for help, the former saying: "The great garnering-time is near at hand. But where are the reapers?" Miss Haygood recommended this place at the Board meeting in Meridian, and Bishop Galloway especially commended it "as a prepared and most desirable station for occupancy" in his inspiring and encouraging address to the Board.

May the following from Bishop Hendrix, while in Shanghai, to Dr. W. R. Lambuth encourage the whole church to help the W. F. M. Society, especially at present, in this enterprise: "The excellent condition of the hospital work and that of the woman's work, for which there is an increasing demand, is a matter for rejoicing. The greatest results have come to our work where the women have co-operated, and where the Bible women and teachers have, with the work of the hospital, helped to prepare the way."

We are anxious to have reports from juveniles, as well as adult auxiliaries.

MRS. E. D. JONES.

Selections.

A Question of Character.

The supreme distinction of man, the characteristic that marks him out from the mere physical universe, is that there is in him a self-energy, an inner freedom, a fundamental liberty and strength of soul, by which he triumphs over the unfriendliest conditions in pursuit of his ideal. By virtue of an inborn power, man bursts the tyranny of circumstance as the athlete by his swelling muscle bursts the iron band on the arm. We see this illustrated in the lives of intellectual men, in the way in which they mastered eminently unfavorable conditions. How Demosthenes, in spite of his stammering, became an orator; how Huber, in his love of science, triumphed over blindness; how Beethoven created splendid music despite his deafness! And so we constantly see men achieve wealth, and learning, and greatness in defiance of poverty, illness, illiteracy, persecution. And we always delight to witness this inborn intellectual force asserting itself against circumstances, laughing at fate, and reaching the crown which fortune seemed to have absolutely denied. We smile at or turn away with contempt from the dead fish which swim with the stream; but clap our hands in rapture when we see men of power breast the current, as the leviathan does when he makes the great deep to boil like a pot, to shine like fire. It is the same in the moral life of man; victory is from within, no matter what may be the state of things without. The patriarch struggling with the angel until he overcame is the picture of man's ability to overcome all difficulties in the way of the highest life, to realize purity and peace and uttermost salvation. And so we constantly see men getting goodness and exemplifying goodness in circumstances which seem altogether to forbid moral excellence. Climate triumphs in the landscape, determining all its growths and forms, but character triumphs over climate, over what is outside marvelously. In the world about us we see lilies of moral purity springing in foulest gutters; loveliest graces like Summer roses blooming through cruel forests of trial; flowers of patience and meekness and hope springing in dark depths of temptation and sorrow into which no beam of sunshine penetrates; the orange, the grape, the pomegranate of spiritual fruitfulness ripening in regions of barrenest wilderness.—W. L. Watkinson.

What has been will be. The purest have been chosen for loftiest ministries. Matthew, the publican, became the biographer of the Son of God; Peter, the fisherman, who was at one time a traitor, became an apostle, and will live forever in the world's gratitude; Luther, the miner's son, the beggar boy, revolutionized Europe and the world; Wesley, the son of an obscure preacher, led the evangelical revival; General Booth, who was no longer desired in his own church, led in the formation of new activities which are well called the "Salvation Army." Turn from the things which are unattractive and discouraging; fix your eyes on the glory of that to which we are called. There are drudgery, sacrifice, misunderstandings, contumely, defeat, death; but what are these in comparison with the joy that is set before us? What Christ was men are intended to be—not simply bundles of passions and frailties bound to things unworthy, but in those whom divine life is growing. This message thrills its way down the centuries—we are to be fellow-workers with the Eternal Father, with those who dwell in spheres of light, with the Master, whose holy feet walked the valleys and trod the hills of Palestine, with the prophets and martyrs of all ages. He was the world's Savior; according to our ability and opportunity we are to be saviors. To all men, all women, all children, everywhere, who make a place in their hearts for the Master to dwell, come the great words of the Savior himself: "As the Father hath sent me into the world, send I you. Receive ye the Holy Ghost."—Amory H. Bradford, D. D.

His love! What manner of love is it? What should be quoted to prove or describe it? First the whole Bible with mysteries and marvels of redemption, then the whole book of Providence and the whole volume of creation. Then add to these the unknown records of eternity past and the unknown glories of eternity to come, and then let the immeasurable quotation be sung by "angels and archangels, and all the company of heaven" with all the harps of God, and still that love will be untold, still it will be "the love of Christ that passeth knowledge."—Miss Havergal.

If you are persuaded in your own soul that the path of duty lies in a given direction, follow it until it leads you into the sunlight of truth and happiness; or until you find you were mistaken—and then retrace your steps, own your mistake, and rectify it. Be brave enough to follow your inner voice or leading. It will generally be right. Let not policy, that offspring of selfishness, deter you from your duty. Ask not, "Will it pay?" but, "Is it right?" That is the question of all questions that concerns you.—Epworth News.

The Rev. Selah Merrill most emphatically denies that there has been any considerable increase of Jews in Palestine during recent years. Jerusalem has but twenty-seven thousand in a population of forty-seven thousand and the whole land but forty-two thousand. He affirms that the reports of a rapid influx of the seed of Abraham originate in the minds of good people in America, Great Britain, and Germany, who judge that from prophecy thus it ought to be.

If you want to succeed in the world you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on the dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.—Selected.

To me this is the profoundest of all truths—that the whole of the life of God is the sacrifice of self. God is love: love is sacrifice, to give rather than receive—the blessedness of self-giving. If the life of God were not such, it would be falsehood to say that God is love. . . . All the life of God is a flow of this divine, self-giving charity.—F. W. Robertson.

In looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings or to encounter all its crosses at once. One moment comes laden with its own little burden, then flies, and is succeeded by another no heavier than the last. If one could be sustained, so could another and another.—Jane Taylor.

A Salvation Army man was urging a brother to observe family prayers. The derelict brother said, "God don't expect it of me." "Perhaps he don't," was the reply, "since he knows you so well; but wouldn't it be a pleasant surprise to him if you should do it?"—Arkansas Methodist.

A man may be apparently in perfect indifference as to the condition of the poor in his neighborhood, but just let the preacher call on him for a contribution for foreign missions, and immediately he will begin to plead the needs of the "heathen at home."—Baltimore Advocate.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—Henry Ward Beecher.

Honor to the true man ever who takes his life in his hands, and, all hazards, speaks the word which is given him to utter, whether men will bear or forbear, whether the end thereof is to be praise or censure, gratitude or hatred.—Whittier.

Who is a greater fool than an old man trembling on the verge of the grave, and yet as thoughtless about the future world as the most giddy youth around him? He is a very pigeon of recklessness and folly.

Do not fret when the rhapsodies and outbursts and exuberant manifestations of earlier days have ceased. It is better to live by the ordinary laws of human life than by the abnormal and miraculous.—F. B. Meyer.

The gospel of the Lord is like the bread of the miracles; it grows when it is used and multiplies when it is divided.—D. H. Bauslin.

FROM THE WORK.

ON THE MOVE.

Well, Mr. Editor, I am still perambulating among the brethren looking after the interests of Grenada Collegiate Institute. And, oh! how she is booming. Just think of it: We now have about sixty boarders, and more on the way. The town is elated over our success, and already talking of enlarging the building that we may be able to provide, at least, for one hundred and twenty-five boarders by the opening of the Fall term. There is no reason why we may not have that number, if all of the pastors will preach on the subject of Christian education and the importance of supporting our own institutions. We have enough Methodist girls in North Mississippi to crowd our own college, and then have enough left to fill Maione College—and also to support two Cumberland Presbyterian schools.

Dr. Steele says (so I have been informed) that the friends of Malone College propose to make it an institution for the girls of North Mississippi what Millsaps is for the boys of Mississippi. Now, the Doctor need not do that, for Malone and I have already done that right here in Grenada—or, at least, we think so, as also many others do.

This is the finest place for a college in the State of Mississippi. It is such a healthy place. This is proven by the fact that during the present college year there has been no case of severe sickness, but each girl has gained, on an average, ten pounds. Our grounds are beautiful, and are amply large for all purposes, and lie far above the height to which any microbe has been seen to crawl. Now, if I did not believe these facts to be true, I would be elsewhere to-day, working for another college. We propose to make this the Vassar of the South within the next ten years.

We want to add one hundred thousand dollars worth of improvements shortly, and then some of you boys will with you had been among the "truly loyal" to our institution. (Come again, D. Steele.)

While I've not held any revival meetings since Conference, still I have preached many times for the brethren here and there.

I was over, not long since, to see my old friend, Dr. Price, and his good people. The Doctor holds a warm place in the hearts and affections of the people of Greenwood. He has not been very well, part of the time, since Conference. He had a slight stroke of paralysis in his face that interfered with his speaking; but I believe he has about recovered from it. Bro. Price is very happy (in his new parsonage) over his appointment, and well he may be, for it is one of the best in the Conference. Ah, me! but I wish we had more laymen like Thayer, Austin, Johnson, Jones, and others I might mention.

While I was in the bottoms—I mean Delta—I spent one day and night, at Indianola, with that sweet-spirited, consecrated man, Bro. Eugene Johnson. He made me take up a collection to pay off a church debt of long standing, and in a few minutes we had in money and good subscriptions the desired amount, which was about $200. And I am going over in a few days to dedicate the church and deliver a lectors. My subject for lecture is "Kaleidoscope," and I "catch em gwine and comin'."

I spent third Sunday in January with Bro. Lowe and Bro. Thames at Verona, and, oh! what a blessed time we did have. I don't know when I ever enjoyed a quarterly meeting occasion so much. The Lord was there in great power. Bro. Thames was very tender and mellow. He preached on Saturday a sermon of great thought and of Holy Ghost power. How his words did stir our hearts! His voice did not worry me at all, though I think I have an ear for the mellifluous. It is a great mistake that we preachers magnify one another's faults till we sometimes embarrass a brother and put him at a discount, at least, with a new congregation.

The "extinguished evangelist" preached on Saturday night, and also Sunday morning at 11 o'clock. That quarterly meeting struck me as being like some of those we read about during the early days of Methodism. There was a time when the quarterly meeting was indeed an occasion. The people expected something, and they were not often disappointed. And there is no reason why it should not be a time of great occasion now, if the pastor would only get ready for it. But some pastors are just about as big failures along there as many are in preparing the way for a brother who is to assist him in a revival. So much depends on a live pastor. Bro. Lowe is a fine man and a strong preacher, and he had talked the meeting and prayed for it till he had talked and prayed it into the hearts and consciences of the people.

That Sunday afternoon I rode through the country four miles and preached for Dr. Sullivan's people at Tupelo. The house was crowded, and I tried to give them some sound gospel. We held a great meeting in Tupelo last Summer, and many of the Doctor's people received an allopathic e religion that has lasted till this day—and I hope it will cling to them through eternity. We found Dr. Sullivan happy in his work. He is doing a great work in Tupelo, and the good people there appreciate him. It is worth a trip across the State to come in contact with that cultured Christian gentleman. I would as soon risk my reputation in Dr. Sullivan's hands as with my own wife. He is utterly incapable of doing a mean thing.

It seems to me that since Bro. Hargrove's transfer to heaven, that Bro. Sullivan might be truthfully called the Nathanael of our Conference. May the Lord spare him to us many more years, that like Elijah, in the evening of his life, he may be a great blessing to our young prophets who may come into the Conference.

The next day I spent with Bro. Sage and his good wife at Booneville. I preached to an immense crowd in the new Baptist Church. The people of Booneville were very much disappointed in not having Bro. Park returned. But they are all right now, and the stewards have made the same assessment for Bro. Sage as they had promised to pay, provided Bro. Park was returned and the town made a station. We predict a new church for Booneville this year, for Bro. Sage is noted for building new churches.

But I must close this lengthy epistle. I have only one more of this kind that I expect to write, and I'll give that to your readers a little later.

Yours fraternally,

W. M. McINTOSH.

Rev. Jas. L. Bowling, P. C., Thayer station, St. Louis Conference: "Although I am away off up here in Missouri, I still feel I have a place in the dear old ADVOCATE, and hence I grant myself the liberty of writing in her columns a report of our meeting here feeling that many of my near and dear friends in North Mississippi Conference will be glad to hear from me, and it may cheer them on the way. On Jan. 19 I began a meeting here, and continued for eighteen days and nights, resulting in 43 conversions and 32 accessions, with more to follow. Family altars have been established, 'Woman's Foreign Missionary Society,' and our people are alive to close Bible study and reading—in fact, it was a revival along all lines. Bro. H. P. Crowe, of North Mississippi Conference, came up and helped us nearly two weeks, preaching with power and in full demonstration of the Spirit. The Lord was with him, and we all feel happier, stronger and much benefited by his coming. After his leave myself and Bro. Soore took hold and run the meeting for several days. I used to wonder if the same shouting religion existed everywhere as it does in Mississippi. Now I can say it is verily the same grand hallelujahs and rejoicing, old-time religion in Missouri that I enjoyed in Mississippi, and I think truly our Lord blesses his children here as elsewhere. Yes, I thank God that, although we have a live town here of 2,000 inhabitants, we also have a good supply of 'the old-time religion,' and it's good enough for me. Doctor, it would do you so much good to come up and see us. Can't you take a vacation and come up? I will desist from telling you of this grand country, though I would like so much to do so, but my letter would be too lengthy. The ADVOCATE reaches me regularly, and I am always, more than ever, eager to scan its pages. It is like a letter from home. Continue to let it come to see this preacher, and if arrearages pile up too high, bundle them up and ship them up here, and I will send you something that will be more handy for you to make room for. Say to all inquiring friends, that I am here, not in an altogether, sunny South, but in a mixture of sun and snow, and at this time of year more snow than sun. Am doing all in my power to promote the cause of God and the church. Have a nice good place to work, and God is mightily blessing me in every way. Pray for us and come to see us. More anon."

Rev. S. B. Beall, Abbeville, La.: "We are, indeed, most fortunate in being sent to this charge. During our stay here, since Jan. 2, we have had many substantial proofs of the kind regards and brotherly love of many of our parishioners. Almost every day has brought some token of kindness and appreciation from our neighbors. Our snug little cottage, the parsonage, had its larder filled with a great variety of good things that strengthen the inner man and bid defiance to the howling wolf that crouches at so many doors during these so-called 'hard times.' I have preached to large and increasing congregations, and the general outlook is encouraging. We anticipate large and glorious results in this part of the Lord's vineyard during this year, and we solicit your earnest prayers. We daily invoke the richest blessings of the Divine Father to rest upon the hearts and homes of all in our midst. Our first Quarterly Conference was held here the twenty-sixth and seventh of last month. Our presiding elder (Bro. H. O. White) gave us two soul-stirring sermons, and encouraged us generally by his good words and kind advice. May God give us grace and strength to minister to these dear people, spiritually, as they have to us, temporally. Success to you, Mr. Editor, and the much-beloved ADVOCATE."

Rev. Thos. W. Flowers: "I must tell what the Lord is doing for us here in Victor, Mont., where I have been preaching for twenty years off and on, and now the good seed that has been sown begins to produce fruit to the honor and glory of God. Bros. Kauffman, Stanley, presiding elder, and D. B. Price commenced preaching here on first Sunday in January with small attendance, and have continued the services every evening up to this writing, and we expect to continue as long as souls are being converted. The preaching has been in power and unction from on high, accompanied by the Holy Spirit to the hearts of unbelievers, and many have been saved from their sins. Up to the present writing 20 have joined the church, and a goodly number have been converted. The people in this vicinity are more powerfully stirred and concerned about Christianity than I have ever seen here before. God be praised! The Bitter Root Valley belongs to the Methodist Episcopal Church, South, by pre emption, and we intend to occupy it, and by God's grace save just as many souls as possible. Pray for our success, and, if possible, send us two or three preachers who are not afraid of hard work and are willing to make some sacrifice for the salvation of souls for whom Christ died."

Rev. W. M. Williams: "This is our fourth year at Decatur. Our people have received us well for the fourth time, which shows that they are long-suffering and kind. We had our first quarterly meeting the twenty-sixth and twenty-seventh of January. We had done more even in that one month than we had last year at the second quarterly meeting. Our people have paid about one fifth of their assessment. We have bought the lumber to ceil the church at Union, and paid for it. Have made needed improvements on the parsonage. We are planning now to build a new church at Conehatta. Our stewards have adopted a new plan this year, which I think suits the country better than any plan I have ever tried. The plan is for every member to pay at the beginning of the year half of his assessment, and the balance in the Fall. Farmers have more supplies and money now than they will have again till Fall. We have now about enough corn, fodder, molasses, meat, lard and meal to last us till Fall. If the stewards of every country appointment were to adopt this plan, it would relieve the country preacher very much. Our people are kind, helpful, and appreciative. We are all, both people and preacher, trying to do better this year than we have ever done. Our people need to read more, think more, do more, and pray more."

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Mrs. Sutherland.

I Had Coltre

Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Bigelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

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My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

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with liberal terms for the ultimate purchase after renting. Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. The Electropoise indorsed by thousands in every walk of life all over the country.

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Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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Thursday, February 20, 1896.

Dr. Edson's Cure for Consumption.

Since the modern discoveries in bacteriology, eminent scientists have been experimenting on remedies for certain prevalent diseases. The most remarkable discovery lately made is that of the antitoxin cure for diphtheria. It has been a marked success. Probably no other disease has attracted so much attention or called forth so much effort as consumption, due, no doubt, to the wide prevalence and usually fatal character of this malady. Since the announcement of the lymph of Doctor Koch, the celebrated German scientist, some years ago, interest in this subject and efforts to reach this end have seemed to increase. Last week a most important publication was made on the subject by Doctor Cyrus Edson, of New York, formerly health commissioner of that city. He has been experimenting for months, and believes that he has made a valuable discovery. He has published the principles on which he bases his treatment, and the formula, in the Medical Record. It consists of the introduction of "aseptolin" hypodermically into the circulatory system. This remedy, which he minutely describes, acts as a disinfectant in the blood, removing the destructive bacilli.

This publication has attracted wide attention in the medical profession, and it will be thoroughly tested. It is not wise to receive every new discovery in this line at its claims, but certainly this one seems well worthy of careful study.—Pittsburg Advocate.

A Marvel of Science.

For the past two weeks the papers have teemed with accounts of a new development of the photographic art by which a picture may be made of an object encased in a wooden box, or of goods enclosed in a portmanteau, or even of the bones in a man's body.

As we write we have before us a printed copy of a photograph of the bones of a man's living hand, taken in the physical laboratory of Hamburg. The plates on which the photograph were received were at the moment within a closed photographer's box. In order to make the picture the rays had to pass *through* the hand that was photographed, and also pass through the wooden cover of the box. Yet the photograph distinctly depicts every bone of the man's hand.

The Office of Fear in Religion.

Though sinners dislike to hear the terrors of the law dwelt upon, yet the ambassador for Christ must preach the whole truth, picturing in vivid colors the justice as well as the love of God. Preachers not infrequently hear the cry for "more love and less law, for more about heaven and less about hell;" but faithfulness to the gospel commission and, more than all, intense interest in the spiritual welfare of one's hearers, demand the disregard of such a call. True repentance always has its foundation in fear of the righteous judgment of God. It is only by appealing to fear that the careless and impenitent can be wakened out of the sleep of death. Though not the only motive that influences men to forsake evil and work righteousness, it is the first that operates.

Perhaps this phase of Scripture truth has been unduly emphasized by some preachers. Nevertheless, the powerful convictions which attended the preaching of the Wesleys and of Methodist itinerants a generation or two ago would never have been produced by the diluted gospel now occasionally heard from some so-called evangelical pulpits. It is and ever will be true that "the fear of the Lord is the beginning of wisdom." The thunders of Sinai preceded the giving of the law. Even so the threatenings of God's judgment prepare the heart for repentance and righteousness. Sometimes, it is true, men become so abandoned as to be destitute of godly fear, being thus no better than the brutes. Criminals about to be executed have time and again manifested this stolidity. We hold, as did Mr. Wesley, that "to preach Christ is to preach all that he hath revealed, either in the Old or the New Testament; so that you are then as really preaching Christ, when you are saying, 'The wicked shall be turned into hell, and all the people that forget God,' as when you are saying, 'Behold the Lamb of God, which taketh away the sin of the world.'"

To suppose that after conversion the Christian has nothing to do with fear is very erroneous. While there is no longer a sense of dread on account of uncanceled guilt and unaverted judgment, a deep feeling of reverence should possess the whole heart; nor should it ever fade out of our experience. This kind of fear manifests itself in seriousness of conduct and speech, not a sobriety, however, unbroken by mirth, or foreign to cheerfulness. Our lives ought to be pervaded by the spirit of reverence that levity in the house of God and flippancy in talking of sacred things at no time characterize our behavior. It could never be told, however, from the conduct of some churchmen that the church is a sacred place, for they talk and jest in it immediately before service as if it were a public parlor. There is a wide gulf between the spirit of prayer and the spirit of jesting; yet some are foolish enough to try to bridge this gulf in a single moment. Since the saints and angels in worshiping Jehovah prostrate themselves before the throne, crying, "Holy, holy, holy, Lord God Almighty," how much greater should be the reverence and humility with which we approach the Divine Majesty!

There is no surer sign of spiritual deadness than habitual levity. It is well to be able to appreciate a good joke, but to seek the ridiculous in everything is harmful in no small degree. An inveterate jester is hardly capable of serious thoughts and impressions, or of appreciating grandeur and sublimity. Those who regard life merely as a joke are not the ones to undertake grave enterprises.

Not the least among the evil tendencies of the times is that towards cynicism. Nothing is too sacred to escape the ruthless brush of the caricaturist or the criticism of the would-be savant. It is high time to call a halt in this direction.

True reverence is accompanied by the fear of offending, or, in other words, by a sense of our conditional liability to displease God. This form of fear is not cast out by "perfect love," but is its inseparable companion. Says Dr. Adam Clarke: "We are not to suppose that the love of God casts out *every kind of fear* from the soul; it only casts out that which has torment. A *filial fear* is consistent with the highest degrees of love; and even necessary to the preservation of that grace." If after receiving forgiveness and the earnest of the Spirit, we have little or no anxiety about falling into sin and coming short of the glory of God, ours is a presumptuous, unscriptural trust. The exhortation of the Apostle Peter applies to every Christian: "If ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear."

How much more circumspectly we would live, if daily and hourly we felt ourselves in the immediate presence of God, as did Elijah and other Old Testament worthies. The astronomer Mitchell, it is said, was one day viewing a sunset through a large telescope, when he noticed two boys stealing apples from a tree on the summit of a hill seven miles away, over which came the rays of the sinking orb. One of the boys was gathering the fruit, while the other was watching, both feeling certain they were unobserved. But the astronomer through the great eye of the telescope saw it all. Likewise, when we imagine that no one knows of our selfish plans and defections, God is looking on. If the words, "Thou, God, seest me," could constantly ring in our ears, we would be kept from many a sin, from many an omission of duty.

The Christian, then, is not under the dominion of a cringing, tormenting fear; but, deeply impressed with God's hatred of sin, he is anxious to please him in all things, knowing that in due time he shall receive a glorious reward. "In the fear of the Lord," says the writer of Proverbs, "is strong confidence; and his children shall have a place of refuge." "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Bishop Keener and the Evangelist at the Texas Conference.

For the past two months a great deal has been said in several of our church papers concerning a ruling of Bishop Keener during the last session of the Texas Conference. It was said that the Bishop declined to put a motion to locate a brother at his own request for the reason that he had announced it as his purpose to engage in evangelical work. In the last issue of the Alabama Advocate, Bev. G. C. Rankin, of Houston, Texas, makes a different statement of the matter. We quote as follows:

"When the request for location was made, the Bishop made substantially the remarks upon the merit of the cause as published; but, in conclusion, said that he would pass the matter by for awhile, in order that the brother might think the question over a little further, in the light in which the chair had presented it. The Bishop did not refuse to put the request for location to the Conference at all, but merely passed it by for the time being. In a day or so the brother of his own accord arose and stated to the Bishop and the Conference that upon reflection he had determined not to locate, but go on in the regular pastorate, and thus the matter ended. The entire Conference, so far as I heard an expression, thought the Bishop acted wisely in the case, and thus saved a valuable man to the regular work of the church. The brother himself took that view of the Bishop's action, and is now perfectly satisfied with and happy in his pastoral charge. Had he persisted peremptorily in his request for a location, I have no doubt but that it would have been granted. The good Bishop showed no disposition to act arbitrarily in the matter, but stated his views clearly and kindly and temporarily postponed the matter. And not only did the Bishop thus act wisely and in an eminently Christian spirit, but his whole attitude toward the question was that of a loving spiritual father toward his children."

The Salvation Army.

A few weeks ago we noted the recall of Commander Ballington Booth and his wife from this country by General Booth. On last Monday evening a meeting was held in Carnegie Hall, New York, to protest against this action. The hall was crowded, not a seat being vacant. Dr. Channcey M. D pew presided and made an address. Other addresses were delivered by Josiah Strong, D. D., Mayor Strong, Bishop Andrews and William E. Dodge. Letters were read from a number of persons unable to be present, and a series of resolutions was passed. All these spoke in the highest terms of the work of the Army, and of the skill and ability of Commander and Mrs. Booth in directing its affairs. It was in many ways a most remarkable meeting.

Attention is now called to this meeting, not because of its immediate object, or any effect it is likely to have on the recall of the American commanders, but rather as indicating the present estimate of the Army by leading Christians of the several churches. It was spoken of on this occasion as one of the important religious forces of the country—one which should be encouraged and aided. And such it has no doubt come to be. Its methods are unusual, some of them grotesque and offensive to refined taste; but they are adapted to the work to be done and the classes to be reached. It is true, as stated at the New York meeting, that there are people, especially in the great cities, who are not reached by the ordinary methods of church work. Some extraordinary means must be devised to attract them. For these the Army is intended, and to them it is adapted. Among them it is doing great good, and for this reason it is indorsed. General Booth is a remarkable man, and his wife was a still more impressive personality; and they started a movement which will not stop until the world shall have been converted. It is pleasant to see this work receiving indorsement from the highest walks of social, ecclesiastical and official life.—Pittsburg Advocate

Turkey.

The Government of Europe are a spectacle to make angels weep. They guard the gates of Turkey, so to say, solemnly declaring that whatever may happen to the Christians, however diabolically they may be tortured to death, nothing shall happen to the Turks. They, at any rate, must and will be preserved from hurt or harm. Is it a wonder, then, that the Turks should set about fulfilling their threat of wiping out Armenia in Armenian blood? Everyone knew that that threat would be fulfilled; consuls reported to their Governments that the departure of the European delegates from Moush would mark the beginning of the blood-bath, and newspapers gave the prophecy publicity. Appeals to the public to insist on precautionary measures were multiplied, and at last verbal warnings gave place to unmistakable signs and preparations—but diplomacy turned a deaf ear.—Truth.

A New Book.

HOW TO STRENGTHEN THE MEMORY; or, Natural and Scientific Methods of Never Forgetting. By M. L. Holbrook, M. D., editor of "The Herald of Health," author of "Hygiene of the Brain," "Parturition without Pain," etc. 12 mo. 153 pp. Cloth. M. L. Holbrook & Co., New York.

Convinced that most mnemonic systems are cumbersome and unsatisfactory, the author of this work, some years ago, set himself to discover the simple and natural methods of memory culture, and now gives to the public a statement, clear and forceful, of the principles which govern the exercise and development of the memory. A strong and tenacious memory, the author asserts, is largely the result of patience and perseverance in observing the laws of association, comparison, attention, repetition, and the securing of a vivid first impression. In the outset is shown the intimate and vital relation subsisting between a good memory and robust health. Much useful hygienic advice is given. All persons desirous of improving their memories will find this a helpful, practical treatise on the subject, containing in small compass the product of long and careful investigation by an able authority. "Suggestions for Clergymen" is the title of one of the closing chapters. There is a short appendix by the author's friend, Mr. John Fretwell, of Eisenach, Germany.

Millsaps College Notes.

Bishop Galloway was present at the Missionary Service of the Y. M. C. A., Sunday, the ninth, and made an address which was greatly enjoyed.

Bishop and Mrs. A. W. Wilson have been welcome visitors to the home of Prof. W. L. Weber. The Bishop preached a great sermon, Sunday morning, to an immense congregation at the First Methodist Church.

The appearance of our gymnasium building has been greatly improved by the painter's brush, and work now being done on the college grounds will enhance the attractiveness of our campus.

The third anniversary of the Lamar Literary Society will be celebrated with appropriate exercises, March 27. Mr. D. G. McLaurin will represent the society as anniversarian, and Hon. R. H. Thompson, of Brookhaven, Miss., will deliver the annual address.

A memorial service in honor of the late Bishop Aticus G. Haygood was held in the college chapel, Wednesday afternoon, Jan 22. Presiding Elder Norsworthy read the Scriptures and offered prayer, and addresses were made by President Murrah, Bishop Galloway and Dr. W. L. C. Hunnicutt.

NOTES.

The address of Rev. H. M. Banks, pastor of Centerville circuit, is Jena, La.

Revs. C. C. Weir and J. M. Tucker recently made a brief sojourn in the city.

Rev. A. E. Clay held a very interesting children's meeting at Carondelet last Sunday afternoon.

Rev. F. S. Parker gave his congregation last Sunday a strong and timely sermon against worldliness.

Moody is holding a meeting in Nashville. Large crowds are in attendance and great interest is manifested.

The Presbyterian Church Extension Society of St. Louis has undertaken to raise $100 000 to carry on its work.

The ladies of the various Methodist Churches in the city will carry on a restaurant for the next two weeks at 1025 Canal street, for the benefit of Centenary College. We bespeak for them a liberal patronage.

The governor of Chihuahua ordered out 1 000 troops to prevent, on Mexican soil, the prize-fight announced for last week.

In the great fire in Philadelphia, Sunday morning Feb. 2, the Baptist publication society lost $400,000 worth of property.

Rev. Samuel P. Jones is to hold a meeting soon in the auditorium in Atlanta, in which Moody held his meeting during the Exposition.

Rev. J. W. McLaurin presented the claims of the American Bible Society last Sabbath at Carrollton. Bishop Keener also made a strong speech in its behalf.

A Roman Catholic priest, J. M. Fitzgerald, was convicted at Rochester, N. Y., Feb. 5, of conspiring to set fire to a parochial school to secure insurance money.

Rev. J. Victor Penn, of the Mississippi Conference, is spending a few days in the city. He preached an excellent sermon at Rayne Memorial on Sunday night.

In speaking of the University Association, in a recent issue, we omitted the names of the faculty for want of space. Our readers will find the list on our fifth page in this week's issue.

By the will of Ezekiel J. Donnell, nearly all his estate, amounting to $630 000, is bequeathed to the New York Free Circulating Library, for the purpose of erecting a building and maintaining a free reading-room.

It is said that a boy in New York invested 2 cents in a postage stamp, and made $6 000 on that capital. He sent in a bid for $150 000 of the government bonds at a price which insured his getting them, and then sold his bid for $6 000.

Rev. A. J. Jones, of the North Mississippi Conference, paid an appreciated call at the ADVOCATE office last week. He was en route to San Antonio, Texas, whither he goes for sanitary reasons. He will remain about two months.

The Masonic Grand Lodge of Tennessee, at its session held a few days since, passed resolutions instructing local lodges to refuse to confer degrees upon liquor dealers. Mississippi took similar action a few years since. This is an indication of rapid progress in the right direction.

In the case of the United States against Joseph R. Dunlop, publisher of the Chicago Dispatch, Feb. 4, the jury decided the defendant guilty of violating the law prohibiting the circulation of obscene literature through the mails. Dunlop was fined $2,000 and sentenced to two years in the penitentiary. Good for Uncle Sam!

Miss Anna Lee Parker, daughter of Rev. J. A. Parker, of the Louisiana Conference, was married, Dec. 11, to Mr. T. B. Hopkins. Mr. Hopkins is a son of a prominent physician of Lafayette, La. The ADVOCATE'S best wishes accompany the young couple as they embark upon the sea of matrimonial life.

Something new in the way of religious work has been recently projected in this city in the shape of a non-sectarian Sunday-school. It is domiciled in the W. S. I. A. Hall, corner of Hilary and St. Charles streets. The meetings are held in the afternoon between four and five o'clock. The Dunning-Medina Music Co. have furnished a piano for use in the school free of charge.

Some years ago both North and South undertook to suppress crime by the use of lynch law. Has the lynch law increased the respect for human life? Has it led the lawless to desist from crime through fear? The statistics, as we find them in an exchange, show that in 1890, in this country, there were 4,290 murders; in 1891, 5,908; in 1892, 6,794; in 1893, 6,615; in 1894, 9,800; in 1895, 10 500. Do not these facts add to the public condemnation of all mob violence?—Exchange.

The increase in the number of churches keeps tally with the increase of communicants, and so, also, does the increase in the number of ministers. The addition of 19,400 churches in five years is a remarkable indication of the activity of the Christian forces. This increase means new centers of religious influence and religious work, new societies, and new and large investments. If the belief in Christianity were less vital than we believe it is, we should hardly expect the number of churches to be multiplied. If fewer and fewer people were uniting with the church, or believed in the objects of the church where would the church obtain the means for these additional houses of worship, and where would the demand for them come from?—The Independent.

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Is guaranteed to CURE Chills and Fever, and all Malarial Troubles, or money refunded.

Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

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Clarke's Commentaries Free.

We will give a set of Clarke's Commentaries, latest edition, with modern additions, in six volumes, to any preacher who will send us fifteen new cash subscribers at the regular rate. Every new subscriber so obtained will be entitled to our Bibles at premium rates. Here's your chance. Address

REV. W. C. BLACK,
512 Camp street, New Orleans, La.

To Our Preachers.

Our recent premium offers to agents promise to bear abundant fruit. We deem it proper at this time to call the attention of our agents to one of the conditions of these offers, viz.: that the full subscription price must be sent in. The unsuccessful competitors will have all their commissions returned in cash. The successful competitors will, of course, get no commissions, the premiums being more than an equivalent.

To the Preachers of the Petrolzieg Conferences.

In keeping with our motto, "Better and better," we make the following offers: (1) To the preacher who sends us the largest number of new cash subscribers at the regular rate between now and the first of July we will present a handsome parlor organ catalogued at $225. (2) To the preacher sending us the second largest number of new cash subscriptions at the regular rate, we will present either a handsome gold-filled watch, guaranteed to be a perfect time-keeper, and to look as well as a gold watch for twenty years, or an Arlington B Sewing Machine, whichever may be preferred. (3) To the preacher sending the third largest number of new cash subscriptions at the regular rate, we will present a set of Clarke's Commentaries, the same described in our offer elsewhere.

Notice that these are to be cash subscriptions at the regular rate. No commissions will be allowed until the premium has been awarded. Then, every unsuccessful competitor will have his commissions returned to him in cash.

Brethren, here is a chance to help yourselves at the same time that you help your Conference organ, and also render a service of incalculable value to the people whom you serve. If any brother does not need an organ, that need not prevent his entering the list, as the organ can be sold. Should the successful competitor wish to convert his organ into money, we will advertise it for him two months, free of charge. Those who wish to compete for this premium should notify us at once.

REV. W. C. BLACK,
512 Camp street, New Orleans, La.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Jan., '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so, after paying up to date.

Notice.

The Fourth Annual Convention of the Louisiana Conference "Woman's Parsonage and Home Mission Society" will be held in Ruston, March 13, 14 and 15 1896. Auxiliaries will elect delegates at once, and send names to Mrs. Anna Guthrie, chairman of Committee on Entertainment, at Ruston. We trust that each auxiliary will send the Conference secretary a complete annual report by March 1, 1896. We hope to make this convention of more interest that any yet held. Pray that the annual meeting may prove a grand success for time and eternity. Mrs. Elizabeth R. Kennedy has been elected editor of our F. and H. M. column in the NEW ORLEANS CHRISTIAN ADVOCATE. Please send items of interest connected with our work to her. Address, Mrs. E. R. Kennedy, No. 1476 Magazine, near Race streets.

MRS. F. A. LYONS, Pres.
MRS FLORENCE E. RUSS,
Conf. Cor. Sec.

Bro. Ellis' Correction.

As statistical secretary of the finance table, Mississippi Conference, I wish to say that I have no means of learning what was paid on any charge but by the reports of the preachers, and these I tried to faithfully record.

The report of Bro. Ellis, which lies before me, shows that Port Gibson paid $96 to foreign missions, and not $102 as stated in his correction. The Minutes exactly correspond with his report.

If accuracy is worth so much to Bro. Ellis, he should learn to be accurate, and not rush into print and try to throw the blame of his own inaccuracy on some one else.

JAS. G. GALLOWAY.

Notice.

Brethren of the North Mississippi Conference:

Will you make an effort to raise your foreign missionary assessment this March? If you will raise it, you will help us in two ways at least: 1. Lighten the burden at the end of the year. 2. Relieve the Board of Missions that are striving to answer the cries for bread that is coming from beyond the seas. Preach, and pray, and work, and the assessment will be paid in most places. W. S. SHIPMAN, Tr.

Notice.

To Pastors and Sunday-school Superintendents of the Mississippi Conference:

The Sunday-school Board has money with which to aid your schools, if you can show to the Board that you need, that you desire, that you will use help. I have sent to all pastors blanks to be used in applying. Superintendents may secure them from their pastors. Act promptly, even though it be at the expense of accuracy.

H. G. HAWKINS, Sec'y.

Money for Women!

In these hard times ladies as well as men should improve every opportunity to increase their bank accounts; and any man or woman can make from $10 to $20 a day, if they will only try. I have not made less than $20 clear any day the past year, and I had no experience and not very good health. My husband assisted me evenings. I put notices of the Dish Washer in the papers, but do not canvass any. I have examined particularly all the Dish Washers made, and find the Climax decidedly the best. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you just how to run the business. Every family wants a Climax Dish Washer, and will buy as soon as they get a chance, as you can wash and dry the dishes in two minutes without wetting the hands.

A READER.

Notice.

To the Pastors of Jackson District, Mississippi Conference:

At the recent meeting of the district stewards, a small assessment was made on each pastoral charge for repairs on district parsonage. The secretary has furnished each pastor with the amount asked of his charge. These amounts are small. Will you please collect and forward to me at once? The money is needed now.

R. D NORSWORTHY.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

Holman Bible at $1 25

By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1 50 We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to March, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

"Perfectly Delighted."

Rev. W. A. Bowlin, of the North Mississippi Conference, writes: "My wife is perfectly delighted with the Sewing Machine, and says it is equal to any she ever used." This is a sample of dozens of letters received from those who have bought our premium machine. Those who need a machine should order soon, as the price may be slightly increased.

Keep Salvation Oil in the gymnasium. It is a sovereign remedy for cuts, strains, bruises and sprains, to which acrobats and athletes are liable at all times. It is the greatest cure on earth for pain. 25 cts.

We invite special attention to our offer on another page of Smith's Dictionary of the Bible, and Conybeare & Howson's Life and Epistles of St. Paul. These are books that ought to be in the library of every preacher, every Sunday-school teacher, and every person who aspires to be a well-posted Methodist. This is one of the best offers we have ever made.

Two Danger Periods.

At the beginning and close of the great function of womanhood especial care should be observed. Health or disease is in the issue. CREOLE FEMALE TONIC will wonderfully aid nature by its reparative, alterative and energizing powers.

Correction.

There is a mistake in Minutes of North Mississippi Conference for '95. Saltillo circuit paid Bishop's assessment in full—$7, instead of $3.

J. M. DEAVENPORT.

Wyatt's Business Colleges.

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month. Beautiful Catalogue free.

Conference Missionary Secretary.

The Rev. W. S. Shipman is hereby appointed Conference missionary secretary for the North Mississippi Conference during the present Conference year. O P. FITZGERALD.

Nashville, Tenn., Feb. 7, 1896.

For Wakefulness Use Horsford's Acid Phosphate.

Dr. A. M. MOORE, Durham, N. C., says: "I find it of great value in wakefulness due to digestive disorders, and as a general tonic."

Notice.

My postoffice will be, until further notice, Ramsey, Harrison county, Miss. Ocean Springs, Miss., will be my money order and express office.

JAMES G. SIBLEY

Vancleave, Miss., Feb. 14, 1896.

Rev. R. D. Norsworthy writes: "Everything is rain and mud, but the work is starting off well on the district. The preachers are earnest and active, and we have promise of a grand year on this district. I have made many much needed repairs on the presiding elder's home."

A Chance to Make Money.

I have made $1 640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the washers, and every washer that goes out sells two or three more as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now and I am sure I can clear $5 000 this year. My sister and brother have started in the business and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, its your own fault. Mrs. W. H.

What is birth to a man if it shall be a stain to his dead ancestors to have left such an offspring?—Sir P. Sidney.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL,

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

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EL PASO T AND P ROUTE PACIFIC

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Best Passenger Service

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Cannon Ball Train

SHORTENED ONE HOUR IN TIME.

Leaves Fort Worth, 7:05 a. m.; Dallas, 8:05 a. m.; Union Depot, 8:15 a. m. Arrives St. Louis, 7:25 a. m. next day

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L. S. THORNE, 3d Vice Pres't. and Gen. Mgr.,
GASTON MESLIER, Gen. Pass'r. and Tkt. Agt.,
W. A. DASHIELL, Trav Pass. Agt.
DALLAS, TEXAS.

Tastes good as it goes down, does good when it gets down.

HIRES' Rootbeer

makes the children rosy-cheeked, keeps the parents healthful, helps the old folks carry their years lightly. A 25c. package makes the whole family happy.

CHAS. E. HIRES CO.,
PHILADELPHIA.

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We are now ready to ship eggs for hatching, from 23 varities. Pure Bred fowls. Young cocks for sale. Write for prices to

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SECURE A POSITION

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60 00 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers. Address P. O. Box 488, Nashville, Tenn. (Mention this paper)

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,	-	$84,520,688
N. Y. Life, " " " " "	-	40,684,168
Equitable, " " " " "	-	40,117,618

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

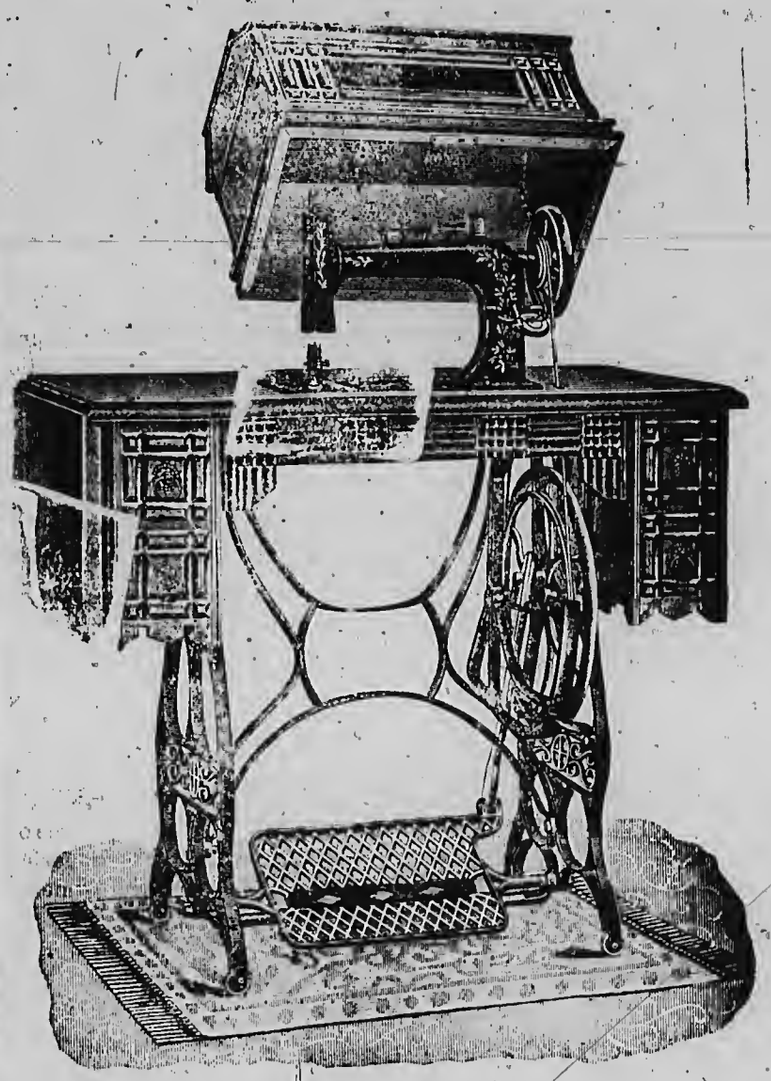
General Agents The Mutual Life Insurance Company of New York,

120 Common Street, - - - - New Orleans, La.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one roder-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

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N. B.—We pay the freight.

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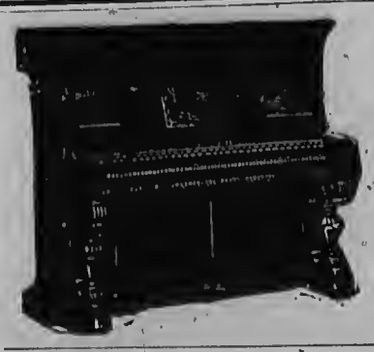
We don't pride ourselves on having existed for 50 or 75 years. That frequently means old-fogyism. We do pride ourselves on having

PIANOS for SALE,

That are second to none.



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It's such Pianos as the CONOVER, SCHUBERT, KINGSBURY, that will hoist us on the shoulders of that throng, pleasant gentleman, SUCCESS.

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A rare collection of Hymns and Tunes for Prayer Meetings, Praise Meetings, Experience Meetings, Revivals, Missionary Meetings, Epworth Leagues, and all special occasions of Christian work and worship.

432 Pages in three editions: Round Notes, Character Notes and Words Only.

MUSIC EDITIONS—Single copy in boards, red edges, postpaid, 60 cents; in cloth, red edges, 75 cents.

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BELLS all Kinds, Mr and Little—for Church and School, for Fire, Factory and Farm
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HOME CIRCLE.

TRUST IN GOD AND DO THE RIGHT.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
"Trust in God and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong or weary,
"Trust in God and do the right."

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God and do the right."

Trust no party, sect or faction;
Trust no leaders in the fight;
But in every word and action
"Trust in God and do the right."

Trust no lovely forms of passion,
Friends may look like angels bright;
Trust no custom, school, or fashion,
"Trust in God and do the right."

Simple rule, and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
"Trust in God and do the right."

—Selected.

A Difference.

A distinguished lady of wealth and influence, noted for model specimens of children, was asked by a friend and mother, "Why are my children sickly and croupy, and yours always free from such conditions?" The reply was: "You rest your children indoors, I mine out; yours are educated to be waited on by your servants, I discipline mine to wait upon themselves; my children are early to bed, you give parties for yours with late hours, and allow them to attend parties and keep late hours from home, fashionably dressed; my children have plain, wholesome food, adapted to their years, yours eat sweetmeats, rich and highly-seasoned dishes, and are overfed generally; I teach mine to love nature and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, proper clothing, plenty of sleep, and being good."—The Medical Age.

Early Converted.

The brightest lights in the churches were converted in early life. Adam Clarke, the commentator, was converted at four years of age. His influence will shine in the moral heavens while the sun shines in the natural heavens.

Alfred Cookman, the great revivalist, was converted at ten years of age. He will shine in the kingdom of God as the stars in the firmament of heaven forever and ever, and thousands will rise in the judgment and called him blessed.

Isaac Watts, the great poet, was converted to Christ at the age of nine years. The influence of this great man of God, in tuning the golden harps, will be felt through the endless ages of eternity.

Robert Hall was converted at twelve.

Jonathan Edwards at seven.

William Penn at nine.—Harvester.

This was the sage conclusion of the late Dr. Muhlenberg: "The man who finds no interest in those beyond his own family will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish will soon have a selfish congregation; the Bishop who, by absorption in his particular field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy."

Righteous Skipping

It used to be considered a bad habit to skip, when one was reading a book. But times have changed; opinions, prejudices, codes of ethics, standards of conduct—almost all the old things have suffered more or less from that transforming process which always follows the sudden access of more light. It is no longer a sort of breach of morals to skip whole paragraphs and pages of books. Indeed, it has become the finest art of reading to skip wisely! What scholar nowadays reads a book doggedly, mechanically through and then draws a sigh of satisfaction at the close, because he hasn't skipped a word? The modern reader must skip, ought to skip. There is at least an intellectual obligation upon him to do so. The art is, to know what to skip. When one skips wisely in his reading he develops mental judgment, adds to his store of knowledge wheat unmixed with chaff, and saves something of God's most priceless gift—time.

So there is a certain virtue in skipping portions of books. That is one kind of righteous skipping—but only a small part of the whole.

There is a moral obligation resting upon us to skip certain records of experience—"forgetting those things which are behind, and reaching forth unto the things which are before." Skip the old depressing thoughts—drop them out of memory—lighten the wings of the spirit, seeking higher levels of life and hope. Don't carry a dummy of the burden which Christ has taken off your shoulder. Sing on your upward pilgrim path—don't sit down to mope. Skip the memory of old, forgiven, conquered sins and faults. It is righteous skipping.

Skip old sorrows. What good does it do to weep over them? If they have brought you any living inspirations or lessons, dwell on these. If you must needs keep your bottled tears, keep them where the sunshine may paint rainbows in them.

Skip vexations. Nobody ever profited by dwelling upon them. If your friend, your brother, your wife, your husband, drops a hasty word—for which, no doubt, in their secret hearts they are sorry immediately—forget it. If you do not cherish it, it is gone; it is as if it had not been. Oh, the Christ-likeness of forgiving and forgetting!

Skip temptation, skip impure thoughts, skip complainings, skip the angry thought and word, skip everything that you are better without. What a good thing skipping is! How strange that people do not count it more of a virtue, as well as an accomplishment! There is a good deal more righteousness than we have thought, perhaps, in that simple, negative thing—a hiatus.—Zion's Herald.

If you and I, under God, are called to attempt the work of soul-saving we must certainly borrow divine strength if we are to succeed, for what power to save can dwell in an arm of flesh? . . . . O servant of the living God, see that your loins be girt with omnipotence for such a task as this, for to save the soul of the smallest child in the Sabbath-school will need the same power that raised Christ from the dead. . . . . As Mr. Great-heart is described by Bunyan as conveying the women and children to the celestial city, and fighting the giants for them, even so should we.—C. H. Spurgeon.

Satan seldome does a bigger day's work than when he convinces a young girl that she ought to read the unclean literature of the day so that she may know how to avoid the snares and pitfalls which beset her life.—Richmond Christian Advocate.

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Bright's Disease is but advanced Kidney Disease. It is better to cure the Kidney trouble in its incipiency, but if you have neglected it, hesitate no longer, but cure yourself at once,

WITH WARNER'S SAFE Cure.

Look for the Best.

Cultivate the habit of looking for the best in human nature. Don't fall into the easy and disagreeable habit of always seeing and speaking of the worst. There is some good in every life, and to appreciate it is an evidence that there is some good in us.

In this connection a famous poet tells of a critic who with great pains gathered all the faults of an eminent poet and presented them to Apollo, who received them graciously and resolved to make him a suitable return for his trouble. He gave him a sack of wheat, and bade him pick out the chaff and lay it to itself. When the complainer had finished his tedious task, Apollo gave him the chaff for his reward, and threw the wheat away. This the critic had done in giving him the poet's chaff; and this we all do too often in life. The purest and best hearts are disposed to see the good in others, and to admire it. Little souls can see only little things; great hearts can appreciate the good. As Dryden says:

"Errors, like straws, upon the surface flow;
He who would search for pearls must dive below."

—North Carolina Advocate.

The Woman Who Laughs.

For a good, every-day household angel give us the woman who laughs. Her biscuit may not always be just right, and she may occasionally burn her bread, and forget to replace dislocated buttons, but for solid comfort all day and every day she is a very paragon. Home is not a battlefield, nor life one long, unending row. The trick of always seeing the bright side, or, if the matter has no bright side, of polishing up the dark one, is a very important faculty, one of the things no woman should be without. We are not all born with the sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a cheerful sense of humor if we only try.—Exchange.

Kind Words.

Kind words do not cost much. They never blister the tongue or lips. We never have heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is. We have not yet begun to use kind words in such abundance as they ought to be used.—Pascal.

Persons looking about for ways of doing good, can make no mistake by investing such sums as they see proper, in sending their favorite newspaper to their neighbors who are unable to take it, or to missionaries, pastors and others, who have to give it up on account of hard times. Many could thus set apart as a special or Christmas donation, five, ten, twenty, or even a hundred dollars to the greatest advantage. No one can estimate the educating, quickening, comforting and saving effect of fifty-two visits a year of a sound, evangelical newspaper to a household. Who among our numerous readers will try the experiment? If you do not know to whom to send The Presbyterian, place what sum your heart and judgment prompts you at our disposal, and we will send the paper to those who will gladly receive it, and who will bless the donors for their generous thoughtfulness.—Presbyterian.

It does not pay to have the mothers and children of twenty families dressed in rags, and starved into the semblance of emaciated scarecrows, and living in hovels, in order that the saloon keeper's wife may dress in satin, and her children grow fat and hearty, and live in a bay-window parlor.

HYGIENE.

Glycerine.

Glycerine is one of the most useful and misunderstood of every-day assistants. It must not be applied to the skin undiluted, or it will cause it to become red and hard, but if rubbed well into the skin while wet, it has a softening and whitening effect. It will prevent and cure chapped hands; two or three drops will often stop the baby's stomach ache. It will allay the thirst of a fever patient and soothe an irritable cough by moistening the dryness of the throat. Equal parts of bay rum and glycerine applied to the face after shaving makes a man rise up and call the woman who provided it blessed. Applied to shoes, glycerine is a great preservative of the leather, and effectually keeps out the water and prevents wet feet. A few drops of glycerine put in the fruit jars, the last thing before sealing them, helps to keep the preserves from moulding on top.—Lutheran Observer.

Turpentine's Many Uses.

Turpentine is an article so widely used in the arts, and so easily obtained, that its virtues as a domestic remedy have, in a great measure, been overlooked, says the Boston Globe.

In the early stages of croup, or any throat or chest trouble, it is well-nigh a specific. The writer has seen the most obstinate cough disappear after its use, as follows: Rub the chest and throat until the skin is red, then tie a piece of flannel or cotton-batting over the chest, moistened with a few drops of the oil, and inhale the vapor. By rubbing on sweet oil, irritation of the skin may be avoided.

For burns it is invaluable, applied either with a rag or in a salve. The pain vanishes, and healthy granulation soon begins. Its use is at first attended with considerable smarting, but the permanent good more than compensates for it.

Treatment for Burns

For the masses of people, many of whom live some distance from drug stores and doctors, there is nothing better than the old-time application of pure lard and flour. It is well worth while for every housekeeper to buy some pounds of pure leaf lard, render it with the utmost care, and put it while piping hot into pots or bottles which may be hermetically sealed. A cupful of lard mixed with flour to form a soft paste may be applied to a burn without loss of time. The experience of years has demonstrated that if this application is followed up, there will be neither scar nor irritation following the healing of the injured part.—New York Ledger.

THE CUISINE.

CONDUCTED BY L. A. B.

SNOW EGGS.—Six eggs, one quart of milk, four tablespoonfuls of sugar, one teaspoonful of lemon extract. Separate the yolks carefully from the whites and beat the latter to a stiff froth. Put the milk in a saucepan over the fire, add the sugar and let come to a boil; drop in the snow, a tablespoonful at a time. Cover the saucepan for two minutes, turn the snowballs around, let remain for two minutes longer, then take out with a skimmer and lay in a glass dish. Remove the milk from the fire; let cool off a little; beat up the six yolks, add four tablespoonfuls of cold milk and stir slowly into the hot milk. Place the saucepan with the milk and yolks again over the fire, stir constantly until just before the boiling point. Remove, add the lemon extract and pour it over the snowballs in a glass dish; dust over a little sugar and cinnamon. Serve when cold. Vanilla may be taken in place of lemon.—Selected.

Hope Holly writes in the Ladies' Home Journal these directions:

"RAISED GRAHAM MUFFINS.—Mix two cups of graham, one of cornmeal, and one of white flour with one tablespoonful of sugar, one-half tablespoonful of molasses and enough warm water to make a soft batter.

"Dissolve one-half a yeast cake in water; add it with one-quarter of a teaspoonful of soda to the batter and let it rise over night. In the morning mold with a very little flour into biscuits and bake in a rather quick oven."

ILLINOIS CENTRAL.

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Resolutions of Sympathy.

A cloud of sorrow rests on the home of our beloved president, Mrs. Hargrove.

"God moves in a mysterious way
His wonders to perform."

He has seen fit in his mercy and goodness to send upon our dear sister a deep affliction; to suddenly darken the brightness and sunshine by which her happy life was surrounded. Her husband, by whose side she journeyed so happily and hopefully on her way to heaven—he who was the hope and pride of her life—God, in his infinite wisdom, has seen fit to call up higher; has bid him to pass "through the gates into the eternal city of our Lord." We are stunned at the unexpected call, and mingle our tears with the tears of our stricken sister—our dearly beloved president.

The Woman's Missionary Society of Starkville auxiliary have heard with pain and sorrow of this sad affliction, and we desire to give some expression to our feelings, called forth by this mysterious providence; therefore,

Resolved, That we tender to our distressed sister our deepest and most heartfelt sympathy in this, her hour of sad bereavement.

Resolved, That while we deplore the deep affliction, we recognize God's hand in it, and bow submissively to his will.

Resolved, That we will pray that God's richest blessings may rest on the bereaved wife and family; that our beloved president may be sustained and comforted in this great sorrow by the infinite tenderness of our gracious Father, and may find sufficient grace for all her future needs.

Resolved, That the above preamble and resolutions be forwarded to the bereaved wife and family, and to the NEW ORLEANS ADVOCATE for publication.

Mrs. E. D. Yeates, chairman; Mrs. R. K. Wier, Mrs. Helen Woodward, committee.

Miss Susie Harrington, Miss Allie Lampkin, Miss Sophia Halbert, Juvenile Society.

Starkville, Miss., Feb. 4, 1896.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

WRIGHT—WILLIE J. WRIGHT, the subject of this sketch, was born in Drew county, Ark., June 22, 1867, and died in October, 1895, at his home in Copiah county; was buried at New Hope Church, in Lincoln county, near the scenes of his boyhood. At the age of six years he was adopted by Mr. J. O. Fairman and wife, and remained with them almost continuously for twenty-two years. He was devoted to his adopted parents as well as his own, his mother being yet alive, and was almost idolized by them. He was happily married to Miss Reed, and leaves a wife and small children, and many other near relatives, to mourn his death. He was of a cheerful and social disposition, and was a general favorite with all who knew him. He professed conversion only a few days before his death. Had a bright experience, come from deep repentance into the light of Christ, and desired to live to honor his Savior. But the disease was too much for him to recover from, and he passed peacefully away, surrounded by his loved ones.

The blessings of our heavenly Father be upon the sorrowing ones.

W. T. GRIFFIN.

Mayersville, Miss.

KIDD—Died, on Thursday, Jan. 28, 1896, at 10:30 P. M., in Ruston, La., JAMES I. KIDD. He was the son of James H. and Betsey Bailey Kidd; born in Shelby county, Ala., Dec. 19, 1834. When quite a youth he professed religion and joined the Baptist Church. During the war he went back to the world; but at a camp meeting in Jackson parish, La., he was renewed and united with the Methodist Church, in which he lived until his death. He was twice married: first, to Miss Martha R. Sims, Jan. 27, 1870. She died Aug. 25, 1871, leaving one son, Ernest Sims, now a young man of fine promise. On Feb. 28, 1880, he was married a second time to Miss Zue Mitchell. Five children were the fruit of this last marriage, one of which died in infancy. The widow and five children survive.

He was one of the most successful merchants in Ruston. He was respected and loved by all who knew him. He was upright and just in all of his business transactions. He was hospitable and loved to entertain his friends, a good neighbor, a true and fast friend. He was liberal and unostentatious in the distribution of his charities. Many of God's poor will rise up in the judgment and call him blessed. His family circle was his throne, where peace, love and harmony reigned. He was ever kind, loving and just. His coming in was always a benediction to the household. He was for years a great sufferer from "Bright's disease," of which he died. His last sickness was protracted through many weeks, and he suffered much; yet he bore up under it with great Christian patience and fortitude. All that human love and medical skill could suggest was done for him. His devoted wife seldom left his bedside, day or night. To the last he testified, "My trust is in Jesus." His funeral services were in the Methodist Church on the twenty-ninth. The house could not accommodate the crowd. The services were conducted by the writer, assisted by Bros. T. B. White and J. A. McLeod, the latter pastor of the Presbyterian Church in this place—all old friends of the deceased. He was an honored member of the Masonic fraternity and the Knights of Pythias, and the members of these orders were out in full procession. God bless the bereaved family!

JNO. A. MILLER, Pastor.

CHANEY—An only and idolized son of great promise and noble aspirations was dying. As he looked at the faces of his mother, father, and other loved ones, he forgot his own agony and said, "Another home made desolate." He seemed to see the broken home circle as it would look when he was gone.

And so it could have been said of one sweet home that nestles amid the pines near Bluff Creek Baptist Church, in East Feliciana parish, La., on the seventeenth day of October, 1895, when Miss OLIVE J. CHANEY did "lay her down to die." Fully conscious of her approaching dissolution, "she feared no evil," for she had "remembered her Creator in the days of her youth," and dedicated herself to his service. To her there was no shadow of turning, for she had set her face as a flint to serve the Lord. She mapped out her life-work to give all within the scope of her influence an uplift. Self was forgotten in her eagerness to benefit all with whom she came in contact, and especially those of her own loved circle at home. As she lived, so she died—full of faith and trust in her Savior. To the earnest inquiry of her only sister (Mrs. G. H. Gause, of Slidell, La.), whether there was any cloud that obscured the light from her soul, or gave her any troubling thoughts, she joyously replied: "No, my sister; my Bible has taught me differently from that. Jesus said: 'I go to prepare a place for you, that where I am there ye may be also.'" Often in her long and painful illness did she quote this and other blessed promises that had sustained her in health, and said she was glad to lay aside the mortal for the immortal life. Meekness, patience, and all the Christian graces the dear sufferer displayed, served to lessen and ease the bereaved hearts of the dear, devoted mother and other loved ones.

Ollie is gone, but the world is made better for her having lived in it, and her influence will never die. The mourners go about the house made desolate. "The pitcher is broken at the fountain, the wheel at the cistern;" but when the day breaks and the shadows flee away, then shall we see again

... "these angel faces smile
Which we have loved long since and lost awhile."

L. CRARY SADLER.

Pearl River, La.

SIMON—ALPHONSE L. SIMON, son of R. G. and M. J. Simon, was born in Caldwell parish, La., Oct. 22, 1891, and died at the home of his parents, in Vermilion parish, near Abbeville, La., Jan. 6, 1896.

The subject of this sketch had never made a public profession of religion by uniting with any church, but was reared by pious parents who are members of the Methodist Church. He was always a good, obedient son, observant of the laws of God and men. Had no enemies. All who knew him loved him. "To know him was to love him."

He said to his anxious father and mother when first stricken with the illness that ended his earthly life, "I may not get well; but if it is the Lord's will for me to go, I am ready."

Thus another is called from the home circle in early manhood. He was laid to rest in the Henderson Hill Cemetery near Boyce, La., by the side of a brother who, like him, had died in early manhood but a few years previous.

May the God of all grace comfort the bereaved family!

J. I. HOFFPAUIR.

Boyce, La.

Texas Advocate please copy.

ALFORD—Mrs. PHILONE C. ALFORD (nee Carson) died very suddenly at her home, Oct. 18, 1895. She was born Feb 27, 18—; was married, Jan. 7, 1875, to J. L. Alford, who, with several children, live to mourn her loss.

Sister Alford was a faithful member of the M. E. Church, South. Living a quiet, Christian life, she endeavored to train her children in the way of righteousness.

As her death was so unexpected she left no dying testimony as to spiritual condition; but we die as we live, so we feel assured that the "pearly gates were opened wide" for her entrance. May the bereaved husband and children live so as to meet mother in the home above!

W. H. BENTON.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

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Honest instinct comes a volunteer, sure never to overshoot, but just to hit; while still too wide or short of human wit.—Pope.

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It is NOT an ABRIDGEMENT but an EXACT RE-PRINT of the greatly improved "People's Edition," prepared with much care and labor, in pursuance of an original plan of both writers, "for a wider circle of readers," *and differs from all other editions* by the SUBSTITUTION OF ENGLISH for the Greek, Latin and German quotations.

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ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Alabama's coal output of 1895 was the largest in the history of the State.

Mrs. E. J. Nicholson, the famous proprietor of the Picayune, died in this city on Feb. 15.

Mrs. Mary E. Lease, who has decided to abandon politics for the pulpit, will become a Campbellite preacher. She was raised a Catholic.

The Senate Free Coinage bill was defeated in the House of Representatives on Feb 14. The majority against free silver was over two to one.

While Congress is dilly dallying over the Nicaragua Canal project a company has been organized in Paris to complete the Panama Canal.

There are but three occupations in America in which, according to the census, no woman can be found. They are soldiers, mariners and priests.

Thos A. Edison, it is reported, has accidentally discovered that a certain electrical treatment makes aluminum as hard and strong as the finest tempered steel.

A lot of Kansas negroes have organized a society for the purpose of claiming pensions for all ex-slaves, the pensions to be graded according to the time spent in slavery.

It is said that since his infamous speech, Senator Tillman finds himself an ostracized man in the United States Senate. Only two or three of his fellow-senators will have anything to do with him, and they very little.

A musical instrument factory at Ekhart, Ind., which was established four years ago on a profit-sharing basis, has so far divided $58 000 profits among its employees, and is doing a rushing business, with a set of contented workmen.

The annual meeting of the Louisiana Society of Prevention of Cruelty to Children was held on Feb. 13. Much good work was done by the Society in city and State during the past year. Rev. Alfred E. Clay was re-elected president.

The Y. M. C. A. of Peoria, Ill., sent a communication to the mayor the other day demanding a better enforcement of the law. He replied that he was elected by the voters of Peoria, and not by the Y. M. C. A., which opposed his election bitterly, and that he did not propose to be dictated to by them.

FOREIGN.

Among the many proclamations issued by the new captain-general of Cuba is one ordering all inhabitants to concentrate in large cities and inaugurating a stringent system of passes by which he hopes to cut off the Cuban supplies.

Canada is trying to "regulate, and, if possible, stop the circulation of United States money in the dominion." There is a tremendous lot of it, and they do not know how to deal with it. Not a little of it was taken there by hoodlers and hank-breakers from this country.

Arthur J. Balfour, first lord of the treasury; Gerald Balfour, chief secretary for Ireland; Sir Walter Besant, and 2 200 other notable graduates of Cambridge University, have signed a memorial, praying that women may be admitted to the advantages and degrees of the university.

Although there is no immediate prospect of further trouble in South Africa, it is generally recognized in political circles in Europe that the difficulty has not been permanently arranged. After all, the original cause of the trouble was the refusal of the Boers of the Transvaal republic to accord foreign residents reasonable rights.

The blue book just issued by the English government on Armenian negotiations is exceedingly interesting. It shows that Russia, throughout, has been steadily opposed to coercive measures, and intimated that any such steps upon the part of Great Britain would be positively distasteful to her. She objected to the scheme of the reforms being regarded as an ultimatum, and did not want to see another Bulgaria established in Armenia.

News from Seoul, Corea, proves that Russia made a remarkable coup on the night of Feb. 10. On that night 200 Russian marines with a field gun were landed at Chemulop and marched to Seoul. The King secretly left the palace for the Russian legation, whence he proclaimed his ministers guilty of treason. Two of the ministers were arrested and executed, and the others fled. Tai Won Kun, the father of the King, is a prisoner at the legation. An anti-Japanese ministry was then formed.

Captain-General Weyler, the new commandant of the Spanish troops in Cuba, continues his exhaustive investigation into the condition and resources of his forces in the island, and making some experiments of methods he intends to employ when he enters upon a campaign. He is impressed with the advantage of an effective volunteer force, and intends to reinforce and mobilize this arm of the service at once, familiarity with the country and knowledge of character and methods of the insurgents making them especially available against the peculiar methods of the enemy.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	$ 15-16 @	— —
Ordinary	7 7-16	— —
Good ordinary	7	— —
Low middling	7 5-16	— —
Middling	7 9-16	— —
Good middling	7 13-16	— —
Middling fair	8¼	— —
Fair	9 11-16	— —
Galveston middling	7 9-16	— —
Mobile middling	7⅛	— —
Memphis middling	7 11-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅛	3 9-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅛	3⅝
Prime yellow	3⅞	4 3-16
Gray white	4 3-16	— —
Choice white	4 5-16	— —
Standard granulated	4 9-16	4⅝
MOLASSES		
OPEN KETTLE:		
Fancy	18	28
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1	1¼
Good	3½	4
Fair	2¾	3¼
Prime	4¼	4⅝
Rough, ₩ bbl	— —	— —
POLISH, ₩ ton	18 00	14 00
FLOUR.		
Extra Fancy	3 75	3 85
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	4 50	— —
Winter wheat patents	4 25	4 35
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 55	1 65
Cream meal	1 10	— —
Grits	2 00	— —
Hominy	2 55	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	38
Yellow	36	37
Mixed No 2	— —	36
OATS:		
Western	— —	37½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	65½	66
HAY:		
Prime	15 00	18 00
Choice	15 00	80 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 87½	11 00
Prime Mess	11 80	11 25
Rumps	10 75	— —
BACON:		
Fancy Breakfast	8½	8¼
Shoulders	— —	4⅝
Sides, short rib	6⅝	6¾
Sides, long clear	6⅝	6¾
HAMS:		
Sugar-cured	10½	10½
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	5½
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	17½	— —
Fair	17	— —
Common	16	— —
TEAS:		
Choice	— —	— —
No. 1	— —	— —
BUTTER:		
Western Creamery	20	21
Western Dairy	15	— —
Common	8	11
LARD:		
Refined	6	6⅛
OILS:		
Coal, bbls	9¾	— —
Coal, cases	12½	— —
Cotton seed, crude	21½	23
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	1 25	1 50
POTATOES:		
New Louisiana	— —	— —
Western	1 10	1 25
ONIONS:		
New Louisiana	— —	— —
Western	1 50	1 75
BALING STUFFS.		
BAGGING:		
2 lb. ₩ yard	3½	— —
1¾ lb. ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	6½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	$ 3 25	4 25
Young Chickens	3 25	3 50
Chickens, Southern	2 75	3 25
Young	1 50	2 75
Turkeys, Southern	15 00	11 00
EGGS:		
Western	8	— —
Southern	9½	— —
WOOL:		
Lake, ₩ lb	16	18½
Louisiana	15	12½
Burry	6½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	6½	4
Dry salted	8½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10-00	— —
Meal	18 25	18 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that every day may be the last one, and that lost time is lost eternity.—Max Muller.

BUSINESS NOTICES.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

MARRIAGES.

HUMBLE-YOUNG.—At the residence of the bride's father, Mr. B. T. Young, Dec. 25, 1895, by Rev. N. J. Roberts, Mr. H. S. Humble, of East Feliciana, La., to Miss Mallsie Young, of St. Helena parish, La.

COLE—WOMACK.—At the residence of the bride's father, Mr. R. D. Womack, Dec 25, 1895, by Rev. N. J. Roberts, Mr. S. M. Cole to Miss Abbie Womack, both of St. Helena parish, La.

YARBROUGH-ADAMS.—At the residence of the bride's father, Mr A. A. Adams, Dec. 22, 1895, by Rev. N. J. Roberts, Mr. James Yarbrough to Miss Marish Adams, both of St. Helena parish, La.

McGEHEE BAILEY.—At the residence of the bride's father, near Hervell's Mills, St. Helena parish, La., Jan. 1, 1891, by Rev N. J. Roberts, Mr. E. M. McGehee to Miss C. J. Bailey.

YARBOROUGH-GUY.—At the residence of the bride's father, Mr N. J. Guy, near Greensburg, St. Helena parish, La., Jan. 1, 1896, by Rev. N. J. Roberts, Mr S. L. Yarbrough to Miss Sarah E. Guy.

MACK HUGHES.—At the residence of the bride's father, Mr. J. Hughes, near Pine Grove, St. Helena parish, La., Feb. 9, 1896, by Rev N. J. Roberts, Mr. James Mack to Miss Mary Hughes.

JONES-KNIGHT.—At the residence of the bride's parents, Franklin, La., Feb. 12, 1896, by Rev. H. Armstrong, Mr. Sem M Jones and Miss Annie L Knight.

FISHER-RUSSELL.—At the personage in Rocky Springs, Miss., Feb. 9, 1896, by Rev. W. M Stevens, Mr Aden D. Fisher and Miss Elizabeth A Russel, both of Cayuga, Miss.

JONES—HESTER—At the residence of the bride's father, Feb. 6, 1896, by Rev. F. B. Ormond, Mr. J. L. Jones, of Deleville, Lauderdale county, Miss., and Miss Hattie R. Hester, of Neshobe county, Miss.

JENNINGS—TINSLEY.—At the bride's mother's (Mrs. H. L. Tinsley), Meridien, Miss., Feb. 12, 1896, by Rev. Isaac L. Peebles, Mr. Samuel Gordon Jennings to Miss Sallie E. Tinsley, both of Meridian, Miss.

CLARKE-HODGE.—In the home of the bride, at Paris, Miss., by the Rev. E. H. Rook, Mr. W. A. Clark to Miss Susie Hodge.

ALFORD-NIX.—At the residence of the bride's father, in Rockport, Miss., Feb. 12, 1896 by Rev J. W. Tinnin, J. W Alford, M.D., to Miss Pearl Nix, all of Rockport, Miss.

BOOJER-WIYGUL.—At the home of the bride's father (Mr. E. H. Wiygul), Dec. 19, 1895, by Rev. J. W. Raper, Mr. J. P. Boojer and Miss N. M. Wiygul.

BROWN-TAYLOR.—At the home of the bride's father (Rev. Thomas Teylor), Feb. 12, 1896, by Rev. J. W. Roper, Mr. J. W. S. Brown and Miss Maggie Teylor.

McMICHAEL-CHEATHAM.—At the residence of the bride's father, at Anding, Miss., Feb. 12, 1896, by Rev. Jno. D. Ellis, Mr. Geo. P. McMicheel to Miss Susie Cheathem.

ROANE-SHARP.—At the residence of the bride's father Dr J. W. Sharp), at Wall Hill, Miss., Feb. 11, 1896, by Rev. B. O. Brown, Mr. J. A. Roene, of Grenada, Miss., to Miss Henriette W Sharp.

WILSON-HAYNES.—At the Methodist Church, Shew, Miss., Feb. 12, at 8:30 P. M., by the Rev. E. S. Lewis, Mr. Augustus A. Wilson to Miss Josie Heynes, both of this place.

For relieving THROAT DISEASES AND COUGHS use *Brown's Bronchial Troches.*

The past week has been a busy one in politics both at home and abroad for the manipulators of British diplomacy. The Transvaal question took the first place in the parliamentary debates, although the chief event in foreign politics was the baptism of Prince Boris, eldest son of Prince Ferdinand, of Bulgaria, into the orthodox Greek Church, the significance of which is that it is generally admitted to be a prelude to Russia's recognition of Prince Ferdinand. It also shows that Russia and Turkey are now hand in hand, and this is proved by the fact that the latter country has already asked the powers to recognize Prince Ferdinand.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

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NEW ORLEANS, LA.

EPWORTH LEAGUE.

By Rev. HENRY N. ARNEY.

Theme for Prayer Meeting.

CHRIST'S WAY OF WINNING SOULS: BY HIS DEATH.

(John x, 11; iii, 14-16; xii, 32; Luke x, 33-35.)

In the death of Christ roots the Christian's life. He gave himself, the just for the unjust.

1. Christ speaks of himself as the Good Shepherd, who gives his life for his sheep.

(1) He is not a hireling who cares only for his wages, without further interest in the safety of the sheep entrusted to him.

(2) He is the owner. Their destruction his loss. To risk his life for his sheep when exposed to danger, perfectly natural.

(3) He saw that the wolf of guilt caused devastation. Ruin gained. He at once ran to their relief. He intervenes. Throws himself in the breach.

2. Next, Christ speaks of the elevated brazen serpent of Moses as typical of his own sacrifice.

(1) The Jews had sinned. Disease and death the penalty. Distress great. Lamentation.

(2) Sack a remedy. Apply to Moses to intercede with God in their behalf.

(3) Moses manufactured and raised in the camp a brazen serpent. Look. Look and live.

(4) Faith only could cure them. No intrinsical, remedial quality in the exposed brass. Faith.

(5) Unbelief entailed ruin. Argument, death.

3. In the third section of our lesson Christ indicates his intercessory work at the right hand of God.

(1) His self-debasement, his suffering and death, the means of elevation. A name above all names.

(2) A wonderful attraction. He draws all men to himself by his Word, the holy ministry, and the woolings of the Holy Ghost.

(3) Some have been drawn. Nearer, higher! "More light," cried dying Goethe. Said Augustine: "The heart is restless till it rests in God."

4. Lastly, Christ speaks of himself as the Good Samaritan.

(1) Had fallen among robbers. Sin had caused wreckage. Moral laceration.

(2) He had compassion. Love led to his incarnation and crucifixion.

(3) Gave relief. Whosoever believeth on him shall have everlasting life.

(4) Gave shelter and attention at the inn. Thus we are cared for in the church. Will ultimately reach heaven.

Notice.

To My Ministerial Brethren and Friends of the Mississippi and Louisiana Conferences:

In 1892 I was unable to attend our Conference at Meridian on account of my wife being very sick; also I had to abandon my work at Carthage circuit on same account. My wife has been an invalid almost ever since, and on account of this and the loss of time and great expense, I am not able to help my son and daughter, who are at school—Millsaps and Whitworth. Now, what I want you to do is to help me secure a school each for them only a little time, and a kind word will help them to a school, and thereby enable them to continue at school. My daughter is in the junior class, and I am sure is competent to teach. My son is at Millsaps, and doing fine work. May God put it into the hearts of my friends to help me! Write me at Gloster, Miss.

J. R. WHITTINGTON.

P. S.—Or you can write Rev. J. W. Chambers, president of Whitworth, or W. B. Murrah, president of Millsaps College.

Numerous unsolicited testimonials daily received by its proprietors clearly demonstrate the fact that the reputation of Dr. Bull's Cough Syrup, the infallible cure for all affections of the throat and chest, has suffered no diminution in the last quarter of a century.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FIRST ROUND.

Barlow, at Rehoboth	Feb. 22, 23
Meadville, at Meadville	29, Mar. 1
Washington, at Washington	7, 8

L. S. JONES, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Providence, at P.	Feb. 22, 23
Pleasant Grove, at Wellman	29, Mar. 1
Hazlehurst	7, 8

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Camden, at Camden	Feb. 22, 23
Tranquil, at Zeiglerville	28, Mar. 1
Fannin, at Fannin	7, 8

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork, at Rolling Fork	Feb. 22, 23
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

J. M. WEEMS, P. E.
Vicksburg, Miss.

MERIDIAN DIST.—FIRST ROUND.

Chunkey, at Suqualena	Feb. 22, 23
Linwood and Indian Mission, at L.	26
Neshoba and mission, at Sand Town	28, Mar. 1

R. J. JONES, P. E.
Meridian, Miss.

ITCHING SKIN DISEASES Instantly Relieved By Cuticura

A warm bath with CUTICURA SOAP, and a single application of CUTICURA, ointment, the great skin cure, followed by mild doses of CUTICURA RESOLVENT, the new blood purifier, will afford instant relief, permit rest and sleep, and point to a speedy, permanent, and economical cure of the most distressing forms of Eczema, and every species of itching, burning, bleeding, scaly and crusted skin, scalp, and blood humors, when physicians and all other remedies fail.

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ONTARIO BICYCLES.	Price,	$100.
SOUDAN BICYCLES.	"	$100.
NEW YORK BICYCLES.	"	$75.

If you want a wheel, write to us for terms.

Black & Stevens, Agents.

512 Camp St.

SEASHORE DIST.—FIRST ROUND.

Pearlington and L., at P.	Feb. 22, 23
Whittington, at Coleville	28, Mar. 1
Handsboro and St. John's, at Coleville	29, Mar. 1
Bay St. Louis, at L. B.	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Shiloh, at John's	Feb. 22, 23
Westville, at Westville	29, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Marvin	14, 15
Brandon	16
Hillsboro, at Contreil's	21, 22
Homewood, at Homewood	26
Montrose, at Montrose	28, 29

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Energy, at Hopewell	Feb. 22, 23
Metheryille, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7, 8
Fuller, at Oak Bowery	14, 15
Mount Carmel, at Blountville (Wed.)	18
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E.	28, 29

L. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Fulton circuit	Feb. 22, 23
Amory and Smithville	28, 29

C. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Pontotoc circuit, at Pontotoc	Feb. 22, 23
Abbeville circuit, at Abbeville	28, Mar. 1

J. D. CAMERON, P. E.

GRENADA DISTRICT—FIRST ROUND.

Pittsboro	Feb. 22, 23
Slizey, at Old Town (Tues.)	25
Chapel Hill, at Spring Hill (Thurs.)	27
Slate Springs	29, Mar. 1

H. C. MOREHEAD, P. E.

DURANT DIST.—FIRST ROUND.

Ackerman circuit, at Wier's	Feb. 21, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	6
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	13, 15
Ebenezer circuit, at Ebenezer	14, 15

J. H. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Well Hill circuit	Feb. 20
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	29, Mar. 1
Eureka Springs circuit, at Mt. Olivet	7, 8
Tyro, at Fredonia	14, 15

T. C. WEIR, P. E.

COLUMBUS DIST.—FIRST ROUND.

West Point	Feb. 22, 23
Cedar Bluff circuit, at Griffith	29, Mar. 1
Hebron circuit, at Hebron	7, 8
Singleton mission, at Perkinsville	11
Winstonville circuit, at Hashuqua	14, 15

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Lehrton	Feb. 22, 23
Cleveland	28, 24

J. A. RANDOLPH, P. E.

WINONA DIST.—FIRST ROUND.

McNutt circuit	Feb. 22, 23
Dublin and Brooklyn station	29, Mar. 1
Carrollton circuit	7, 8
Black Hawk circuit	14, 15

J. B. STONE, P. E.

CORINTH DIST.—FIRST ROUND.

Blue Springs circuit, at Liberty	Feb. 22, 23
Brown's Creek circuit, at Mt. Nebo	29, Mar. 1

HESLEP R. TUCKER, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Dry Creek	Feb. 21, 22
Montgomery	29, Mar. 1
Boyce, at Boyce	7, 8
Grosse Tete, at R.	14, 15
Pineville	21, 22
Centerville at Front Creek	28, 29

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Amite City, at Roseland	Feb. 21, 22
Pine Grove, at Killian	28, 29
St. Helena, at Centar	29, Mar. 1
East Feliciana, at Oak Grove	7, 8
Clinton	8, 9

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Charles, at Broad Street	Feb. 21, 22
Lake Charles, at Jackson Street	23
West Lake, at West Lake	26
Grand Cheniere, at G. Cheniere	29, Mar. 1
French Mission, at Cane Island	5

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Tallsheek, at Camp Ground	Feb. 29
Felicity Street (11 A. M.)	Mar. 1
Rayne Memorial (7 P. M.)	1
Lower Coast, at Wesley	8
Plaquemine and Donaldsonville, at P.	11
Oraps Street	12

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Haughton	Feb. 21, 23
Mooringsport, at Greenwood	28, Mar. 1
North Bossier, at Benton	7, 8
Caddo, at Keechie	13, 15

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Vienna, at Setem	Feb. 20
Homer, at Homer	21, 22
Arcadia, at Arcadia	25
Bienville, at Bienville	26

J. D. HARPER, P. E.

To SCHOOL BOARDS—And anyone else desiring to employ a teacher. THE SCHOOL AGENCY, BIRMINGHAM, ALA., recommends SUITABLE teachers FREE OF COST to schools, colleges and families. Write and state particulars. This agency is prompt, just and faithful. Only FIRST-CLASS Teachers are enrolled. Competent and successful teachers desiring positions should write for circulars.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

UNANSWERED PRAYERS.

BY ELLA WHEELER WILCOX.

Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates
And calling, "Help me, master," yet helps not,
Since in his silence and refusal lies
Their self-development, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when he must deny.
He sees us wearying over life's hard sums;
But should he dry our tears and give the key,
What would it profit us when school were done
And not one lesson mastered?

What a world
Were this if all our prayers were answered! Not
Intimate Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one, in prayer ascend to God,
And come back as events, shaped to our wish,
What chaos would result!

In my fierce youth
I sighed not breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons
Which were denied; and that denial sends
My voice to prayers of gratitude each day
Of my mature life; yet from those prayers
I rose always regirded for the strife
And conscious of new strength.

Pray on, sad heart!
That which thou pleadest for may not be given,
But in the lofty altitude where souls
Who supplicate God's grace are lifted, there
They must find help to bear thy future lot
Which is not elsewhere found.

—Exchange.

Communications.

"Search the Scriptures."

It is the duty and the privilege of every Christian man and woman to search the Scriptures diligently and regularly. The Scriptures were given by inspiration, and they were meant for information, for edification, and for salvation. They are all important. Whatever else we neglect, we dare not neglect the Word of God. The reading and study of God's Word is infinitely more important than the reading and study of any other book or science known among men. Some people do not know this, do not care to know it.

Sometimes, specially with some persons, the reading and study of the Scriptures fails of the best results, because the reader and student lacks that openness of mind so essential to the apprehension of spiritual truth.

This was the special trouble of the Jews generally, and of the Pharisees specially, in the times of our blessed Lord. They read the Scriptures and searched them diligently, but found nothing more than a confirmation of their preconceived opinions. For this the Savior rebuked them firmly and sharply. He said: "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This passage is not a command, but a rebuke. The context shows this plainly. The new version so renders it. A little further on the Savior says: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" The trouble with them was, not that they did not read and search the Scriptures, but because they would not believe them—not even when the truth was pointed out to them. If such mental and spiritual blindness fell upon the Jews, the chosen people of God, to whom were committed the oracles of God, may we not fear lest our preconceived opinions and our prejudices hinder us in our reading and study of the Bible?

If any think I am tampering with the Scriptures in this rendering and use of this passage, so long and so generally regarded as a command, or an injunction, let him read the context, the new version, and some good commentary.

The inward state, the purpose, the desire, the intent of the reader and student has much to do with what the reader finds, or fails to find, in God's holy Word. The Jews might easily have found Christ in the law and in the prophets. They all testified of him, and described him with a minuteness of detail that left no room for doubt, and made the discovery of him an easy matter to any and to all who really wanted to find him.

The great body of the Jews were expecting the Deliverer, were looking for him at the time he came, but they had already determined in their own minds what sort of a preach he should be, and what he should do, and what sort of a kingdom he should establish. They would accept no one and believe anything that did not accord with their views. They had their theory, and God's theology must conform to it. It was a waste of time to quote Moses, David and the prophets to them.

In all this many of us are much like the Jews. We have accepted our creeds, formed our opinions, and made up our minds as to what the Word of God ought to teach, and we are no longer open to conviction—to the discovery and apprehension of truth. We search the Scriptures to find what we think ought to be in them. This renders us blind to the truth, and prevents growth in grace. It leads to perversions and misinterpretations of God's Word—to a twisting of the Scriptures to fit and to prove the theory we have in hand.

When we come to the reading and study of the Bible, we ought to pray God to open our understandings, and to free us from prejudices, and preconceived opinions, and all theories, that we may be in an apt and receptive state of mind, ready to grasp and to hold firmly whatever truth the Holy Ghost may point out to us. Then the Word of God will be sweet to us, and it will be a storehouse brimful of the richest spiritual food.

Let me say again that the simple act of reading the Scriptures, even of searching them diligently, will not save a soul unless it is mixed with simple, trustful, child-like, obedient faith. The study of God's Word should be preceded, accompanied and followed by prayer for Divine help and guidance.

GILDEROY.

A New Book.

THE JOHANNINE THEOLOGY. A study of the doctrinal contents of the Gospel and Epistles of the Apostle John. By George B. Stevens, Ph.D., D. D., Professor of New Testament Criticism and Interpretation in Yale University. New York: Charles Scribner's Sons. (From Messrs. Geo. F. Wharton & Bro., New Orleans.) 8 vo., 380 pages; indexes, etc.

This is the second of two valuable contributions of Dr. Stevens to biblical theology. American productions in this line have been inconsiderable, although in systematic theology and biblical introduction works of eminent scholarship and usefulness have been contributed. Biblical theology has to do only with the teachings of the Bible viewed in itself. It is not concerned with the relations of the teachings of the book to the postulates of religion or philosophy; nor does it endeavor to construct a system out of the material at hand. Biblical theology assumes the correctness of the text studied, and does not concern itself with questions of criticism. It is well for the investigator to know all such things; but the essential thing for him to know is the language of the book he is studying, and collateral facts that may throw light upon that language. Biblical theology may take a broader or narrower course. It may investigate a particular subject in the order of its development in the Scriptures, or it may seek to deduce clearly what are the teachings of any one book or group of related books of the Bible. The first method has been followed by Dr. Briggs in his "Messianic Prophecy;" the latter is that followed by Dr. Stevens, and has the obvious advantage of bringing one into more perfect sympathy with his author, and thus affords a presumption of greater insight into the mind of the writer. A study of the work before us will convince one of the very great value of this method. The author seems to be guided by an unerring instinct to the truth as taught by the "theologian" in the gospel and epistles. The confirmation of dogmatic theology is all the more valuable because attained by an independent process. Here the author has to do only with the contents of the writings under investigation, and does not stop to test them by the so-called analogy of faith or by the articles of creeds; but, in summing up the results, we find nothing but the truth as it has been delivered to us. It appears not to have been suspected until the Reformation that the teachings of Scripture could have been different from the teachings of the church; but the reformers have not themselves avoided altogether the errors of the school men, and set to work to form a new scholastic theology. Since the introduction of the biblical method, which is now taking the precedence over all others in Germany, the unsparing comparison has been going on, and we trust will go on.

Dr. Stevens' book demonstrates the teachings of Wesleyan Arminianism. He shows that redemption proceeds from the nature of God itself. "God is love." Theology has never been able to construct a better definition of the ethical nature of God than is contained in these words: "The limitation of the meaning of love, by which it is made a name for benevolence or goodness, and is then set in sharp contrast to righteousness and made secondary and inferior to it, is a procedure in theology which can find no warrant in John's conception of the subject. To his mind love and righteousness are inseparably intertwined—in fact, they are essentially one. Love is holy in its very nature; the life of love is the righteous life. . . . The apostle contends that a man can not be a Christian, and refrain from helping a brother in distress; yet it is gravely argued in theology that it is optional with God to withdraw mercy or grace from his creature without impairment of his perfection. It is denied by none that the exercise of pity, grace or compassion is good. Yet it is held to be optional with God whether to be good to that extent or not. . . . If it is true in dogmatic theology, it is certainly false in John's whole philosophy of revelation and life."

We should like to quote the whole passage, but must rest content with earnestly commending the book to our readers. The author shows that the Johannine idea of life eternal is that of a present possession, and that judgment is a present process to be consummated at "the last day." His distinction of *aitein* and *erotaw*, and of *pAitein* and *agopow* in the usage of John, is the nearest we have seen. Not the least benefit we have obtained from a careful study of every page of this book is an insight into the marvelous accuracy of John's use of language. We are taught to find light upon many soul facts by carefully regarding the exact significance of words and constructions. Yet the book can be read profitably by those who know very little Greek, and by those who know none at will be found helpful. The richness of the sources of Dr. Stevens' book will be demonstrated to a careful study as never before; and if its perusal by young ministers lead them to adopt the author's method of investigation, they will do themselves and their congregations great service in the ministering of the Word. Fresh, perennial truths—treasures new and old—they will be able to bring forth.

F. S. P.

Responsibility.

It is written, "Every man shall bear his own burden," and we might certainly conclude as much from the perfect justice and absolute impartiality of God, who is no respecter of persons. What God requires of one he must, under like conditions, require of all. Each will have to be weighed in the balances of eternal rectitude and right, and will be weighed by the standard of ability and opportunity. Another reason confirmatory of the statement that every man shall bear his own burden is that all accountable men have the same capacity in kind, though not in degree. All have perception, understanding, memory, and will. Some have quicker perceptions than others; some have stronger and clearer understandings; some more capacious and retentive memories, and some greater will-power and force of character; but all who are sane have these endowments in sufficient measure to make them responsible to the extent that God shall see to be just and fair.

It is matter of comfort that, though no man can escape bearing a burden of responsibility, he has no burden but his own to bear. The man of one talent does not have to bear the burden of those who have two talents; nor does the man who has only two talents have to bear the burden of him who has been endowed with five talents. We are required to do just that that we have capacity and opportunity to do. Nothing could be fairer or more just. Now let us remember for our comfort that the honor that cometh from God does not depend upon the greatness of our possibilities, but rather upon the faithfulness and heartiness of our doing. When the Master said of the grateful woman, "She hath done what she could," it was the highest statement of commendation.

The imperative statement, "Every man shall bear his own burden," is a statement that should come with the most profound impressiveness to us all. We can not shirk, nor by any possibility escape, responsibility. To shrink from one responsibility is but to assume another equally weighty and perilous. We may seek by occupations or amusements to escape the sense of responsibility, but in vain. It is with us, it is upon us. We can no more fly from it than from the omnipresence of God. It's in vain to say: "I will be a hermit, and dwell alone in some dark wilderness, and mingle with men no more." No, no; we can not escape. We are responsible for the good we have left undone, and the evil we might have prevented. That you are not a Christian, nor a member of the church, does not in the least exonerate you from the duties which these relations involve. You ought to be a Christian; you ought to meet the obligations of an open profession of Christ. In failing to do so, you will have to meet the appalling responsibility of the wicked and slothful servant who hid his talent in the earth. In the last tremendous day you will read your awful doom in these fearful words: "Ye knew your duty, and ye did it not;" "Depart from me, ye worker of iniquity."

J. B. WALKER.

In the Living Present.

The wife of a German barber at Plainfield, Wis., has fallen heir to $150,000, but it is believed that the barber will still retain his position as speaker of the house.

Several young people of Eastbrook, Me., have organized a dramatic club, and will give entertainments to raise money for a hearse, the town undertaker not having one. We trust the entertainments will not prove a grave affair.

Asbestos towels are among the curiosities of the day. When dirty, it is only necessary to throw them into a red-hot fire, and after a few minutes draw them out fresh and clean. Would be well if several newspapers offices in which we have been recently would purchase such towels.

Ex-President Harrison receives a larger sum for his articles on "This Country of Ours," which he is writing for the Ladies' Home Journal, than has been paid to any public man in America for magazine work of a similar nature. His first article in the Christmas number of the Journal sold over 100,000 extra copies of the magazine, of which 725,000 copies were printed as a first edition.

Dr. Lyman Abbott, in answer to the question, "May I read a Sunday newspaper?" says: "Certainly, if that is the best literature you can find to develop reverence and faith and hope and love; if that queer modern melange of ball games and politics and horse races and theatrical criticisms and portraits of dancers and records of crimes and criminals, with a little literary criticism, and occasionally a religious editorial thrown in to sanctify it—if that is the best thing you can find to help make you more reverent, more hopeful, more full of faith, certainly read it. I do not find it so myself."

The prefect of police of St. Petersburg has just granted permission to a lady to ride a bicycle in the streets of the city. This is the first occasion on which such a privilege has been accorded. Before getting the permission the lady had to satisfy the authorities that she could ride a bicycle with safety to the public.

Paris is said to be the cleanest city in the world. Every morning 2,000 male and 600 female scavengers, divided into 149 brigades, turn out to perform the toilet of the capital. The men work from four in the morning to four in the evening, less two hours off for meals, or ten hours a day. The women are engaged in the morning only.

JOB DIBB.

Correspondence.

Georgia Letter.

I read the NEW ORLEANS ADVOCATE every week, and, as a small compensation for the pleasure I receive from it, I ought now and then to write a line. When one retires from the active pastorate, and is still able to do some work, he ought not to consent to cease his effort to do good altogether, and there is no medium through which one can work which is superior to the weekly church paper. There is a disposition on the part of some scholarly man to ridicule newspaper readers, and to intimate that such a use of time is a waste; and one fresh from the study of the last Bampton Lecture, or the last discussion on the Pentateuch, or a philosophical study as to whether "life is worth living," looks complacently down on him who humbly confesses to having read none of these books, but having pretty well devoured the news brought by the religious journals. I have more than once seen a question settled by a good, well-timed sneer, or by a manner of vast and superior wisdom; but somehow these things never settle matters with me. Take, for instance, a week's issue of our church papers, and see what is in it. Take at a venture—relying merely upon one's own memory for it—what one found in the last week's budget. Travel. Here was a letter from Miss Kearney, giving an insight into Ireland, which, to every man who is interested in the Irish question, gives a flood of light. Here is Bishop Hendrix, giving a view of China and its present stages, which reveals the necessity of our work and the promise there is in it. Here are the tributes to Bishop Haygood, telling what the world has lost in him. Here are a dilonesion from Dr. Buckley on "Personal Liberty," an account from Dr. Riggs of Methodism in England fifty years ago, a number of articles on "The Extension of the Pastorate;" and here are details of religious experience, and interesting obituary notices, in which I find much that is profitable and comforting. I have, in reading my weekly mail, studied philosophy, theology, biography, polemics, travel, history, and literature; farming, law, medicine, and lighter literature; and my complacent pedant, who has read the heavy books, in which he alone can find wisdom, has decided that, perhaps, Moses did not write the Pentateuch, that life is worth living, and that there is much to be said in defense of the divine origin of Christianity. The fact is, as my dear old friend, Bishop Haygood, used to say, there is in this affectation of high culture much that reminds one of an ox gravely chewing the bagasse of a sugar mill, and supposing, because his jaws move, he is getting something. Our periodical press was never stronger than it is now, and never more independent. This last quality is a very important one, for we have no such protection against undue centralization as in an independent weekly press. In the early days of Methodism the one dread of the preacher was episcopal tyranny. Until 1808 there was, to all intents, only one episcopal mind, for Dr. Coke was only a nominal Bishop; and it was during the period before 1808 that the agitation which led to the O'Kelly secession, and which led to the effort to make the presiding eldership elective, came to birth. But after the election of Gray and Roberts it became apparent that it was impossible for the Bishops to ask as a unit; and our later history, both North and South, has shown that where there is equal power and an itinerancy among the Bishops, such is the diversity of view that there is no danger of oppression continuing long. There are things to be remedied, however, which can only be properly considered in the press. The General Conference is continually encroaching on individual rights, and it holds too short and too hurried a session, and is too much under the dominion of the red-tapists to give all matters which, by law, come under its survey proper consideration; and the way for action or non-action must be prepared by the press.

Reading, as I do, the New York Advocate, I have been much interested in the discussion on removing the time-limit. I was sitting with Bishop McTyeire on the lawn in front of his house, some years ago, and said to him: "Bishop, you led the progressives in the General Conference in 1866. Since you have been a Bishop, have you had reason to change your views?"

"Well," he said, in his slow, solemn way, "some of them—not all, but some. I am very sure now that the removal of the time-limit would have been a calamity to people and preachers. If a place had a man who did not do good work there, but was popular and influential, he could never be moved; and if a man had a place he did not want to leave, or a church had a man it did not wish to give up, it would have been impossible to have moved the men, and as impossible to provide a place for one worthy who had to be changed, and thus the wheels would have been stopped."

This is about what he said. If the itinerancy is a good thing, the time-limit is a necessity. I do not think any Methodist Church was ever permanently injured by a change of pastors, and many have been greatly bettered; and there is no question in my mind that while the time-limit might sometimes be disregarded with profit, that its general working is decidedly good, and the evils complained of by these correspondents are not to be traced to this source.

We are having little stir in Georgia in any way, but all things are moving on quietly.

GEO. G. SMITH.

Grenada Collegiate Institute.

The Board of Trustees of the Grenada Collegiate Institute, at a called meeting on the eighteenth instant, took steps looking to the enlargement of the boarding capacity of the college, and to general improvements. Scientific apparatus will be supplied, and a post-graduate course added. Our girls must have the same advantages afforded them by the church that the boys have. Why not? We have an excellent plant here, and all that is needed to make this a really great school is the undivided, fostering care of the church.

A wing to the main building is now needed, with capacity for fifty or sixty boarding pupils, and a music department. We need and must have endowment, if the best results are ever accomplished. The school has steadily grown in interest and attendance since the first of last session, and we are making our plans for the accommodation of over 100 boarders for the session beginning next September.

The Board of Trustees and the president of the college take great pleasure in announcing that Mrs. T. B. Hargrove has been added to the faculty, and will begin her work with the opening of next session.

Sister Hargrove is now at the University at Oxford reviewing and preparing herself for her special work.

The future of the college is very promising. Let the brethren of the Conference rally to the support of their school, and we will give them one of which they will be proud.

J. W. MALONE.

P. S.—The Board of Trustees adjourned to meet again on March the thirteenth. Please take notice, brethren, and be in attendance, if possible.

J. W. M.

To the Preachers of the North Mississippi Conference.

I am in the field striving to do the work assigned me by Bishop Fitzgerald, upon your recommendation. During the three months since Conference nineteen pastoral charges have been visited with encouraging success. Greater results are aimed at this year than hitherto attained, and with your co-operation we shall, by God's blessing, be able to make a better report next Conference than ever before. This will be done by attending strictly to the action of our last Conference, which reads as follows: "As we get books from the colporter at the same rates as from the Publishing House, we urge the preachers and people to patronize him. This, indeed, is the design of his appointment, and is also the desire of the book agents. In order to success, the colporter must have our hearty support. The preachers ought to invite the colporter to their charges, and recommend the Epworth Leagues and Sunday-schools to get their literature from him." (See Minutes, page 39.) As you have thus said, brethren, so let it be done—

1. By letting your colporter know when his services are needed in your charges, or when there is an auspicious time for his work, and by opening the way for the same by commendatory mention to the people.

2. By sending him your orders for books, accompanied, when practicable, by cash, or with the understanding that bills will be settled in thirty, sixty or ninety days, at farthest.

In conclusion, let each and everyone who owes any amount, even the smallest, on this or last year's account remit at an early day. Please do this without fail. Brother, the amount you owe may be quite small, but know thou that it is part of a total that is much needed just now to enable me to arrange for the Spring campaign.

Your fellow-laborer in Christ,

G. W. BACHMAN.

Kosciusko, Miss., Feb. 21, 1896.

MY PENTECOST.

BY REV. EDGAR L. WARREN.

I prayed for power. The answer came,
Not in the whirlwind's rush and flame,
But in a sorrow, vast, profound,
That bent and bowed me to the ground.
And, lo! I found, when awed and dumb,
That power from on high had come.
That sorrow was my Pentecost,
The baptism of the Holy Ghost.
—Selected.

Communications.

Bro. Crymes Speaks.

Dr. H. Waller Featherston, in the ADVOCATE of the thirtieth ultimo, says: "Bro. Crymes had said some sharp things to his presiding elder and set his superior at defiance, and we asked him to say that he would be subject to his official superiors." This he writes to correct certain erroneous and unjust impressions that have gone abroad. It is not to defend myself that I take this up, but that, having the facts in the case, everyone may form a correct opinion of the matter.

It was in the Spring, after prayerful consideration, I decided to have Mrs. Snell assist me in a meeting at Rolling Fork. Soon after this, during the second quarterly meeting occasion, in the home of a friend, where my presiding elder was being entertained, the subject of lady preachers was casually brought up, and my presiding elder said emphatically that he would not allow one to come in his district to preach. I replied that the invitation was already extended to Mrs. Snell. In an excited manner and sharp tone, the reply was, that my character would be arrested at the Annual Conference. My reply to this was somewhat spirited, and to this effect: that if he sought to injure me, it would result only in injury to himself. After this, to the close of the year, not one word was uttered or written to him that might be called a "sharp thing."

In further interview with my presiding elder on the above occasion, he gave me to understand in plain language his official position gave him authority to say who was to help in meetings in my charge; and he further forbade me to labor with her in a meeting if she stood in the aisles, corner, or anywhere in the church.

I felt that it was necessary to have a meeting, but that it was not essential to have it in the church, so I suggested the idea of getting the opera house, or a tent, and to this he objected, and said the results would be just the same—my character would be arrested at the Conference. To continue: The meeting was held in the church, and, as a result, some of the most hardened sinners were converted, and are now the leading members of the church. After this the presiding elder made several attempts to have the matter settled; but he would agree to nothing that did not imply an admission on my part that I had done wrong in having this meeting. I felt that to comply with his wishes would grieve the Spirit of God, who had been my guide through the whole affair.

In regard to the latter part of Dr. Featherstine's statement, "We asked him to say that he would be subject to his official superiors," a correct statement of the affair is the following: When my name was called my presiding elder made objection to my conduct, and read the following questions, which were answered as follows:

1. Does the Discipline of the M. E. Church, South, recognize the employment of women as preachers of the Word, with authority to occupy its pulpits in reading the Holy Scriptures, and in preaching the same, as ministers of the Lord Jesus Christ?

Ans.—It does not.

2. Does the Discipline of the M. E. Church, South, authorize a pastor in charge of a station, circuit or mission of said church so invite a woman claiming to be a minister of the Lord Jesus Christ to occupy the pulpits of said church to expound the Scriptures as a preacher of the Word?

Ans.—It does not.

3. And do not such invitations given and services so rendered offend against the authority and order of said church and teaching of the Holy Oracles?

Ans.—It does.

My character was passed upon the condition that I accept the episcopal decision, and conform my conduct to it. Several days after this, just before the close of the session of the Conference, I was approached by some of the official brethren, who informed me that the Bishop expected me to make a public statement that I accepted the action of the Conference; otherwise, in answer to the twentieth question of the method of procedure of the Conference, note would be made that my character was conditionally passed. I replied that I was willing for this note to be made. The official brethren now thought my actions had assumed the form of obstinacy. I felt there was nothing in the ruling of the chair that would prevent my having a consecrated layman, or lady, to help me in the work of saving souls, as I had formerly done. I never had, nor ever expected to invite them to assume the office of an ordained minister, and do those things peculiar to the orders; but to make a public statement would be admitting guilt in my former actions, and promising to do differently under similar circumstances in the future. I could not thus grieve the Holy Spirit.

I told the brethren, however, I could make the public statement to Bishop Key, as I had been in the past, so in the future, I would be subject, in the Lord, to all the authorities of our church. And I made this statement, and my character passed.

Now, in conclusion, there is no way in the Methodist Church to prevent a good woman, called of God, with gifts and graces, laboring with a minister who invites—unless the General Rules be altered. I read, "It is expected of all who continue in these societies that they should continue to evidence their desire of salvation . . . by doing good . . . of every possible sort, and, as far as possible, to all men: . . . To their souls, by instructing, reproving or exhorting, all we may have intercourse with." The woman who labors with us in the gospel is simply keeping the vows she took when she came into our church.

And, second, there is a limit to all human authority. The Scripture puts it thus: "Wives, obey your husbands, in the Lord. Children, obey your parents, in the Lord. Servants, obey your masters, in the Lord."

Whenever there is a clash between the divine and human, St. Peter says we ought to obey God rather than man. Should a parent command a child to commit a theft, or master a servant to commit a murder or arson, or a husband, a wife to abstain from devotional duties, they *must* not obey.

The command of my presiding elder was in the same category with the supposed cases above. I felt to obey, the Holy Spirit would be grieved, and might depart from me. Many souls might have to suffer the bitter pangs of eternal punishment thereby. God set his seal of approval upon my actions, and through all that season of insubordination (as some call it) we were passing from one glorious revival to another!

J. D. CRYMES.

A Few Questions.

Can you allow me a little space in your most excellent paper for a few questions concerning the article written by Bro. "Gilderoy" on "Sound Doctrine," in the ADVOCATE of Jan. 30?

I must confess that I admire Bro. "Gilderoy" as a writer, and usually agree with him in his views, but it seems to me that he has rather departed from his text. The first question I want to ask is, Why do you think the sound doctrine slow in its process of development? Should we not expect immediate results from a pure gospel when preached in power and demonstration of the Spirit? If not, why not? Bro. "Gilderoy" says in his article: "The effect may not be seen immediately, but it will be manifest in the end." It seems to me the purer the gospel, the more powerful its effects on the children of men. My Bible says in I. Samuel: "The king's business requires haste." And why not be in haste? So much work to be done for the Master, and to-morrow may be too late; sinners are dying daily, without God and without hope. Oh, that the church of God may be imbued with power and expect results from her labors daily, and immediate results!

Then again, brother, do you mean to intimate that a weeping congregation indicates unsound doctrine, or that a pathetic and tender voice, though it should be tremulous, is an evidence of heresy or unsoundness? He says in his article: "The good done by a sermon is not to be fairly estimated by the tears shed in the congregation." Where is the preacher who estimates the good done by the number of tears shed in his congregation? I see no necessity for alarm, my brother. I do not know of any congregation that's worrying itself weeping. The way they are weeping on my work now they will hold out for a good while, for they are taking it one at a time; every fellow doing his own weeping, and not much at that. May the Lord send us more weeping fathers and mothers, and preachers, too, as for that! Jeremiah wept over his people. Jesus wept over rebellious Jerusalem. Peter shed tears because he denied his Lord. Bro. "Gilderoy" says: "When tears are once started they come easily, and often do not mean much." How do you know what they mean, brother, or how much they may indicate?

Again, he says: "In some congregations it is an easy matter to raise a shout; they have gotten in the habit of it. It is the fashion and the fad. Touch a certain string, and in a certain strain, and it is sure to come." Now, brother, if it is an easy matter to raise a shout, will you please tell us what string you touch and in what strain? I'm getting real hungry to hear an old-time shout. I suppose I am preaching sound doctrine, if it is sound doctrine that doesn't produce shouting, and I conclude it is from the tone of "Gilderoy's" article. Then, how did you get the fashion among your people? I would like to have the fashion among my people, for I rather like it sometimes. Now, I don't care to have the fad, and I am sorry Bro. "Gilderoy" used the word in referring to a devotion sacred in the sight of God. He says: "The average colored congregation can beat the white people, and not half try. Indeed, there is no meeting if there is no shouting." Now, brother, why trouble the poor colored people? If they enjoy shouting, use their own lungs, spend their own breath, and don't call on you to shout for them, just let them shout on, and don't discourage the white people because you don't think they can shout as well or as loud as the colored people. The great wonder to me is that we don't have more shouting among the white and colored. For parents to see their children snatched as brands from the eternal burning, and loved ones saved by grace from sin and death, is something over which it seems to me we might well afford to shout. We all can't preach great sermons like "Gilderoy;" but if we could close out with a good shout, and feel that we had something to shout over, wouldn't it be better than not to get out at all?

Be careful, brethren; we have about criticised the amen corner to death, and I reckon will soon wipe the tears from the eyes of the weeping people, silence the shouters, and then we will have the form without the power, I fear.

W. J. O'BRYANT.

Another Question.

While doctors of divinity and others are discussing the woman question and the license question, there is another which is lost sight of or ignored, viz.: whether any person, man or woman, licensed or unlicensed, has the right to use the church as a means of livelihood or of pecuniary gain without the authority of Conference. As long as unauthorized persons are permitted to use the church for any purpose involving the collection of money for private use, so long will these vexatious disputes arise. Our faithful ministers of the gospel go through Summer's heat and Winter's cold, by field and flood, enduring hardness for Christ's sake, preaching, holding prayer meetings, visiting the sick, burying the dead, comforting the sorrowing, laboring to make full proof of their ministry, and receive, most of them, but a bare living; so that when old age overtakes them, there is nothing left but the pittance doled out to a superannuate. But let one of these wandering stars flash through a community, and behold the change! The church has suddenly grown so rich that she can pay more for a few days' entertainment than for months of hard work. The writer has heard of one of these evangelists (?) boasting that he received four hundred dollars for two lectures in a small town (he neglected to mention what the preacher in charge received for a year's labor). Probably not much more. Yet we are told that men called of God and set apart for his service—men whom he has promised to baptize with the Holy Ghost and with power—can not do the work assigned them without these so-called "helps." Is his arm shortened, or have his promises become of no effect? Has he withdrawn from his church, that his glory is thus given to another? Brethren, these things ought not so to be.

FRANCES M. MONTGOMERY.

A Layman's View.

A loyal congregation must support any minister appointed by Conference to a charge, and where brethren find fault or criticise their minister, it borders on rank treason and is a breach of discipline, while to refuse support would be rank irreligion. Now, to a layman there seems to be two sides to this question. We are assessed in amounts aggregating a fair salary and pledged to pay. Now, what is our consideration—to be cold-blooded, what do we get for our money? It is supposed that the cause of Zion shall be built up and kept in a prosperous condition by the minister, that we are fed by spiritual food, and are enabled to grow and develop into the perfect Christian by the use of the food furnished us by our pastor. But, alas! it is often the case that the person sent us is utterly incapable of furnishing that food, or that which he does furnish is so stale and dry, or so devoid of nutriment, that the flock go away hungry, unfilled—result, absence from church, straying off into the folds where the food is rich, abundant and satisfying. Under these conditions the church languishes, revivals are unknown, and Methodism gets a set-back.

What is the remedy? Raise the standard of admission. Let no one presume to occupy our pulpits until he is thoroughly furnished with good words and works. The conditions to day demand a minister who is skilled in argument, a man who can meet all the artful devices of the opponents of religion, a man who can bring science to his help, and who can by the wide range of his knowledge refute the sophistries of infidels and other enemies of the religion of our Lord Jesus Christ—in other words, a godly scholar, one who can edify the congregations that hear him, one who can gain the respect of the worldly scholar by his array of learning made effective by the Holy Spirit.

The writer has seen in the pulpit, and there by authority, striplings who know nothing of the doctrines of our church, who read the Scriptures and hymns in a doubtful, dragging manner, as though they were spelling them out, and the Queen's English is assassinated in every sentence. There is no excuse for such misfit preachers. No other denomination allows such ignorance in its pulpits, and the time has come for us to call a halt and to raise the standard of admission to the holy order of the ministry, else our church will retrograde. Demand ministers who are not only worthy of their hire, but who are competent, able, progressive, enterprising, and, therefore, "worthy *to* hire."

LAYMAN.

Correspondence.

Important Notice.

I. The Board of Church Extension will hold its annual meeting at its office, 705 W. Chestnut St., Louisville, Ky., on April 30, 1896. Applications for aid must be made out on blanks which will be furnished for the purpose by the undersigned, and must be on file in the Board's office on or before April 1, in order to secure attention at the annual meeting.

2. We are particularly anxious that all who owe anything on account of Birthday Cards, or of subscriptions in aid of Cuban churches in Florida, or for the building of churches in the Indian Mission Conference, will remit the sums due as soon as they can do so. The money is greatly needed.

3. We wish to circulate our literature. We will send package containing copies of our last Annual and Quadrennial Reports, and of the Church Extension Bulletin, to anybody who will send us a two-cent stamp to pay postage.

4. We have a supply of pamphlets containing Dr. S. A. Steel's address on "Church Extension in Relation to the Future South," and Dr. G. W. Brigg's address on "Church Extension on the Frontier;" both delivered at Montgomery, Ala.; we will send these in any quantities desired upon receipt of ten cents per dozen, in stamps, to pay postage.

5. Copies of our handsomely illustrated little book, "Living Monuments," will be sent to any address on receipt of twenty-five cents.

DAVID MORTON,
Corresponding Secretary.

Louisville, Ky., Feb. 14, 1896.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. B. Kennedy, of Louisiana Conference.

The Bay St. Louis Auxiliary, P. and H. M. S., held its eighth anniversary on Feb. 4. By invitation, we met at the parsonage, in the house our own hands had largely helped to build, and were entertained with the beautiful hospitality characteristic of the dwellers at the manse.

Our report for 1895 was good. The funds gathered from dues, contributions and work amounted to nearly, or quite, three hundred dollars. This had been expended for connectional dues, for paying a debt on the mission chapel at the opening factory, for some necessary repairs at the parsonage, for an insurance policy on the same, and, lastly, helping Bro. Harmon on the new church here. The meeting was an enthusiastic one. Not one of the thirty members draws back from the work, but all are ready to start with fresh zeal another year's effort for the Master. This has been called the banner auxiliary of the Mississippi Conference, and we hope to keep it so. We try to make our society just what the name implies, and no auxiliary has a better field for work. The secretary's report shows many visits made to strangers, to the sick and the poor during the past year; of cottage prayer meetings, and Bible readings and prayers in families; of many garments distributed to the needy.

The work grows on us. The more we do in mission work, the more we find to be done. Our society, like the "gate called Beautiful," has many cases of sickness and poverty laid before it. The moths have had no chance at our old cloaks or dresses; nor has the rust corrupted any of the little silver we handle.

Our mission Sunday-school at the factory holds its own in spite of strong opposition. The average attendance is about forty, and more older people attend than formerly. The little day-school last Summer helped several children to learn to read and write, and stimulated in them a desire for more knowledge. The little presents given the Sunday-school children at Christmas pleased them very much, and made them feel that we are really interested in their happiness and welfare. One of the members of the mission, with the help of friends, has made a silk quilt, which she wishes to sell, that she may thus assist in paying for the chapel.

We are glad we are in the connectional work. Glad to know that through it we are building parsonages at such a rate that soon a preacher without a home will be the exception. In our Mississippi Conference already homes have been supplied till, we are told, only twenty charges are without parsonages. But we are specially glad for the missionary feature of our work. Glad to be in the company of those who are lending a hand to lift up into the light of gospel truth, with all its attendant blessings, those who can not help themselves.

We remember that while we work at Bay St. Louis, Miss Belle Bennett is traveling in Kentucky, consecrated to the work of building churches and schools for the people in the mountain districts, who can truly say, "Hitherto no man hath cared for our souls." We remember Mrs. Wolff, giving time and money and influence to the Cuban work in Florida. We remember Miss Helm in the editorial chair of Our Homes, every issue of which breathes inspiration for the work of missions in the South. And then, when we think of the number of women quietly at work in nearly all the cities of our land, do we not feel that Scripture is being fulfilled? "The Lord gave the Word: great was the company of women that published it."

We deplore the fact that this is Bro. Harmon's last year with us. We can never tell what a help he has been to us in this work. We know not exactly just what amount of work he has cut out for us this year; but, from the signs, it will take all our faith and self-denial and industry to accomplish it. With the Lord's help we hope to be found equal to the occasion, and at the close of the year report the very best work we have ever done as a Parsonage and Home Mission Society.

MRS. R. J. TURNER,
Pres. Bay St. Louis P. and H. M. S.

Selections.

How to Have Good Sermons.

It takes two people to make a good sermon—a good preacher and a good hearer. Too often this partnership relation in preaching the gospel is not recognized. We have seen lazy-looking souls drag their unwilling frames into church, loll down in the first seat they reached as if they had accomplished a remarkable feat and paid the preacher a grand compliment by their presence. When it came to the sermon, they braced themselves back with a determined air of indifference and dared the speaker to command their attention to anything he might venture to say. Not only did their manner make it difficult for them to be interested, but they made it next to impossible for him to be interesting. One or two eager listening faces are worth as much to the preacher as an hour spent in careful preparation. A house full of good listeners will take all the laziness out of a preacher, and next Sunday he would not venture to look hungry people in the eye and give them a stone for bread. We know kind hearts who never hear a poor sermon; they are such intent listeners that they put merit into a poor discourse; ability to listen to a sermon is a mark of civilization.—The Central Baptist.

Sabbath Rest.

It is not possible to overestimate the blessing of Sunday merely as a day of rest from physical toil, and the tendency of modern life to lay upon us activities that are more and more intense continually enhances the value of this boon which the piety of the past has given us. But when rest means only pleasure, then pleasure soon comes to mean business also. Half the world finds employment in helping the other half to its Sunday amusements. The door thus opened to gainful pursuits is pushed more widely open year after year; and if present tendencies go unchecked, one does not see why the day of rest may not be lost entirely at last. Certainly, it is none too soon to call a halt to some of these tendencies, even if we are thinking only of the interests of those who toil so hard during six days of the week that they need the seventh for physical recuperation.—Christian Register.

The ends of the earth in our day are drawing nearer together. An illustration of this growing unity was afforded recently in London at one of the great meetings held in commemoration of the centennial anniversary of the London Missionary Society. When Khama, the South African chief, rose to speak, the great audience stood and cheered tumultuously and gave the visitor a Chautauqua salute! The scene was overpowering in its electrifying enthusiasm.—Central Advocate.

Life is a short day, but it is a working day. Activity may lead to evil, but inactivity can not lead to good.—Hannah More.

Willing Service.

Diodorus, the son of Eucrates, said: "All men are naturally disposed to do wrong, and no law will ever keep them from it." He was right. But the heathen's philosophy could go no farther. He knew not of the gospel and the constraining power of love born from the realizing sense of what Christ has done for every soul which trusts him.

Only as we appropriate the greatness of God's mercy in sending his Son to die in our place are we impelled to do the will of him who died for us. Blessed result!

The willing soul of the believer is constrained by a new affection. It turns with loathing from that it once loved. It renders a joyful obedience to him it would fain serve, and brings forth much fruit to the glory of God. Such a one is no slave to law, but, born into the liberty of God's children, serves him joyfully now, and will so serve him forever.—Episcopal Recorder.

How to Hold the Juniors.

Feed them. Little lambs as well as the older sheep linger around the places where they are fed. Give them food from the Bible, food from your own experience, food prepared for them by honest effort and earnest thought. Charming stories, beautiful pictures, sweet songs—these are all excellent and valuable as condiments, but nothing of this kind, nor of any other kind, will take the place of food. Yet the food should be made simple and palatable, and served up as attractively as possible. Then, too, if by means of the teaching children can only be converted, and become actively interested in work for others, there need be little fear of their neglecting the Junior meetings.—Selected.

To acknowledge that we find it hard to serve God as we ought, and yet to be systematically indulging habits which must naturally increase the difficulty, makes our character almost ridiculous, while it renders our duty almost impracticable. The determined Christian becomes his own pioneer; he makes his path easy by voluntarily clearing it of the obstacles which impede his progress.—Augusta Moore.

If a man is growing in grace, it seems to us that he will also be growing in tenderness. We can not understand how it is possible for a person to be so eminent in piety as some claim to be, and yet be so bitter in spirit and so rancorous in speech.—Baltimore Christian Advocate.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.—F. W. Robertson.

If you wish to know whether you are a Christian, inquire of yourself whether in and for the love of God you seek to make happy those about you by smiles and pleasant sayings.... Are you a comfortable person to live with? Are you pleasant to have about?—Gail Hamilton.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is the shadow which cleaves to us, go where we will, and which only leaves us where we leave the light of life.—W. E. Gladstone.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of all of us, have an end!—Thomas Carlyle.

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merits.—Dr. Johnson.

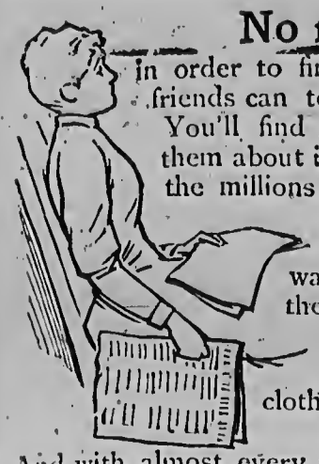
The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—George Dana Boardman.

He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.—Zion's Herald.

When home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—Spurgeon.

Your Christianity should find expression through your eyes, your voice and your hands; in fact, it should be expressed in everything which has to do with your life.

It seems to me that five minutes of real thankfulness for the love of our dear Savior is worth a year of hard reasoning on the hidden parts of our redemption.—Dean Alford.



No need to Read,

in order to find out about Pearline. Your friends can tell you all you want to know. You'll find most of them use it. Ask them about it. We'll leave it to any one of the millions of women who are using Pearline, if it isn't the best—the most economical thing, for washing and cleaning. But all the Pearline users don't get its full benefits. Some seem to think that it's only for washing clothes or cleaning house.

Pearline washes everything. And with almost every use you can put it to, besides the labor it saves and the ruinous rubbing, it gives you better work—better results.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 445 JAMES PYLE, N. Y.

FROM THE WORK.

Rev. A. D. Miller, Hermanville, Miss.: "We certainly had a rich repast a few nights ago. Bro. W. B. Burk, of the China Mission Conference, formerly of the South Georgia Conference, while here visiting the home of his wife (Bro. J. H. Gordon), delivered a very entertaining and instructive address on China, its people, cities, customs, missionary work, etc. It was certainly a treat to us to have him and his elegant wife in our midst and hear them talk of China and our missionary work. I feel confident their visit will do us much good. May God graciously bless and preserve them, and grant unto them traveling mercies."

STORM AT PEARL RIVER.

By order of Dr. J. T. Sawyer, P. E., of Tallisheek circuit, Louisiana Conference, Rev. W. A. Clarke and family removed from the parsonage at the Tallisheek Camp Ground to Pearl River, Dr. Sawyer thinking it was the most central point.

On last Friday night, after they had been made as comfortable as possible under the circumstances by the ladies, and left to enjoy their "own hired house," about seven o'clock at night they were surprised by a knock at the door. Upon opening the door the whole town seemed to be there on the gallery, and none of them empty handed. Even the little tots, boys and girls, had bundles. The storm lasted an hour or two, but as Gen. Grant said, "Nobody was hurt."

The smiles on the faces of Bro. Clarke, wife, and mother was enjoyed very much by the stormers, and when they departed his blessing went with them, and the blessing of God also, for it is far "more blessed to give than to receive."

This little corner of the Lord's vineyard hope, by the help of God and our own hands, hearts, and will, to build a parsonage this year and finish the church. L. CRARY SADLER.

Rev. W. L. Anderson, P. C., Holly Springs circuit: "We are now on our third round since we arrived 'on the ground,' Dec. 13 1895, with varying successes and disappointments. This is a hospitable people, and know just how to welcome the pastor to their homes. He soon finds his way into their hearts, and ere long they have gotten into his. We were as cordially received as could be where no parsonage exists; and since we have gotten moved to 'our own hired house' we have been the recipients of many substantial evidences of the good hands into which we have fallen. But we need a parsonage very, very much, and we are trying our best for it. Some glimmering rays of light appear above the horizon. Pray for us that it may 'grow into the great sun,' so that the next pastor appointed to this charge will not have to bear the expense of furnishing and renting a home before he can settle his family and get into his 'pack of papers.' Our first Quarterly Conference, Jan. 4 and 5, was a nominal success for such a cold day. A good official turn-out, a good sermon from Dr. Cameron, our much-loved presiding elder, and a fairly good answer to Ques. 8, all contributed to success and pleasure. There has been paid up to date on preacher's and presiding elder's salary $135—a right good showing—nearly one-fourth of the assessment. We are praying and planning for a great revival. Some of the means being used are special pains with the collections and trying to get the ADVOCATE in every home.' Let us all put forth special effort this year in this direction. Would that all of us were of the same mind with Bro. H. B. Trevillion in the matter of the ADVOCATE. Bro. T., you might have written sooner and have been in order. Let us heed. 'Consistency is a jewel,' says one. It might be well applied in this connection. It grieves my heart to see another paper take the place of our own. Brethren, we have promised to support the institutions of the church.' The NEW ORLEANS ADVOCATE is fully authorized, ably edited, and entirely responsible to establish authority; whereas many others—some good, some indifferent, some worse than nothing (filled with controversy and manifest opposition to that which we would rejoice to see: 'Peace with all men and holiness')—are responsible to no authority, and therefore might not be hedged in bounds of propriety or kept in the 'beaten path' that leads the multitudes to the throne. We need the pure pages of authorized Christian literature spread before our people, old and young, everywhere. We need also to pay our vows. (Psalms. v 4, 5) We need also to meet the expectations of the resolutions of our Conference. Remember the propositions of the editor of the NEW ORLEANS ADVOCATE on the floor of the Conference, and let's work hard that the ADVOCATE may be a regular visitor to every home, whether it be the home of the rich or the poor. Success to you, Bro. Editor. Come to our District Conference. We need you. Pray for us."

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

HORTON—WILLIAM JUDSON HORTON was born in Fayette county, Ga., in 1839; moved to Mississippi with his parents when a child and settled in Kemper county, where he lived until death, which occurred Dec. 9, 1895.

Bro. Horton was a good man, and had in him the elements of true manhood. He joined the M. E. Church in 1853, and was faithful in the performance of every known duty. He was licensed to exhort several years before he died, which commission he filled with honor to his church. This faithful man of God will be greatly missed in the community. He was a good citizen, a kind and affectionate husband and father. He was never happier than when assisting those who were in trouble, acting well the part of the "good Samaritan." He will also be missed by the pastor of his church, since he was always on hand singing, praying and testifying for the Master. Many weary itinerant preachers have turned aside to "rest" awhile and enjoy the hospitality of his home.

He had the old, primitive "God-bless-you-glad-to-see-you" style of meeting his pastor. This writer shall never forget the first night spent in his home. Though a stranger, yet he was made to feel that he was in the home of one whose life was "hid with Christ in God;" and how the spirit of God fell upon us as we worshiped around the old-fashioned hearthstone!

May God bless the widowed mother and children, and may they know their father's God, whom to know aright is eternal life!

C. M. CROSSLEY, P. C.

Lauderdale, Miss.

FURGERSON—Mrs. SALLIE FURGERSON (nee Bishop) was born April 7, 1858; professed religion and joined the M. E. Church, South, in early life, and was married to Mr. Wm. T. Furgerson on Oct. 10 1872.

It is said by those who knew her well that she lived a Christian life. And this is saying much. She died on Jan. 31, 1896. She leaves a husband and eight children. He and four of them are members of the same church in which she lived and died. She seemed to have a premonition of the approaching end of life for some weeks before her death. While suffering from thirst, she told her husband she would "soon drink" of the water of "the beautiful river." May her loved ones meet her over there!

HER PASTOR.

Ellisey, Miss.

MITCHELL—Mrs. MARY H. MITCHELL was born in South Carolina in the year 1828; lived for several years in Bibb county, Ala.; joined the M. E. Church, South, while quite young. She was the mother of eight children, six of whom survive her. Sister Mitchell came to Newton county, Miss., near Conehatta, to visit her son, Bro. J. F. Mitchell, about a month before her death, where she died Jan. 20, 1896. Death came to her without a moment's warning. While she was sixty-eight years old, yet she was vigorous for one of that age. She was sitting by the fire, talking as pleasantly as usual, when death came. She never spoke, but she left a testimony that speaks more loudly than words, proving to all who knew her that she was ready for the summons. While raising her family, it was her habit every Sunday to take her children to the Sunday-school. She has succeeded in raising her children in the nurture and admonition of the Lord. They all belong to the church, and are following in her footsteps. She was left a widow about thirty-five years ago, which left her to care for and raise the large family. She hath been faithful.

W. M. WILLIAMS.

Decatur, Miss.

Alabama Advocate please copy.

MANGUM—ARTHUR MANGUM was born June 6, 1819, and died Dec. 27, 1895; was married to Miss Celia Caraway, Dec. 16, 1845, who died Sept. 20, 1858. Five children were given unto them, of whom three are still living. He was again married to Mrs. Rachel Allen, June 1 1867, and a more devoted companion was never known. He joined the M. E. Church, South, in 1863, and lived a consistent Christian life to his death. He believed strongly in the gospel, and was a great lover of Methodism. He was the constant friend of the itinerant preacher, and his home was the preacher's home. He was ever mindful of his pastor's support. Never will I forget the contributions, hearty welcomes, and the kindness shown me by Bro. and Sister Mangom, Maggie and Henry.

His remains were laid nicely away in the bosom of our mother earth by the hands of brethren and companions, on Dec. 28, 1895, at Silver Creek, Lawrence county, Miss. Peace be to him! We extend to Sister Mangum, Maggie and Henry our sympathies, and trust that they will be faithful and true, and meet him in heaven above, and to the children and grandchildren, to whom we are under many obligations: Weep not; the one you loved you shall see again by and by. M. L. WHITE

BARNES.—Mrs. ANNA R. BARNES (nee Dart) was born in Anderson district, S. C., Jan. 27, 1825; joined the M. E. Church a short time before she was married to Rev. Z. W. Barnes (1843), of Abbeville, S. C., an honored member of the South Carolina Conference. After the enjoyments and sufferings of the itinerancy for ten, or more, years, they located, moved to Alabama, and from thence to Louisiana in 1867, settling near Longwood, Caddo parish, where she died Oct. 19, 1895, have suffered much physical pain for nearly two years, yet gloriously triumphant through faith in her Lord, for whom she counted all things loss.

The ardent friend of the weary itinerant, the living, loving example of the power of faith, having served her generation well, has gone to her reward, now realizing "the power of his resurrection." Oh, how we miss her bodily presence; but her life lingers with us, potent still in behalf of the church she loved, her children, and the community in which she lived.

W. F. HENDERSON.

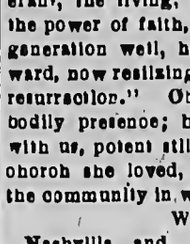
Nashville and Texas Advocates please copy.

CRAIG—LAURA L., daughter of Henry and Mary Craig, was born near Natchitoches, March 12, 1882, and died Jan. 18, 1896, at Mrs. J. D. Ford's, Caddo parish, La., aged thirteen years ten months and six days.

One seldom meets with a more lovable character than Laura. She was a sweet-spirited, affectionate and obedient child, both at home and at school. To know her was to love her. She was the most perfect little Christian I ever saw; a member of the M. E. Church, South, and tried to live up to the vows she had taken. We feel assured she is now free from all sorrow and pain, joining her voice with the redeemed around our Father's throne, with "beckoning hands" extended to the sorrowing loved ones to come. May God give us grace to submit to his chastening, and try to meet dear Laura in that beautiful land far beyond the skies! HER TEACHER.

Continued on Seventh Page.

Thousands of Dollars



Mr. S. G. Derry.

I spent trying to find cure for Salt Rheum which I had 13 years. Physicians said they never saw so severe a case. My legs, back and arms were covered by the humor. I was unable to be down, could not walk without crutches, and had to have my arms, back and legs bandaged twice a day. I began to take Hood's Sarsaparilla and soon could see a change. The flesh became healthy, the sores soon healed, the scales fell off, I was able to give up bandages and crutches, and a happy man I was. I took

Hood's Sarsaparilla

7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache. 25c.

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We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

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We are now offering the Holman Self-Pronouncing Bible for $1.75 to subscribers who pay a full year in advance, i. e., up to March, '97. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We have also an edition of this Bible in smaller type than our $1.75 edition, which we sell at the low price of $1.25. Read carefully our offer on the seventh page.

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I have been using the Electropoise for more than four years, and it has been a success in all the ills that I have tested it on, especially in la grippe, colds, typhoid malaria, etc. I might mention some extraordinary cases that have come under my observation, such as rheumatism, paralysis, blood poison, etc. I am satisfied that it will do all that is claimed for it.

My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

Marvelous Results.

A LITTLE GIRL PARTIALLY PARALYZED, CURED BY THE ELECTROPOISE.

SINCE SHE BEGAN USING IT SHE HAS IMPROVED IN EVERY WAY—HER VOICE REGAINED BY ITS USE.

I bought an Electropoise in July for my little granddaughter. She has been partially paralyzed since birth. When she was put upon her feet her ankles would turn; she was very nervous and could never hold her straight. Since she has been using the Electropoise one ankle is straight and the other one is getting all right. She is not nervous now, except occasionally, and she holds her head like any other child. She can feed herself all right now. She could not talk plain, but now she talks as plain as most children of her age. She has improved in every way. She is now 6 years old.

Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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with liberal terms for the ultimate purchase after renting. Those who are not familiar with the wonderful curative work of the Electropoise should write for booklet giving full particulars. The Electropoise indorsed by thousands in every walk of life all over the country.

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1 "	3 months	6 00	7 50
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1 "	1 year,	18 00	22 50
2 inches,	1 "	35 00	42 00
3 "	1 "	50 00	60 00
4 "	1 "	60 00	72 00
5 "	1 "	75 00	90 00
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Thursday, February 27, 1896.

Arbitration.

An agitation is now going on in various parts of the United States in favor of a perpetnal court of arbitration to settle differences between the United States and Great Britain. Public meetings have been held in Chicago, New York and Philadelphia, and other cities will follow their example in the near future. Such a movement will be heartily endorsed by good citizens everywhere. If England will follow America's example, and hold similar meetings in all her principal cities, public opinion will soon reach such a stage that Lord Salisbury's policy of refusing to arbitrate will be an absurd anachronism. The following are the resolutions adopted with great enthusiasm at the New York meeting:

"Whereas, The 'true grandeur of nations' means the arts of civilization, justice secured by statute, and magnanimously inspired by good-will, which fundamental principles are always marred by the wasteful, bitter violence of war; and

"Whereas, The United States and Great Britain, akin in language, jurisprudence and legal methods, are already accustomed to arbitrate their disagreements, and have emphatically declared themselves in favor of such arbitration—Congress by the action of both houses in 1892, and the House of Commons by its vote in 1893—therefore

"Resolved, That we earnestly desire such action by our national Legislature and the Executive as shall make permanent provision for some wise method of arbitration between the two countries, it being our hope that such a step will ultimately lead to international arbitration throughout the civilized world.

"Resolved, accordingly, That measures be taken in the interests of such arbitration and in concert with like committees from other cities, for the convening in the city of Washington, at the earliest practicable date, of a conference of citizens representing every portion of the country, without distinction of party or creed.

"Resolved, That we gratefully recognize the action already taken in this direction by representative citizens of Chicago, Philadelphia and other cities, and that we rely on their vigorous co-operation in promoting the success of the proposed national conference."

The Test of Usefulness.

Each new discovery of Science serves to emphasize the fact that every object in Nature has its use. Articles like coal and cotton seed, once regarded as of no value, have in this day of progress been found to be of the highest utility. The commonest substances, such as air, water and iron, are really the most useful.

If we will but listen, we hear the great voice of Nature saying that nothing is valueless. Every bee, bird and flower has its mission. Every metal, tree and animal has its allotted use. There are yet many things the use and design of which are unknown to man, but, judging from the discoveries already made, we are warranted in concluding that every object in the material world is serviceable in some way.

Can it be, then, that man, the crowning work of creation, is of less importance than the lilies or the birds or the stones of the field? Can it be that man, with all his wondrous powers and faculties, has no higher realm of usefulness than have inanimate objects and the beasts of the earth? Has he no higher destiny than to live for his own pleasure a few short years, and then pass away? Reason scorns such a conclusion, and gladly joins with Revelation in teaching in unmistakable language that every life is a plan of God, that every human being has an appointed mission here as well as hereafter, if he will accept it. Yes, in God's great kingdom there is a place and work for every individual of the race. Says the Master: "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples."

Everywhere and on all occasions the Son of Man strove to impress upon men the great truth that life unto God means duty, service, helpfulness. The parable of the barren fig tree strikingly illustrates how our Lord regards an unfruitful life. What a stern rebuke to selfish inactivity it contains! In proportion as we exhibit the qualities of holiness and Christian activity, just in proportion do we fulfill our mission upon earth, and become like the ever busy, self-denying, self-forgetting Master. A large per cent. of professing Christians hardly know the a, b, c of religious usefulness, to so little purpose have they studied Scripture and the book of Nature.

Usefulness, or at least the desire to be useful, is both the test and measure of our faith. Selfish, sin-loving churchmen when pressed upon this point are wont to take refuge behind the doctrine of a free salvation obtained through faith alone, forgetting that if good works follow not, the faith is spurious. A tree is known by its fruit. Every Christian ought daily to ask himself questions like these: "What is my life worth to humanity?" "Of what use am I in God's kingdom?" Earnest self-examination will oftimes make us feel that we are but cumberers of the ground.

The cause of vital religion is immeasurably hindered by people who set themselves up to be good, although active benevolence and unselfish service seldom, if ever, engage their attention. What poor self-deceivers! It is as impossible to be good without doing good as it is for a sound fig tree to keep from bearing figs. An exception is, of course, to be made in the case of invalids and others who by reason of circumstances are denied a career of religious activity. Yet the influence and bearing of those thus situated may be, and often is, like a sweet perfume, permeating the whole atmosphere of their surroundings. The Roman Emperor Titus, though a pagan, approximated the Christian ideal more nearly than many who enjoy gospel privileges. A day having passed without the bestowal of a favor or the performance of any act of benevolence, he is said to have exclaimed: "I have lost a day." What an inspiration it is to study the lives of philanthropists like John Howard, Peter Cooper, Elizabeth Fry and Miss Clara Barton.

"No man has come to true greatness," said Phillips Brooks, "who has not felt in some degree that his life belongs to his race, and that what God gives him he gives for mankind." Not all can become great, but all may be useful in some degree. "There are diversities of gifts, but the same Spirit." Abraham Lincoln once remarked that God must love the common people; he makes so many of them. The lowliest, most obscure toiler may enjoy as full a measure of the sweet peace that comes from an approving conscience as may the most highly honored. The same God who cares for the sparrows takes note of the humblest service performed in his name.

Utility, as Dr. Joseph Parker says, is "a wide word." The scientist and the man of affairs would narrow it down to a commercial, material basis. Some think nothing serviceable unless it has a money value. Dollars and cents can never measure the efficacy of godly zeal and activity. "He is useful who gives a little child a red and blue and yellow picture—oh, so crude in color that the trained eye could not look upon it: but the child's eyes round it into bigness and delight when they see such vividness. He is useful who gives a shoot of ivy to some poor man to plant in his inch of garden that it may climb round his windows and talk Spring and Summer to him. He is useful who suggests ideas, excites noblest thoughts; he most useful who having the gift of prayer lifts men right up to heaven's gate." Nothing can exceed the bitterness of looking back upon a useless life and wasted opportunities. Brother Christian, how many prayers for others have you breathed this year? How many kind words, how many earnest warnings, how many invitations to righteousness have you spoken? What good deeds have you done? What sacrifices have you made for humanity? Truly has it been said that there never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be done again. Should the Master come to-day, would he find us fruit-bearers?

Miss Willard.

Miss Frances E Willard is expected to arrive in this city on Thursday, the twenty seventh, to spend a few days. Though coming to enjoy a season of rest, she has consented to give an address at Coliseum Place Baptist Church on Sunday afternoon, the first. Our readers do not need to be told that she will have an immense audience. She is accompanied by Miss Anna Gordon, who will address the children with a view to enlisting them in temperance work. Miss Willard will be the guest of her distinguished friend, Mrs. Caroline E. Merrick.

Why a Church Member Should Take a Church Paper.

Because of his promise when he became a member to support the benevolent and general interests of the church.

Every member and his family should spend as much, at least, for religious papers as for others.

Efficient members of political parties take their party papers, and endeavor to extend their circulation. Can a church member do less for his church paper?

Is it possible that one can develop in himself and in his children a taste and a love for the pure and the noble by taking into his home the secular newspapers only, many columns of which are full of gossip and scandal, and sensational details of crime too foul to print?

How can the influence of these secular newspapers be counteracted except by bringing into the family the religious paper?

Why is it that "men can not live by bread alone?" If the soul is more than the body, the wise man will supply religious food for his soul.

Every Christian parent owes it to his church, to his family, to every friend that visits him, even to the stranger that enters his door and has a minute to read, to the youth of his neighborhood, to his pastor and to his God, to take a good religious paper, and the debt increases every year he neglects this plain duty.

Church members can be of but little value to a church if they are ignorant of the principles, polity and needs of that church. Fidelity and efficient work must follow a knowledge of the church's needs. If one would be free from error and superstition he must know the truth, and the truth shall make him free. The church paper enlightens and helps to make free, and there is no substitute for it.—Methodist Recorder.

Grecian Archæology.

Prof. B. I. Wheeler, of Cornell University, now with the American School of Classical Studies at Athens, has lately written a letter to the New York Tribune, from which we quote as follows:

"The Greek government has just granted to the American School of Classical Studies the exclusive right of excavating at Corinth. This is one of the most important concessions yet made for archæological work—in some respects the most important—and may be viewed as a direct testimonial of kindly feeling toward America and its people. The most enthusiastic admirers we and our institutions have among the European nations, it is well to know, are the Greeks. We hear it and feel it on all hands, and we have repeatedly been urged to make some large request, in order that Greece might have an opportunity of testifying to her friendliness. The concession just made represents the best and the greatest that the little nation has to give.

"Corinth was the second city of Greek antiquity, and, in point of wealth, the first. Athens, which in general outranks it, can never be thoroughly explored, for the modern city stands on the site of the ancient. Old Corinth, however, is covered, in the main, only by grain-fields. The scattered hamlet which marks the ancient site has a population of barely six hundred souls. Treasures of art, of architecture, and of history written on tables of stone, richer than the boldest archæological imagination is able to detail, await but the turning of the sod."

Arbitration.

It is reported that there is a movement on foot in London to bring about the establishment of a permanent tribunal of international arbitration. The proposition was first made by Justice Harlan, of the United States Supreme Court. Justice Harlan's proposition was to have a tribunal composed of justices of the highest court of England and of the Supreme Court of the United States for the settlement of international disputes. Such a plan seems entirely feasible. A tribunal thus constituted would command universal confidence and respect, and, provided with a general code of international law, would make war between the two great English-speaking nations next to impossible. With such an example, the remaining Christian nations of the world could not long remain indifferent to this mode of settling international disputes. It would be a long step toward that golden era in which nations shall not learn war any more, but shall turn all their energies to the harmless arts of peace.—Exchange.

Conference Post-Graduate Work.

A post graduate course of study, carefully chosen by the Bishops, and suggested for the consideration of our young men who have finished the assigned four years' scheme of study necessary for ordination to the eldership, is a desideratum in our economy. Such a course need not be made obligatory upon any one; it might be optional, placed before our young men and sanctioned not only by its own weight and character, but by the judgment of our leaders. We believe that scores, if not hundreds of our younger men would gladly embrace the opportunity which such a scheme of study would present. Some of them, under present circumstances, neglect all attempts at systematic study as soon as their four years' itinerant course is ended; perhaps most of these might be induced to undertake a supplementary course were it laid down in tentative and suggestive fashion by the church. Nor would these younger men alone, we judge, be benefited by such a plan of systematic theology and biblical reading; hundreds of itinerants, in middle life, in country districts, aloof from libraries and school opportunities, would be glad to avail themselves of the suggested books and lines of study opened to them by an officially endorsed post-graduate course. Shall we not have such a course provided by the authority of the next General Conference?—Central Advocate.

NOTES.

The postoffice address of Rev. E. E. Langford is Free Run, Miss.

Dr. J. B. A. Ahrens is in New York City for medical treatment.

The postoffice address of Rev. J. H. Evans is Williamsburg, Miss.

Rev. E T. Denson spent a part of last week in the Crescent City.

The permanent address of Rev. S. J. Davies for 1896 is 1438 St. Mary street.

Rev. H. C. Christian, of the Virginia Conference, died on the twelfth in Richmond.

Gov. McLaurin will deliver the literary address at Millsaps College commencement.

Rev. S. A. Steel, D. D., will preach the commencement sermon at Wofford College in June.

W. K McLaurin has been appointed by the governor of Mississippi to succeed Judge Gilland.

Rev. C. G. Andrews expects to build a new church this year to take the place of the present Crawford Street structure.

Bishop Keener occupied the pulpit at Tchoupitoulas Mission last Sabbath much to the delight and edification of the congregation.

The report that Dr. Nansen has reached the North Pole and is on his way back must not be credited without evidence. It is possible, but not certain.

At a recent meeting of the Board of Trustees of Hiwassee College, Rev. F. M. Grace, A. M., D. D, was unanimously elected to the presidency of that institution.—Holston Methodist.

The Armenian massacres continue with no abatement of their ruthlessness. English politicians may believe that the Sultan is doing his best to stop these atrocities, but no one else does.

President Cleveland has consented to preside and speak at a missionary mass meeting to be held in New York, Tuesday evening, March 3, in behalf of the home mission cause of the Presbyterian Church. Dr. Talmage and Principal Booker T. Washington are also to speak.

A second architect appointed by the Mississippi Legislature to examine the Capitol has made a report, in which he condemns the building even more strongly than did the first. He declares it utterly unsafe for occupancy. We judge that this will settle the question of building a new Capitol.

The Methodist women of the city are still carrying on the Centenary College Restaurant at 1023 Canal street. Give them a call.

The Algiers Church, under the leadership of Rev. R. H. Wynn, has initiated a movement for a new house of worship to be built during the present year. We wish the movement abundant success.

The evangelical outlook in Mexico is full of hope. A recent writer says: "Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporteurs, who traversed Mexico in every direction."

It is pleasant to note that it has again become the mode, as it was during the last century, for European women of education and rank to take a regular course in nursing and household medicine as a part of their education. The Queen of the Belgians, the Duchess of Albany and the Duchess of Portland have been graduated as regular nurses.—Mid-Continent.

R. H. Woodward Company, Baltimore, Md., announce a new book, "Story of Turkey and Armenia." This book will contain a full and graphic account of the recent Armenia massacres, which have aroused the civilized world. A number of articles have been written by men of international reputation for this book, and it will be beautifully illustrated with nearly one hundred engravings, and will be sold by subscription.

Human eloquence can not counteract the benumbing influence of a chilly church. A misjudgment of the atmospheric conditions has killed many a sermon. Not even the paid choir can put interest into a quaking and shivering congregation. Zero weather with no counteractive heat freezes the life out of a meeting. The saxion plays an important part in the making or unmaking of a good church service in Winter. The trustees should see to it that he discharges his duty with judgment and promptness.—Exchange.

Ballington Booth, commander-in-chief of the Salvation Army in the United States, has been summarily dismissed from the Army by his father, Gen. Booth. This grew out of the fact that Ballington Booth was unwilling to obey an order which removed him from America to another field of labor. It is thought that the deposed commandar will get up a Salvation Army of his own. If so, he is very likely to find it difficult to maintain discipline, having himself set the example of insubordination.

In these days of improved and labor-saving machinery, it is a senseless and exasperating thing for publishers to send out magazines, reviews and books with uncut edges, and expect intelligent and cultured people, one by one, to do what should be done in the bindary. There are publishers who appreciate their readers sufficiently to do this work for them, and their publications deserve the preference. Readers are entitled to the advantages of an age which has advanced beyond the hand-press, the wooden mold-board, and the individual paper-cutter.—Herald and Presbyter.

[We commend this to Methodist as well as other publishers.—EDITOR.]

The Independent has done a valuable service in giving a table showing the increase in church membership in this country for the past five years. The increase is figured as 3,600,000, and the suggestive comment is made that the great bulk of additions is to the denominations commonly known as evangelical. Methodists have grown most, and Baptists next. Such comparisons most conclusively answer the sneering assertion that orthodoxy is out of date, and that liberalism is sweeping the field. As a matter of fact, the liberal denominations make recruits out of the stragglers who lag behind in the march of faith.—Exchange.

Prof. Fritz Hommel and Prof. A. H. Sayce, in a recent conversation together at Cairo, Egypt, agreed with each other that modern cuneiform discovery shows that we have history, and not fiction or legend, in the narratives of Genesis, and that a large part, at any rate, of the Pentateuch, must go back to the Mosaic age. They were further agreed in holding that, although older documents are doubtless employed in the books of Moses, the so-called "literary analysis" is a philosophical mirage. As they put it, it would be impossible to dissect an English book in the way that the Pentateuch has been dissected; much more impossible, therefore, must it be to dissect an ancient work which is written in the dead and imperfectly known Hebrew language. The agreement of two such scholarly authorities on a matter of this sort is at least worthy of consideration in connection with a subject that is at present under active discussion.—Sunday-School Times.

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To Our Preachers.

Our recent premium offers to agents promise to bear abundant fruit. We deem it proper at this time to call the attention of our agents to one of the conditions of these offers, viz.: that the full subscription price must be sent in. The unsuccessful competitors will have all their commissions returned in cash. The successful competitors will, of course, get no commissions, the premiums being more than an equivalent.

To the Preachers of the Petrolizing Conference.

In keeping with our motto, "Better and better," we make the following offers: (1) To the preacher who sends us the largest number of new cash subscribers at the regular rate between now and the first of July we will present a handsome parlor organ catalogued at $225 (2) To the preacher sending us the second largest number of new cash subscriptions at the regular rate, we will present either a handsome gold-filled watch, guaranteed to be a perfect time-keeper, and to look as well as a gold watch for twenty years, or an Arlington B Sewing Machine, whichever may be preferred. (3) To the preacher sending the third largest number of new cash subscriptions at the regular rate, we will present a set of Clarke's Commentaries, the same described in our offer elsewhere.

Notice that these are to be cash subscriptions at the regular rate. No commissions will be allowed until the premium has been awarded. Then, every unsuccessful competitor will have his commissions returned to him in cash.

Brethren, here is a chance to help yourselves at the same time that you help your Conference organ, and also render a service of incalculable value to the people whom you serve. If any brother does not need an organ, that need not prevent his entering the list, as the organ can be sold. Should the successful competitor wish to convert his organ into money, we will advertise it for him two months, free of charge. Those who wish to compete for this premium should notify us at once.

REV. W. C. BLACK,
512 Camp street, New Orleans, La.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Jan., '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

From Mrs. Snell.

MR. EDITOR: God willing, I start for Greenwood, Miss., in the morning to assist the former pastor of our church in Columbus, the Rev. J. W. Price. From there I purpose to accept an invitation from Rev. Geo. Matthews, of Macon, Ga., then will go (D. V.) to Savannah and Augusta. From Georgia I hope to go to Yazoo City to assist Dr. H. Walter Featherston, following that work by more of same character in my dear home State. In all these beautiful plans of service for Christ I beg an interest in the prayers of your readers.

Yours in the joy of his salvation,
MARY MCGEE SNELL.

Columbus, Miss., Feb. 21, 1896.

Grenada District.

In every part of the district there is much to encourage faith and stimulate zeal. My predecessors have wrought well. Perhaps there is a greater manifest lack of interest in the contributions for connectional purposes than all of the other enterprises of the church together. And we are determined, by God's grace, to wipe this stigma from several of our charges. Many of our people do well, others do nothing. Already some of the pastors are taking their collections.

Brethren, let's make March our missionary month, and if we have not begun before, begin with the first of the month and continue until every cent is in hand. Our pastors are noble, true men, faithful ministers of the Lord Jesus, and will not fail to co-operate in this great work. Our church enterprise here on Main street is being wisely and stealthily pushed. The pastor will, in three or four weeks, be in the new parsonage, ready to give personal attention to the erection of the church. God be praised for all of his goodness in the past and for the promising future.

H. C. MORNHEAD.

Lumberton.

I lectured at Lumberton last night; got the best collection there that at any point on the Northeastern where I have yet been, excepting Hattiesburg. After the lecture a newcomer then said to me, "Who is this man, Millsaps, that's hooking against all the Methodists in Mississippi? He must be a forceful fellow." I gave him a dot or two about the Major. He said the importance of "Science Hall" to that college is undoubted, and the importance of that college to Mississippi Methodism is simply incalculable; and if the Methodists of the State don't respond to that proposition, it will be a sad comment on both their intelligence and liberality. Then he said something else, that sounded to me, that the plain of it would be, if you don't raise the money to build that hall, you ought to be side-tracked—laid up—awhile for repairs.

The big Lumberton Mill, they say, is one of the finest in the South. I timed them; they can saw up a log 16 feet long, and make twelve pieces of it in 50 to 60 seconds. They put on the carriage, place it in position, slab it, turn it, throw it off on the live rollers, where it is run to the edges, all inside of a minute.

They have just completed a handsome little church there. It's a beauty. They want Bishop Galloway to dedicate it for them. I hope he will be able to do so. T. S. WEST.

A Cheese is Make Messy.

I taught school last Winter and this Summer. Seeing so many advertisements of dish washers, I thought I would make some money during vacation. You said in your paper the Rapid Dish Washer was best, so I sent to W. F. Harrison & Co., Columbus, O., who manufacture specialties for agents and got one, asked the neighbors in and washed the dinner dishes so quick and nice, everyone present bought one. I made this week $53 00, and that is a good deal better than school teaching, so I am going to sell dish washers this Winter. Other teachers would be glad to have this hint.

DAISY HENRY.

Notice.

Rev. W. H. La Prade, by request of Dr. W. R. Lambuth and myself, has consented to act as Conference missionary secretary of the Louisiana Conference for this year.

J. D. HARPER,
Pres. Conf. Board of Missions.

Arcadia, La.

Let all our preachers who are interested in our premium offer to the three most successful agents clip the offer from this issue and preserve it for reference, as it will not appear again for some time. The offer is, of course, still open and will be until July. Several brethren are in the race. Quite a number are also working for our Clarke's Commentary.

Notice to the Members and Friends of the Ministers' Education Aid Associeties.

The treasurer is very much in need of further funds to enable him to carry out our promises to the young preachers who are our beneficiaries at Centenary College. If you have not yet paid your dues for the year 1895, please make an effort to remit at once to my address the amount of five dollars, or at least a part of the amount. If you are a friend of the work, and will assist by a contribution, your gift will be at once directed where it is greatly needed.

Any person, either clerical or lay, who will send me his name, will be at once enrolled as a member of the association. R. H. WYNN, Sec'y,
431 Pelican avenue, Algiers.

"None better." Mr. Thomas Buckley, writing from the Iron Works, 6 m St. Troy, N. Y., says: "Dr. Bull's Cough Syrup is one of the finest cough syrup for colds. None better. I always use it."

Aberdeen, Miss.

I am now closing my first round for 1896. The preachers are all at their places, and the work starts off encouraging. While there has been much sickness in the country, the preachers' families have kept fairly well. Bro. J. W. Anderson, of Houston and Wesley, was sick with la grippe when I held his Quarterly Conference. We have had sorrow in our own family. On Dec. 27 wife and I were called to South Mississippi to see our son-in-law, Dr. W. B. Lloyd, who was critically ill with pneumonia. Before we could reach his home he had passed calmly and peacefully into the region beyond, leaving our only daughter, with two little children, lonely and heart-broken. A noble, good man and much-loved physician is gone. We mourn, but not without hope. In a few short weeks the death-angel made another visit to the bereaved family. February 8 Bro. I. O. Lloyd, the Doctor's father, died a most triumphant death. For years he was a faithful steward in the church. The preachers had no better friend; kind, generous, and true. How sadly he will be missed! This world grows darker, while heaven and the future is brighter and sweeter.

S. M. THAMES.

If You Need a Tonic Use Horsford's Acid Phosphate.

It stimulates the stomach, nourishes the nerves, builds the brain tissue. A wonderful tonic. Makes a delightful beverage.

From Rev. J. J. Smylie.

I will say through the ADVOCATE to the brethren, as a number have been inquiring, that my health is much improved and that I am in a fair way to entire recovery, I hope. I was obliged to change climates. I came out West, and this cold, bracing atmosphere is bringing me out rapidly.

I am now engaged in a wonderful revival meeting at this place. There seems to be a mighty turning to the Lord. My family are in Meridian, Miss., which is my permanent address.

God bless you, Mr. Editor, and the ADVOCATE. J. J. SMYLIE.

Jameson, Mo.

Lives of Great Men

All remind us that they are very much like us. They suffer with the same reliable types of headache, and take the same reliable remedies, such as the never-failing PRESTON'S SICK-HEAD-ACHE. Guaranteed to cure, or no pay.

Mississippi Conference Minutes.

There has been some confusion in sending out the Minutes. It is probable that some pastors have not received their full quota. The proportion is one copy to about every twelve members. Anyone not receiving his share can have the deficiency supplied by applying to me.

C. G. ANDREWS.

Vicksburg, Miss.

Louisiana Conference Minutes

The Minutes have been unavoidably delayed, but are now being mailed to the preachers. Those brethren who have not yet sent me their assessment, I trust will do so soon.

JNO. T. SAWYER.

Wyatt's Business Colleges,

JACKSON AND MERIDIAN, MISS.

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TESTIMONIAL.

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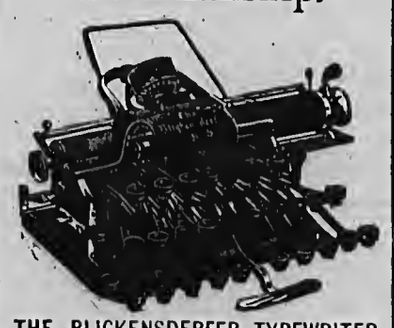

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$140 buys New Piano. Organs $40. Catalogue Free. Daniel F. Beatty, Washington, N.J.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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N. Y. Life,	"	"	"	"	"	40,684,168
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The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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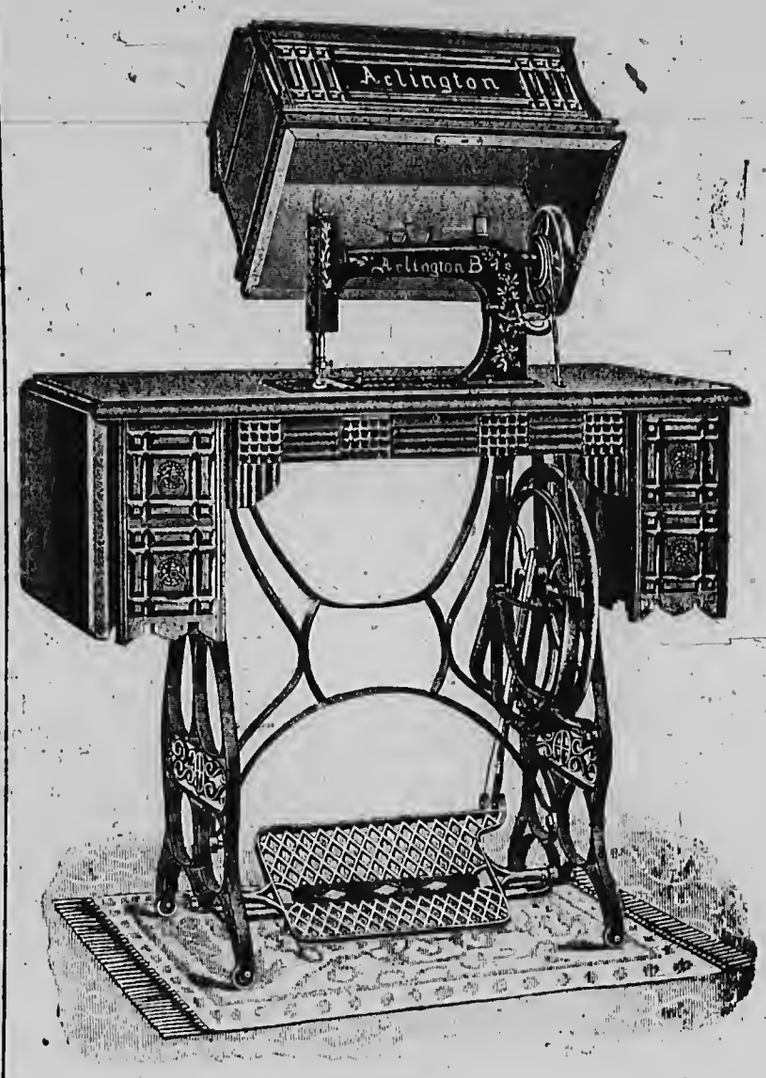
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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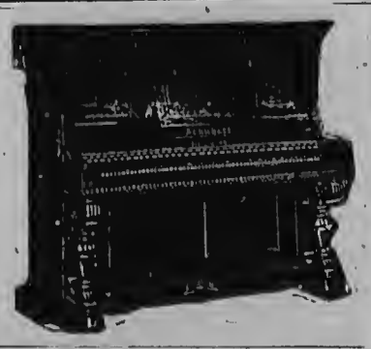

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HOME CIRCLE.

SOME TIME.

BY EUGENE FIELD.

Last night, my darling, as you slept
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And then I stooped and kissed your brow,
For oh! I love you so—
You are too young to know it now,
But some time you shall know!

Some time, when in a darkened place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But some time you may know!

Look backward, then, into the years,
And see me here to-night—
See, O my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you shall know.

The Art of Being Disagreeable.

This is an art which some people acquire much more readily than others, being materially aided in their efforts by a native narrowness and meanness of disposition. But there is no reason why a man of ordinary gifts should not, with due attention to a few simple directions, make himself very speedily an object of aversion to all his acquaintances. If anyone of our readers is aiming at that end, we have a little advice which we offer him free of all charge.

1 Let him lay it down as a fixed rule that he will not allow himself to bestow even moderate praise upon the good deeds that are done under his observation. This rule rests upon the theory that virtue is its own reward, and that noble conduct deserves no special recognition. A collateral and kindred principle is that the desire for human approval, however restrained it may be, is always a sign of moral weakness, and ought not to be humored in the smallest measure.

2. Let him be equally resolute to criticise, with such sharpness of speech as he is able, all the faults and shortcomings of his friends and companions. It is well if he learns to make no discrimination between gross wrong-doing on the one hand and mere defects and infirmities on the other. A lively imagination, working in conjunction with a suspicious temper, will also be often helpful to him in conjuring up grounds of censure where none really exist.

3. Inasmuch as he knows that he himself is never controlled by lofty or magnanimous motives, let him take it for granted that everybody else is in the same condition. Why should he suppose that other folks are better than himself. Is not every man the measure of his own universe? The habit of sneering whenever disinterested benevolence is suggested as the possible ground of given actions, is of prime importance in this connection.

4. Let him exact with a miser's care all the service that can possibly be construed as belonging to him, receiving it always as a matter of right, and never as a matter of courtesy or kindness; and at the same time let him dole out, as if he were afraid of being reckoned a spendthrift, the meager attentions that he may choose to give in return.

5. Let him show his worst side to those that have the most sacred claims upon him, reserving any thoughtfulness and pleasantness, if he have any, for those who do not stand close to him, and who will not appreciate in the slightest degree the things that he may do to conciliate their good will.

By faithfully following these directions, he will succeed in alienating his friends, in repelling all those whom he might have won, and in making himself an object of universal dislike. A few faithful souls may cling to him longer than the rest; but even they will at last be worn out with his infinite pettiness, and will give him up to the devices and desires of his heart. Nothing will be left him but a morbid egotism, a dark and cheerless old age, and six feet of ground over which no honest tear will ever be shed.—Selected.

Keep Good Company.

In a snug little grotto, beneath a high bank covered with foxgloves and fern, lived a sly grey old fox. He was so very old that he could not go far to search for his food; so he was obliged to play all sorts of tricks to get it.

One night as he sat at the mouth of his hiding-place, feeling very hungry from having had nothing to eat for a long time, he observed a fine, fat young hare lazily feeding on the juicy turnip tops.

"Oh, dear," sighed the fox, "if I were only a little younger, what a rare supper I could make off that young thing! but I can't catch her."

Then an idea struck him. "Hem, hem, hem!" said he, in a loud voice.

The hare was startled and looked round.

"Sweet Miss," said the fox, coaxingly, "I'm old and feeble, and I can't fetch my supper; will you get it for me?"

"Oh, yes," said the hare, who was a giddy, thoughtless young thing, but very good-natured. "What would you like? Some nice, fresh, dewy clover?"

"Dear me, no," said the fox; "that would not suit me at all."

"Oh, it is delicious," said the hare; "but what would you like?"

"Just walk into my house," answered the fox, "and I will show you the sort of things I like."

Now, his den was strewn all over with the bones of rabbits, and ducks, and pheasants, and chickens.

"Wait a minute," said the hare, "till I finish this turnip top."

Then she skipped gaily up to the fox. "Now I'm ready!" said she.

And so was the fox. He just gave her back one nip, and she was as dead as dead could be

Do not listen to the fine words of strangers, whoever they may be. And do not choose your friends until you know something about them.—Astley H. Baldwin, in The Children's Friend.

Parent and Child.

Nothing is sweeter than sometimes finding a father who confesses himself a child with his children, a mother who is a young girl with her daughters. There is no question of authority or infallibility with these, yet somehow there is always obedience, always harmony; dignities are not sacrificed; while something better than blind homage is rendered. There are no harsh judgments, no moral reactions. Each recognizes that the thing to be attained, the quality to be expressed—as, for example, beneficence, love, courtesy, charity—is forever greater than possible human attainment, yet that each individual grows in knowledge, perfection and understanding while he strives; grows without pain, development being normal, and grows without effort, the impetus being from within and recreative, not from without, coercive and destructive. True respect each for the other—and this is the vital point—true respect each for the other, for even the opinions and the standards of the other, is at last attained. Certainly this is something better than any obedience born of the exercise of blind authority, or cultivated by a parent's personal pride in his position.—Harper's Bazar.

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PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Warner's Safe Cure

Ask your friends and neighbors about it

An Anecdote of Mr Childs.

Stopping one of his head employees one day, Mr. George W. Childs said:

"You are not looking well. I think you must be working too hard"

"I am not feeling very well, Mr. Childs, that is a fact," was the answer, "but I guess I will be all right in a short time."

"How would you like to take a trip to Europe?" said Mr. Childs, smiling pleasantly.

"Well enough, sir," was the response, "but I can not afford it."

"You can afford it," said Mr. Childs, taking him by the arm, "if I pay your expenses and pay your salary to your family while you are gone, can't you?"

The result was, the man spent two months in Europe, and returned completely restored to health.

"That was one of the best investments I ever made," chuckled Mr. Childs, when the matter was called to his attention. "Why, Mr. Black returned so much improved in health that he could do twice as much work as he could before he left. You see, I was the real gainer by the transaction."

One of Mr. Childs' characteristics was that he never seemed to take any credit to himself for doing a kind act.—New York Press.

Waste Not Want Not.

A father picked up a horseshoe in the road which his son refused to touch, and sold it for three farthings, with which he bought some cherries. They journeyed on, and the boy became thirsty and tired. The father dropped now and then a cherry, which the son was glad to pick up. When the last was eaten the father said, "Look, my son! If you had chosen to stop once and pick up a piece of horseshoe, you would not have been obliged at last to stoop so often to pick up the cherries." You see, that father was trying to teach his son not to waste things; but to save and economize. So, my dear children, you may think, perhaps, that a little spent here, and a little there, can be no great matter; but, remember, many a little makes a mickle. Beware of little wastings. Poor Richard has some splendid proverbs. Among them are these: "A small leak will sink a great ship;" and, again, "Who dainties love shall beggars prove;" and, moreover, "Fools make feasts, and wise men eat them." Now, I would not have you be stingy for anything in the world. I want you to be liberal and benevolent; but I want you, also, to learn to economize and save. Then you will grow up to have plenty to give to God and others.

Crossing town the other day in haste to catch a train, the horse-cars were three times blocked by great vans which stood upon the track. I looked about on my fellow-passengers. Some had flushed and angry faces, some could not sit still, but tapped the floor with their feet, and uttered exclamations, and looked at their watches. One or two stepped out with their bags and walked hastily onward. But a dear old lady in the corner of the car was a pattern of sweetness and amiability; and I heard her observe to her neighbor: "We will probably lose our train, but at this time of the day there are trains every half hour, and it's never well to be put out by little accidents of this sort." She had the right philosophy.—Northwestern Christian Advocate.

True politeness comes from the heart. It can not be put on by merely observing the rules of etiquette. All our youth should be acquainted with the rules of etiquette. But these avail but little if we do not have love in our hearts. If we love people, we shall treat them well. If we do not love them we shall only be hypocrites, even if our outward treatment of them is perfect. Let us, therefore, ask God to make our hearts right, so that we shall be able to treat everyone well.

HYGIENE.

To Aid Digestion—No!

In the columns of the press, and on cards in railroad cars, the eye is constantly greeted with the advertisements of alcoholic liquid preparations highly recommended as "aids to digestion." How absurd and fallacious, yet by thousands and tens of thousands are these preparations used with the idea that they are an excellent aid to digestion; and as such, we are sorry to say, are recommended by physicians who ought to know better. Aid digestion! Why the very reverse is true. They prevent the digestion of food, and thus bring disease upon the body. Alcohol is an antiseptic; we put bodies into it to preserve them from decay. Can anything be more absurd than to saturate our food with an antiseptic that it may dissolve the better? Should we commend the wisdom of the potter who should first harden the clay that he might render it more plastic? And yet he is guilty of greater folly who swallows a drink which renders the food harder and more difficult of digestion, and boasts of doing so for the purpose of increasing its digestibleness? We should scarcely pour salt into a fountain that the stream might be sweet, nor would a chemist render his retorts and jars fusible or corrosive that his gases might be the purer; yet this is what we do in drinking alcoholic liquors. We pour a poison into the blood which corrupts and inflames it, and we do so to make it pure! We ulcerate the stomach to render it more capable of its functions, and all this forsooth is done by direction of medical advisers! No wonder that indigestion has become a national disease, and a thousand quacks have amassed princely fortunes in catering for stomachs and nerves which alcoholic drinks, taken by medical advice to aid digestion, have already ulcerated or shattered.—National Temperance Advocate.

A Good Bed.

The main point nowadays is the covering. There is a strong temptation to use a quilted cotton comfortable, costing a dollar, in preference to a pair of blankets costing five times as much, yet the blankets are far cleaner, sweeter, warmer—for the same weight—and better from a health standpoint in every way. It is needless to add that the good housewife will see to it that bedding and clothes have a daily airing sufficient to abolish entirely the stale, unpleasant odor which hangs around a bed, and indicates the presence of an indefinite amount of ancient effluvia. Clean sheets and sunshine work wonders with beds. If you are compelled to use a modern folding-bed, be sure it has ample space for ventilation, and that it is never put up in the morning until sun and air have worked their miracle of cleansing.—Dr. E. G. Wood, in The Healthy Home.

THE CUISINE.

CONDUCTED BY L. A. B.

TOMATO GRAVY.—Much is said, and none too much, of the dietetic virtues of the apple. Next to it, perhaps, we may rate the tomato. It has one virtue that we have never seen mentioned: the property of emulsifying fats. To this may be added a singular faculty of assimilating itself to the flavor of meat gravy with which its juice may be cooked. Our housekeeping friends may try a fried steak, for once, by cooking a little tomato juice in the sizzling pan just after removing the meat. Any melted fat, or baked shreds and juice adhering to the iron, or butter applied to the meat, entirely disappear in an emulsion, making a rich, copious, reddish-brown gravy, with the true meat flavor scarcely modified by a slight piquant acidity from the fruit. If the steak has been left in a vessel to save its drainings since it was cut, and this juice be put in with that of the tomato, the gravy will be by so much enriched and enlarged, as well as thickened by the coagulation of the additional albumen. Colandered tomato pulp with this meat juice makes a thick sauce of like rich flavor for roast or stew.—Sanitary Era.

Sometimes it takes a grumbling church member a good while to find out that the fault is all in himself; but when he does make the discovery, he is the most astonished man in the world.—Exchange.

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OBITUARIES.

Continued from Third Page.

MABRY—Mary Taylor Mabry passed up her eternal reward on the Sabbath eve of May 12 in the parsonage at Palatka, Fla. This cultivated Christian woman was the daughter of Capt. S. T. Taylor and Susan E. Taylor, the former having preceded her only a few months to the better land. On April 6, she was married to Rev. W. E. H. Mabry. It was the union of two congenial souls, who found constant joy and inspiration in the strength of each other's love.

Last year her health began to decline, and in hope of restoring it Bro. Mabry transferred from the North Alabama Conference to the Florida Conference; but the soft breezes of that land of sunshine failed to restore her health.

We sometimes write extravagantly of the dead, and draw their pictures in fairer colors than the facts might justify; but in this case such would be a difficult task, all will testify who knew the strength and altitude of her noble character.

Though only twenty-six years of age, she had reached a development in Christian experience surpassed by few of maturer years. She had wisely cultivated her opportunities for intellectual and moral discipline, as was manifest in the strength of her character. Though reared in a home of culture and affluence, where there was every means to gratify a woman's pride and give her an easy introduction into certain circles of society, yet she was above its hollow shams and vanities, preferring a life of nobler activity. So early did she seek the association of the church and the companionship of those who communed with God, that she never knew the hour of her spiritual birth. It came in her silent and solemn communion with God, so noiselessly and gently that it was like a day-dawn or the bursting of a bud into blossom. Her life was beautiful, and with those gentle graces which adorn a Christian woman, and enriched with faith as simple as a child's, yet as strong as a martyr's. Upon the altar of her heart flowed the light of the cross with a brightness which lit up her soul, illumined her face, and transfigured her life. Her purity of character, and absorbing devotion to the true and good, marked her life with signal emphasis. Her life was a rich antham set to the key of God's praise, swelling from the depths of a fervent and grateful heart.

As the wife of an itinerant Methodist preacher, she displayed most conspicuously the exalted heroism of her nature and her true, self-sacrificing devotion to her Master's cause. In this delicate and responsible position she proved herself a helpmate indeed. During the two short years of her wedded life she made her home a bower of praise and joy, and was a constant inspiration to her husband in his noble work. She made the parsonage the center of a holy influence, which pervaded the whole community in which she lived. With all her gifts and culture, she was truly modest. No word or act ever indicated anything unwomanly in her nature. It was the strength and purity of her character which drew people to her, and lifted them to higher thought and richer Christian experience. In all her relations in life, as daughter, sister, wife and church member, the same exalted Christian virtues crowned her life and made her presence a benediction. Her end was peaceful. Without a groan or struggle she went to rest as gently and calmly as the light of stars fade away at the flush of day. There was no cloud upon her spiritual horizon. Amid the splendors and glorious triumphs of an eternal victory she sweetly fell asleep. By the side of her sainted father in Enterprise, Miss., they laid her to sleep and to wait the resurrection morn. With her dear loved ones we weep and feel the bereavement of a personal loss.

May God bind up the broken hearts, wipe away the tears, and console them with his presence! While they miss her and mourn for her, yet they know where to find her. "Blessed are the dead who die in the Lord!"

PRUITT—Mrs. Cecilia A. Pruitt was born in Adams county, Miss., in 1811, and died at her residence in Jefferson county, Oct. 16, 1895 and was buried in the family burying-ground at her home, the Rev. W. B. Bingham officiating. Sister Pruitt was married in 1830 to James B. Jones, a brother of the late Rev. John G. Jones, of the Mississippi Conference; her husband dying four years after their marriage. Three children were born to them, two of whom still live. About 1840 she was again married, this time to Joseph Pruitt, who died Jan. 9, 1863. Five sons and one daughter was the fruit of this union. In the Summer of 1866 she joined the M. E. Church, South, at old Cane Ridge, where she kept her membership till the day of her death.

She found her home encumbered with debt at the death of her husband. She set herself to the task of overcoming the difficulties that lay in her road to success, and one by one she saw them surmounted. The debt was paid, and she found herself in the possession of a handsome property. Her piety was unquestioned. Diligently did she strive to bring up her children "in nurture and admonition of the Lord." As a result of her efforts all but one have "found Christ precious to their souls." Sister Pruitt was a wise and prudent woman, and this, coupled with a life hid in Christ, made her an exemplary character. Her health was very feeble for several years before her death, which made it impossible for her to attend church, but she worshiped her Savior at home.

Truly a good and noble spirit has gone to heaven. May the loved ones meet her there!

Her pastor, JOHN W. CHILES.

EMERSON—Mrs. Emmeline M. Emerson was born in Montgomery county, Kentucky, April 11, 1827. She had been a resident of New Orleans fifty-two years, and died Jan. 24, 1896.

She obeyed the divine command to "remember her Creator in the days of her youth," and realized in her experience the fulfillment of the promise, 'They that seek me early shall find me." She was one of the oldest members of the Carondelet Street Methodist Church.

My acquaintance with Sister Emerson has been long. I was many years her pastor, in my several pastorates of the Carondelet Street Church. She was diligent in business, but she was equally fervent in spirit, serving the Lord. It may be said of her that "she opened her mouth with wisdom, and in her tongue was the law of kindness."

She was for many years the child of affliction—often extremely weak and greatly emaciated; but she held on to life with great tenacity. But though long and sorely afflicted, she was always patient and cheerful. I never remember seeing her without a pleasing and hopeful smile upon her face. She seemed to have no fear of death. She loved the house of God and the communion of saints. She was hospitable, a good mother, a true friend—in all, a faithful Christian.

A circle of loved ones and friends will long cherish the memory of her beautiful life.

J. B. WALKER.

MAGEE—Andrew G. Magee was born in Washington parish, La., Jan. 7, 1850, and died Nov. 16, 1895.

Bro. Magee had been in bad health for quite a while with that dreadful disease, consumption, which made his recovery hopeless. He seemed to realize quite a while before death came that his time here was short. On one occasion I said to him, "You had better think more of your spiritual than of your physical condition," to which he replied, "I have been thinking of that for some time." He expressed himself to another brother as being ready and willing to die.

Bro. Magee's life led all to believe that he was living for the glory of God and the good of humanity. He took great interest in church affairs and seemed to take special delight in doing anything for his pastor. He was a good, obliging neighbor, an exceptional citizen, a devoted husband and father, always endeavoring to bring his children up in the nurture and admonition of the Lord.

He leaves a wife and three children, besides a host of relatives and friends, to mourn his loss. I commend his bereaved family to Christ, who is able to fill their cup of sorrow with joy and to bring them to that land of everlasting joy. His pastor,

W. H. BENTON.

WARNER—Mrs. Laura D. Warner (nee Holmes) was born Feb. 9, 1842, and departed this life March 11, 1895. She was married to Denial C. Werner, Sept. 26, 1864, and soon thereafter became a member of the M. E. Church, South, of which she was a dear lover and faithful defender until her death.

She was a devoted wife, a loving, gentle mother who cared not alone for the physical well being of her loved ones, but for their spiritual good also, ever exhorting them by precept and example to walk godly lives. Sister Warner was a good neighbor, was given to hospitality, glad to entertain any one, and especially her pastor.

Grieve not, loved ones, though mother's chair is vacant. Your loss is her eternal gain, and if you will follow her teaching, you will soon meet her where parting is no more.

W. H. BENTON.

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LUCAS COUNTY.

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NEWS OF THE WEEK.

DOMESTIC.

The Michigan Supreme Court has decided that it is no libel for a critic to dissect and ridicule a book.

Edgar W. (Bill) Nye, the American humorist, died at his home two miles east of Asheville, N. C., on Feb. 22.

Seven people were asphyxiated, one fatally hurt by jumping from a window and five others more or less injured by a fire in Baltimore on Feb. 23.

The 1,400 policemen in Brooklyn own over $5,000,000 in real estate. A majority of them owning their own houses, and many own several.

The Ohio Wesleyan University has adopted a rule absolutely forbidding its students to use tobacco in any form. It has made a great stir among the students.

The House has passed a bill commanding the Secretary of Agriculture to distribute seeds, and making a bigger appropriation than usual for the purpose.

In the Boston City Hospital last year the use of anti-toxine reduced the percentage of deaths from diphtheria to 11 per cent., the lowest on record at any place or time.

Dr. Joseph Jones, a distinguished surgeon and savant, was buried in this city last week. He occupied the chair of chemistry of Tulane University at his death. He was surgeon-general of the United Confederate Veterans.

Governor Evans, of South Caroline, declares that the dispensary system in that State does not prohibit, and was never intended to do so, but has done great good. The consumption of whisky has decreased nearly 50 per cent., and the number of drunks before the courts has decreased nearly 70 per cent.

The postoffice authorities at Washington announce that, having succeeded in suppressing the scandalous newspaper of Chicago, it means to continue the crusade and go for the Police Gazette and Police News, of New York City, the Sunday Sun, of Kansas City, and all other snob publications of the country.

Senator Squire will, this week, report from the Committee of Coast Defenses his bill for fortifications. It appropriates $87,000,000, the whole or any part to be immediately available on order of the President. There is an emergency clause to authorize the speedy completion of fortifications in case of war.

The Catholic Winter School of America opened in this city on Feb. 20. The session of the Winter School will last until March 14, and during that time there will be lectures three times a day, the course of studies including astronomy, botany, literature, ethics, science and dogma, social problems, economics, pedagogy, history and other branches.

FOREIGN.

Washington's birthday was duly celebrated by the large American colony in London.

The London Economist figures that the Cuban war is costing Spain $5,000,000 a month, and says that it has depressed the Cuban securities 20 per cent.

In India an effort is being made to prevent the circulation of business advertisements through the mails. People who receive them claim that their rights are trespassed upon.

France has decided to invest $200,000 in pomp and state at the coming coronation of the Czar. General de Boisdeffre, chief of the general staff of the French Army, will be official representative of his government on the occasion.

Eight carloads of dynamite exploded at Vlecendorp, South African Republic, last week. Thousands of people have been rendered homeless by the terrible calamity, about 100 persons are believed to have been killed, some two or three hundred men, women and children have been severely wounded, and many others have been more or less injured.

On Feb. 21 President Faure, of the French Republic, signed the pardon of Waller, the American, who nearly a year ago was arrested in Madagascar and tried by court martial by the French military authorities, on the charge of conspiracy with the enemies of France. Waller was pronounced guilty and sentenced to twenty years' imprisonment in a fortress.

The Spanish columns which have been operating against the insurgents in Cuba have been engaged with the enemy under Maximo Gomez and others commanding the main forces of the insurgent army. Several fights have taken place during the last week on the limits of the province of Havana and the province of Santanzas. The insurgents have lost seventy killed and over 300 wounded.

The again darkening prospect for Great Britain all over the world may powerfully and speedily operate upon the premier's mind to force a settlement of the Venezuelan question along lines of arbitration. Russia, apparently supine for years, is dangerously extending her power. This week saw her loosen her control of the Balkan States. The week before saw her establish her practical suzerainty over Turkey.

Ninety Per Cent. of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that run-down condition of the system which invites disease.

Hood's Pills are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

Holman Bible at $1.25.

By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1.50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to March, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 1-16	@ —
Ordinary	5 9-16	— —
Good ordinary	7⅜	— —
Low middling	7 7-16	— —
Middling	7⅝	— —
Good middling	7 13-16	— —
Middling fair	8¼	— —
Fair	8 11-16	— —
Galveston middling	7⅝	— —
Mobile middling	7⅝	— —
Memphis middling	7 5-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	1⅝	8⅝
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¼	2 15-16
Prime yellow	3⅞	4⅝
Gray white	4 5-16	4 9-16
Choice white	4 5-16	4 9-16
Standard granulated	4⅜	4 11-16
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	1	1¼
Good	5⅛	4
Fair	2⅝	3⅛
Prime	4⅛	4½
Rough, ₩ bbl	1 60	1 65
Polish, ₩ ton	16 00	16 00
FLOUR.		
Extra Fancy	3 15	3 80
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	4 30	— —
Winter wheat patents	4 20	4 35
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 65	1 85
Cream meal	1 10	— —
Grits	2 00	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	35
Yellow	31	33
Mixed No 2	— —	33
OATS:		
Western	— —	27½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	85½	88
HAY:		
Prime	15 00	15 50
Choice	15 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 87½	11 00
Prime Mess	10 75	10 75
Rumps	8 75	10 00
BACON:		
Fancy Breakfast	8½	8
Shoulders	— —	5½
Sides, short rib	5½	5½
Sides, long clear	6½	6½
HAMS:		
Sugar-cured	8½	10½
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	5½
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	17½	— —
Fair	17	— —
Common	15	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	26	31
Western Dairy	15	— —
Common	8	11
LARD:		
Refined	5	4½
OILS:		
Coal, bbls	8½	— —
Coal, cases	13½	— —
Cotton seed, crude	21	21½
Lard, Extra No. 1	40	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	1 60	1 75
POTATOES:		
New Louisiana	— —	— —
Western	1 80	1 90
ONIONS:		
New Louisiana	— —	— —
Western	1 75	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	2 25	3 50
Chickens, Southern	3 00	3 25
Young	2 25	3 00
Turkeys, Southern	12 00	13 00
EGGS:		
Western	8	— —
Southern	8	8½
WOOL:		
Lake, ₩ lb	13	18½
Louisiana	13	18½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	17 50	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

BUSINESS NOTICES

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Notice.

The Theological and Pastoral Society of Sardis district, North Mississippi Conference, will meet in Spring session at Pope station, April 8, 1896, at 9 o'clock A. M. The following is the program:

1. Does the Child Dying in Infancy Need Any Further Work of Grace in Order to Be Saved Than That Which It Already Has Received by Virtue of the Atonement?—K. M. Harrison, G. H. Jacobs and T. H. Porter.

2. The Epworth League—How Can It Be Successfully Operated in the Towns and in the Country?—W. S. Lagrone, S. B. Myers and C. P. Moss.

3. Our Collections Ordered by the Conference: The Time, the Plan and the Work Necessary to Raise Them—Geo. H. Liptoomb, R. O. Brown, J. B. Harris.

4. Regeneration: Its Relation to Justification and Sanctification—W. S. Shipman, D. M. Geddie and R. S. Lawson.

5. How Can We Promote and Improve Congregational Singing?—W. M. Young, C. L. Savage and P. S. Miller.

6. How Did the Baptism of the Holy Ghost Differ from His Manifestations to the Church Before and Since the Day of Pentecost?—H. T. Cunningham, A. J. Jones and T. C. Wier.

PREACHING.

Tuesday, 7.30 P. M.—Rev. H. T. Cunningham.

Wednesday, 11 A. M.—Opening sermon, by W. S. Shipman. 7:30 P. M.—Christian Education, by D. M. Geddie.

Thursday, 11 A. M.—Christian Liberality, by T. C. Wier. 7:30 P. M.—Foreign Missions, by W. S. Lagrone.

T. C. WIER, Pres.,
W. M. YOUNG Treas.,
DANIEL M. GEDDIE Sec.,
Executive Com.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, *Brown's Bronchial Troches* have remarkable curative properties.

"Reminiscences."

Some years ago I wrote and published a series of articles in the NEW ORLEANS CHRISTIAN ADVOCATE under the head of "Reminiscences." Other duties interfered so that I could not write them consecutively, but frequently weeks would intervene. These articles, as I have learned from various sources, were read with interest, and I have been urged repeatedly to put them in such form that they can be preserved for reference.

Now, that I am no longer able to do the work of a pastor, and my wife is bending under the weight of years, I conclude to spend the remnant of my days in reviving the memory of "those I love," and who have passed away from earth to heaven. It would require a volume to mention all who were shining lights along the "path our fathers trod," but I propose to mention some of whom "the world was not worthy," and who are gone to "mansions in the skies," and put these "Reminiscences" in a form that they may be preserved. Soon as I can I will have them printed in pamphlet form, and all who desire them will please notify me, by postal card or letter, so that I may be governed by the demand, and not involve myself in trying to serve others. Those desiring a copy will please give their names, postoffice address and the number of copies they desire. The price will be moderate as I can afford.

H. J. HARRIS.

Jackson, Miss., Feb. 20, 1896.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

MUL-EN-OL is a clear, pleasant penetrating Liniment. No grease, no stain.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

MUL-EN-OL—Nature's Great Healer and Pain Destroyer. Often is it that lives are lost, that might have been saved by the timely use of MUL-EN-O.

WALL PAPER.

Beautiful HALL, PARLOR, BEDROOM PAPERS, 10, 12 and 15 cents at least one-third cheaper than ever before because bought in enormous quantities.

PRICES, 3cts to $3.00 PER ROLL.

Samples Free.

Freight Prepaid on orders amounting to $10.

Paper Hangers should also write us for information.

Heath, Schwartz & Co., Ltd.
NEW ORLEANS, LA.

MARRIAGES.

TATUM—RUSSELL.—At the residence of the bride's father, in Newton county, Miss., on Feb. 16, 1896, by the Rev. J. T. Nicholson, Dr. J. J. Tatum to Miss Roxie Russell.

THOMPSON—PERRY.—At the residence of the bride's father, in Newton, Miss., on Dec. 25, 1895, by the Rev. J. T. Nicholson, Dr. Cannon Thompson to Miss Sallie P. Perry.

PACKWOOD—HOLMES.—At the residence of the bride's father (Mr. J. N. Holmes), near Tylertown, Miss., Feb. 19, 1896, by Rev. W. W. Morse, Mr. Needham R. Packwood, of China Grove, Miss., and Miss Rosa Holmes.

PEEK—TAYLOR—In the Methodist Church, Morton, Miss., Feb. 18, 1896, by Rev. C. McDonald, Dr. W. E. Peek to Miss Lizzie Taylor.

GERMANY—LEWIS.—At the residence of the bride's mother (Mrs. Sue Lewis), near Mechanicsburg, on Feb. 19, 1896, by Rev. H. L. Sherborough, Mr. G. F. Germany and Miss Clyde Lewis, all of Yazoo county, Miss.

GOBER—TERRY.—At the residence of the bride's parents, near Thomastown, Leake county, Miss., Feb. 12, 1896, by Rev. S. D. Terry, Mr. C. O. Gober to Miss Enis Terry.

STEPHENS—McLARTY.—At the residence of the bride's father (Mr. Joe McLarty), near Oxford, Miss., Feb. 5, 1896, by Rev. B. P. Patterson, Mr. H. P. Stephens to Miss Alma McLarty, both of Lafayette county, Miss.

Missionary fervor must be fed with missionary facts. Ideal enthusiasm springs from personal knowledge of actual conditions. Men and moneys, prayers and petitions, will not be offered for a cause when people are ignorant of its claims and its needs. Impulse must be preceded by instruction. Let Christ's soldiers at home receive regular bulletins from the front telling of their comrades' dangers, perplexities, and needs, and they will be inspired to send forward reinforcements and supplies.—Rev. Howard S. Bliss.

The greatest of liniments! Mrs. E. M. Devilbiss, Philadelphia, Md., writes: "I use Salvation Oil for sore throat, rheumatism, etc., and find it is one of the best liniments out."

A number of native troops in Abyssinia forming General Baratieri's advance guard have revolted against the Italians, and intend to hand over important positions to the enemy.

$200.00 IN GOLD GIVEN.

FOR SELLING A BOOK OF GREAT INTEREST AND POPULARITY, "STORY OF TURKEY AND ARMENIA," WITH A FULL AND GRAPHIC ACCOUNT OF THE MASSACRES.

R. H. Woodward Company, Baltimore, Md., are offering $200.00 to anyone selling 200 copies of their new book "Story of Turkey and Armenia." This is a work of great interest and popularity. Many agents sell 15 copies a day. A graphic and thrilling account is given of the massacres of the Armenians which have aroused the civilized world. Agents are offering the most liberal terms and premiums. Freight paid and credit given. Write them immediately.

SECURE A POSITION.

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60.00 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers. Address P. O. Box 483, Nashville, Tenn. (Mention this paper.)

$100. BICYCLE FREE. $100.

In order to introduce our matchless "EMPRESS" 1896 wheel we will ship free of charges to any part of the United States one of our famous $100 Ladies' or Gentlemen's Bicycles to each of the three persons obtaining the greatest number of words out of the letters contained in "The Empress Bicycle Company."

For conditions of competition send stamped addressed envelope to "Empress Bicycle Co.," 79 Dearborn St., Chicago, Ill.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Whittington, at Coleville	28, Mar. 1
Handsboro and St. John's, at Coleville	29, Mar. 1
Bay St. Louis, at L. B.	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Westville, at Westville	29, Mar. 1
Trenton, at Pine Grove	7, 8
Strain's Creek, at Marvin	14, 15
Brandon	15
Hillsboro, at Cottrell	21, 22
Homewood, at Homewood	28
Montrose, at Montrose	28, 29

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Mathersville, at Liberty	29, Mar. 1
Kastabuchie, at Richburg	7, 8
Fuller, at ——— Bowery	14, 15
Mount Carmel, at Blountsville (Wed.)	18
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E.	28, 29

L. CARLEY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Meadville, at Meadville	29, Mar. 1
Washington, at Washington	1, 2

L. S. JONES, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Pleasant Grove, at Wallman	29, Mar. 1
Hazlehurst	7, 8

E. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Tranquil, at Zeigler ville	28, Mar. 1
Fannin, at Fannin	1, 2

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—FIRST ROUND.

Linwood and Indian Mission, at L.	Feb. 28
Neshoba and mission, at Sand Town	28, Mar. 1

R. J. JONES, P. E.

Meridian, Miss.

Nothing so pure, so sweet, so wholesome as CUTICURA SOAP, greatest of skin purifying and beautifying soaps. It prevents chafing, redness, and roughness of the skin, soothes inflammation, allays irritation, and when followed by gentle applications of CUTICURA (ointment), the great skin cure, speedily cures all forms of skin and scalp diseases.

Sold throughout the world. British depot: F. NEWBERY & SONS, 1, King Edward-st., London, E. C. POTTER DRUG AND CHEMICAL CORPORATION, Sole Proprietors, Boston, U. S. A.

-Special Offer-
—OF—
BICYCLES.

We will give a $100 wheel to anyone who will sell four wheels for us between now and March 1, 1896. We are agents for the following bicycles:

ONTARIO BICYCLES.	Price,	$100.
SOUDAN BICYCLES.	"	$100.
NEW YORK BICYCLES.	"	$75.

If you want a wheel, write to us for terms.

Black & Stevens, Agents.
512 Camp St.

CHOICE ROSES AT 5 Cents
OUR RAINBOW COLLECTION OF 20 ROSES FOR $1. PREPAID BY MAIL

The Roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this Summer, either in pots or in the yard. They are hardy ever-bloomers. Please examine the following list of 20 choice fragrant monthly Roses, and see if you can procure them anywhere for an amount so small as $1. They are all new kinds. We guarantee them to reach you in good condition. We also GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU EVER PURCHASED.

Augusta Victoria, pure white, always in bloom. Chas. K. Mosher, of the World, (New) rich bright pink, finest rose grown. Sunset, Gold, the queen of all yellow roses. Marion Dingee, richest crimson in clusters. Celtilde Soupert, everybody's favorite, always in bloom. Bridesmaid, rich pink, none better. Pearl of the Gardens, golden yellow. Scarlet Beddes, the richest of all red roses. Senator Naughton, lovely canary yellow. Sunset, yellow, highly colored. Frau Karl Kruger, coppery yellow and peach. Marie Guillot, the greatest of all pure white roses. Duchess de Brabant, amber rose, tinged apricot yellow. Madame Cusin, beautiful salmon and rosy flesh. Grace Darling, clear maroon red passing to elegant. Catherine Mermet, everybody's favorite. Md. de Watteville, rose bordered deep crimson. Rhenguld, beautiful shades of saffron and tan. Weichel, amber yellow, tinged with copper and orange. Md. Hoste, immense double pure white, very fragrant.

We will also send our Iron Clad Collection of 14 Hardy Roses, all different colors, $1. Try to act. 20 Chrysanthemums, all prize winners, $1. 12 Carnations, double and single flowered, and scented, $1. 15 choice Begonias, different kinds, $1. 40 packets choice Flower Seeds, all different kinds, $1. Our handsome, illustrated Catalogue describing above Roses, Plants and all Seeds, mailed for 10 cts. stamps. Don't place your order before seeing our list. WE CAN SAVE YOU MONEY. We have large two year old roses for immediate effect. Liberal premiums to raisers, or how to get your seeds and plants free. We are the LARGEST ROSE GROWERS IN THE WORLD, sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds want the very best. Try us. Address, GOOD & REESE CO., Box 93, Champion City Greenhouses, Springfield, O.

WANTED THE OPPORTUNITY OF A LIFE TIME. Men and women to earn from $5 to $12 Daily selling BRAHAM'S PATENT PENS. The most wonderful invention of the age. WITH ONE DIP OF INK, IT WRITES 20 TIMES LONGER than ordinary pens and PREVENTS BLOTTING. Nothing like it ever before placed on the market and is worth ten times what we ask for it. All our salesmen are making big money and we give you the opportunity of establishing a good, steady, permanent, profitable business. Write us for terms to agents or send ten cents for five samples. THE BRAHAM PEN CO., X, CINCINNATI, OHIO.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—SECOND ROUND.

Water Valley—Wood Street	Mar. 8, 9
Water Valley Main Street	8, 10
Grenada station	14, 15
Coffeeville circuit at ———	21, 22
Tocopola, at Lafayette Springs	28, 29
Oxford station	28, 30
Charleston	Apr. 4, 5
Water Valley circuit, at Palestine	11, 12
Torrance, at Scobey	18, 19
Tatum, at Friendship	19, 20
Grenada circuit, at Sparta	25, 26
Ellzey, at ———	May 2, 3
Slate Springs, at ——— (Wed.)	3
Paris, at Harepta	9, 10
Strathmore	17, 18
Chapel Hill, at ———	23, 24
Pittsboro, at ——— (Tues.)	26

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 8 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. C. MORRISON, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	Mar. 7, 8
Okolona station	14, 15
Tupelo station	15
Nettleton circuit	21, 22
Verona and Nettleton	25
Aberdeen circuit	28, 29
Shannon	Apr. 4, 5
Prairie	11, 12
Sparta	17
Buena Vista	18, 19
Hoestonmission	25, 26
Houston and Wesley	May 2, 3
Fulton circuit	3
Tremont circuit	9, 10
Okolona circuit	16, 17
Quincy circuit	23
Amory station	23, 24

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Montgomery	29, Mar. 1
Boyce, at Boyce	1, 2
Grosse Tete, at R.	14, 15
Pineville	21, 22
Centerville at Trout Creek	28, 29

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

St. Helena, at Center	28, Mar. 1
East Feliciana, at Oak Grove	1, 2
Clinton	6, 8

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Grand Chenière, at G. Chenière	29, Mar. 1
French Mission, at Cane Island	2

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Felicity Street (11 A. M.)	Mar. 1
Rayne Memorial (7 P. M.)	1
Lower Coast, at Wesley	8
Plaquemine and Donaldsonville, at P.	15
Crapa Street	20

JOHN T. HAWTHE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mooringsport, at Greenwood	28, Mar. 1
North Bossier, at Banton	7, 8
Caddo, at Keachie	14, 15

J. L. P. SHEPPARD, P. E.

TO SCHOOL BOARDS—And anyone else desiring to employ a teacher. THE SCHOOL AGENCY, BIRMINGHAM, ALA., recommends SUITABLE teachers FREE OF COST to schools, colleges and families. Write and state particulars. This agency is prompt, jual and faithful. Only FIRST-CLASS Teachers are enrolled. Competent and successful teachers desiring positions should write for circulars.

Christian Advocate.

VOL. 43.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 5, 1896. WHOLE NO. 2063

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

DAILY LIFE.

BY MAUD RUSSELL.

Are you watching for the Master
Day by day?
As each golden morn is breaking
Does the thought your spirit cheer—
Maybe e'er the day is over
He'll appear?

Are you walking with your Master
Day by day?
Simply walking on with Jesus,
Trusting him for one step more;
Thankful that he veils the future
Yet in store?

Are you working for the Master
Day by day?
Are you gathering in some lost ones,
Following in the Savior's track,
Till the keeper of the vineyard
Cometh back?

Go on watching, waiting, working,
Day by day,
In the little time that's left you,
Even though the way be dark,
Press still onward, upward, heavenward,
Toward the mark.

—The Christian.

Communications.

Telling Stories on Preachers.

There are some old stories on preachers that seem destined to live forever. It is a pity but they would die. Likely they were never true. In some cases they are not true now, as I have good reason to know. There is an old story, that I have heard ever since I could remember, that is still told on preachers as if it were true. Some people are silly enough to believe it. The story is—likely it a story was—that one of the old preachers called at a house, and the good lady told him to do just like he would at home while she got dinner ready. In a short while she returned and found the preacher carrying out the ashes. When asked why he did this, he said: "Well, you told me to do just as if I were at home; and if I were at home, I would take out these ashes." The chances are that this never occurred in the case of any preacher since the world began. As a rule, preachers are gentlemen, and they know how to behave themselves in company.

I have heard this story told on more than a score of living preachers since I was old enough to remember. Some of them I knew personally, and I know they never did anything of the kind. This story is now told on two living preachers in the North Mississippi Conference, and it is not true in the case of either one of them. They are both gentlemen, and try to conduct themselves as such in the homes where they visit. This story, and other stories of like character—old as the hills—are told on these preachers by both preachers and laymen until they are regarded by strangers as odd men; and some good sisters dread them at first. Every now and then a good lady, after she gets well acquainted, asks one or the other of these preachers if this ever occurred. She always seems greatly surprised at an emphatic "Never." These two members of the North Mississippi Conference roomed together, and slept in the same bed at Water Valley in December last; and they both longed for the time to come when preachers and laymen would quit telling this old falsehood on them. It is a falsehood pure and simple. Each of these preachers find that this story has preceded him in every new charge he serves. I suppose they will have to die to get rid of this falsehood; and when they are gone, it will be told on some other preacher.

A story gets started on a preacher, and it grows as it goes until the truth all filters out of it, and nothing but falsehood is left.

I know a preacher who has a rich vein of humor in him, and who now and then tells a good story to point a moral. This is repeated and re-repeated. Soon it is improved upon. It is taken out of its connection, and given another and entirely different setting, and told for the truth. The story is told in connection with the communion service, rendering the service ridiculous, even farcical; or in connection with the altar service, calling mourners, turning the whole into burlesque. This is seriously told by one preacher on another, and readily believed by the people until the preacher is regarded by the people as a clown or a buffoon. The people are surprised to find him a serious, reverent man in all the services of the church and in performing the offices of his ministry. They find that the stories current among the people were only falsehoods.

In most cases, particularly among brethren in the same Conference, a moment's serious reflection ought to satisfy them that these stories are falsehoods out of the whole cloth, or they have been made false by changing the position and relations of things.

There is enough that is funny or ridiculous when the truth is told without adding to it or changing the setting of it. It is well to consider whether a story is fact, fancy, or fiction.

A man who tries to be odd is a simpleton, an egotist, or a fool. He seeks for notoriety; tries to attract attention to himself. This is vanity and sin. All sensible people have a contempt for a man or woman who tries to be odd. This is nowhere so contemptible as in a preacher and in the pulpit. It is cheap fame, damnable vanity, because it is vanity at the expense and to the disgrace of the gospel of the Son of God.

GILDEROY.

Crumbs That Fall.

There is no longing of the human heart so intense as that for sympathy. It is, doubtless, the lack that exists at this vital point that has caused so much of riot and discontent all over our land; this inhumanity to man that has not only made countless numbers mourn, but has produced so much of restlessness and unhappiness among our people. It is not enough that we say unto one: 'Depart in peace: be ye warmed and filled, and give nothing of those things which are needful to the body." The priest and the Levite doubtless were moved at the sight of the unfortunate man who fell among the thieves, but their sympathies took no practical shape. It was for the Samaritan, who provided for his necessities, to demonstrate that true sympathy which finds expression in more tangible things than words. To the needy, suffering, hungry man words may be crumbs, but they are but crumbs. The tramp who begs at your door may appreciate your words of exhortation and pity, but, most of all, he wants bread to satisfy his hunger. What comfort is it to the Armenian sufferers that the great Christian nations in conferences, congresses and conventions express their horror and disapproval of the cruel butcheries to which they are subjected? It may be a consolation to know that the better people of the world disapprove of such barbarities, but what is such a crumb to those who suffer? Our Congress may grow eloquent over the "horny-handed" farmer, but what does it profit while he labors that it drags out a fruitless session? The crumb of promises has been so long and so often thrown out, and as often unfulfilled, that it is no wonder that our political caldron seethes and boils and burns.

That feature in the character of our blessed Lord which has most impressed humanity is his abiding, unselfish love for the suffering. His sympathy for all who sought him was such that none went from him unheard who came seeking relief at his hands. She who asked for only a crumb that fell from the children's table received all the cravings of her soul.

In accordance with this hunger for human sympathy, for brotherly kindness, the great apostle to the Gentiles lays down this maxim: "Bear ye one another's burden, and so fulfill the law of Christ." In no work is this more needful than in the work of the church. Each in his place needs the help of others. I have known a stout-hearted pastor to fail of success when he might reasonably have looked for great things, because of the evident indifference of those for whom he labored. Jesus turned away from Nazareth because of their unbelief, and St. Paul said to one city, "Lo! I turn to the Gentiles."

The people that would secure the fullest value of a pastor's work and presence would do well to read the teaching, "To remember those which have the rule over them" in all things. St. Paul's writings are full of this call for sympathy toward the ministry. Strong and undaunted as was he, his expressions upon this point are many and unmistakable. Harsh, unguarded criticism can not fail to destroy the pastor's power for good.

It is not uncommon for a man who would prove of incalculable good to a church and community, in the Sunday-school work, to hesitate and fail because those who should stand by him fail to give the sympathy and co-operation which is necessary to success. It is not enough to send the children to the Sunday-school; that is but a small part of the requisite sympathy. The steward who is called a beggar, and so treated in his work of love for the church, and his less willing brother, who is met with paltry excuses, can not fail to feel the chill that comes from an unsympathizing people. My heart was moved within me on a recent visit to a charge, where I saw two beardless boys assuming the unthankful and rejected position of stewards in the church of God. I said, "Thank God for such boys," and yet I trembled for the sequel. That church had it in its power to sanctify age and make princes in Israel of those boys, or to discourage and dishearten, and finally drive them from her altars, simply from a lack of sympathy in their work for the church they love. I said within me, "If those boys were my stewards, they would never be turned away empty." So we might continue to moralize. Let not him who can give loaves content himself with mere crumbs. "As God has prospered," is the teaching.

T. B. HOLLOMAN.

In the Living Present.

Bishop Vincent recommends the noon ringing of church bells, to remind all Christians to pray for the welfare of Christendom.

A free lodging-house for tramps is to be established in New York, where the rule will be, "No hash, no bed."

A celebrated London physician is convinced of the health value of a hobby. He says: "If you can not find pleasure in the study of the very many wonders that surround you; if you care not for geology, natural history, or astronomy, collect walking sticks, buy and cherish old cracked china, fill up albums and scrap books, or even gather together autographs and postage stamps; anything, sooner than be idle." The doctor is undoubtedly right, for true recreation requires a thorough change of work and also of thought.

The Society for the Prevention of Cruelty to Children spent $740,000 last year. During its twenty years existence 220,000 children have been rescued from cruel treatment. Mr. Gerry, the president of the society, recently said: "But for the saloon, the work of the society would be greatly diminished. The very moment that drink enters the house parental sympathy goes out."

The Madison Avenue Presbyterian Church, of New York City, has just closed its fourth successful year as a free church. Everything is free. All gifts are free-will offerings. But the system has worked so well that during the four years' experiment $20,851 has been raised for benevolent purposes, and for church expenses $74,787. The congregation is not wealthy. Many institutional features have been adopted with success.

A celebrated physician declares there is a close connection between a man's occupation and the color of his hair. He says: "An unusual proportion with dark, straight hair enter the ministry; red-whiskered men are apt to be given to sporting and horse-flesh, while the tall, vigorous blonde man, lineal descendants of the Vikings, still contribute a large contingent to travelers and emigrants."

The Salvation Army is about to open a mission in Chinatown, San Francisco. It will be in charge of Captain May Jackson, who speaks the Canton dialect. She says: "The Chinese like anything noisy, and I expect to use plenty of it in reaching them."

ICH DIEN.

Miss Willard Is to Go to Mississippi.

Miss Willard goes from New Orleans, Monday, March 2, to Jackson, Miss., where she will lecture the following afternoon. On March 4 she will go to Vicksburg, and speak there the next day, and on the sixth she will turn her face toward Louisiana again, going directly to Baton Rouge. The W. C. T. U. of Mississippi and the Prohibitionists are rejoicing that Miss Willard will reach them before the Legislature adjourns, as it is especially desired that she address that body.

Miss Anna Gordon, who accompanies Miss Willard, will hold meetings for the children both in Jackson and Vicksburg. Miss Gordon has been traveling with Miss Willard for nineteen years as her private secretary, and has shared with that great friend of humanity and of God her joys and sorrows, her hard labors and unprecedented honors. While Miss Willard was the guest of Lady Henry Somerset in England, Miss Gordon took a trip on the continent. When she was visiting her sister, who has established a college for the higher education of girls in San Sebastian, Spain, Miss Gordon successfully organized a Young Woman's Christian Temperance Union, but her work is distinctively for the children.

Since Miss Willard has been in the South this Winter, she has been greeted in every city where she spoke to large and enraptured audiences, and has met with the generous appreciation and hospitality for which Southern people are so justly famous. May her visit to us be a benediction, and may she and Miss Gordon receive such rich tokens of our love that the memory of this last visit to the South will abide with them, delightfully, forever.

BELLE KEARNEY.

Correspondence.

Letter from Texas.

MR EDITOR: You will please let me say to my brethren and friends that I am improving very fast, and hope now that I will soon be able to return home and continue my work in the Master's vineyard. This is a great country and a wonderful climate. There are many here from the North and East who are suffering with throat and lung troubles, seeking climatic influence, and many are entirely cured. All this Southwest Texas country is a natural sanitarium, especially for such troubles as mentioned.

Rev. C. W. Perkins, who transferred from the North Mississippi Conference last Fall, is stationed here. He has just closed the most successful meeting ever held in this country. So many of the old citizens say. Perkins preaches, prays, sings and shouts out here just like he did in Mississippi. The people like him, and are providing abundantly for his temporal necessities. The people say if we have any more like him at home, to send them out here; but I tell them they must not be too greedy and want all we've got.

I must say a word of the work that is being done here among the Mexican population. Bros. Carter, the presiding elder, and Sam Miguel, the pastor (who is a full-blooded Mexican, and once a notorious Catholic, ready at any time to do violence to a Protestant congregation), are conducting revival exercises at Tobey, which is twelve miles west of this place, where Bro. J. S. McKinnon, on his ranch of fifty thousand acres, has built at his own expense a beautiful little chapel, in which he invites the Mexicans of his own ranch and neighboring ones to come and worship. Bro. McKinnon is a wealthy Methodist, who came down here about eight years ago from St. Louis, establishing himself on his ranch, and beginning work at once for the salvation of the Mexicans; and his labors have been crowned with great success. If we had more McKinnons on the large ranches of this country, and many of his kind on the large cotton plantations of the South, the Mexican and negro questions would be settled. May his kind increase!

Now, back to the meeting. It began Friday night, and up to yesterday (Sunday) evening there had been seventeen men and one woman—all grown and some very old—who at the altar had renounced Catholicism and asked for membership in the Methodist Church. The priest has only been in that neighborhood once since the little church was built, and they say he will not come back any more. I have attended some of these services, and while the preaching, singing, praying and shouting is all in Spanish, and I could scarcely understand a word, yet I never enjoyed services more in my life, for while we spoke in different tongues, we all had the witness of the same Spirit. One word, however, we spoke in common; that was "Hallalujah." I praise God that I have seen this much of the mission work of our great church, and shall go home hoping to inspire my people with greater missionary interest than ever before.

Brethren, pray for me and my charge while I am away. A. J. JONES.

Pleasanton, Texas, Feb. 24, 1896.

To the Preachers and Members of the M. E. Church, South, in Mississippi.

Our church has been organized in the State of Mississippi for nearly one hundred years, and, so far as we know, no systematic effort has been put forth in behalf of the orphans.

During the last five or six years the conscience of the church in our State seems to have been awakened, and almost simultaneously the three leading denominations have moved with organized effort toward the permanent establishment of homes for orphan children.

The Presbyterians are building in Columbus a home called Palmer Orphanage, in honor of the eloquent divine of their church, Dr. B. M. Palmer.

The Baptists have purchased in Jackson an eligible tract of land, on which they hope soon to erect a building in which to give shelter, comfort and home influence to those whom God in his providence has left without father or mother.

Without reviewing the events that led up to the appointment of the directors by the two Mississippi Conferences, we beg your help, that we may not be one whit behind the oldest of our sister denominations in caring for those to whom God has promised fatherhood.

The Board of Directors desire to locate not later than May the "Mississippi Orphans' Home" of M. E. Church, South. To locate and establish this institution, it will be necessary to have funds sufficient for building, furnishing and equipping. At the North Mississippi and Mississippi Conferences three thousand dollars were subscribed by about one hundred and fifty of our preachers and laymen; but we believe every Methodist in the State will gladly give to this benevolent cause. Therefore we request, in accordance with the resolution of the Annual Conferences, that the first Sunday in April, 1896, be observed as "Orphans' Day" throughout the State, and that each of our preachers be requested to preach a sermon on "Our Duty to the Orphan," and take a collection in cash and subscription. Our circuits let the preachers use the Sundays following the first Sunday in April till the cause has been presented to each congregation, and all our people given the privilege of contributing to this great work.

Send the amounts raised in the bounds of the North Mississippi Conference to Rev. J. A. Bowen, Water Valley, Miss., and those raised in the bounds of the Mississippi Conference to Rev. M. L. Burton, Crystal Springs, Miss.

We would also call the attention of the superintendents of our Sunday-schools and the presidents of our Epworth Leagues to this new enterprise, and solicit their co-operation in interesting the young people in behalf of the orphans.

We hope to have our "Home" opened for the care of orphans not later than early Fall. As soon as money is collected please send as directed, as this will expedite matters.

Yours obedient servants in Christ,
W. A. GUNNING,
M. L. BURTON,
Committee.

Here and There.

I have visited quite a number of charges in our Conference, and have found the preachers hard at work pushing forward the interests of our Lord's kingdom. I don't think I have ever seen the pastors in better spirits, or the general work of the church more hopeful. There seems to be a sort of revival spirit throughout the Conference. There have been many accessions to the church, though there has only been one revival held since Conference, and that was held by Bros. Bowen and Clifford at Water Valley.

Parks is doing a great work at Kosciusko; Thomas is repairing the parsonage, and preaching to large crowds at Starkville; Gibbs is having fine success on Starkville circuit; Burroughs, one of our best presiding elders, is doing well on the Columbus district; Malone is moving things at West Point; Lester is working hard at Coffeeville trying to pay an old parsonage debt; Shipman has captured the people at Sardis; Lipscomb, as usual, is attending carefully to the interests of the church at Como; and Bros. Morehead, Wier and Mitchell have things well in hand throughout their respective districts. And Sister Hargrove has accepted a position as teacher in Grenada Collegiate Institute. Good!

Bro. Mitchell, our pastor at Lexington and Tchula, is one of our most promising young preachers, and is doing a splendid work in his charge. The membership of the charge has doubled in the last two years, the same improvement is shown in its finances, and its spiritual condition is on a much higher plane. Bro. Mitchell is trying very hard to build a five-thousand-dollar church at Lexington, and he is going to succeed. Such a building is very much needed there, and I hope the Parent Board will give him a thousand dollars for that purpose.

I must not close without saying a few words about my very pleasant visit to Bro. "Gilderoy's" work. Bro. "Gilderoy" lives at Black Hawk, eighteen miles from the railroad, and in the Winter time it is a big job to get there. But I do delight in getting a chance to preach now and then in the country, where the people are not preached to death.

Some of our city pastors think that we who do revival work ought to evangelize mostly in these country places. However, they don't seem to have much call in that direction themselves. Many of the pastors on circuits tell me that it is with the greatest difficulty they can get one of our town preachers to assist them in a revival meeting. This ought not to be. Then, too, it would be helpful for our city pastors to get out and preach to the people in the country.

Bro. "Gilderoy" keeps up with all the news of the church, and reads a great deal of good theology, and it is a great treat for one who does not have as much time for such reading himself to spend a few days with such a man. I find him, too, to be a very spiritual man. I rarely ever spend a day with him that I don't get something out of which to make two or three sermons, and go away a better man.

We are now at Alexandria, La., holding a great meeting. It has been a hard fight, but the forces of the devil are giving way, the church has been wonderfully blessed, and many sinners are coming home to God. The whisky interest here is immense. We are satisfied there is a saloon to every twenty men; and then, too, Catholicism and Judaism are strong. Brethren, pray for us. The service last night was one of power. Bro. Jackson, the pastor, is one of our best and truest men, and has done a fine work here. We always have success where the pastor has gotten things ready for us and we have time to do the work.

Praying the blessings of God upon the ADVOCATE and its readers, I am,

Yours fraternally,
W. M. MCINTOSH.

Alexandria, La.

Selections.

The Divorce Evil.

One of the most scandalous and increasing evils of the present time is the divorce evil. Our court calendars are crowded with divorce cases. Justice Beekman, in Part III. of the Supreme Court, is reported to have remarked recently: "I was simply appalled when I looked at the calendar last week. There were some sixty cases of divorce on it, all defaults. It is impossible for a judge to get evidence of collusion, although I question the witnesses as closely as I can. Most of these people have no regard for the marriage relation. They look on marriage as something temporary to be set aside when they are tired of it." In these sentences we have the secret of the trouble. Many in their conception of the marriage relation exclude all thought of its sacredness, and only contemplate it in the light of a civil contract to be dissolved on almost any pretext. Hence the increase of violated vows, broken hearts and wrecked homes. The evil is not confined to any one class; it is common to all classes, and is coming to be more common at the top than at the bottom of society. The correction of this growing evil should have a conspicuous place among the many reform movements of the day, for in its effects it undermines the sacred institution of the family, and tonches and blights many lives.—Exchange.

OUTLOOK.

Life is too short for any work
That is not high and true,
Too short to slight the broader aim
God meant should come to you.
O hear, rise up into the light
Of grander life and thought,
And find the place and blessedness
Thy loving faith has wrought.
—Exchange.

Communications.

The Dye-Crum Debate

It was our happy privilege to attend the masterly debate held at Hickory Flat, Miss., between Rev. T. W Dye, of Macon station, North Mississippi Conference, M. E. Church, South, and W. A. Crum, of Campbellite Church.

First question: "Go ye therefore, and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost."

Crum affirmed, and Dye denied. Strongest evidence that Crum produced in support of his position was that the New Testament, that was prepared by a company of the most rigid immersionists, said "immerse" instead of "baptize." Such a wonderful speech has never been heard as this good old water salvationist made in endeavoring to sustain himself on his substituted word (immerse), which is not in the English at all, immerse being only a word transferred from the Latin.

We think that Bro. Dye made the mode of baptism so plain that every unbiased mind could not be at sea any longer on this subject. All the superstitions that belong to it were made so plain that all could see them, if they were not blinded by prejudice.

Second question: "Infants are proper subjects for baptism." Dye affirmed, and Crum denied.

Bro. Dye offered several good arguments on this subject, one of which was the covenant agreement, after which Bro. Crum arose to make his first speech on this subject, in which Crum said that Dr. Dazier, when in debate with J. R. Graves on this subject, admitted that the covenant argument could not be sustained, and he read from the Graves-Dazier debate in support of what he had said. Now, at the same time that he read the above-mentioned book, he (Crum) had at his hand as his own property, and could and, doubtless, had read from it, the book called "Dazier on Baptism." What Dr. Dazier denied is the false statement of Graves, thus placing himself in the same place that Graves was in. To say the least of it, it is not honesty. But at length Crum went to St. Mark xvi, 16 and said that in the last clause we would get infant damnation instead of infant baptism, as the clause reads, "He that believeth not shall be damned."

When Bro. Dye arose to make his second speech he asked Crum what the verb is in the clause, "He that believeth not shall be damned," and what the tense of that verb is. Crum said that the verb is in the present tense, and that it meant future faith and present damnation.

Crum read from the Discipline of the M. E. Church, South, in the form of prayer laid down for us in the baptism of children, the words, "Wash him and sanctify him with water;" but it reads, "Wash him and sanctify him with the Holy Ghost." This, however, is only a small idea of many and erroneous perversions that he (Crum) tried to impress the people with. But Dye was too much for him.

Third question: "Baptism is necessary to the remission of the past sins of a penitent believer."

Crum affirmed, and Dye denied. Bro. Crum began his march from Acts vi, 3-5, to Col. ii, 12, and back to Acts iii, 38. He went from out of this to the other so fast that no one could keep up with him—not any faster than they always got to the water. Crum here gathered a conglomeration of nothing as large as two good horns would permit him to gather. He scattered the Campbellite doctrine most profusedly over the congregation until intelligence hid its face in shame and mourned over its disgustful expounder. At last he went to John iii, 5, and said that here we had to be born of the water, and that the water became the means of our salvation; therefore, we conclude that the water becomes our spiritual mother, as no man can be born without a mother, and water becomes our spiritual mother; therefore, water baptism is necessary to salvation.

Fourth question: "The Holy Ghost comes in direct contact with the human heart in conversion." Dye affirmed, and Crum denied.

In his first speech Bro. Dye said that the best definition of being born of the Spirit was that "ye must be born of water and of the Spirit" (John iii, 5). Crum, in his explanation of this Scripture, said that being born of the Spirit meant to be begotten of the Spirit. He had already said that being born of water meant to be delivered from sin. From these statements Bro. Dye concluded that a Campbellite was begotten of the Spirit in the water, and born of the water. Thus the Campbellite doctrine of water regeneration was explained to our minds; so that we conclude that the Campbellites are not so much to blame after all for loving water, as it is their mother. Children ought to love their mother. This they do, if Crum is correct about his mother.

From these statements the reader will get some idea of what Crum's logical conclusions are. They amount to as much as: No oat has two tails; every oat has one tail more than no oat; therefore, every oat has three tails. You will hereby conclude that this debate was of great magnitude. I wish that all the preachers in the North Mississippi Conference could have heard Bro. Dye's arguments on these subjects.

We would advise all men to not enter a debate with a Campbellite until he has him bound to stick to the subject, for they can dodge worse than anything that we have ever seen in water.

J. W. RAPER

Nettleton, Miss., Feb. 20, 1896.

The Pleasures and Palaces of Sin.

Man's natural tendency or desire is to love the world and the things that are in the world. He is constantly building and fixing up for time, when he actually ought to be building and fixing up for eternity. But the world, with its many pleasures, snares and temptations, entices him away into forbidden paths, and into the paths of the fell destroyer. Wrapped up amid enticing, sparkling, worldly pleasures, he drifts on down the stream of time, actually charmed and delighted with a voyage that is leading him to hell; and as he glides on through the sinful pleasures of life, he congratulates himself on being the happy recipient of so many goodly pleasures and amusements. Says he to himself: "There is nothing so grand, so beautiful, so magnificent, as sin and its pleasures. Who can resist them? Who can turn away his eyes from beholding them? Who can resist the halls where pleasures reign supreme, where flashing lights and moving feet bid each eager, anxious guest to, 'On with the dance, let joy be unconfined'? Who can stand upon the great thoroughfares of the mighty cities of the land, and view the vast throngs of pleasure-moving humanity, and not be desirous of moving on with them in pleasure's wreckless train? Truly, there can be but few who are not moved by sights and scenes like these."

And so it is. We have come to look upon human life very much as did the old ancient Roman Epicureans. They taught by both precept and example that pleasure was the chief end of life; that man had no higher duty to perform, and no higher destiny to reach, than to go the giddy rounds of pleasure, and at last to end his days and nights in reveries and dreams. Yes, it's a true we love this world, and there is no getting around the fact. We love its honors; we love its pleasures; we love its emoluments; we love its glories; we even love its sins and its follies. It has fascinating charms for us. We are delighted with it beyond description; we bow down and worship it; we spend days, weeks, months, and even years, in labor and study, in order to get ready to enjoy it. The labor of man in every field of industry exemplifies this fact. The farmer tells its truth as he clears the rubbish, plows his fields, plants his crop, and gathers his harvest. The hum and buzz of commercial life in our great cities give credence to it. The great industries and enterprises of nations tell it in words that can not be denied. It is the spirit that often nerves the arm of the patriot on the field of battle. It is the spirit that often leads the student to burn his midnight lamp. It is the spirit that leads sinful men and women to erect so many gilded palaces of sin and pleasure in our great cities. And, oh, how fascinating and attractive are these gilded palaces of pleasure and sin! The brilliant lights and gorgeous trappings of opera houses and gilded saloons, and other palaces of sin and hell, are attractive and tempting beyond human expression. No pen can describe and no tongue adequately express their alluring charms for the young and thoughtless. Ah, stand on the streets of our great cities in the afternoon, just as darkness begins to fall, and the gas lights are lit and shining brightly, and see how the young and thoughtless crowd into these pandemoniums, or human hells, to gratify their insatiate thirst for worldly pleasures and worldly amusement! It's enough to make a child of God weep to look on scenes like these. It pains him to see the young, the gay, the fair, rushing into these gorgeous city palaces of death and hell. His sorrow becomes greater as he sees the young men, the flowers of the land, the pride and glory of fond mothers and fathers, those whom we are to look to in the future as our lawyers, doctors, school teachers, statesmen and preachers, wallowing in the mire and filth of our great cities, associating and commingling with people who care no more for their soul's salvation and their future good than a rat terrier. With truth has it been said of such people, that their ways are the ways of death, and their steps take hold on hell. They are filthy and abominable beyond human description, and deserve the censure and condemnation of all good men and women everywhere. It is time that the good people of our large towns and cities should arise, and, with one united voice, demand that these bad people, and their attractive, soul-destroying palaces of pleasure and sin, no longer exist in their midst to poison the minds and damn the souls of the rising generation, for there is positively no use for such gilded palaces of sin and pleasure as now exist in all our big towns and cities. They are the agents of hell and damnation, and their only object is to demoralize, degrade and damn the immortal souls of men. Away with them; they are the dens of iniquity, the vestibules of hell, the destroying angels of earth.

VERITAS

Suggestions

When we consider the "rush" of the human family—in everything save religion, the eager and exciting interest that is manifested in all the forward movements of the day, and that the devil is "up to date," keeping pace with the procession, swinging corners with every enterprise, and often marching in advance of the great armies with his delusive and fatal suggestions and commands, and then consider our own puny efforts as "heralds of the Cross," we should blush with shame; for in comparison with the agents in the hands of the god of this world we are drones.

Now to the question, How are we to have a revival in every charge—a revival that will last? And we would suggest that, first, every preacher pray for and obtain a baptism of the Holy Ghost upon his own soul, so that the burden of precious souls will rest so heavily upon him that he will constantly have a burning desire for their salvation. Second, that we preach for one year on Christ and his love for a lost world. My brethren, he is the remedy, and the only remedy, for the ills of the moral world. Let us preach him in his fullness. More of the Blessed Christ and his love, and less of high-sounding theology, presented to the people for the remainder of '96, and our churches will be filled with consecrated men and women, and earnest inquirers after truth. And, third, when we preach, let us expect results. Let every service be as if we were in the midst of a glorious revival. How many of us pray and preach for and expect conversions at every service? I believe we should call for penitents and open the doors of the church at every service in circuits, and at least once a month in stations. A man told me he was converted in his home, rode ten miles on Sunday to join the church, and as the preacher was in the act of dismissing his congregation, he arose and said, "I want to join the church." What courage on the part of this converted soul; but, alas! the lack of interest on the part of the one who had been called to "point sinners to the Lamb of God that taketh away the sin of the world." A good woman told me she went to church for six months, hoping for an opportunity to unite with the church. Let us expect a revival at every service.

By this means, and by close personal contact with the young people socially, organizing them in Sunday-school, Epworth League and missionary work, the "worldliness in the church" will, to a great extent, be overcome. Our young people must have something to engage their time and attention, and if we fail to interest them in such facilities as the church affords, they will seek employment and amusement elsewhere. We make a great mistake in giving all our attention to old people, visiting the old people, preaching to the old people, and trembling over many of them in whom there is little or no hope, while the precious young people, the hope of the church, are neglected. Let us impress upon their minds that to come into the church is to come into exercise. Have something for each to do, and see that they do it. Too many of them think the benefits of the church, as well as the work of the church, are for the old people. I wish I could place a copy of the ADVOCATE containing "Gilderoy's" article on "The Quittin' Fellow" in the hands of every Methodist in my charge.

A. T. BUCK.

Ethel, Miss.

Preaching the Gospel.

Preaching is like none other work in our Lord's vineyard. It is a thing separate and apart from every form and phase of activity here, yet so closely connected and indissolubly linked with other work that it is not always seen in its singleness. There are those who sow and those who reap, but the preacher is first, last and always the messenger of the Master, who is Lord of field and harvest. Preaching is not talking, lecturing or reasoning on the gospel, but is the transmission of truth through personality. The messenger is not personally responsible for the gains and primary meaning of the message. His business is to deliver it, and be sure that it is the true message received at the lips of the Lord. The truth is ever an unvarying factor; the faith once delivered to the saints stands secure through the ages. The personality of the different messengers varies, but the truth never. Fire may heat iron, gold or brass; the metals differ, not the fire. Personality should be so surcharged with truth that the man is lost in the message.

Few and simple are the rules for preaching. In this, as in all other things of real worth, it is better to know some few simple principles thoroughly and well, and let the rules take care of themselves. But the simplest things are not always most easily learned, for there are so many other things in the way to hinder learning. An easy, plain style of expression in writing is exceedingly difficult of attainment, because we have so many false models.

Bishop Haygood knew how to preach. I never heard him but once, but that one hearing taught me this. Yet I heard a man say that he was not eloquent. Maybe not; yet a glass of pure, sweet spring water is more to a soul dying of thirst than the majestic surge and roll of the Atlantic.

Again, personality is lost and ruined by attempted imitation. It is a thing so distinct in itself that it can not be reproduced. Style may be imitated, mannerisms reproduced; but personality never. It belongs to every man so surely as the cast of his own face, or the peculiar movement of his walk. These are some of the things that lie on the surface. Of the deep, underlying, spiritual things I may have something to say later.

S. J. DAVIES.

[P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference.

THE P. AND H. M. S.

BY JULIET HOWE HARMON.

(Read before Bay St. Louis Auxiliary, at its anniversary, Feb. 4)

A rough log-cabin, grim and old,
Stands lonely on the hill-side cold,
Within whose chill embrace
God's herald lives, the preacher true,
Whose noble wife, and children too,
Here find a biding-place.

Long, loud and keen the north wind blows,
And softly fall the Winter snows
Against the shelter poor;
And with the bitter, blinding sleet,
Tapping hard with his cruel feet,
The wolf is at the door!

The babies cry for warmth and bread,
The mother bows her drooping head
In pitiful despair!
While from the father's heart the cry,
"We perish, Lord; help! or we die!"
Goes to God in prayer.

On I pass to the city's slums,
Where ray of sunshine never comes
To light the gloom of sin;
Where people dwell of every clime,
And want and woe and vice and crime
Hold carnival within.

Then I leave the city's masses
To seek the vast mountain classes;
And there I sadly find
Such narrow, hopeless human lives,
Whose ignorance dense mutely cries
For aid to all mankind.

"Work in my vineyard"—Who will come?
The harvest white, so great at home,
A large return will yield.
So long the church has toiled and prayed,
So long she has in vain essayed
To enter every field.

The Father dear, who sees the need,
Bids the WOMEN rise, boldly speed,
Neglected grain to reap!
To build a house for preacher brave,
To open schools, the masses save,
And feed his hungry sheep.

The women true, God bless them all!
Quickly obey the Master's call
To help those in distress.
And thus it is the whole world knows
That noble band who now compose
The P. and H. M. S.

Lo! to-day parsonages stand,
Erected by frail woman's hand,
And sweet prosperity
Reigns within; while in haunts of vice
The precious blood that paid the price
Is offered full and free.

Bibles and schools, God's blessed lights,
Will soon illumine "mountain whites;"
While Cubans on our coast,
And all the aliens gone astray,
Will learn the true and only way
That saves a sinner lost.

And I think at last in heaven
All those who have nobly striven
In this blest society,
When breaks the final earthly link,
Will find across the Jordan's brink
Glad and bright eternity.

For far beyond our mortal view,
Behind the shining arch of blue,
Many fair mansions stand,
Whose treasures rare and riches great
These noble women sweet await,
In God's own Summer-land.

Praying and Paying.

"A hackneyed subject," do you say? Well, granting that it is, do we not need much reminding on both these points? This P. and H. M. S. is built on a foundation of prayer. We are all supposed to be familiar with No. 9 of our By-Laws for auxiliaries:

"All the members are requested to remember the work of the society in prayer at the hour of retiring, and when they shall lie awake at night, and to make a point of visiting and securing the prayers of any Christian invalid in the community who can not get out to church."

We can not afford to forget this or to make a mere formal habit of what should be a spiritual exercise. We have had many evidences that God has heard and answered these nightly prayers, until will never cease to glorify Him that the work is so well established that we can safely—even occasionally—neglect this duty. No, the need is great, and we can not expect God's blessing upon our efforts unless we constantly ask him to direct and bless them.

Next in importance is the duty of prompt paying. Because the sum asked of each member is so small, there is sometimes a temptation to postpone the payment if inconvenient to attend the meetings or to send to the treasurer. "It is so little, it will not matter this time, and I'll pay next quarter for two." But it does "matter," for the sum total is made up of these small amounts, and that is not yet nearly large enough for the demands upon it. Two or three applications have reached the corresponding secretary since our annual meeting in October, and we had already granted a sufficient number to keep us busy for the year. Under these circumstances is there not reason for more praying and more paying?

I think this little reminder is necessary because the report of our Conference treasurer at our October meeting showed that somebody was in fault somewhere. Especially did there seem to have been neglect on the part of some of the auxiliaries who are in the habit of paying stated sums annually. I wish every auxiliary in the society had such a treasurer as we have in Macon. She never permits any failing behind here, but when it is time to collect dues, she writes or telephones to every member who has forgotten to pay and, at the close of every quarter, sends off the entire amount due. Would it not be well for some others to take her as a model?

THE BABY ROLL AGAIN.

I am rejoiced to see that this movement is slowly gaining ground in our Conference Society. In addition to the names already reported, Holly Springs has started a roll with the name of Albert Spicer Cox, and Pleasant Grove with the baby daughter of the preacher, Helen Rosalie Young. Both auxiliaries promise to lengthen the list. It is possible that some other places may have enrolled the babies, but no other names have been reported to this editor.

MRS. H. W. FOOTE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M.H. Morrison...Shreveport.

Dear Sister Morrison:

I saw in the ADVOCATE, some time back, that it was the duty of corresponding secretaries to report the work of their auxiliaries to the editor of our column in the ADVOCATE. That being the fact, how derelict we have been in duty, for I've never read a report from a single auxiliary (that I remember) in Louisiana. I think it a good plan, and I hope all will report after this. It would kindle enthusiasm, and help to awaken interest in missions in many hearts which are now indifferent to the importance of this great work.

Our society is composed of twenty-four members. This includes our honorary members. We have had several to join recently. But we had to strike off some who never pay or attend the meetings. Sad! sad! The plan for raising the contingent fund adopted at our last annual meeting is in favor with our society. I have not heard a dissenting voice. One young lady (and she a Baptist) on joining the society asked the amount of dues. Being told that it was one dollar and fifty cents now, explaining that the thirty cents was for contingent fund, she exclaimed, "Is that all?" This was refreshing and encouraging to those who felt the weight of the additional cents per annum, for I know some Methodists who won't cheerfully pay ten cents per month. I am sure if we could only get them to read our Woman's Missionary Advocate, they could not fail to take an interest in this great work of bringing the world to Christ. We have only eight subscribers to the Woman's Missionary Advocate.

We have collected for all missionary purposes, including one barrel to Bro. Methvin's school in Indian Territory, ninety-six dollars. We hope to do better work for Jesus in this new year. We sorrow over the loss that has come to our work in the death of our beloved foreign secretary; and our heart's deepest sympathy goes out to our dear Miss Lura Haygood, who was called to mourn the death of her brother just on the eve of sailing for her work.

God be with our workers, protect their lives and give them access to the hearts of the heathen. And O! that he would fill the hearts of the people at home with such burning zeal that by their prayers and gifts they may uphold those who have "gone in our stead."

(MRS.) EMMA FOSTER.

Opelousas, La.

Selections.

The Christian Character.

That which determines Christian character is not Christian profession nor attainment, but rather the Christ nature and spirit. And these may not be very clearly marked in the life; indeed, they may not be manifest in any special way; and yet these may be true Christian character in its beginnings and its first essentials. A man may say, as he looks on a field, "This is a corn-field," and yet there may not be a spear of corn to be seen. But it is nevertheless a corn-field. The seed is in the ground. It has been planted there. A little waiting is all that is needed in order that the visible evidences may appear. So it is with Christian character. The seed of eternal life, which is the seed of the Christ nature planted in the soul, is planted in the character, and sooner or later will develop into a noble life and manhood. The sprouting out of the evidences of the new heart will soon appear. It will not be long till the fruit of real Christian character will be seen, where the Christ seed has been planted. Let the growing life be cultivated, and it will more and more verify the beauty and force of the words of Christ himself, "By their fruits ye shall know them."—Religious Telescope.

The Fear of God.

As a motive in child-training we make too little in these days of the fear of God. Many people dislike the expression, and insist that we should use only the love of God as an incentive.

If, however, we look at only one thing, namely, the shocking decline in honesty, and the great increase among respectable and educated men of frauds, embezzlements and peculations of one or another sort, we shall need no argument to convince us that something is wrong. We are in want of a return to that sturdy, virile training which insisted on obedience, truth and strict, honest vital principles in education; we want the fear of God as an element in our home and social life. The old ways were in some instances far better than those of to-day.—Exchange.

What is Narrowness?

It is difficult to be intense without narrowness, and to be broad without looseness. But it must be obtained, if possible, for intensity of conviction and breadth of mind are both excellences, while narrowness of view and looseness of grip on truth are both faults. One must hold the faith so firmly that he shall be ready and competent to contend earnestly for it, but he must hold it so intelligently that he shall not overemphasize points of little importance or waste his strength in fighting windmills. He must be able to state clearly his beliefs, and the reasonable grounds for them, yet at the same time must fully recognize that other men under different conditions may be equally acceptable to God although holding with equal firmness very different views.—Zion's Herald.

Joy or delight in what we are doing is not a mere luxury; it is a means, a help for the more perfect doing of our work. Indeed, it may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness. Men who do their work without enjoying it are like men carving statues with hatchets. The statue gets carved perhaps, and is a monument forever of the dogged perseverance of the artist; but there is a perpetual waste of toil, and there is no fine result in the end.—Phillips Brooks.

Oh, there are some who want to get away from all their past; who, if they could, would fain begin all over again. . . . But you must learn, you must let God teach you that the only way to get rid of your past is to get a future out of it. God will waste nothing.—Phillips Brooks.

Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.—Ruskin.

When Death, the great reconciler, has come, it is never our tenderness we repent of, but our severity.—George Eliot.

Earth has nothing more tender than a woman's heart when it is the abode of piety.—Luther.

They are never alone that are accompanied with noble thoughts.—Sir Philip Sidney.

Some of the devil's best work is done by careless people.—Ram's Horn.

Search others for their virtues, and thyself for thy vices.—Fuller.

Gone Home.

We are passing under the rod. Great is our loss and that of the church. Blessed Lord, "thy will be done."

My brethren of the ministry, as well as others, with tear-dimmed eyes will be pleased to place a flower on the grave of our friend and brother, I. O Lloyd, of Burtonton Church, near Myles, Miss., who was ripe for the garnering, on Feb. 8, 1896. Disease and grief for the son, Dr. Baldwin Lloyd, of the same church, who died Dec. 27, 1895, hastened him home. He too (the son), gentle, meek and mild, won all hearts, and all are pained that life's young morn should end so soon—he of whom the mother said, "He was always beautiful to me." His widow, with two sweet children, mingles tears with ours.

May the sweet fragrance of angelic songs soothe the sick widow, and though the way may sometimes seem dark, the music of the gospel surely leads to the heart's true home, where "some sweet day" the morning light will pierce the gloom, and end the night of weeping, and our dear friend and sister, Emma, will gather her household treasures never more to part.

Will not every friend pray for the family and the community?

Obituaries will be written.

MRS E. D. JONES.

FROM THE WORK.

Rev. C. C. Griffin: "I was appointed to the Clarksburg circuit by the presiding elder, W. W. Simmons, the first of January. The people received me and gave me a very cordial welcome. We have just held our first Quarterly Conference. The presiding elder was at his place and presided with ease. I think that he is the man for the place. He preached two fine sermons to the delight of all that heard him. He received in cash half of the Bishops' assessment for the circuit."

Rev. R. D. Norsworthy, P. E., Jackson, Miss.: "First quarterly meeting of Camden charge—Rev. R. A. Breland, pastor—was held last Saturday and Sunday. Report as follows: Two flourishing Epworth Leagues; $50 for foreign missions; $25 for domestic missions; $3.50 for Bishops; $4 for repairs on district parsonage; $10 for Sunday-schools, and $163 35 to the support of ministry. A live pastor, full of energy, Bro. Breland is a success. Let it be known that this is the first missionary money reported in this district this year."

Rev. T. L. Mellen, P. C., Wesson, Miss.: "For twenty-two days our church and community were blessed by the ministry of the Rev. C. L. Chilton, of Montgomery, Ala. We did not have the great crowds we sometimes have, and there was little or no shouting; but a profounder impression for good was never made on our church members. Clearer, stronger, or more spiritual preaching I have never heard. There was a number of conversions and reclamations, and many were converted in the faith, and now long to be filled with all the fullness of God. So far there has been ten accessions to our church, with three applications pending. A protracted meeting in mid-Winter was a new thing in Wesson."

Rev. Jno. B. Kent, P. C., Covington, La.: "Immediately upon receiving my appointment at our last Conference, I sent for Mrs. Kent, who was visiting in Calcasieu, while I came on to my new field, thinking I would get an early start this year. But instead of receiving my family, I received a message stating, 'All sick.' Then followed a hastened journey across the State, weary watching of loved ones, and a month's absence from my work. Bad weather and swollen streams again delayed them after they were able to come. But at last we are at home. The work moves off slowly. However, there are some encouraging signs, especially in the fact that congregations are increasing. Whisky is the curse of this country."

Rev. G. S. Morehead, Tatum circuit: "I came here about Feb. 15. I was appointed to supply this work by the Rev. H. C. Morehead, presiding elder of the Grenada district. We have a good people here. They received me very kindly when I came on the work. Open doors were extended to me everywhere. You know how it makes a young preacher feel when his brethren receive him. I am going to get my people to take our ADVOCATE. By the grace of God, I want to do all in my power to get my people to take your paper and the Nashville Advocate. Oh! if our churches could see the importance of our literature as they should see, our works would be in better shape for the cause of Christ. I am praying for a great revival of religion this year everywhere. Brethren of our church, let us, as preachers of the gospel, be earnestly engaged in prayer this year. Thank God for a religion that makes my soul so happy in a Savior's love. I am going right into the work in getting up my missionary money. The good people, I believe, will do their part in aiding me in this grand work. Doctor, come out to see us this Summer, and be with us. Will be glad to have you with us. I had the pleasure of seeing several of our preachers at the college the other day at Grenada. Bro. Malone and Sister Malone were so kind to us. God bless them in their work! I will close. Pray for me, dear brethren, that I may be faithful until death."

Rev. Jno. R. Countiss, Lehrton, Miss.: "I have started well into my second year's work on Lehrton circuit. The first Quarterly Conference was held on the twenty-second ultimo. It was the most spiritual and the best-attended Conference we have yet had. That is encouraging. Our presiding elder, Bro. J. A. Randolph, brings a blessing with him, and our people always rejoice to have him with them. Lehrton has shared in the blessing of boxes, and we think ours up to the standard both in size and contents. Our people are more in sympathy with the pastor than heretofore, and manifest a readiness for religious work that is gratifying. Several members have been received since Conference. God's blessing on the ADVOCATE."

INDIAN MISSION SCHOOL.

For the benefit of those who have contributed to the Indian Mission, and others, I would like to say a few words, to let them know that their good work has not come to naught.

I have been teaching the Indians six weeks. I have fifteen on roll, eight of which are members of our church. I have taught several white schools. Never have I taught a school that I enjoyed as much as I have this one. It does my heart good to instruct this people. They seem to realize the importance of improving every moment of their time while in school. I open my school by giving some instruction on some passage or chapter of the Bible, singing and prayer, closing with the Lord's Prayer in concert. We spend one hour, sometimes two, in studying the Bible. All know the Lord's Prayer and, with the exception of two or three, the Ten Commandments. They enjoy studying the Bible and singing so much. I have found less trouble in managing the Indians than white children. They are very obedient. The greatest trouble in the mission work is the influence of some white people. They are very easily influenced for good or evil. Some one is always standing ready to lead them astray. Pray for us and this people, that we may instruct them in the way they should go, and be instrumental in the saving of many souls.

MINNIE E. TOLES

Toles, Miss., Feb. 14, 1896.

Rev. R. H. Barr, P. C., Vicksville, Miss.: "I left my home in Trenton, Miss., where I had served my people for two years as a pastor, and during that time enjoyed many expressions of kindness, for my new appointment, Vicksville, in the Meridian district. It was a sad time indeed. Friends had gathered at the parsonage to give us a farewell handshake. At 10 A. M. we started for Morton, on the V. and M. R. R. At 11 P. M. we boarded the east-bound mail train for Meridian, and reached there at 1:30 A. M., safely, Dec. 24. We met conveyance out to the parsonage, nine miles from town. The next day being Christmas, we were invited out to the home of D. S. Harmon, where we met and enjoyed a royal reception; Bro. Bell and family, my predecessor, with many others. At 12.30 we were invited into the dining-room, where we found a table spread with good things. To say that we rendered faithful service would be needless just here. D. S. Harmon and his genial wife know how to make a preacher and his family feel comfortable. I have made two rounds on my work, with some degree of encouragement. The finance is coming in very slowly, but I believe that the good people of this charge will give me a good support. The parsonage is worth $100 more now than it was when I came here. Needed improvements have been made, and we have a beautiful home that would do honor to any town. Pray for us."

Rev. K. M. Harrison, Batesville, Miss.: "I am sorry to say that I have done little pastoral work since Conference, owing to the protracted illness of my dear wife, who has not left her room for sixteen weeks, and all this time has suffered seriously with a stubborn case of sciatica, or nervous rheumatism. This has made it my duty to stay much of my time with her, but we want to say that our affections have been very much mitigated by the kindness and attentions of God's good people, and especially that of our Christian physician. While we have had to neglect some outside interest, yet while detained with wife we have done some good and profitable studying and sermon making, and have filled all our appointments and never preached with more liberty and zeal. We have arranged for a series of meetings to be conducted by our evangelist, W. M. McIntosh. This reminds me of the immense amount of conglomerated stuff that we have had to swallow or spit out about the evangelist. Well, every man to his notion, as the old woman said when she kissed her cow; but, as for myself, I think there is a place for the evangelist. 'One soweth and another reapeth'—or if you will allow it, 'One layeth and another hatcheth.' My dear old and glorified mother used to be a great hand to raise chickens, and she used to say, when talking about the improved breed, that some of them were good setters, but for layers give me the old-fashioned 'dominicker.' Just so with a preacher to plant the incorruptible seed of the Word of God in the soul, or to produce the life-giving germ, give me the old-fashioned 'dominicker' gospel preacher; but to hatch out the living chickens the evangelist seems to succeed best. If there has been no sowing of the true gospel seed, neither one nor the other will succeed much in hatching. God bless the pastor, the evangelist, the Bishop, the presiding elder, the editor, the college professor and the good woman. Let each one in his proper place work for the common salvation. Now, let's let the evangelist and the women and the 120 Section and the Bishop's ruling rest a while and give us something good to eat. Our souls are hungry."

FIELD NOTES.

At our Conference in Yazoo City, last December, I was read out to Percy's Creek, and came down to the parsonage the twenty-fourth of December. The people had it in mind to give us a reception, etc., but we came in a day or two before they expected us; so we frustrated their plans. They have, however, given us many tokens of kindly appreciation. Percy Creek has been a station for some twelve or fourteen years, and, although the membership is not large, they have supported their pastors right royally, and one of their former pastors said to me at Conference: 'A kinder, more appreciative people you never saw.' And the truth of his statement is becoming more and more apparent.

Well, last Saturday and Sunday was the occasion of our first Quarterly Conference, and a good occasion it was—at least, to some of us. Our presiding elder, Bro. L. S. Jones, was with us in the spirit of the Master; and, Mr. Editor, let me whisper in your ear, that we have one of the very best presiding elders in the Conference. He preached us three very excellent sermons; not such sermons as we have heard at times and places not mentioned, but just such sermons as the church and the world need; sermons of which Christ was the great central thought, and in the delivery of which to us present Christ that he would be accepted and loved, was the greatest desire of the preacher. Oh, for more of such preaching!

We feel that we were much benefited by our Quarterly Conference occasion, and only regret that more of our people did not turn out, and get a blessing and an inspiration.

We are praying, working and hoping for a revival. May God continue to bless you and the ADVOCATE! Pray for us.

M. J. MILLER, P. C.

Percy Creek Parsonage.

P. S.—My postoffice is Woodville, Miss.

Here's a Chance To Make Money

I have worked hard all my life and never had a streak of good luck till the past year, and I think my experience may be beneficial to many others. I have cleared more than $20 a day for over a year selling Climax Dish Washers, and I think any man or woman can do as well as I have, if they only WILL as I had no experience. It don't take long to get rich clearing $20 a day. Every family wants a Dish Washer, and you can sell them at home; no canvassing. That is why a lady can do as well as a man. I put a notice in the papers and the people send after the Washers. The Climax is far superior to any other Dish Washer. Everybody knows of the Climax now. For particulars address the Climax Mfg. Co., Columbus, Ohio, and they will start you in business, if you will only push. A READER.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Blood Poisoning

Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon terrible ulcers broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by

Mrs. M. E. O'Fallon.

Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost like one raised from the dead."

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

$140 buys New Piano. Organs $49. Catalogue Free. Daniel F. Beatty, Washington, N.J.

PUBLISHER'S NOTICES.

Read This.

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

THE HOLMAN BIBLE IN THREE STYLES

$1.25, $1.75 AND $2.45.

We are now offering the Holman Self-Pronouncing Bible for $1.75 to subscribers who pay a full year in advance, i. e., up to March, '97. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

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My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

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J. A. WEITHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

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Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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Thursday, March 5, 1896.

Miss Willard in New Orleans.

An immense audience greeted Miss Willard at Coliseum Place Baptist Church last Sabbath afternoon. If there were those present who expected to hear a speech in advocacy of woman suffrage, or a harangue on some phase of partisan politics, they were disappointed. Her discourse was a most admirable one, thoroughly in keeping with the sacredness of the day and the place. It was a strong, earnest, pathetic plea for total abstinence, personal purity, better laws and a more rigid enforcement of the laws. She fully sustained her reputation as one of the greatest orators of the nineteenth century.

Those who have been accustomed to regard a coarse, repulsive mannishness as a necessary accompaniment of feminine oratory have only to hear Miss Willard once in order to have all their ideas on the subject revolutionized. A more perfect specimen of womanliness can not be found. Her voice is sweet and womanly, and yet has sufficient volume to be heard with the utmost distinctness by a large audience. Her diction is absolutely marvelous. She seems to have at her command all the rich resources of the English tongue. She does not belong to the "write-out-and-commit-to-memory" school of oratory. She simply talks, using the words which come to her at the moment; but such talk who ever heard before? For propriety and elegance of diction she has no superior and scarcely an equal. Her style of speaking is simple and unaffected. She stands in one place with no attitudinizing and with almost no gesticulation. Although at the head of the great temperance reform movement of the century, she has no words of invective against those who are engaged in the liquor traffic. Kindliness beams from her face and breathes through her every utterance. She carries a key with which she can unlock the fountain where tears are kept. At times her pathos is almost irresistible.

Her visit to New Orleans will doubtless prove a benediction. At the close of her address a large number of women crowded around the pulpit and put on the white ribbon, while many others, we are sure, went away purposing in their hearts not again to defile themselves with that which intoxicates.

Some Forms of American Idolatry.

It is popularly supposed that none but the heathen worship idols; yet countless multitudes in civilized lands are guilty of just such vanity. Idolatry in its grosser forms, it is true, is confined to the Chinese, Hindoos, and other unevangelized nations. But in America, too, the home of science, culture and art, idol worship of a most corrupting and baneful type prevails to an alarming extent. Material shrines dedicated to repulsive images we see not; but, by the aid of reason's eye, many a false god do we discover, whose votaries are numbered by the thousand.

First, we note the god of public opinion, whose dictates few dare to disobey. Many are more in fear of this false god than of a roaring lion let loose. When righteous crusades are being waged against the saloon, against gambling, social impurity and other monster iniquities, churchmen not infrequently consult this supposed oracle, and, receiving unfavorable answer, ignominiously lay down their arms. How many noble deeds and beneficent reforms have been repressed by his malignant influence! Not a few Christians are brave and faithful until this braggart god appears, and then they quickly show the white feather. If public opinion says: "The church is wrong in condemning card-playing, dancing, theatre-going, wine-drinking, and such like, and you are silly to forego such pleasures for her sake," at once Mr. Faint-heart, Mr. Echo, and Mrs. Worldly think the final word has been said. Some churchmen would about as soon cut off their right arms as to engage in any form of Christian work sneered at by polite society. When in Rome, to do as Rome does, is a swift and sure way to lose one's religion as well as one's individuality. Rowing against the current is never easy, but when the rapids are below, it is the only safe course.

A few people mistake peculiarity for piety, and crankiness for unswerving rectitude; but the truly pious do not therefore sneer at duty. Like David Crockett, having first made sure that we are right, we should then "go ahead," despite public criticism and opposition.

Next we see the goddess of pleasure surrounded by adoring multitudes. To each she whispers: "Have a good time while you can. Life is short and full of trouble. Taste all the sweets within reach." Thus she deludes her worshipers, inducing them to be oblivious of the hereafter, and of the spirit's claims and destiny. Present good is all she lets them see and care for. The siren song of the pleasure goddess to-day entices many a fair maiden and brave youth from the path of Christian duty. When once the vortex of fashionable society closes in upon a church member, the power of godliness, in most cases, soon departs, and rarely is there rescue from its fatal embrace. Confirmed pleasure-seekers, the so-called butterflies of society, are, as a rule, about the hardest of all hearers to receive enduring religious impressions.

The god of appetite and passion also has a large, though not altogether a respectable following. In every community, if actions are any criterion, there are scores of persons who are far more concerned about what they shall eat, drink and wear than about their soul's eternal destiny. Parents, esteemed wise in other matters, imagine that in providing wholesome food, good clothing, and schooling for their children their whole duty is discharged. What folly to esteem the casket more highly than the precious jewel!

One of the commonest excuses given for yielding to sinful passions and desires is that of inability to resist. Hardly one man in a thousand, it is true, has strength of will enough to completely master the physical man without divine assistance. But the notion that the passions can not be controlled is a suggestion of the devil. With God all things are possible. To assert it is impossible to overcome any evil habit or desire, even the worst, whether it be profanity, the love of drink, or lewdness, is equivalent to contradicting Jehovah, whose grace is sufficient for all our need. Sad to relate, men of gifted intellect and high position are not all guiltless of worshiping at the shrines of the god of lust.

With no little pride does the fashion goddess reflect upon the well-nigh universal adoration paid to her. Where civilization goes, there goes she, and shackles men and women, though she still lets them enjoy a fancied liberty. If one who is not dressed "up to date" intrudes where her devotees are, whether at church, in the school-room, in the store, or in public hall, sneers and cruel ridicule are almost sure to greet his appearance. Some pay such devoted tribute to this vain goddess that little time or money have they for God's holy church, for charity, or even for secular self-improvement. A consuming desire to shine in rich apparel is the besetting sin of thousands. The horrors of debt even are not enough to deter some from gratifying this silly ambition. What a shame that this capricious goddess should be allowed to keep such large numbers of humanity from attending divine service on account of their inability to comply with her whims!

Of less ethereal form than the goddess just described, the money god has no less extensive sway. Regarding wealth as the chief good, the majority of mankind struggle madly for it. Pity 'tis that Christians do not struggle as earnestly for the heavenly riches. To gratify the insatiable thirst for gold, many men sacrifice honesty, health, home-life, friendships, and every spiritual interest. Exceptionally few are the men of wealth not overcome by the deceitfulness of riches. Money-getting, though not an evil in itself, if allowed to become the master passion, is idolatry of the most pronounced and debasing type. Our country to-day is cursed with so-called Christian capitalists who, in their lust to become richer, pay their employees as little as possible, speculate upon food products, and thus defraud the helpless poor. Oh, economy, how many extortions are practiced in thy name! To drive sharp bargains may be business-like; but to be just is God-like. Shall we say it? Women of fair name are some of them guilty of practicing a sinful economy upon their dressmakers, house-servants, and laundresses, whose crying necessities are taken advantage of. Disgusting indeed to all lovers of true manhood is the fawning worship paid by certain classes to rich nabobs whose sole claim to notice and respectability is the possession of wealth.

Let us beware lest these false gods entice us to fall down and worship them. It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." To desire and seek any earthly thing more than God is to be guilty of the grievous sin of idolatry.

"Do not I love thee, O my Lord?
Behold my heart, and see;
And turn each cursed idol out,
That dares to rival thee."

A New Declaration of Independence.

Commander Ballington Booth and his wife, Maud B. Booth, have announced through the press that they propose to place themselves at the head of an American Salvation Army. They will not begin their operations, however, at once, but for prudential reasons will wait for a time. Their manifesto contains no invective against the parent organization from which they have seceded. On the contrary, they express the hope that success may continue to crown its labors here as well as elsewhere. This rupture we do not regard as a calamity. We rather look upon it as a thing which was bound to come sooner or later. What an absurdity it would be for some central authority in England, whether dominated by one personality or many, to attempt to direct the affairs of American Methodism! The same principle applies in this case. Both organizations will, doubtless, remain in this country for some time to come; but, if the American Army manages its affairs with discretion, we believe that the day is not far distant when it will completely overshadow the parent organization.

Spain and Uncle Sam.

The action of the United States Senate in recognizing the belligerency of the Cubans has excited great indignation in Spain. On last Sunday the American Consulate at Barcelona was attacked by a mob, who stoned the building and gave vent to their wrath in much vociferation. Fortunately, however, no lives were lost. This was an act of the populace and not of the government. The government is doing what it can to keep the populace within the bonds of decorum. The action of the United States Senate in this case is only a repetition of its own former history. Time and again it has recognized the belligerency of the provinces of Spain when they had demonstrated their worthiness of such recognition.

The Senate, however, went a little farther than usual, when it added to this recognition of belligerency a recommendation that the President of the United States urge the Spanish government to recognize the independence of Cuba. We are sure it would be wise for Spain to do this; but, perhaps, we had better let her see the inevitable with her own eyes.

Since the above was put in type the House has adopted resolutions similar to those of the Senate.

Grenada Collegiate Institute.

We note with pleasure the forward movement chronicled in our last issue on the part of the Board of Trustees of Grenada Collegiate Institute. That institution has a building admirably adapted to college purposes, but its dimensions are insufficient to meet the demands of its constantly increasing patronage. The Board has wisely resolved to erect additional buildings. The proposed endowment is also timely. While we yield to none in our estimate of the importance of increased facilities for the education of boys, we realize also that the necessity is upon us, as a church, to make something like a corresponding provision for the education of our girls.

We hope this forward movement on the part of the wide-awake Board of Grenada Collegiate Institute will meet with a hearty response.

"Ordained."

Henry C. Bowen, editor of the New York Independent, who died a few days since, was never a minister; but he was a praying, working Christian. In its notice of his death contained in its last week's issue, the Independent relates the following episode of his early manhood:

On coming to New York Mr. Bowen immediately entered into active religious work. He was a member of Dr. Samuel H. Cox's church in Brooklyn, and it was there in the days of his clerkship that he was called to task by the elders for leading a neighborhood prayer meeting without permission, and the elders sent a committee to see what he was doing. He loved to tell that they finally granted their consent to his continuing the work and that the old missionary, Dr. Thurston, from the Sandwich Islands, on hearing from him the objection made that he had never been ordained as an elder, put his hand on the young man's head, saying: "I, hereby, ordain you to go and do all the good you can." He was one of the founders of the Church of the Pilgrims, Brooklyn, and took an active part in organizing Plymouth Church.

Why He Fails.

A young preacher may have the talent of a Marvin or a Bascomb, but if the church does not give him means to buy books, or even to have a private room for study, and he is compelled to serve as nurse and cook, he will probably be soon counted a failure as a preacher.—Arkansas Methodist.

The above from the Arkansas Methodist should be carefully perused by legions of Methodists. They clamor for an educated preacher and for strong, well-prepared, up-to-date sermons, and yet the salary and surroundings of their preacher are such that careful study is almost an impossibility. May the Lord help those who are hit by this to make a personal application of it, and to "bring forth fruit meet for repentance!"

Twaddle.

A father will not allow a child to say "my disobedience is nothing, because I never promised to obey." Yet men think to say, "My Sabbath-breaking, my profanity, my worldliness are nothing, because I am not a member of the church and I never promised to obey God."—Arkansas Methodist.

The editor of the Arkansas Methodist has certainly been a pastor and been compelled to listen to the senseless twaddle that is inflicted upon those who try to get men to "quit their meanness" and give their hearts and lives to God.

NOTES.

H. C. Bowen, editor of the New York Independent, died on the twenty-sixth in his eighty-third year.

***

Miss Annie Walworth, at Cleveland, has given $100,000 to the Euclid Avenue Presbyterian Church of that city.

***

The fourth Annual Convention of the Louisiana Conference W. F. and H. M. Society will be held in Ruston, March 13 15, 1896.

***

Postmaster-General W. L. Wilson has accepted the invitation of the faculty of Vanderbilt University to deliver the commencement address in 1896.

***

Miss M. McCalmont, principal of Millwood Institute, Jackson, La., died on the twenty-sixth. She was a woman of considerable culture, and a successful educator.

***

Col. L. M. Kidd, of Ruston, La., died in this city on the twenty-ninth. He was one of the most prominent citizens of Ruston, and one of the pillars of Methodism in that section.

***

Some of our preachers' wives are acting as agents for the ADVOCATE in order to secure our premium sewing machine. They are having fine success. May their tribe increase!

***

Marshall Field, of Chicago, who is reported to have made $7,000,000 in the dry goods business last year, will not allow a line of his advertising to appear in the Sunday newspapers.

***

When you are looking for a reason why the work of the church is not more prosperous in your community, do not fail to look at the man who wears your hat.—Baltimore Advocate.

***

Rev. G. K. Brooks, of Sharon, Tenn., was married on the twenty-seventh to Miss Paytona Hamilton, of Clinton, La., the ceremony being performed by Rev. E. T. Danson, pastor of Clinton station.

***

Bros. Ellis and Sibley have received some help from friends and brethren, but the amount is utterly insignificant in comparison with their losses. Contributions for these brethren are still in order.

***

It is generally conceded that the liquor traffic is the leverage of all other infamies, the nursing-place of crime, the chief source of political emolument, and the willing backer of the unscrupulous men who turn legislation into a farce, and police regulations into systematic collusion with vice.—Chautauquan.

Reginald B. Lallance, aged two years two months, died Monday evening, at 7.05, at 1014 Tchoupitonlas street. We sympathize with Bro. Lallance and wife in their bereavement.

***

At a recent [illegible]'s meeting of the Woman's Auxiliary of the Protestant Episcopal Church, held in St. Paul, an offering of $54,000 was laid upon the altar. During the year the society raised $349,215.

***

At the annual election, held a few days since, Col. Geo. S. Dodds was elected president of the Board of Trustees of the Y. M. C. A. of this city. C. H. Shute was elected secretary, and H. Ginder, treasurer.

***

Miss Stella Franklin, a granddaughter of Benjamin Franklin, sailed recently from New York to Bombay as a missionary. This is the second of the granddaughters of Franklin now on the foreign field.—Review of Missions.

***

At the beginning of the century the Bible was accessible to but one-fifth of the population of the world. Now it may be read by nine-tenths of the people of the globe, so rapidly has its translation been carried on.—Guardian.

***

The Turkish government has at last consented to recognize Miss Clara Barton, president of the American Red Cross Association, and her assistants, and has granted them permission to distribute relief to the Armenian sufferers.

***

At one of our Annual Conferences, recently held, we were told that an official member of the Conference Board of Missions had failed to bring up a single dollar on his assessment. We discredited the statement. The record was examined, however, and we found it true. Not one cent for foreign missions from the brother's charge.—Review of Missions.

***

We are glad to hear that the Athens Female College, said to be the second oldest chartered college for young women in the world, is, under the presidency of Dr. Z. A. Parker, enjoying great prosperity. Since Dr. Parker took hold of the college, Oct. 15, 1895, the patronage of the college has increased over five hundred per cent. The prospect of the college is finer than it has been for twenty years.

***

It is not generally known that the Canadian Pacific railway for years past has refused to sell its lands immediately joining its stations except upon conditions which preclude the sale of liquors thereon. A clause in each deed provides that the title shall become invalid and the property revert to the company in the event of its being used as a place of sale of liquor.—Evangelical Messenger.

***

At last Dr. Arthur T. Pierson has become a Baptist. He has been immersed in Spurgeon's Tabernacle by the younger Spurgeon. It will be remembered that he preached for some months in the Tabernacle after Mr. Spurgeon's death, and there was something of a party in the church which then wished him to be chosen pastor; but Mr. Spurgeon's son was called home from Australia to take the place.

***

Americans should all devoutly thank God at this time because he has permitted them to live in a time when the marvelous is so spread about all around them that whichever way they turn their faces they behold what great advancement man has already made, or see what lies before him within the reach of his possibilities. This is a sight so grand that we almost doubt human limitations.—Religious Telescope.

***

We receive all the papers published in Southern Methodism, and, so far as our observation goes, there is only one of the whole lot that publishes programmes of District Conferences, Preachers' Associations, District Conferences of the W. F. M. Society and the P. and H. M. Society. That one is the NEW ORLEANS ADVOCATE. Ought not the NEW ORLEANS ADVOCATE to change its programme? Would it not be better for the getter up of a programme to invest thirty or forty cents in postage stamps rather than to take up space in the Conference organ with matter which—to put it mildly—is not of general interest?

***

"There are one hundred and fifty members in my church, and but one in the whole lot takes a Baptist newspaper," says a brother. They read nothing about Baptist work, and, of course, they know little or nothing of it. They have the annual revival and raise a shout, and there is nothing more of special interest to say about their work until the next annual revival, which always takes place in August. All the use they have for a Baptist paper is to tell how many were taken in at the annual revival and to publish a notice of their death when they die, and they wish both of these announcements to be made without cost to themselves.—Religious Herald.

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IN THIS

To wreck your system. No sediment; no bad taste; no danger in giving it to children and yet it is guaranteed to cure chills and fever in the worst form. If it fails you get your money back. It's CHILLIFUGE, the great modern discovery of Medical Science. A remedy that never fails to drive away Malaria and build up your system. One bottle will prove every claim. Try it. Sold everywhere. Price 50c. Prepared by

FINLAY, DICKS & CO., New Orleans.

Dr. T. S. West.

Dr. T. S. West, agent for Millsaps College, was a welcome visitor to this place last Sunday. The Doctor is as genial as a ray of sunshine, and has ready access to the hearts of all who know him. In the morning he preached a able discourse from II. Kings 16, in which he did not fail to emphasize the necessity of education, at the same time enlarging upon the superior advantages offered by Millsaps College. Twelve thousand dollars is needed with which to build Science Hall. If the two Conferences pay six thousand, Major Millsaps will pay the remainder. Our people should respond heartily to this magnanimous proposition; and if every other place will contribute as liberally as Columbia has done, the building will be ready, doubtless, in time for the opening of the next session. Notwithstanding the warning that a collection would be raised, a large audience assembled at night to hear his lecture on "The Weakness of the Human Judgment." The lecture was characteristic of the speaker—full of humor, sparkling with the thoughts, and was thoroughly enjoyed by all. The only criticism that I heard was that there should have been more of

When it comes to treating the pocket nerve, the Doctor is a skilled surgeon, possessed of a woman's velvet touch. He gets the money and leaves no scar behind. Dr. West has a standing invitation to visit Columbia again. C. F. EMERY.

Columbia, Miss.

The Officially Authorized Relief.

The latest dispatch from Constantinople bring us the intelligence: "Miss Barton has established headquarters and is making progress. Constantinople, Dec. 19.—Miss Clara Barton, president of the American Red Cross Society, whose mission having been presented to the Turkish ministers interested in the purposes of her mission here, began the making preparations necessary to start for Anatolia to supervise the work of distributing the relief to the destitute Armenians. She has established her headquarters in Pera quarter, and, with the help of her assistants, is making rapid progress with the work of organization."

The National Armenian Relief Committee issues an appeal which we present to your readers, hoping it will call for a prompt response. Within forty-eight hours from the time your gift reaches us the money can be laid down in Constantinople. J. B. O'Bryan, No. 1 Public Square, Nashville, Tenn., the treasurer of our relief fund, is receiving amounts daily from all parts of the South. There is yet time to render valiant aid, but "what thou doest, do quickly." W. R. LAMBUTH.

Nashville, Tenn., Feb. 25, 1896.

Dr. G. L. Mackay, of the Canada Presbyterian Church, went to the island of Formosa when Christianity was unknown to all its inhabitants. As the result of his labor and leadership, there are now sixty organized native churches, four of them self-supporting, having, baptized membership of 2,—, and each one of the sixty churches is ministered to by a trained native teacher. There are fifteen students in training for the ministry. The work of Bible women is carried on vigorously.—Exchange.

$200 00 IN GOLD GIVEN.

FOR SELLING A BOOK OF GREAT INTEREST AND POPULARITY, "STORY OF TURKEY AND ARMENIA," WITH A FULL AND GRAPHIC ACCOUNT OF THE MASSACRES.

H. Woodward Company, Baltimore, Md., offering $200.00 to anyone selling 200 copies of their new book, "Story of Turkey and Armenia." This is a work of great interest and popularity. Many agents sell 15 copies a day. Graphic and thrilling account is given of the massacres of the Armenians which have shocked the civilized world. Agents are offering the most liberal terms and premiums. Freight paid and credit given. Write them immediately.

North Mississippi Conference Notes

Rev. Joseph Wells, a veteran local preacher, died at his home, near Booneville, recently. He was eighty-one years old, and had been useful in his sphere and generation.

Steps have been taken toward the building of a $4,000 brick church in Booneville. Bro. Sage is the pastor to carry such an enterprise to consummation. He has made special reputation in this line of work. He and his noble wife have the sympathies of their many friends in her recent affliction, which we hope will not be of long duration.

Four hundred dollars worth of repairs are being put on the parsonage in Starkville. Presiding Elders Wier, Burroughs and Tucker are raising funds for furnishing and improving their parsonages, while Bros. Stone and Mitchell are providing for liquidating the debts on theirs. Bro. Randolph writes that the building of twelve churches and eight parsonages is projected in the Greenville district this year.

Work is progressing on the parsonage and church buildings for Main Street charge, Water Valley, under the leadership of the indefatigable pastor, Rev. T. B. Clifford.

Kosciusko station is advancing on all lines. Preaching and prayer meetings are largely attended. The Sunday-school and Epworth League are each doing well in their sphere. Dancing and worldliness are being dealt with firmly and promptly, with good results. The indebtedness on the parsonage will soon be paid. Electric lights are being put in the church. The pastor, Rev. J. C. Park, is in good favor with all the people, and is being well cared for. His salary has been fixed at $700, and is almost paid up to date.

The churches of the various denominations in Starkville have projected Bible colportage work for Oktibbeha county. Books have been procured from the American Bible Society, and a colporter employed to canvass the county, in order to supply all the people with the Holy Scriptures by sale or gift. Bro. Thomas, pastor of our church, is the leader in this worthy movement. Who will be the next to inaugurate a similar work that is so much needed in many parts of our country?

Time and space will not allow of all that might be noted of the many preachers on new charges who are proving to be "the right men in the right place," and those on old charges who are maintaining their credit as faithful laborers, and the much good work that is being done and planned. Suffice it to say that this writer has never known such a universal spirit of cheerfulness and zeal in the preachers, and of responsiveness and co-operation on the part of the people in every good work for the church and humanity. The outlook for great results this year is truly propitious, and will surely be realized if all are faithful in prayer and true to duty. G. W. BACHMAN.

Kosciusko, Miss., Feb. 27, 1896.

For Alcoholism
Use Horsford's Acid Phosphate.

Dr. A. MONTEIRO, Richmond, Va., says: "The exhaustion of vitality so prevalent in chronic alcoholism, has been benefited by its use in every case."

New Orleans District Conference.

The New Orleans District Conference is fixed for 9.30 A. M., March 26, 1896, at Felicity Street Church. Rev. J. M. Henry is to preach the opening sermon. The committees are as follows:

Committee on Homes—S. J. Davies, J. L. Pierce, F. S. Parker.

Committee for License to Preach—L. A. Reed, J. L. Pierce, C. M. Lyons.

Committee for Admission on Trial—F. S. Parker, S. J. Davies, R. H. Wynn.

Committee for Deacon's Orders—J. M. Henry, H. H. Ahrens, Jno. B. Kent.

Committee for Elder's Orders—J. B. A. Ahrens, F. N. Parker, H. S. Johns.

JOHN T. SAWYER, P. E.

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Be sure to read our offer of Smith's Bible Dictionary and Coneybeare and Howson's Life and Epistles of St. Paul. Notice that we have made a great reduction on our offer of last week.

A Correction.

That aged lady and good friend of mine, Mrs. L Crary Sadler, is under a misapprehension in supposing, as she states in the last ADVOCATE, that it was "by order of Dr. J. T. Sawyer, P. E.," that Rev. W. A. Clarke removed from the parsonage at Tallahoek Camp Ground to Pearl River. As presiding elder I have no right to dictate where a brother shall live. The move of Bro. Clarke was entirely his own. JOHN T. SAWYER.

A Response.

MR. EDITOR: Please allow me space in your columns to express my heartfelt thanks and appreciation of the tender letters of sympathy and Christian counsel that have come to me in the past sad month. They have been far too numerous for me to attempt a reply to each; so I desire to take this means of saying to one and all, that their loving words and kind appreciation of the character and work of my ascended husband, their sympathy and prayers for me and my children, have been a source of comfort and strength to me in this, the darkest hour of my life.

My brethren of the North Mississippi Conference, the members of the Woman's Board of Foreign Missions, the Auxiliaries of the North Mississippi W. F. M. S., my fellow-workers in the missionary cause individually, the members of my husband's charges—Pleasant Grove, Greenwood, Sardis, Hernando and Coldwater—and personal friends everywhere have laid upon me a debt of gratitude and obligation that I shall never be able to repay. I desire here to testify to the faithfulness of my heavenly Father in this time of severe affliction. Though the waves have been high and the furnace has been hot, his presence and his voice have been ever near, and his grace sufficient for this time of sore need. Although no longer directly connected with the North Mississippi Conference, I hope in my new sphere of labor, as teacher in Grenada Female College, to render efficient service in my Master's cause. Not only assisting in building up the intellectual status of the daughters of our Conference, but also striving so to strengthen and develop their spiritual lives, as to send them forth from our care "King's daughters" indeed, "all-glorious within."

Again returning thanks to all who have felt and prayed for me and mine, I am, Your sister in Christ,

MARY T. HARGROVE.

University of Mississippi.

"BROWN'S BRONCHIAL TROCHES" are an effectual remedy for all Bronchial Affections.

Notice.

My son, T. B. Newsom, has strangely disappeared. He was born March 10, 1857. In 1886 he went to Arkansas, making his home in Little River county. He has been missing since March, 1895. He had a strange habit of leaving his friends unceremoniously without leave-taking, with no intimation of when or where he was going. He ceased to write me. I accounted for this upon one of his whims, until my letters to him were returned to me uncalled for. He had no enemies, and was true to his engagements. He had a social engagement for Sunday night, and a business contract for Monday morning. On Friday before he was seen on his way, as he said, to collect some money due him; nothing definite has been seen or heard of him since by his friends. It is supposed he might have been murdered for a small sum of money on his person. He had stated to some one that he wanted this money with which to visit his father. This statement threw his friends in Arkansas off until the long silence and delay, with the running down of his business and sale of his place for tax, aroused the interest of his friends to start inquiring, with the results as above stated. J. D. NEWSOM.

Feb. 26, 1896.

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J. J. McDONOALD.

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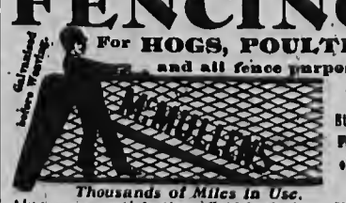

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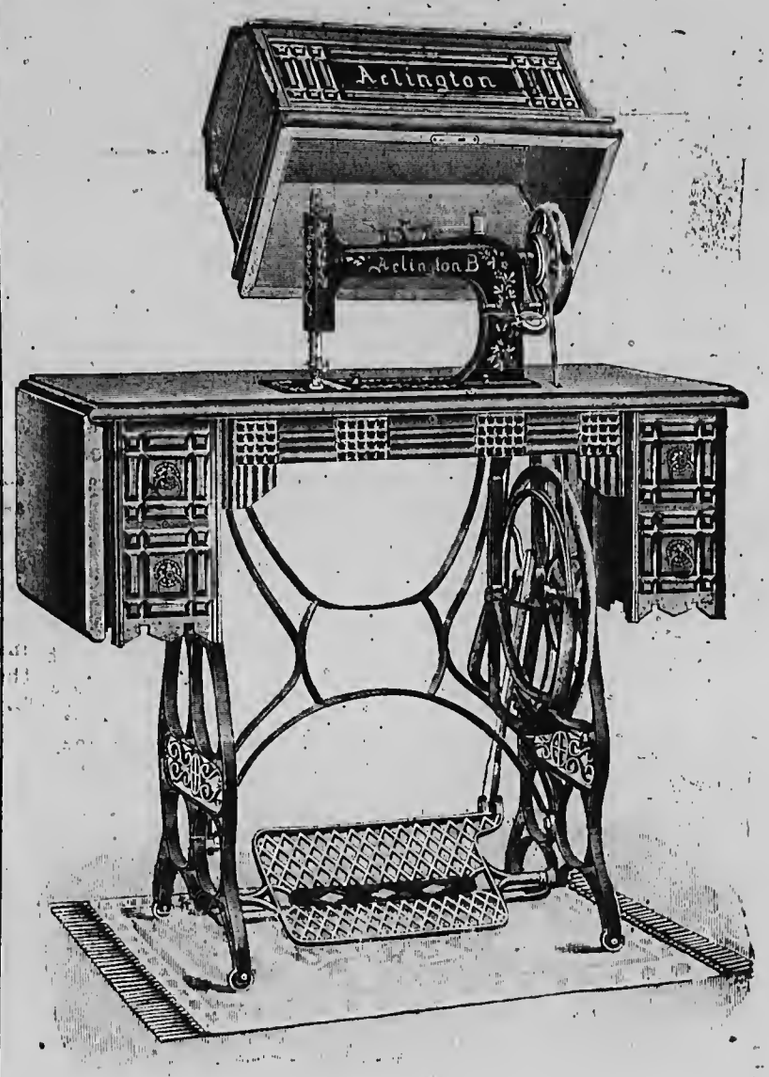

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With sorrow keener than a knife,
And best of friends may quickly part
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One little word may kindness show,
When all the world seems dark and drear;
When tears of deepest anguish flow,
One little word may often cheer.

One little word may help so much
The weary with a heavy load;
A pleasant smile, a gentle touch,
Smooth places in the roughest road.

One little word may tempests calm,
When raging fierce within the breast;
A kindly word may fall like balm
And angry feelings soothe to rest.

One little word may be too late
Before fond hopes are hurled low,
And often it may seal the fate
Of many lives for weal or woe.

—Good Housekeeping.

Origin of Disease.

BY FREDERIC M. HEATH.

The germ theory of disease has doubtless some foundation, but the facts of every day prove it to be mainly false. How often do nurses and friends bend for days over the victims of typhoid or diphtheria, yet have no illness. Even when cholera is in the air, or yellow fever, it is seldom that any large percentage are afflicted—the great mass escape. And we all know countless cases where people live with consumptives, sometimes for years; eat with them, sleep with them; and inhale myriads of bacilli; yet suffer no harm.

The origin of disease lies deeper than the presence of poison germs. None of the germ theories will explain why man is the most unhealthy of animals; while he alone, of all God's creatures, fails to live out half his days. It is true that no one cause accounts for it all—there are doubtless many. But the writer believes that there is one great underlying reason, one almost universal condition, that is the great first cause of nearly all diseases.

This great first cause is the accumulation of refuse material in the body. Most of us eat and drink countless useless and hurtful things, we breathe impurities in the air, till our cleansing organs are overtaxed, and our internal machinery clogged and corroded. A stove that is fed with slaty coal will not burn well, and if ashes collect on the grate, and soot in the pipe, the fire may go out. Most human bodies are like ill-kept houses, with mould in the corners, and filth in the carpets, and rotting things in the cellar. And when the germs of consumption or diphtheria enter in, they find congenial soil in which to grow and multiply. No fact is surer than that microbes and vermin feed on refuse; a sound and cleanly human body will not breed them. On the contrary, pure blood and the pure digestive juices at once destroy all kinds of germs. Even that common disease known as a cold, does not come so much from exposure to a draft as from a foul state of the blood. Everyone at times has been chilled through without "taking cold," and again has suffered from a violent one without any known exposure. Dr. Page, of Boston, made many severe tests of this, such as sitting half naked at night with his feet in ice water and a chilly wind blowing on his back, yet without the slightest cold. He had first purified his blood by very moderate eating of pure food, and by a large amount of out-door exercise. Afterward he easily brought on colds by gross eating and drinking, and in-door life.

Let us inquire what are the habits that clog the purifying organs, and tend to fill the body with refuse.

We have said that the system can use only three things; food, air, and water, and that all else taken into it is useless or hurtful. The lower animals take only these, and live in health; but men drink and devour countless other things, and suffer accordingly.

1. The Use of Artificial Food.—Healthful food contains the sixteen elements needed to repair the body and to furnish it with fuel. Besides a large amount of carbon to burn, there must be silicon for the teeth, calcium and phosphorus for the bones, and nitrogen for the muscles. There must be sulphur, and iron, and sodium; in all, sixteen different elements in the food, or some portion of the body will be starved. Fortunately the Creator has given us an endless variety of tempting fruits and berries and melons; great numbers of excellent vegetables; the useful family of cereals, wheat and corn and oats; with peas and beans and nuts. Then there are eggs, and milk, and the flesh of certain fish and birds and animals—truly a vast variety of healthful foods; and all of them contain the sixteen elements absolutely needed to support life.

Yet, sit down at an average table, and see how little is eaten of these genuine foods, and how much of other things that were not made by the Creator, and do not contain the elements needed by the body. Often much of the meal consists of butter and sugar, and starch, and grease and gravy in various forms—articles lacking nearly all the elements, and not worth the name of food. Being composed mainly of carbon, they clog the cleansing organs with that substance, and leave many parts of the body without nourishment. If this excess of carbon is digested, it makes one gross and fat; if not, it ferments and brings dyspepsia, and kidney and liver ailments. No words can denounce too strongly the candy habit, that makes children sickly, and is often the first cause of their untimely death.

2. The Use of Poison Condiments.—Pepper, mustard, curry powder, and like fiery substances, are not food, but irritant poisons. Things that will blister the tough outer skin, are surely hurtful to the delicate internal organs. It may be said that we take very little of them, yet the amount is large consumed in a year. They rank not only among the causes of impurity, but of neuralgia and congestion.

Vinegar is a vile fluid, swarming with germs: and even salt should be used in moderation.

The taste for condiments is a false one, and he who flings them away, and trusts to the fine flavors of nature, will soon come strongly to dislike them.

3. The Use of Stimulants.—There are certain mild poisons that do not cause death, but simply excite and rouse the system to expel them. They are like whips to jaded horses. Alcohol in all its forms, and tea, and coffee, and tobacco, are such poisons; and one has only to read the figures of their cost and use to see that they are gigantic sources of human impurity. It is almost rare to find a man whose breath is not vile with beer or whisky, or else his body reeking with the stench of nicotine. It is rather rare to find a woman whose complexion is not muddy with tea or coffee, and her nervous system broken down.

Stimulants are perhaps our most tempting, but deadliest foes. It is so easy, when we are tired or low in spirits, to swallow ruby wine, or puff a fine cigar, and be roused to life and cheerfulness again! The habit is well nigh resistless. Yet stimulants are only whips, and when their spasm of excitement is gone, the victim falls back lower than before, and is tempted to take more stimulant and lash himself again to life.

He who would have pure blood and cheerful health must shun all stimulants save air and exercise; and if his other habits are correct, he will rarely feel either langnor or depression.

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40 YEARS THE STANDARD.

4. The Drug Habit.—Drug stores are nearly as numerous as saloons, and perhaps as dangerous to health. It is safe to say that the twentieth century scientists will read the history of our drug delusion with intense surprise, if not with horror. He will read that doctors gave deadly poisons, and that sick men swallowed them, in blind faith that they wrought cures! He will read that inventors of vile and fatal compounds sold enough of them to become millionaires! He will read that the delusion grew until the mails and papers were loaded with drug literature, and the very rocks were made hideous with quack advertisements.

The fact about drugs is simply this. Nature is always trying to heal the sick. She can do this more easily and quickly without drugs, but she often works cures in spite of them; and the deluded patient is grateful to the drug. If he has chanced to use some patent nostrum, he will give the vender a glowing certificate, and have his portrait printed in the papers.

Napoleon compared taking medicine to poking blindly with a stick into a watch. No man can tell, when poison enters the stomach, where it will go, or what part of the system may be injured by it, or how long its baleful influence may be felt. It is certain that many drugs lurk in the body for long periods, and that the frequent use of them will so clog and corrode the vital machinery as to make health impossible.

It will not do to say that medicines are never useful, but they surely should be held in fear, and never taken unless by the command of a physician.

5 Over-Eating.—In these days of plentiful and cheap food, one of the most common causes of diseased cleansing organs, and foul bodies, is over eating. Invalids in particular, who are most injured by any excess, have an absurd fear of starvation. The less their appetite, the more they force down food that only harms them. A sound man can live more than a month without eating, and there is no remedy so good for many diseases as moderate fasting. That vast army who have dyspepsia and sluggish bowels, need to be extremely careful of excess. Nearly all the people who have lived to great age agree in this, though differing in other things; that they have been moderate eaters. Gladstone, who is a wonderful example of age and activity, tells us that he owes them mainly to slow eating. Here lies the secret. Eat slowly, never without an appetite, and you will rarely eat too much.

There are certain kinds of food, healthful enough in small quantities, that tend to clog the system if eaten freely. Potatoes and white bread consist largely of starch, and are dangerous to health if made staples, as we often see.

Large use of meat also is the cause of much disease. Meat is the most impure of all our foods. Not only does it contain trichinæ, and tapeworm, and other parasites, but the dead blood and bile that were in the animal's veins come very near to being poisons. The danger is specially great to invalids and those who live indoors; and such should use meat most sparingly, if at all. Raw meat, or meat half cooked, is most unwholesome, for a high degree of heat destroys the germs and stops decay.

Over-eating is so great a danger that we must repeat: never eat without an appetite, then only what you have the patience to chew slowly and thoroughly. An admirable plan is to keep fruit upon the table, and if you are not hungry, take only an apple or sip the juice of an orange.

6. Impure water. The danger of bad water is so plain, and typhoid fever has been so often traced to foul brooks and wells, that little need be said upon this subject. No well is safe unless it goes down fifty feet, and has no opening except an iron tube. The stream that fills a common well comes often from a distance, and may be laden with poison from barn yards and cesspools. And surely the water of a river whose bottom reeks with slime and whose current is swelled by every rain with streams of filth, is not fit for human drink. Fortunately boiling will destroy germs and filtering will remove the debris. But it must be remembered that filters need frequent cleaning, or they will themselves poison all the water that goes through them. When there is a question as to the purity of water it should be distilled; which can now be readily done, as there are cheap stills made for the purpose that can be used effectively.

7. Bad air. Though air of perfect purity is piled above us forty miles, and though pure air is one of our great and vital needs, yet a supply of it is hard to get, and millions perish for its want. Wherever there are swamps or sluggish streams, rotting plants will breed malaria; though this may be often overcome by drainage, and by building houses and living mainly on high ground.

It is the dwellers in the cities, and specially those who are confined to shops and houses, who are in the greatest danger. The dust and stench of city streets is sickening to one accustomed to pure air, and the amount of dirt taken into the breathing organs in a heavy clog on the vital machinery. But it is worse than that. Analyses of street dust prove it to be mainly dried filth and germs of foul diseases. And the air of houses contains, not only dust, but often the odor of rotting things, and deadly sewer gas.

Eternal vigilance may do much to make life possible in cities, but the day is coming—and may Heaven speed it—when few will live in dusty cities. Already the trolley is making it possible even for poor families to live in villages, with lawns and flowers and trees about them. Here the bread-winner may fortify himself against his city hours of dust and poison, by garden work morning and evening, and by nights in healthful air.

This brings us a source of poison air most fatal, yet little thought of; the human lungs. The breath that we pour forth is largely carbonic acid, a poison gas, and it is laden with fetid poisons, the refuse of the system and the germs of disease. In the day-time, with constant movement, and doors open or ajar, there is little danger; but at night, when two or three lie down in a small bedroom with doors and windows closed, when they spend a third of their lives in breathing one another's refuse, it will be strange indeed if they escape harm.

We can not sound too loudly the praises of pure air. It is found in perfect purity only in forests, where the leaves breathe out that intense and active kind of oxygen called ozone.

No other cure has wrought such miracles as ozone and forest life. Nothing else so purifies the blood and kills bacteria. Even consumption has yielded to their power. The rabbits that Dr. Trudeau charged with bacilli and kept in cages, mostly died; but those that ran free upon a wooded island all recovered.

No fact of hygiene is better proved than this; that an abundance of pure air is a vital need, and that out-door life is the surest path to health.

We have now surveyed the chief causes for that foul state of blood and tissues so almost universal; and for the breaking down of lungs and livers and kidneys, and the other cleansing organs.

The first downward step is often gluttony, that clogs the bowels. The food, too long delayed, ferments and loses half its virtue, and the bile, being dammed back, congests the liver.

The lungs and the kidneys must now do double work, and are prone to inflammation; while the heart grows feeble, worn out with lifting thick and heavy blood.

If now, while the cleansing organs are disordered, and the blood and all the tissues clogged with refuse, there come into the body active and poison germs, like those of diphtheria or typhoid, they will find abundant food on which to grow and multiply, and there will be little life power to resist them.

A survey of the fields shows that health, like all great blessings, is won by simple means. To breathe pure air; to drink pure water; to eat moderately of healthful food; and to take nothing else—these are the foundation. Yet, simple as this seems, no savage, and perhaps no unregenerate man can live this life. None but a lofty and cultured soul can break the claim of evil habits, rule sternly the appetite for luxury and surfeit, crush down the lust for stimulants, and make his body a "Fit temple for the indwelling of the Holy Spirit."—Health-Culture.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Charles Kingsley.

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e and send one cent for each word over
Poetry exc uded from this column.

RANBERRY—Gronon R. Granberry died
esson, Miss., at the home of his son-in-
John P. Rembert, on Feb. 7, 1896, aged
nty years, October last.
was the son of Seth Granberry, the
d youngest of nine children. As a son,
and, father, brother, neighbor and friend,
as all that these words imply. Born in
h county, where he lived all these sev-
years near the place of his birth.
joined the Methodist Church at Pleas-
Valley, near his home, while a young
, and at once unfurled his banner with
motto, "The world for Christ and God."
was that banner ever furled, but waved
gh storm and sunshine until the hand
bore it aloft was cold in death. The
was the book of God's law to him. He
plied the promises in full faith, nothing
bting, and enjoyed a close communion
God. He was led a willing subject by
Spirit of Christ, at all times walking in
straight and narrow way which the Savior
led to the city of God—not made with
ds, eternal in the heavens. Full of zeal
the church and love for Christ, he was an
ressive Christian. He carried his banner
re all could see it. There was at all times
bliding faith in his heart, the full fruition
which he now enjoys.
consistent Christian life is closed. A
ned sheaf has been gathered into the
er of the Lord. To the aged wife I would
Be patient; time is fast putting on your
the crown of white. Keep your lamp
med and burning, for you know not at
hour the bridegroom cometh with a robe
white for you, that has been washed in
blood of the Lamb, and that you may be
ted in the heavenly courts of eternal
To the children: Follow his example—a
ious legacy—and you will follow Christ,
the end all will be well with you. To
rviving brother and sister: Be ye also
y as your brother was ready, who has
been enlisted in his home in heaven, to the
ment of the full fruition of all his hopes
Christ; for Christ is the way and the life to
who are faithful to the end. "God's chil-
are gathering home." S.

COTT—Mrs. Violet Pope Scott, relict of
ge W. Scott, was born in Hinds county,
, Nov 4, 1816, and died at Black Hawk,
Feb 8, 1896.
s Scott was a woman of the greatest in-
ity and uprightness, advising and assist-
by her wise counsels all with whom she
in contact. Of great industry and en-
, her whole life was devoted to the per-
ance of good works, her last earthly oc-
ation being a labor of love for one of her
sehold. In early life she connected her-
with the M. E. Church, South, of which
remained a consistent member to its close.
endured her painful illness of three weeks
the utmost Christian fortitude, no mur-
against her condition ever passing her
She was conscious that her end was ap-
ching, and expressed her willingness to
stating that she had tried to lead a con-
ent Christian life, and had no fear for the
re, her only regret being to leave her
dren. Surrounded by every care and at-
ion that her children could bestow, she
ed peacefully away, and her remains
interred in the cemetery at Natchez,
She had been a constant subscriber to
Christian Advocate from the time of
marriage. She leaves five children to
rn her loss—Mrs. Mary Watson, Mrs.
ella Brown, Mr. Clament Scott, Mr. B. B.
tt, and Mr. George Scott—with whom she
resided since becoming a widow. Truly,
r children shall rise up and call her
ssed." T. C. S.

HIPP—Cora A. Shipp (*nee* Bailey) was
May 9, 1872; professed faith in Christ and
ed the M. E. Church, South, September,
, and lived a consistent, humble Christian
the Master called her from this to a
d of joy. On Dec. 23, 1891, she was joined
oly wedlock to Mr. S. T. Shipp, with
m she happily lived to adorn his home
bless his life with the faithful service of a
ted wife. On Dec. 24, 1895, this happy
n was broken by the messenger, Death;
she was ready to go, and died in triumph,
rounded by those who loved her while she
ed and will cherish her memory now she
one.
o sweet little girls by this sad event were
without a mother; but kind hands will
ister to their every want, and devoted
rts attend them. The husband is bowed
n with a load of grief, and mourns the
of a precious wife, taken so soon from
place she filled so well, and from him who
her so tenderly. But she is forever at
s with the pure and good, where death
come no more.
y the good God comfort the sorrowful
and with grace divine, and take the two
y babes into his holy keeping! May all
loved Cora here meet her in the bright
d above! R. M. Davis.

ARBROUGH—Ella, daughter of Thomas
Winnie Yarbrough, aged nineteen years
months and eleven days. At eleven
ck, Dec. 21, 1894, her spirit took flight to
ernal home.

Ella had suffered a great deal, but bore it all with patience, trusting in God. During her illness it was the pleasure of the writer to be with her. She was perfectly happy, and had no fear. She said she learned to love the Lord more and more every day. Though she was afflicted, she knew all things were for the best. She joined the Methodist Church on New Year's Day, 1891, and professed religion. Her life was short, but beautiful, and long enough to twine itself around the hearts of all who knew her, and especially that of the mother, to whom she was very dear. A short while before she died she asked for her invalid father. On being told that he was not able to come to her, she said: "All right; he will soon be well."

Loved ones, it was not in cruelty, not in wrath, the reaper came that day. It was an angel visited the earth and took our Ella away. May God bless and comfort the bereaved ones! Farewell, Ella, till we meet again. One That Loved Her.

DACUS—Mrs. Elizabeth T. Dacus (nee Boroum) was born in Greenville district, S. C., May 2, 1809, and died Feb. 14, 1896.

She has been a member of the church perhaps threescore and ten years. She was married to Nathaniel Dacus in 1830. They came to Lafayette county, Miss., in 1850. Her husband went to the spirit-land in 1860. Sister Dacus lived at the old home till she was called to her reward. Four children survive her. Two are members of the church. May the hope of a reunion be the means of drawing the rest!

Three of our oldest members have been translated during my brief pastorate. May their mantles fall on worthy shoulders! The workmen die, but the work goes on.

B. P. Patterson.

MANGHAM—Mr. W. T. Mangham was born of Methodist parents in Scott county, Miss., Nov. 30, 1855, and came with his parents to Yazoo City, Miss., in 1875, where he lived till God called him home, Jan. 3, 1896. He had never united with the church, but had expressed his intention of doing so, and during his last illness gave evidence of having made his peace with God. Kind, noble hearted, and generous, a friend to the needy, his place will be hard to fill. A wife, one child, mother and two sisters are left bowed down with grief at the thought that their dear one is gone from them forever. May they find comfort in the thought that

There is a day coming when partings will be o'er,
And they shall meet their loved ones who has gone before!

May little Joe grow up to be a comfort to his mother as the years go by!

A. Friend.

HARGROVE—Action of the Woman's Parsonage and Home Mission Society of Pleasant Grove, Yazoo district, North Mississippi Conference, on the death of Rev. T. B. Hargrove:

On Jan. 26 the spirit of our dear brother and former pastor, Rev. T. B. Hargrove, took its flight from earth to heaven.

Whereas, By this event the M. E. Church, South, loses one of its most earnest and zealous workers, his family a devoted husband and loving father, his relatives and friends a Christian counselor. He was deeply interested in the mission work, and his noble soul was ever ready to respond to any call from this great cause. During his stay with us as pastor, we always found him kind, gentle, and loving; and it was a benediction to our souls to listen to his words of love and sympathy, for if he loved to talk and preach on any subject more than another, it was "Love," "Love to God, love to our fellowman." While this great loss has befallen us, it is his eternal gain, and we bow in humble submission, knowing that God doeth all things well; therefore, be it

Resolved, That the M. E. Church, South, has sustained a great loss by the removal of one of its best, purest and noblest members.

Resolved, That we tender to his bereaved wife, children and other relatives our sincere sympathies, and pray that the blessings of a loving heavenly Father may rest upon them.

Resolved, That a copy of these resolutions be spread upon our Minutes, and that a copy of same be published in the New Orleans Christian Advocate; also that a copy be furnished the family of the deceased.

Mrs. Stevy Mitchell, for Com.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

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Dr. Howson in his preface to this edition says,—"Those readers have, throughout, been kept in view who, though well educated, would not find it easy to refer to Greek or German books." "The *text* (he also says) *is unaltered*, with the exception of a slight verbal change suggested in the course of a thorough re perusal."

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We will also send it free of charge to any subscriber who will pay his own subscription at the regular rate—$2—to January, '98, and also send us one new cash subscriber.

Rev. W. C. Black, 512 Camp St., New Orleans.

Royal Baking Powder
ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

It is expected that 10,000 veterans will attend the annual meeting of the U. C. V. at Charleston, April 22.

English capitalists are building an enormous factory at Toledo, Ohio, for the production of weldless tubing for bicycle frames. They propose to turn out 1,000,000 feet a week.

The Auditorium to be erected for the St. Louis convention is to be 180x260 feet, and seated to accommodate 14,000 people. It will be built of wood and will take a million and a half feet.

It is said that Ballington Booth was removed from the command of the Salvation Army in America because he expressed a lack of confidence in his father and a disapproval of his methods.

The Iowa Legislature is considering a "curfew bell" bill, which will make it unlawful for any person under the age of 15 to be in the streets after 9 o'clock at night in Summer and 8 in Winter. It is thought that the measure will pass.

The people of Mississippi are rightly very desirous to have a deep water harbor on their sea front, and a joint committee from their State Legislature has been sailing along the coast, making soundings, with a view to gain information on the situation.

The Tuskegee Annual Conference of negroes will meet at Tuskegee, Ala., on March 5. This conference has nothing to do with politics, but concerns itself with the material and educational interests of the negro race. It has been productive of many good results.

When news was received in Jacksonville, Fla., that the Cuban belligerents' rights rescintion had passed the Senate the Cubans of that city were wild with delight. The cannon belched forth salutes for every State in the Union and for Cuba. Firecrackers were exploded all over the city, and sky rockets illuminated the heavens. Americans joined the Cubans in the popular demonstration.

The International Immigration Association still continues to ship negroes toward Liberia. A large number went from Arkansas and Oklahoma the other day. The association promises them three months' rations and thirty acres of land, with ten extra acres for each child. Each emigrant is charged $41 for his passage, plus the railroad fare to Savannah, and is allowed to pay it in by installments before he starts.

The announcement that Mr. and Mrs. Ballington Booth would head a separate religious movement interested a large body of the officers, as well as the rank and file, of the Salvation Army in New York. Few members of the army are willing to express openly their feelings towards the new movement, but it was plain from their demeanor that their old leader had still the strongest hold on their affections, and most of them will, in the event of a separate movement, follow his lead.

The Foreign Relations Committee of the House of Representatives has adopted a concurrent rescintion recognizing the belligerency of the Cubans. By an overwhelming vote of 64 to 6 the Senate, on Feb. 28, adopted a concurrent rescintion favorable to Cuban belligerency and independence. The House of Representatives took up the resolutions reported by the Foreign Affairs Committee, on March 2, and after a brief debate passed them by an overwhelming majority, only 16 representatives voting in the negative.

FOREIGN.

As many as 14,565 people die in Paris of consumption every year.

The national Armenian Relief Committee has issued an urgent appeal for funds to be forwarded to the Red Cross Society at Constantinople, where Miss Clara Barton is now actively engaged in the work.

A revolution is now in full blast in Nicaragua, and all the cities in Nicaragua are in arms, preparing to either support President Zelaya or to contribute men for the march of his enemies upon the capital, Managua.

On March 1 a mob attacked the American consulate in Barcelona, Spain, and stoned the building. The details received show that the riotous demonstration was the outcome of a public meeting called to denounce the action of the United States Senate in recognizing the belligerency of the Cubans.

A telegram says that 3,000 Armenians have been massacred at Arabkir, and that the widows and orphans of those killed are in terrible distress from cold and hunger. The dispatch also says that the Armenians of Sivas and Cesarea are in daily fear of massacre. Forced conversions to Islam are general throughout the Asiatic provinces.

If one may judge by the things that have been said and some of the things that have been done, the Spanish people are enthusiastically determined to go to war forthwith with the United States and to speed an avenge to an assault which has been offered to the haughty pride of Spain by the United States Senate in determining to recognize the Cuban provisional government as a belligerent power and to ask the President to use his good offices with Spain to obtain recognition of Cuban independence.

Do Not Despair because you have tried many medicines and have failed to receive benefit. Remember that Hood's Sarsaparilla cures when all others fail to do any good whatever.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

Holman Bible at $1.25.

By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1 50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to March, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 19-16	@ — —
Ordinary	6 8-16	— —
Good ordinary	6⅞	— —
Low middling	7 3-16	— —
Middling	7⅜	— —
Good middling	7 9-16	— —
Middling fair	7 15-16	— —
Fair	8⅝	— —
Galveston middling	— —	— —
Mobile middling	7⅜	— —
Memphis middling	7⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	3½	3 9-16
Fully fair	3 7-16	3½
Good fair	3 7-16	3½
Common	3	3⅜
CENTRIFUGAL:		
Seconds	2½	3 13-16
Prime yellow	4 3-16	4⅛
Gray white	— —	4 5-16
Choice white	4⅛	4⅜
Standard granulated	4⅜	4 11-16
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1	1¼
Good	3½	4
Fair	3¾	3¾
Prime	4¼	4½
Rough, ₩ bbl	70	2 15
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 75	3 85
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	4 50	— —
Winter wheat patents	4 25	4 35
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 35	1 38
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	3 80	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	35
Yellow	— —	33
Mixed No. 2	— —	33
OATS:		
Western	—	37½
Texas rust-proof	—	— —
BRAN:		
₩ cwt	82½	85
HAY:		
Prime	16 00	18 00
Choice	18 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 37½	10 50
Prime Mess	10 50	10 75
Rumps	9 75	10 00
BACON:		
Fancy Breakfast	8½	8
Shoulders	— —	5½
Sides, short rib	5½	6¾
Sides, long clear	6½	6¾
HAMS:		
Sugar-cured	9	10½
DRY SALT MEAT:		
Shoulders	3	3¼
Sides, short rib	— —	5⅝
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	17½	— —
Fair	18¾	— —
Common	13	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	25	23
Western Dairy	13	17
Common	9	11
LARD:		
Refined	3½	3
OILS:		
Coal, bbls	8¾	— —
Coal, cases	13½	— —
Cotton seed, crude	19½	18
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	3 00	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 50
ONIONS:		
New Louisiana	— —	— —
Western	1 75	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	3½	— —
Jute, 1¾ lb. ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 25	3 75
Young Chickens	3 50	3 25
Chickens, Southern	3 00	3 25
Young	3 00	3 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	8½	— —
Southern	9	— —
WOOL:		
Lake, ₩ lb	13	13½
Louisiana	13	15½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	17 25	17 30
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Notice.

To the Brethren of the Louisiana Conference:

There appeared in the NEW ORLEANS ADVOCATE and also in the Pentecostal Age, a short time since, an article to the effect that I would do my colporage work in connection with the publisher of the Age, at 612 Camp street. Since the publication of that notice I have found it necessary to sever my connection with that place, and have opened our Methodist Depository at 637 Poydras street, where I will keep a line of Publishing House and other religious books.

Cut this out, brethren, and let it serve to remind you to send all your orders to 637 Poydras street, where they will be promptly filled. Let all orders be accompanied with cash, or otherwise no discount can be allowed.

J. E. DENSON,
637 Poydras street, New Orleans, La.

Street-car drivers and others who are constantly exposed to all kinds of weather, and can not find time to lay by, should ever bear in mind this plain fact, that Dr. Bull's Cough Syrup cures coughs and colds. It is unequaled.

An Explanation.

MR EDITOR: My notice in your paper, asking friends to assist me in getting a school for my son and daughter, has been misconstrued by some that I have asked for aid to educate my children, which is not true. I simply wanted them to teach during vacation—that is all—in order to bring out their own resources. I have been and still am a liberal supporter of our own loved Methodist institutions. I am in hopes this will satisfy the curious and those who are inclined to gossip. Your brother,

J. R. WHITTINGTON.

SECURE A POSITION.

Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30.00 to $60 00 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers. Address P. O. Box 483, Nashville, Tenn. (Mention this paper.)

Program.

The Pastoral and Theological Society of the Durant district, North Mississippi Conference, will convene in Kosciusko, March 26 and 27. Rev. D. W. Bohn will preach the opening sermon, March 26, at 11 o'clock.

The following is the program:

1. The Importance of and the Best Method of Bible Study—J. D. Newsom.
2. The Model Church—J. H. Rodgers.
3. How to Raise the Collections Ordered by the Annual Conference—A. T. Buck.
4. Church Loyalty on the Part of Preachers and People—T. G. Freeman.
5. Ministerial Bearing in and out of the Pulpit—D. W. Babb.
6. Is Mental Preparation All That is Needed for the Pulpit—J. A. Wilson.
7. Church Work and Method—J. C. Park.
8. Is There Any Standard for the Contributing of Our Means to the Support of Christ's Cause?—J. W. Hall.
9. The Possibility of Falling Away from Christ and Finally Being Lost—W. W. Mitchell.
10. Is There As Much Spiritual Power in the Church and Ministry To-day As Formerly—G. W. Bachman.
11. The Importance of Discipline, and How to Enforce It—W. D. McCullough.
12. Doctrinal Preaching—J. W. Ramsey.
13. The Need of the Church To-day—R. C. Callaway.
14. How to Awaken the Conscience of the Masses on the Subject of Missions—J. T. Murrah.
15. How to Circulate the Church Papers—W. A. Bowling.
16. Can One Make the Greatest Success in Charge of a Church Without Being a Good Pastor?—E. M. Evans.
17. What Has Always Been the Position of the Methodist Church in Reference to Woman's Work in the Church, and Do We Harmonize with the Scriptures?—D. C. Foust.
18. How to Have a Revival—R. P. Goar.
19. The Necessity for a Baptism of the Holy Ghost upon People and Pastor—W. J. O'Bryant.

I hope all the brethren will be on hand promptly with carefully prepared papers. Local preachers and laymen are also urged to be present and take part in the discussions.

J. H. MITCHELL, P. E.

The Italian campaign against Abyssinia is proving a veritable disaster. The Italian force, after being deserted by a portion of its native allies, has been practically surrounded by the forces of King Menelik, and, unless the Italian commander develops more enterprise than he has hitherto shown, he stands a good chance of being compelled to surrender.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

MARRIAGES.

BUTLER—PORTER.—At the parsonage in Meadville, Miss., Feb. 24, by Rev. R. S. Gale, Mr. Dug Butler to Miss Mabel Porter, all of Meadville, Miss.

DAY—LEGG.—At the residence of the bride's mother, Covington, La., Feb. 27, 1896, by Rev. Jno. B. Kent, Mr. M. C. Day to Miss Jecnie Lacroix, all of Covington.

KING—THOMSON.—At the residence of the bride's father, Delhi, La., Feb. 24, at eleven A. M., by Rev B. F. White, Dr. A. C. King to Miss Minnie Thomson.

PHILLIPS—LOVE.—At the Methodist Church, at Arcola, Miss., Feb. 20, 1896, by Rev. H. S. Spraggins, Mr. G. F. Phillips to Miss Bessie Love, all of Washington county, Miss.

GUICE—SEALE.—At the residence of the bride's father, Mr. Jason Seale, Feb. 11, 1896, by Rev. Geo. M. Hull, Mr. Albert Guice to Miss Anna Seale, both of Franklin county, Miss.

GRANT—ZEAGLER.—At the residence of the bride's father, P. K. Zeagler, Feb 14, 1896, by Rev. Geo. M. Hull, Mr. Jas. Grant, near Vicksburg, to Miss Eugenia Zeagler, of Knoxville, Miss.

BRISTER—McGLATHERY.—In Greenwood, Miss., Jan. 21, 1896, by Rev. J. W. Price, Dr. S. L. Brister and Miss Daisy McGlathery.

WILLIAMS—RICH.—In Greenwood, Miss., Feb. 9, 1896, by Rev. J. W. Price, Mr. J. C. Williams and Miss Mariah E. Rich.

LACK—WEIR.—In Greenwood, Miss., Feb. 15, 1896, by Rev. J. W. Price, Mr. J. E. Lack to Miss Mamie Weir.

ANDERSON—McCORD.—At the Cumberland Presbyterian Church, Corinth, Miss., Feb. 12, 1896, at 8:30 P. M., by Rev. W. L. Graves, Mr. B. G. Anderson, of Mobile, Ala., to Miss L. A. McCord, of Corinth, Miss.

WHITAKER—REYNOLDS.—At Jacinto, Miss., Dec. 24, 1895, by Rev. W. L. Graves, Mr. J. B. Whitaker to Miss Emma J. Reynolds.

McCLELLEN—PARKER.—At the bride's mother's (Mrs. Parker), Carroll county, Miss., Feb. 16, 1896, by Rev. R. C. Callaway, Mr. John McClellen to Miss Annie Parker.

OVERSTREET—PARMENTREE.—At the bride's brother's (Mr. Parmentree), Attalla county, Miss., Feb. 23, 1896, by Rev. R. C. Callaway, Mr. William Overstreet to Miss Elizabeth Parmentree.

HOUSTON—ODEN.—In the Methodist Church, Heidelberg, Miss., Feb. 23, 1896, by Rev. H. C. Brown, Mr. J. C. Houston, of Kemper county, Miss., and Miss Sallie E. Oden.

The Fire Department in every city could not do better than to keep a dozen of Salvation Oil at each station. It instantly relieves all burns, scalds and bruises, and in a few days makes an effectual cure of the wound. 25 cts.

Francis Murphy, the great temperance lecturer, told me, two years ago, that after 22 years of absolute sobriety it still required all his will power to enable him to refrain from the use of liquor when he came in contact with it. The great John B. Gough to his dying day would never allow himself to be alone in a room with a bottle of whisky.—Dr. J. E. Blaine.

Wyall's Business Colleges,

JACKSON AND MERIDIAN, MISS.

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For conditions of competition send stamped addressed envelope to "Empress Bicycle Co.," 79 Dearborn St., Chicago, Ill.

The C. S. Bell Company claim that the same amount of money invested in one of their bells will secure a bell of greater volume of sound, and more suitable in tone for a church, and can be heard farther, than could be obtained by the purchase of one of any other class of bells. Their address is Hillsboro, Ohio.

It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit in life. Human knowledge is but an accumulation of small facts made by successive generations of men, the little bits of knowledge and experience carefully treasured up by them growing at length into a mighty pyramid.—Samuel Smiles.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	Mar. 7, 8
Okolona station	14, 15
Tupelo station	15
Nettleton circuit	21, 22
Verona and Nettleton	27
Aberdeen circuit	28, 29
Shannon	Apr. 4, 5
Prairie	11, 12
Sparta	13
Buena Vista	18, 19
Houston mission	25, 26
Houston and Wesley	May 2, 3
Fulton circuit	8
Tremont circuit	9, 10
Okolona circuit	16, 17
Quincy circuit	21
Amory station	23, 24

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND.

Shaw	Mar. 7, 8
Clarksdale	14, 15
Jonestown	21, 22
Duncan and Coahoma, at Coahoma	28, 29
Hill House circuit, at Sherard	28, 29
Friar's Point	29, 30
Greenville	Apr. 4, 5
Hollandale circuit, at Winterville	5, 6
Rosedale and Bolivar, at Rosedale	11, 12
Gunnison	13, 12
Selen circuit at Dickerson's Chapel	13, 12
Lula circuit, at Lula	19, 20
Carnesville circuit, at Hollywood	25, 26
Tunica circuit at Tunica	26, 27
Lehrton and New Salem, at Quiver	May 2, 3
Arcola circuit, at Boyle	9, 10
Cleveland	10, 11

District Sunday-school Conference will convene at Rosedale, April 8, at 8:30 P. M.

District Conference at Rosedale, April 9-13. Bishop O. P. Fitzgerald will preside.

The District Board of Education will meet at Rosedale, Friday, April 10, at 8 P. M.

Committee on District Parsonage will meet at Rosedale, Friday, April 13, at 3 P. M.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 21, 22
Brooksville	23, 29
Sturges	Apr. 4, 5
Columbus station	11, 12
Macon	12, 19
Starkville circuit	25, 26
Columbus circuit	May 2, 3
Tibbee	8, 10
Crawford	16, 17
Shuqualak	23, 24
West Point	30, 31
Cedar Bluff	June 6, 7
Hebron	20, 21
Singleton	27, 28
Winstonville	(Tues.) 30

The District Conference will be held by Bishop O. P. Fitzgerald at Columbus, April 8-12. The first day will be devoted to the Sunday-school work.

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 21, 22
Sardis	28, 29
Como	Apr. 4, 5
Batesville and Wesley	11, 12
Nesbit	(Fri.) 17
Coldwater, at Hernando	18, 19
Court'and	25, 26
Longtown	(Fri.) May 1
Pleasant Grove	2, 3
Tyro	(Thurs.) 7
Wall Hill	9, 10
Cockrum	16, 17
Pleasant Hill	23, 24
Arkabutla	30, 31
Burgess	June 3, 7
Eureka	13, 14

District Conference will meet at Arkabutla, May 27-31.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Water Valley—Wood Street	Mar. 8, 9
Water Valley—Main Street	9, 10
Grenada station	14, 15
Coffeeville circuit, at ——	21, 22
Tocopola, at Lafayette Springs	28 29
Oxford station	29, 30
Charleston	Apr. 4, 5
Water Valley circuit, at Palestine	11, 12
Torrance, at Scobey	18, 19
Tatum, at Friendship	19, 20
Grenada circuit, at Sparta	25, 26
Elliey, at ——	May 2, 3
Slate Springs, at ——	(Wed.) 8
Paris, at Sarepta	9, 10
Strathmore	17, 18
Chapel Hill, at ——	23, 24
Pittsboro, at ——	(Tues.) 28

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 9 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. O. MORNHEAD, P. E.

DURANT DIST.—FIRST ROUND.

Rural Hill circuit, at Center Ridge	Mar. 6
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	12, 13
Ebenezer circuit, at Ebenezer	14, 15

J. H. MITCHELL, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton circuit	Mar. 7, 8
Black Hawk circuit	14, 15

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Jackson—Capitol Street (11 A. M.)	Mar. 14, 15
Jackson—First Church (7 P. M.)	15-18
Terry, at Bogram	21, 22
Yazoo City	28, 29
Benton, at New Hope	Apr. 4, 5
Sharon, at Lone Pine	11, 11
Yazoo circuit, at Short Creek	18, 18
Silver Creek and B. L., at Silver City	25, 26
Canton	May 2, 3
Flora, at Livingston	9, 10
Madison, at Madisonville	13, 17
Lake City and Lodi, at Lodi	23, 24
Camden, at Soule Chapel	30, 31
Fannin, at ——	June 6, 7
Tranquil, at ——	20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

H. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

(In Part.)

Brookhaven	Mar. 14, 15
Caseyville, at New Hope	21, 22
Adams, at Bethel	28, 29
Summit, at Johnson	Apr. 4, 5
Martinville, at Pleasant Ridge	11, 12
North Wesson, at Beauregard	18, 19
Wesson	28, 23
Gallman, at Old Crystal Springs	May 2
Crystal Springs—May 1 (at 8 P. M.), and	3

E. H. MOUNGER, P. E.

WALL PAPER.

Beautiful HALL, PARLOR, BEDROOM PAPERS, 10, 12 and 15 cents, at least one-third cheaper than ever before, because bought in enormous quantities.

PRICES, 3cts to $3.00 PER ROLL.

Samples Free.

Freight Prepaid on orders amounting to $5.

Paper Hangers should also write us for information.

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NEW ORLEANS, LA.

NATCHEZ DIST.—SECOND ROUND.

Centerville, at Whitaker	Mar. 14, 15
Gloster, at Sharon	14, 15
Roxie, at Knoxville	21, 22
Fayette, at Bell Grove	Apr. 1, 2
Jefferson Street	10-12
Wesley Chapel	11, 12
Wilkinson, at Friendship	11, 12
Amite, at Salem	11, 12
Woodville	21, 22
Percy Creek	1, 2
Meadville	11, 12
Barlow, at Lebanon	21, 22
Washington	11, 12

During the second quarter let the pastors make a prayerful, painstaking effort to raise the missionary assessment on their several charges.

L. S. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Bay St. Louis, at L. B.	Mar. 7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	28

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Trenton, at Pine Grove	Mar. 7, 8
Steen's Creek, at Marvin	11, 12
Brandon	14
Hillsboro, at Contrell	21, 22
Homewood, at Homewood	28, 29
Montrose, at Montrose	28, 29

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Eastabuchie, at Hitchburg	Mar. 7, 8
Fuller, at Oak Bowery	14, 15
Mount Carmel, at Sloauntville (Wed.)	18
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E.	28, 29

L. CARLEY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mt. Olivet, at Bentonia	Mar. 7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

J. M. WEEMS, P. E.

Vicksburg, Miss.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Lafayette	Mar. 7, 8
Opelousas, at Opelousas	11, 12
Prudhomme City, at Ennice	14, 15
Morgan City	21, 22
Patterson	28, 29
Franklin	Apr. 4, 5
New Iberia	11, 12
Jeanerette	11, 12
Crowley	13, 14
Abbeville, at P. Gregg	25, 26
Rayne, at Bethel	May 2, 3
Indian Bayou, at Perry's Point	3
Lake Arthur	4, 5
Plaquemine Brulee, at Church Point	7
Lake Charles—Broad Street	18, 19
Lake Charles—Jackson Street	16, 17
West Lake and Sulphur Mine	23, 24
Grand Chenieres	30, 31
French Mission	June 6, 7

We will elect delegates to the District Conference on this round.

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Summerfield, at Alabama	Mar. 7, 8
Lisbon, at Tulip	(Wed.) 11
Haynesville, at White Hall	14, 15
Valley, at Bellevue	(Wed.) 18
Dubberly, at Sibley	21, 22
Farmerville at Marion	28, 29
Downsville, at Wilhite	Apr. 4, 5
Ringgold, at Ringgold	(Tues.) 11
Ruston, at Ruston	(Thurs.) 13
Vernon, at Oak Ridge	18
Gansville, at Rochester	25, 26
Arcadia	May 2, 3
Mladen at Mim's School-house	9, 10
Vienna, at Pine Grove	16, 17
Homer, at Foster Chapel	23, 24
Bienville	(Wed.) 27

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Boyce, at Boyce	Mar. 7, 8
Grosse Tete, at B.	14, 15
Pineville	21, 22
Centerville at Trout Creek	28, 29

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

East Feliciana, at Oak Grove	Mar. 7, 8
Clinton	4, 5

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Lower Coast, at Wesley	Mar. 7
Plaquemine and Donaldsonville, at P.	11
Orapa Street	25

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier, at Benton	Mar. 7, 8
Caddo, at Keachie	15, 16

J. L. P. SHEPPARD, P. E.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

ONE WHO DIED AT SUNSET SENDS THIS TO COMFORT ALL HIS FRIENDS.

(Adapted from Edwin Arnold's poem, "After Death in Arabia.")

Faithful friends, it lies, I know,
Pale and white and cold as snow;
And ye say that I am dead!
Weeping at the feet and head,
I can see your falling tears,
I can hear your sighs and prayers,
Yet I smile and answer this:
"I am not that which you kiss;
Cease your tears and let it lie;
It was mine, it is not I."

Dear friends, know ye what ye have
For the last sleep in the grave
Is a tent which I am quitting,
Is a garment no more fitting,
Is a cage, from which at last,
Like a bird, my soul has passed.

Now the long, long wonder ends;
Yet ye weep, my erring friends,
While the one that ye call dead,
In unspoken bliss instead,
Lives and loves you; lost 'tis true,
By such light as shines for you;
But in a light ye can not see
Of unfulfilled felicity
In a blessed Paradise
Lives a life that never dies.

Farewell, friends, yet not farewell;
Where I am ye, too, shall dwell.

I am gone before your face,
A moment's time, a little space.

When ye come where I have stepped
Ye will wonder why ye wept;
Ye will know by wise love taught
That here is all and there is naught.

Weep awhile if ye are fain,
Sunshine still will follow rain;
Only not at death—for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life centre.

Be ye certain all is love,
Seen from God's great throne above;
Be ye stout of heart, and come
Bravely onward to your home!

One who died at sunset gave
This to those who made his grave,
—The Journal of Hygiene.

Communications.

"The Prodigal Son."

The story of the prodigal son is repeated over and over in every-day life. Some son goes off from home, out into the cold and heartless world, only to repent and return a sadder, if not a wiser, boy. It is the misfortune and the peculiar heritage of boys to think they could do wonders for themselves if they could only get away from home. Many of them try it, and many more are tempted to do so. This freak and foolish notion takes its rise in a boy's mind somewhere from twelve to twenty years. The devil gets him to believe he is badly treated, is imposed upon and held back from getting on in the world, and he broods over it and resolves and re-resolves to leave, and now and then one does leave. He longs to taste the forbidden fruit. He plans to go and make a big fortune speedily, and then return all covered with glory. When he gets off he does not find things as they were at home. He misses the love and tenderness of mother, and the counsel and guiding hand of father, and the affection and good cheer of brothers and sisters. He longs for mother's coffee and the good biscuit he had at home, and he thinks, "Well, my own bed would be so sweet if I were only in it again." All these things come as after-thoughts—after he is away from them, and when he comes to himself, as the prodigal did. He really comes to himself, regains his right mind; and when he does, he sees what a simpleton and fool he was. Then deep, bitter remorse sets in, and genuine repentance comes by and by. Then he makes a break for home. All sense of having been wronged is gone, and only the sense that he has wronged others remains. This sense is so deep that he does not see or understand how it is possible for him to meet loving smiles and free pardon on his arrival home. He has utterly mistaken parental hearts and parental love.

When a boy pulls out from home with plenty of money, he has a gay time while it lasts, and he does not seem to know it will not last forever. It is a blessing to him when the last cent is gone, for as long as his cents last, his sense is gone. When a boy leaves home without money, he soon finds that money is necessary, and not so easily made as he supposed.

No mortal knows the thoughts, the agony and the heartaches of a truant boy away from home when night comes on and he has time to think over what he has done, and it begins to come to him that he has acted very foolishly. What struggles he has with his pride! Conscience will not let him alone, and, for a time, pride will not allow him to yield. He has fightings without and fears within. It is so hard to retrace his steps, to face the folks at home, to tacitly confess he was wrong, to acknowledge his sin, and to ask pardon for the same. All this cuts him deep and keen.

Perhaps this trouble comes to boys through the beginnings of responsible actions. They feel the uprisings of free-will in them. They are not free, or they think they are not, as long as they are restrained, as long as they are under law, rule, authority, and so they want to get away from all this. Boys do not know, millions of men have not learned, the difference between liberty and license. They think they are one and the same thing. The prodigal son thought this, and so he wasted his substance in riotous living. This old story is repeated every day, and more or less fully in nearly every life.

GILDEROY.

In the Living Present.

Of Lord Leighton, who recently died, said a friend: "He painted many excellent pictures; but, nobler than all these, was his life." We hold that a truly Christian life charms and attracts more than the best paintings; speaks more eloquently than the greatest sermon.

Who is my neighbor? In the recent battle of Dornkop, Transvaal, two schoolmates recognized each other as they were taking deadly aim at each other's head. Immediately they threw away their guns and wept in fond embrace. But men are more than schoolmates; all descendants of Adam are brethren. Doubly so are the disciples of the King of Peace. Is not all war of the devil?

An excellent theme was that of Bishop Merrill, who recently addressed the Methodist Social Union of Chicago on, "What I would do if I had charge of a congregation."

President Krueger, of the Transvaal, frequently preaching, was invited by the trustees of a new Jewish temple to dedicate the same. He complied. But he used the ritual of his church, and dedicated the edifice to the worship of the Triune God. The long faces of the old Jews can be imagined.

The prediction of the London Times that the Salvation Army would soon have its "Fourth of July" has been fulfilled. Bailington Booth has disobeyed the order to return to England. He has organized an army of his own. Nationalism comes to his aid. Our papers applaud his action. But, dissension and division are the cancer of church life. Sub-division in the new army will follow until—well, all Christian denominations have a sad history in this respect.

The generality of "love of mother" has brought much money to an Ohio tramp. He begged from house to house in many cities and hamlets "only for a stamp to mail a letter to my aged mother." Invariably the stamp was given. Afterwards, when his pockets were filled with postage stamps, he would convert them in ready cash.

The "Prisoner of the Vatican," as benighted Roman Catholics fondly call the Pope, is certainly not poor. It is said that if he would melt and convert into coin all the golden statues, medals, chains, vases, etc., hid away in the Vatican, more gold coin could be realized than is at present in circulation in all Europe.

ICH DIEN

Correspondence.

Letter from China.

I had quite an amusing experience last Saturday, which came very nearly resulting seriously. Bro. Hearn has a horse which has been staying in the stable too long; so he is quite frisky. Bro. Hearn being unwell, asked me to ride him some. I took him and rode down to the dispensary; held my clinic; then started over to the city gate near Mr. Hayes, thinking I would get up on the city wall there, and have a nice ride around the wall to the gate near us. I found I had to get off to get through a small gate that opened on the incline up to the wall. We got through the gate, and I tried to get on; but, as I left the ground to get into the saddle, the horse made a jump forward so quickly that I did not get into the saddle. I jumped on the ground and held the horse, leading him up on the wall, where there was more room. As we went up I tried to get friendly with the horse, and thinking I had succeeded, I tried to mount again. The horse made another effort to run away, and succeeded. He made off before I got my seat in the saddle, and this, with my lack of training in handling horses, worked against me to such an extent that I found myself being carried—unwillingly, I assure you—as fast as the horse could run. You know something of the city wall, so can imagine how I would feel, as the horse would come very near the edge—so near, in fact, that I was very much scared. As the horse saw I was no ding on quite well, he added bucking to his "bill of fare." With this addition he paid practically no regard to how near he came to the edge of the wall. I did not relish much the idea of rolling there some fifty feet with a horse; so I began to look out for a soft place to fall. I soon saw one; so, being perfectly willing to part company with such an ungentlemanly gentleman, I made an effort to get off. The next thing I knew I landed on my shoulder and head in some grass. Looking up, I saw the horse still running up the wall, and I was glad I was not with him. When I think of how near he came to the edge of the wall in all his foolishness, I get a little nervous. I don't think you would have had but one doctor in China if that horse had fallen off that wall. I was not hurt, but got myself together, got some friends, and the horse was caught. This is the second time he has run away with foreigners. The city wall is the only place, you know, anyone can ride with any pleasure; and as mine was not very pleasant, I think I will have to give up all idea of riding.

I have just returned from my regular afternoon trip to the dispensary. I am encouraged over the work a good deal. We have quite a number of patients, who come whenever they have any sickness. A young man was cured of an ulcer on his leg. He came in the other day with another trouble that I was able to cure. A soldier came in not long ago who had a very severe cough. He was treated, and came back in a few days very much improved, and said he had been promoted to captain, and gave the cough mixture all the credit. The soldiers are promoted according to their perfection in target shooting. The cough had bothered this man so much that he was unable to aim steadily; but so soon as he could keep from coughing, he was able to hit the target so accurately that he was very happy. I long to be able to talk to the patients myself, so that I can say a word for Jesus. I am learning a little each day.

J. B. F.

Soochow, China.

Selections.

The Bible.

BY H. L. HASTINGS.

This book is not only wiser than its friends, but mightier than its foes. A library of volumes has been written to destroy it. Ordinarily, when a book has been exploded, proved to be false, foolish, absurd, and everything that is bad, it passes out of sight and is forgotten; but this book outlives its enemies, marches in triumph over the graves of its critics, and is buttressed all about with the broken weapons of those who have assailed it.

In 1835 the British and Foreign Bible Society, in addition to their other editions, printed nine hundred thousand copies of a penny edition of the New Testament. How long will it be before skeptics print nine hundred thousand copies of an infidel book which has been exploded and demolished as many times as the New Testament has? Infidels for eighteen hundred years have been refuting and overthrowing this book, and yet it stands to-day as solid as a rock. Its circulation increases, and it is more loved and cherished and read to-day than ever before. Infidels, with all their assaults, make about as much impression on this book as a man with a rock-hammer would on the pyramids of Egypt.

When the French monarch proposed the persecution of the Christians in his dominion, an old statesman and warrior said to him; "Sire, the church of God is an anvil that has worn out many hammers." So the hammers of infidels have been pecking away at this book for ages, but the hammers are worn out, and the anvil still endures. If this book had not been the book of God, men would have destroyed it long ago. Emperors and Popes, kings and priests, princes and rulers, have all tried their hand at it. They die, and the book still lives.

Men and demons have tried in vain to drive this book out; and if our skeptical friends have really undertaken to demolish and extirpate this book, they may congratulate themselves on having secured the largest contract of the age. It will last them as long as they live, and they can bequeath it to their children and to their children's children. The book lives, while those who fight it die, and he who wishes to succeed would do well to come over to the winning side.

Salvation Army Crisis.

BY SIMEON GILBERT, D. D.

The Salvation Army faces a crisis in its development. A crisis does not always imply failure or defeat; it does imply a sharp testing of some particular principle or method. It is in this case the expected that has happened. An overstrain of personal absolutism has snapped its rein.

Whether Commanders Ballington and Maud Booth, of the American division of the army, have done right and acted wisely in breaking with the iron-bound absolutism of the central management rather than be broken under it, is a question that will be easier to answer when the facts in the case are more fully known. Meantime American sympathy, which is apt to make much account of soul freedom and the immediate personal accountability to the one Master, goes out strongly with them. Nor will this sympathy be greatly affected by the vehemence with which Chief-of-Staff Bramwell Booth has seen fit to fling at his brother through the public press accusations charging him with "treason to the cause," and all that.

General Booth himself began his great career with an act of insubordination to the particular ecclesiastical authority above him. But this was no act of treason to the cause; it was rather an act of supreme loyalty to the cause, as he saw it to be. He believed that he knew himself better than they did, and knew better than they did the condition of the "lapsed masses," the "vast continent" of poverty and sin and helplessness, as yet not even touched by any light or life from any of the existing religious organizations. Seeing the case as he did, he could not brook the subjugation of his own free and indomitable personality to the trammels of antiquated and unreasoning tradition, or to the unsympathetic dictation of those who, as he knew, did not know half so well as he did how to reach the kind of people in whom he had come to feel an interest so profound, so imperative. The new method of organization was a bold venture. But it was a method that came to him in the growing stress of the new emergency and only as events, which were to him as the visible hand of God, showed the way.

That such a movement, so novel, so audacious, in certain respects so extravagant, should have been on the whole so generously judged by thoughtful and candid people in all the churches, and even outside the churches, is a notable fact. Some years ago Queen Victoria sent this sisterly message to Mrs. Booth: "Her Majesty learns with much satisfaction that you have, with the other members of your society, been successful in your efforts to win many thousands to the ways of temperance, virtue and religion." Nobody has failed to see that somehow a phenomenally forceful and aggressive agency, religious, moral, philanthropic, has been developed. It has impressed the public mind more profoundly than has any other kindred movement of the century. The influence of it has been felt immeasurably beyond its own immediate operations. The churches of every name have felt the new impulse to "launch out into the deep," to reach out a brother's hand, a sister's hand, to save the lost, to help the fallen to their feet, to put a new heart of hope into the lives of the most abandoned. Innumerable people have been set to thinking in earnest and practical ways over the appalling moral and social conditions, and have in their own ways begun wrestling with the awful problem as to some real "way out." And even though the particular form of this modern religious "militarism" should not survive its founder and should break into a dozen geographical or other divisions, its special and transcendently useful mission, as a pointer, as an emphasis for the time, can not be lost. As Mrs. Booth has said: "Let us go on serving our own generation, and leave God to look after the next."

It has been greatly to the credit of the leaders of the "army" that they have not indulged in denunciation. They have not attacked the churches. As General Booth said to the Archbishop of Canterbury: "We think we have a claim upon your sympathy, because we do not seek to justify our existence by finding fault with you. All we find fault with is sin." Nor have they ever stopped with finding fault even with that; but, boldly in the faith of the gospel, in the name of the omnipotent Christ, they have striven to apply the remedy.

There could hardly be a more useful study in all our churches than a discriminating search for the secret of power in the Salvation Army. General Booth has unquestionably been one of the most signal men of the century. He has possessed in extraordinary degree both "the vision and the faculty" characteristic of men of the prophetic order. Not a whit behind him in this respect was his wife, Mrs. Catharine Booth, as noble a woman as the century has produced. There has not appeared a more instructive biography in modern times than that of this "Mother of the Army," as saintly in spirit as she was human, as human as she was saintly. But for her a large part of what has been best in the movement would not have been; but for her genius for seeing things as they are, and for seeing all things and all persons whatsoever in the light of love, the divine love, the military absolutism in the control of the organization could never have been preserved. "We have had to fight our way out of conventionalism and traditionalism," says Mrs. Booth. And now, no doubt, there will be the necessity for the same spirit in fighting to keep from falling into the new conventionalism and traditionalism of this other sort. This they will not succeed in doing should a disposition be allowed to creep in to make them idolize their idea of the military absolutism by which the "soldiers" are bound in subjection to any human "generalship." Especially will any attempts of the central headquarters to compel the officers of the army—as in case of Commander Ballington Booth—to be as the "man without a country," be an unnatural blunder.

Whatever the future of it, the remarkable Christian movement associated with the Salvation Army has already done this: It has taught the world afresh the power of Christ; the reality of the supernatural; the universality of human brotherhood; the infinite practicality of the spirit of the gospel; the entire practicability of doing the things that ought to be done, if not in the old ways, then by some new and more aptly adjusted methods and form of aggressive agency; the wisdom of unlocking the mouths of women; the right of every one whose heart the finger of the Spirit has touched to be placed in some recognized position and set to work; that humanity, despite its "continents of sin," is a redeemed race, and that over every inch of it the soldiers of Christ are bidden in the spirit of an infinite "sense of victory and divine success" to lift and hold aloft the one banner of the cross. The obligation to do this is the true absolutism; there is no other.—The Standard.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss
La. Conf., Mrs. M. H. Morrison, Shreveport.

The Edwards Auxiliary numbers twenty regular and three honorary members. We hold our meetings once a month, and have an average attendance of seven or eight. A few of us take the Woman's Missionary Advocate, and quite a number The World for Christ, while nearly all are readers of the NEW ORLEANS ADVOCATE. As a rule, missionary interest is in direct ratio to missionary information. We have some earnest, faithful members, who keep the interest stirred and the whole moving. The question with us is how to diffuse the missionary spirit throughout our membership. This will come only in answer to fervent prayer for the lukewarm, mingled with more earnest effort to induce them to attend the monthly meetings and read our missionary literature.

Our auxiliary has held no public meetings lately, nor done anything extraordinary. But our monthly meetings are full of interest. Besides the payment of our regular dues, we have a special work which lies very near our hearts. Lelia McNamar, who has been these two years at East Mississippi Female College, went out from our midst, and is thus, in a peculiar sense, our very own. While the other auxiliaries of the Conference provide for her education, we take personal charge of our young orphan missionary, meeting her individual needs. For this purpose we raise not less than fifty dollars in addition to our regular monthly payments. Many, not members of our auxiliary, kindly help us in this "labor of love;" and we hope and believe that the interest thus awakened in her and the great cause she represents will bring most of them into the regular ranks.

Sister S. G. Weems made a very interesting talk for our Sunday-school last year. We expect to have her with us again at the District Conference in March. We hope and pray for fresh inspiration at that time. May we all be more faithful!

CLARA B. DRAKE.

Thanks for the invitation to attend the District Conference.

The public meetings required of us are exceedingly helpful. At such times earnest efforts should be made in behalf of the Woman's Missionary Advocate and Little Worker. Let all remember these belong to the society, and all above expenses goes in the regular fund. Mrs. Trueheart has twice recently urged our Conference, through our corresponding secretary, to use diligent work for these periodicals. It is a critical time with them as well as the work in general—"an hour of great trial" with these papers. Our corresponding secretary still complains of not receiving reports from districts and auxiliaries, and some auxiliaries do not receive the literature. The editor does not receive the reports due her. Let each one of us prayerfully consider our duty and responsibility. We dare not hinder the work by our negligence. Said our beloved Mrs. McGavock: "There is no better way of cultivating the vines and young growth in our part of the Lord's vineyard than to distribute the literature provided by the Woman's Board of Missions. Knowledge is the force that governs the world, and in missionary work it is the lever resting on the fulcrum (faith) which shall remove the mountains of heathendom into the sea of God's love." Her heart-searching bugle-call to press onward, in 1893, is needed now. We repeat some of her words: "The auxiliaries are to the work what the arteries are to the heart. Turn aside the ruby current from the great reservoir, and death conquers life. So it will be, so it must be, with our foreign work, unless you, its guardians, watch jealously the springs or sources of supply. . . . You have planted this foreign work in the name of Christ. 'The little one has become a thousand,' and still it grows. Are you growing with it? Take this question home with you, ponder it in your hearts, and consider the disproportion between the membership of the Woman's Missionary Society and the great number of women in the M. E. Church, South, who are of us, but not with us.

"I stand before you to-day and plead for the foreign work by the love you bear your Redeemer, by the perishing souls who have not heard of him, and by your obligations to the missionaries you have sent to the fields, not to be laggards in this great race, but to measure up to your strength, keeping in view the goal, and 'press toward the mark for the prize of the high calling of God in Christ Jesus.'"

Let us not forget the ten cents per month, membership dues, the fifteen cents per annum Conference contingent fund due from each adult member, and also the auxiliary contingent fund, the amount of which is for each auxiliary to determine.

MRS. E. D. JONES.

GO FEEL WHAT I HAVE FELT.

When Miss Frances Gary was young she wrote much against intemperance, and a friend accused her of being unbalanced on that subject. The following was her answer, in which she makes reference to the sufferings from her father's evil habit of drinking:

Go feel what I have felt,
Go bear what I have borne—
Sink 'neath the blow a father dealt,
And the cold world's proud scorn!
Then suffer on from year to year—
Thy sole relief the scorching tear.

Go kneel as I have knelt,
Implore, beseech, and pray—
Strive the hell-tortured heart to melt,
The downward course to stay—
Be dashed with bitter curse aside:
Your prayers hurled back'd, your tears defied.

Go weep as I have wept
O'er a loved father's fall;
See every promised blessing swept—
Youth's hopefulness turned to gall:
Life's leading flowers strewed all the way,
That brought me up to woman's day.

Go see what I have seen;
Behold the strong man bowed—
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Go catch his withering glance, and see
There mirrored his soul's misery.

Go to my mother's side,
And her crushed bosom cheer,
Thine own deep anguish hide,
Wipe from her cheek the bitter tear;

Mark her worn frame and withered brow;
The gray that streaks her dark hair now;
With tottling frame and trembling limb,
And trace the ruin back to him
Whose plighted faith in early youth
Promised eternal love and truth;
But who, forsworn, hath yielded up
That promise in the dreadful cup,
And led her down through love and light,
And all that made her promise bright
And chained her there 'mid want and strife,
That lowly thing—a drunkard's wife—
And stamped on childhood's brow, so mild,
That withering blight—the drunkard's child.

Go hear, and see, and feel, and know,
All that my soul has felt and known—
Then look upon the wine-cup's glow;
See if its heauties can atone—
Think if its flavor you can try,
When all proclaim, 'Tis drink and die!

Tell me I HATE the bowl?
Hate is a feeble word!
I loathe—abhor—my very soul
With strong disgust is stirred—
Where'er I see, or hear, or tell,
Of that dark beverage of hell.

—Exchange.

Communications.

Bishop Haygood.

Noticing a few days since an account of the death of Bishop Atticus G. Haygood, I thought I would ask the privilege of a short "say" about the Bishop. From his obituary, as written in the Nashville Christian Advocate, I have learned that the Bishop's family came from Wales. I never knew that until now, and as my own is from Wales by way of France, I have been more strongly inclined to love and honor his memory. When I was pastor of the First Baptist Church in Atlanta, Ga. (1852, 1853, and 1854), his father removed to the city and formed a copartnership with Bro. I. D. Whitaker, who was one of my deacons. Their firm was one of the first and most reliable in Atlanta. I know Bro. Green (I think that was his father's name) and his wife and the grandmother well. Attious was the noble and manly school-boy. He was a class-mate and friend of my eldest son, Joseph C. B. The lot which his father bought, as one of the trustees for the Trinity M. E. Church, was only about sixty or seventy yards from my own residence, and, of course, we were able to see much of him there.

Bro. Green B. Haygood and myself having been raised on plantations in the Southland, and our parents being Christians, we were taught to respect and love the colored people. We had as our playmates "brothers in black," and also had "mothers in black;" and in some places the parents allowed the little girls to have "dollies in black," too. How natural it was for the father to take the dear little girl, whom he loved and was trying to teach, down to the cabin quarters, as it was called then, and when he showed the little girl the baby, and she begged her father for it, as every loving little girl would do, the gift was made! "It is your 'blank dollie baby.' You must go and fix up its clothes, and see to it now, my darling. It is your black doll baby, and no one shall take it from you." When once two babies at one birth was given to the little one, and one of them died (when the little extemporized nurse was grieved), what a change! The father had to teach his darling child that the little one was only taken by the Savior to dwell with him forever and ever. "Don't cry. Your little black dollie has been taken to be free from sorrow, to dwell with God."

The Christian men and women of the South now remember, and that with much interest, the "mothers in black" and "brothers in black," with whom they were associated in their youth. The "mothers in black" will ever be remembered by us. It is that which gives the colored people of the South such a warm place in the hearts of the Christians of the South. A colored preacher of Mobile, Ala., once said: "There lay down deep in the heart of the white Southern Christian a warm place for the brother in black, which was found nowhere else on this earth."

Bishop Haygood, realizing this Christian affection for the freedmen of the South, went early and earnestly into the work of their education and elevation; hence his book, "The Brother in Black;" the Bishop's work in Georgia and that of your scribe also, for as the Bishop did for the Methodist Church, I myself, and my brother, Rev. Joseph H. Robert, D. D., LL.D., did for the Baptist negroes by appointment of A. B. H. Church Society, of New York. This work presents its off ois now in the good feeling between the races in Georgia, and the moral and educational advancement of the colored people of Georgia. But the Bishop has gone in early life. He put on the garment of humility, with faith and love in his heart. He was clothed with zeal, always doing, it was said, more than the work of any ordinary man. His feet shod with the preparation of the gospel of peace, he took the sword of the Spirit, and went on conquering and to conquer.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

W. H. Robert.

Centreville, Miss.

Recollections of Rev. B. M. Drake, D. D.

I first met this man of precious memory in the social circle, where a number of preachers and lay brethren were together. I was at once impressed with his personal appearance and conversational powers. I often saw him afterwards in the midst of friends, where he seemed never to fail in the leadership in discussing topics of conversation. This was without effort or seeming rivalship. He sat as one to be observed and one to be looked up to in his place. His voice was fond and distinct, also pleasant and attractive, and made him easily understood to a large circle. He enjoyed a laugh, which he seemed to make an epidemic around him. He seldom perpetrated a joke; yet he would occasionally play off one. He dealt largely in anecdotes, incidents and narratives. He was a great talker, yet he never seemed to bore or weary the patience of company.

As a preacher, he was never brief. The turn of his mind was to exhaust his subject. He had to treat it in detail. To abbreviate was to lose it. His sermons were largely historical, or founded on history. I have heard him called the historical preacher. I have heard him, though, on distinctive doctrinal subjects, such, for instance, as I. Peter i, 10, which I shall never forget. He ignored formality, yet he was true to his own church ritual. In the morning service he was sure to read a first lesson from the Old Testament and a second lesson from the New, holding to old time methods, which he esteemed true Methodism. Whether in rural district or city he never failed to line his first and second hymns, two lines at a time, over all choirs and organs. If there was any hesitation, he was ready to raise his own tune, and could sing well and loud. He did not often reprove, but when he did so, it was well and fearlessly done.

As a leader, he seemed naturally in his place in the discussion of questions of interest upon the Conference floor. As he stood, the planting of his feet, his tall and commanding form, his poise, indicated him every inch a leader. As he bore down against his adversary, he looked as if he could not bear defeat. I remember once to have seen him roused beyond anything I had ever witnessed of him before. The vote of the Conference was a decided majority against him. He asked the privilege of a few words; then said in near these very words: "Brethren, I submit to your decision. I believed I was right in prosecuting this case. I still think I was right, but I have nothing more to say. I accord to you the same honest purpose. I am sure the Methodist Church will still stand." I had voted against him, but I am sure the man never seemed larger nor greater to me than then, and I am of the same opinion still.

As a presiding elder, his administration was always with firmness; and as a man in authority, was always gentle, kind and considerate. If his quarterly meeting came on in the midst of a protracted or camp meeting, upon arrival he assumed charge of the services, but always with decided courtesy to the preacher in charge, consulting him in regard to the management of the exercises, and as to who should preach at certain hours. I have known positions where such consideration would have been refreshing.

Dr. Drake had his experience with some others of precious memory when Alabama, Mississippi and Louisiana were all one Conference. When his obituary was read before the Mississippi Conference, a visitor to that Conference from Northwestern Louisiana stated that there were memories of B. M. Drake strong in the old families of that region, and stories were told of his hardships and hard travel in crossing boggy bayous and unbridged streams swollen from rains; and sweet recollections were had of his comforting and cheering visits to their isolated homes. He was spoken of in marked distinction from others.

He was specially mindful of little things. On one occasion he wrote a letter in my room on Saturday night, and requested me to take charge of it and mail it. The following day—Sunday—was rainy and stormy. No service was held. Late in the afternoon I took occasion to walk out in the village, and mailed the letter. On Monday morning, as we separated, he charged me not to forget the letter. I replied that I had mailed it. He remarked, "I never mail a letter nor go for my mail on the Sabbath." From that day to this—more than forty years—it has been a fixed principle with the writer of this to let the government, in carrying its mails on Sunday, do its own violation of the holy Sabbath without my patronage on that day. Speaking to me once of some peculiar duties, I remarked that there seemed something in the work undignified in a preacher. Without looking at me—he was looking over some paper—he said, "I have no dignity myself." Since then I have tried to do my duty as a Christian gentleman, as pastor and a preacher, and let dignity take care of itself.

J. D. Newsom.

"Character."

In the very midst of his eventful life, when the missiles of the enraged Roman Church fell thick and fast, Martin Luther gave to the world this remarkable truth: "The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character. Here are to be found its true interests, its chief strength, its real power."

No greater truth than this has ever been written; and the history of Rome, with all her majestic strength, and of Greece, with her arts and letters, and of Babylon, with all her ancient wonders, is but a record of the birth, life and death of nations whose ideal of manhood and womanhood was other than purity of character. History and our own experience prove that men and women of high moral excellence not only wield the greater influence in life, but also command the homage and respect of all mankind; while, on the other hand, just the reverse is true. A man or a woman of debased principles, whose ideal of manhood or womanhood is no nobler or purer than his own character, and whose actions spring spontaneously, not from a love of truth or virtue, has been in all ages, and is to-day, the baneful curse of the world. Wielding an influence born of a depraved heart and of corrupt mind, his life has always been marked by infinite mischief to mankind. Character is property of priceless value. It is the noblest of possessions. In it are embodied honesty, reputation, virtue, respect of men, favor of God, and love of mankind. From its possession the hero and the statesman come. The brightest luminaries of virtue shine to lighten the world and to dispel the darkness of sin.

Character is formed from the details of life. Not a day—yea, not an hour—passes but that it is disciplined either for good or for evil. That which is so small in life as often to be passed by as unworthy of our attention, is but a necessary part of its great being. No act, however trivial, but has its train of consequences; no hair, however small, but has the power to cast a shadow. Wise indeed is the saying of Mr. Shimmelpenick's mother: "Never give way to what is little; or by that little, however you may despise it, you are practically governed." As character is made up of the minute circumstances of life, then it is true that wealth, education, high birth, talent, or even honesty itself, is not an essential attribute of high character. From the cottages of the humble and the obscure there have come the brightest luminaries of virtue that adorn our nation's history. Men, surrounded by penury and want, possessing only their frugality and honesty and industry, have maintained and exhibited the highest standard of true manhood, while, on the other hand, wealth in the possession of men, lacking these essential principles of true manhood, has been the cause of infinite harm to themselves and others. The advice which Burns' father gave him is the best. He says:

"He bade me act a manly part, though I never had a farthing;
For without an honest, manly heart, no man was worth regarding."

As character is made up of the minute circumstances of life, then it is true that man is the architect of circumstances rather than the creature of circumstances. Brick and mortar will remain as they are, because they have no power inherent within themselves to produce change. They will remain, through all eternity, brick and mortar, unless acted upon by some external force; unless an architect makes something out of them. While one man will build a dingy hovel, another man from the same material will build a beautiful palace. Thus it is in the great human family. One member will build a hovel, while another member, possessing those stirling qualities—integrity, honesty, and frugality—will rear an edifice of character, colossal in form, and perfect throughout.

As character is made up of the minute circumstances of life, then no character is formed of itself, but rather is the reward of earnest effort and diligent labor. Man is so constituted that from the very nature of his being there arises a constant need of self-control and self-discipline. With a temper to be controlled, natural passions to be regulated, and the many temptations of the evil one to be overcome, all of which are inveterate foes to true manhood, every effort to arrive at a higher standard of character must of necessity be marked by internal conflicts, the victory of which is inspiring indeed. "Mabry."

Quitman, Miss.

Preaching the Gospel—No 2.

Truth and personality were noted in my former treatise as requisite element of true gospel preaching. In this I shall note some errors to be guarded against in the general style. All fustian, rant and bombast should be relegated to mere pretenders, and, together with the "holy nasal twang" and "droning whine," avoided as contagious diseases, which, if contracted, are sure death to honesty and sincerity; and without these virtues failure is foregone. Vain, useless repetitions are intensely trying to an intelligent auditor. Why a sane man, with a fair degree of intelligence, should preface every sentence and minor division of a sermon with a senseless, meaningless, "I want to say," passes comprehension. The query always suggests itself to my mind, Why don't you say it? "No one hinders you." This now so common expression, mere padding, should be buried with the "as it were" and "Ah, my brethren, ah!" What a wonderful array of clerical mourners would attend its funeral!

Then we have the expletive style, as viz.: "Now, my brethren and friends, if you will carefully and prayerfully give this subject before us in this morning discourse that due consideration its momentous importance merits, it will richly repay you for the time and attention you give it, for it is exceedingly important," and so on like a blind mule on the lever of a mortar mill, moving in an endless circle grinding mud. I always think of the "house that Jack built," and the ox, malt, knife, cat, rat, etc. Only the author of this thrilling episode does add a new object for every repetition that carries with it an idea. The comparison is decidedly in favor of Jack's wonderful house as against this kind of preaching.

Next, I deprecate the declamatory style. It can be said of this, if the speaker be a fair elocutionist, that it is less trying to the congregation than the two preceding mentioned. They can, at least, have the consolation that his speech has an end, and he will make the landing safely, with none of the cargo seriously endamaged. But it kills growth and permanently arrests development in the preacher. Better by far for him that he forget his carefully worded speech and spill his dignity. It is the crystallized style when once the hexagons or cubes have adjusted themselves by the laws of chemical affinity, they are there to remain throughout time. The law of thought is analogous. Beware! What may be termed the smoky, murky style always evokes a sigh, if not a groan, for deliverance therefrom. From the sesquipedalian, polysyllabic heights of gloomy, portentous, misty, involved nothingness the preacher, like a giant of the mist, hurls bags of wind into vacant space. *Vox et preterea nihil.* With mingled feelings of doubt, anguish and despair the auditor is either lost in the convolution, or helplessly flounders about seeking the beginning and end of these rhetorical labyrinths.

The positive rules for preaching, I said, most excellent Theophilus, were few and simple, and are rather to be indicated than given directly. Be patient, brave, honest and sincere. Follow your own style as you follow your nose—right straight on. Endeavor to improve your own way of doing things, but don't graft some other's way on it. There is much for you and me to learn between the many Conferences and till the judgment day. S. J. Davies.

Holiness, Perfection, Sanctification.

These three words being used as synonyms, simply to mean entire consecration to the service of God, it is necessary to examine what our church means by an entire consecration. This is not simply the outward act, as I understand it, but a full surrender of the soul, embracing sensibilities, intellect, and will. We are taught by our Lord Jesus Christ that the Holy Spirit will take up his abode in us, and guide us in all truth, if we make this surrender. If we yield to the guidance of the Spirit, we need no more sin; nor, indeed, can we sin while so guided. This destroys the heresy that we are bound or compelled to sin, so long as we are in the flesh.

Again, by this act of consecration we devote for time and eternity our entire being; but in so doing it is a voluntary act, and while yielding entirely to the direction of the Holy Spirit, we become partakers of the divine nature, and have power with God as children by adoption. This consecration being a voluntary act, and not forced upon us, we retain our identity or personality as clearly as before the act; and now, by an exercise of the will, we may withdraw from the guidance of the Holy Spirit, and undertake to use our own judgment. When this is done, the weakness of the flesh may lead us into sin as surely as before the act of consecration. This abrogates the idea of man in the flesh being on a sinless plane, or, in other words, living without danger of sinning.

The great danger of this error is, that one entertaining this idea of his own religious state becomes too good to sin, too wise to err, and hence, being above other men, he needs no teaching.

A want of charity towards others, who differ in opinion, and wincing at the slightest intimation that he may be mistaken, character'z: many who profess sanctification. Hence let us, as followers of Christ, beware lest we fall into temptation, remembering that while we abide in Christ and he in us, we need not sin, but by our own will we may yield to temptation, and fall into sin; not bound to sin, but always liable to sin. James M. Fly.

Nashville, Tenn.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference.

I had planned for this week an article on Parsonage and Home Mission Work in our North Mississippi Conference, but the following editorial from Our Homes impressed me so strongly that I felt it best to give our space to that. If all our women read the organ of our society, there would be no need to reprint Miss Helm's appeal, but so many neglect to subscribe for our valuable little paper that it is possible some may read this article in the Advocate who would never see it in any other way.

Since copy was sent for last week's P. and H. M. column, I have received the name of Bessie Lucil Mitchell as a member of the baby roll from Pleasant Grove Auxiliary.

Mrs. H. W. Foote.

Who Is to Blame?

Whether our treasury is empty or full when the call comes for help, depends on whether or not you pay your dues. It depends on the zeal and activity of the treasurers of the auxiliaries in collecting and forwarding dues.

This is a heavy responsibility, for the amount not collected and forwarded may be the funds needed to enable us to help several homeless preachers, whose wives and children are sickening and dying from exposure, while they are trying to stand to their post and give the gospel to sinners. Put it this way: Take one case out of many. Here is a man in a Mission Conference, at a place where there are few Christians and a whole community of sinners, who would be literally without the gospel if he were not there to preach it. The church feels this. He feels it with his whole heart. But the only roof that he can place over his family leaks in every part. He makes application to our society for aid, asking for, perhaps, only one hundred dollars with which to purchase lumber, proposing to take upon himself the extra work of building. The family keep well for a while. He waits hopefully until one of his children dies and another lies ill. His heart is divided. Go away? Where can he go, even if willing to be a deserter? He has spent all that he has to live in this poor way. He waits anxiously.

The treasurer of this auxiliary and that does not find time to collect, the importance of it does not press upon her conscience; and the members feel no concern about paying unless called on, or forget it in the multiplicity of duties.

Quite a number of auxiliaries are behind in dues. Every one knows that it is the fewest number that pay up all promptly. The result is that there is no money to give to this poor, trustful brother, whose grief for the loss of his children is perhaps aggravated by a feeling of self-accusation.

Who is to blame for this? Is not the one dollar withheld by the member of vital importance? And if you be the treasurer, consider how weighty a matter was that five dollars which you failed to collect, because many others also failed.

To say that five hundred auxiliaries can get behind in dues until it averages five dollars each, is a low count; yet the total amounts to two thousand five hundred dollars—enough to relieve twenty-five men, situated as the one mentioned. An average of ten dollars to each of the five hundred societies, as an accumulation of the back dues left unpaid for two or three years, would come nearer the fact, and show that five thousand dollars which is due him is being withheld from the treasury of the Lord. If you owe but one dollar of this, you are guilty of the whole, and of the failure to do his work resulting therefrom.

Go pay what you owe, however small or large the amount may be. Pay at once, and urge your treasurer to remit, without delay, to the Conference treasurer, that it may reach her before March 20 and be ready for the calls waiting for response.

Selections.

Something Wrong.

If every time you get into some little trouble you get the pouts and wish you were dead, you may rest assured there is something sadly wrong in your experience. Trials are essential to a state of probation, and if you are not willing by the grace of God to endure the trials essential as a disciplinary preparation for heaven, then you are sadly out of harmony with the divine will. Paul once, for a little while, thought it would be better to depart and be with Jesus. He was sorely tried, but this desire for his heavenly home was not brought about by trials, temptations and persecutions. In the place of being discouraged by the severe trials and persecutions which he was called to endure, he boldly proclaimed that "he glorified in tribulations." Through the abundant grace of God we may all be like Paul. The thought of Paul being with Jesus was glorious, but, if possible, it was still more glorious to have from his pen the utterance, "I glory in tribulations."—Christian Standard. (Philadelphia.)

Self-Examination.

Self-examination is profitable. It is easy to examine others. I, myself, am good to see the faults of others, but every little while I have to stop and examine myself and say: "Moody, what are your faults?" It is salt, but it is hard to give yourself a thorough examination.

But I tell you to examine yourselves. You will find the best way to do it is mapped out in the Bible. I would not give a snap of my finger for you, even if you lead in your examinations, if you are not truthful and can not be trusted.

I once had a terribly hard thing to do in Chicago. I found myself jealous of a certain minister, and I determined to cure myself. I invited him to preach, and then I advertised and filled the church. I took a back seat and made my human nature reform. Pretty soon I began to like the man, and have liked him ever since. No man can ever get a grip on the conscience if he is possessed with jealousy.—D. L. Moody.

The Ministry of Small Trials.

Nothing is of more importance, if we would rapidly grow good, than the habit of making all the petty trials, annoyances and griefs of every-day occurrence a means of uniting the will more fully with God's. This is the true mission of trials, and only as we use them to this high end are we using them aright. Alas! most people find it a very long and difficult lesson. Nevertheless it can assuredly be learned. The trifling disappointments and sorrows, the crossings of our will or inclination which come so constantly, may yield, each of them, not a trifling gain; but the total sum shall be glorious indeed. Every time we utter down deep within a hearty "Amen" to any of these minute manifestations of God's will, the union between us and God is made a little closer.

Prayer is the door forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.—Lucy Laroom.

Boil down the religion of some people and you will find that it consists in going to church and patting themselves on the head for going.—Ram's Horn.

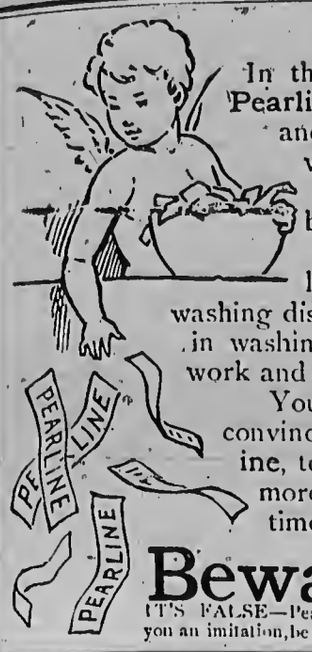
Consider what Christ's gospel is. Centred at the heart of it is the truth that God lives, that God loves, that God saves.—Charles A. Berry.

Too many people revise the Lord's prayer to read, "My will be done on earth even as thine is done in heaven."

No matter what business the Christian is in, he has no business to be in it if Christ is not at the head of it.

If some people would think twice before they speak, they would keep still most of the time.

Forget mistakes; organize victory out of mistakes.—F. W. Robertson.



Diffuse Help!

In this way! When you see how Pearline has helped you, tell others and let it help them. Where a woman is trying to do housework in the old, hard-working, rubbing way, it's actual charity to tell her about Pearline. Perhaps she uses it for scrubbing, washing dishes, etc., but can't believe that in washing clothes it can save so much work and wear without doing harm.

Your personal experience might convince her. That would help Pearline, to be sure—but think how much more it would help her, by saving time and strength and real money.

Beware Peddlers and some unscrupulous grocers tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled: if your grocer sends you an imitation, be honest—*send it back.* 416 JAMES PYLE, N.Y.

WHAT IS LOVE?

BY MARY M'GEE SNELL.

For others' sake to longer wear
The garment old, that they more bare
May feel the warmth of robe you give,
And have a braver heart to live—
Nor show that you yourself deny
By any half regretful sigh.
Herein is love.

For others' sake to hush the moan
And speak in gentle, cheerful tone;
For others' sake to hide your tears,
And keep unspoken all your fears;
For others' sake to be quite strong
When sore beset by foe and wrong.
Herein is love.

For others' sake to seek to bear
The heaviest part of all life's care;
Nor show the weary ache and strain
That tells on heart and soul and brain;
But in it all to seem at rest,
And not as standing any test.
Herein is love.

For others' sake to make life sweet,
Though thorns may press into your feet;
For others' sake to walk each day
As though joy helped you all the way,
While in your heart may be a grave
That makes it hard to be so brave.
Herein is love.

For others' sake this brought to earth
The benediction of His birth;
For others' sake He suffered all
That into human life could fall;
For others flowed the crimson tide,
For others he was crucified.
Herein is love.

Columbus, Miss.

Robert Roberts.

Among the distinguished preachers of Wales we find the name written above. He was a member of a most remarkably pious family. His father and mother became members of the Calvinistic Methodist Church, then beginning its existence in that kingdom. He was one of thirteen children, and was born on the twelfth of September, 1762. He was married about 1783, and began to preach at the close of 1787. When he had a wife and two children.

Will you pardon me, Bro. Clark, for saying it was just so with myself? I married young and did not want to preach, and did not attempt it till God had broken up my home and left me disconsolate, with saddened heart and with two sweet little children. Then, there, the Spirit of God being upon me, I yielded, and began in my twenty-third year to lay aside all the honors and pleasures of this world, and as Robert Roberts did, I tried to preach the gospel of the Son of God to the poor of this earth. God has helped me at home and abroad, among friends and strangers everywhere, to present the truth of God's Word to all with whom I have come in contact. I have made it the rule of my life (as my dear Father did before me) to talk about the realities of gospel truth to every person I met. On the railroad train I have never failed to reprove, admonish and warn all I met.

I remember during the war, one night, in the dark, a soldier was swearing most profanely. I put my hand kindly on his shoulder, and said, "Would you swear that way if your mother was present?"

"No, sir," said he.

"Excuse me; I did not know that you were a preacher."

"Nor do you know now; but please let me beg you not to dishonor your tongue and breath so much."

Will you believe me, in my work for over fifty years in the ministry, in every attempt to interest all I met privately in this life, I never was repelled but by two parties, and before I finished with them I perceived that each one of these had been using whisky too freely?

Once on the Mississippi river I asked an intelligent and highly educated Jewish lady why a woman refused to give a drink of water to the thirsty Jesus at the well in Samaria. She answered kindly, and before we separated I read to her the account of it as mentioned in the Gospel of John.

"If we want a field of labor,
We can find it anywhere."

W. H. ROBERT.

Centreville, Miss.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

FROM THE WORK.

Rev. E. E. Langford, P. C., Tranquill circuit, March 3: "We held our first Quarterly Conference at Zeigler-ville, last Saturday and Sunday. Bro. Norsworthy gained the esteem of the people both as preacher and presiding elder. Thirty dollars of the Conference assessments was apportioned to Zeigerville Church, and we raised $25 50 of that amount Sunday."

L. L. Chevalier, superintendant of Sunday-school: "The Rev. J. White Davis will preach in the Vidalia Methodist Church, March 8. Mrs. O. la Baker, president of the W. C. T. U. of Natchez, Miss., visited this town in the cause of temperance with her son, Rev. Bliss Baker; addressed the children very feelingly; assisted the ladies of Vidalia in organizing the L. P. L. and the Y. W. C. T. U. The Sunday-school is progressing; many are taking an interest in the work. God bless our little town!"

Rev. R. C. Grace, O la circuit: "We have been kindly received on our new circuit, and our good people have furnished us with a comfortable little home here in O la, and we are hard at work trying to build up our new circuit. We know that we will do a good work this year, because the Lord is with us. We are now building a splendid church here in O la. Commenced the building the twenty-ninth of January. If the Lord will, we shall have our church ready for dedication in a few weeks. Brethren, pray for us."

Rev. R. F. Witt: "We are indeed nicely situated this year at Brandon. We continue to receive so many nice things that are so much appreciated by us, and that enter into the preacher's real living, that we hardly know how to return our gratitude to such a generous people. They are so kind and social that to be introduced to anyone of them is to know them. We hope that, under God, we may be worthy of their kindness. Last Sunday was a royal day with us in Brandon. We had the agent of Millsaps College with us. He certainly interested our people, and they gave him a very nice collection. I have heard a great many lecturers, and some of the best in the United States, and I think he compares favorably with any of them. He can blend humor and instruction about as well as I have ever heard it done. Our people are very anxious for him to come to Brandon again. I think every appointment in the two Conferences in the State will be greatly benefited by having the agent, Dr. T. S. West, with them. May God bless our work along all lines!"

Rev. L. J. Jones, P. C., Raleigh circuit: "We wish to say a few words in regard to our work. We have been very kindly received by the good people that we have been appointed to serve. Our first quarterly meeting was held the first and second of February, although the weather was very disagreeable. Every church on the work was represented. Bro. W. W. Simmons was present, and gave us two excellent sermons. We felt highly honored in having him to instruct us in the business affairs of Raleigh circuit, both spiritually and financially. We believe that the people of Raleigh circuit are wide awake in meeting the demands of their preacher and family, and we are glad to know that they have made considerable progress financially. They raise their produce principally at home; and now, if we can get them to make their religion that they profess a business transaction, we claim the victory when it comes to meeting the demands that are made upon us. Will some brother please send us a copy of the Minutes of our last Conference, as we failed to receive them? We have looked for several copies of the Minutes. My members have asked for a copy. This is the first year we have failed to get them. Success to the ADVOCATE."

Rev. B. P. Patterson, Abbeville: "Our first Quarterly Conference was a success, spiritually and financially. Abbeville Church leads off admirably, having paid nearly one-third on pastor's salary, assessment in full for foreign missions, and Bishops' fund. She will pay home missions and Conference claiments this quarter. Abbeville has struck the key-note, and our country churches will help to raise the tune. We remit to our treasurer $10 for missions to-day, as a token to our dear friends that we have not forgotten them. We can pray for the success of the gospel with better heart, having something invested in it. Let's work on the motto of our deceased secretary, 'The world for Christ in every home, and something from every member.' Our little girl canvassers have taken thirty subscribers to the World for Christ. I have something for every member to do, and it's my work to see that they do it. We must not let our soldiers stand still under fire; they will stampede, if we do. Dr. Cameron was here in his happiest mood. The power and unction accompanied the Word. The love-feast was very enjoyable. Let all our members attend the Conferences. They won't be scolded or worried on the delicate question of finance. It's singular, but we didn't take a public collection. Our faithful assistant collectors anticipated our call for these claims. Our district paid only 53 per cent. on foreign missions last year; Sardis paid 80 per cent. Brethren, what do you say?"

A GOOD EXAMPLE

Bro. Thomas, our pastor at Starkville, held a service in the interest of the American Bible Society, and raised money enough to put a man in the field to canvass the county. The work is now being done, and, to the surprise of all, the colporteur has found in the town of Starkville many people without a copy of the Word of God. By a little effort on the part of Bro. Thomas, the town of Starkville and the county of Oktibbeha will be thoroughly canvassed and all persons who are destitute will be supplied with the Word of God.

If our pastors in the larger towns would make proper effort, many counties in our Conference could be canvassed this year; and what better work could be done?

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It is by all odds the best liniment. Mr. Chas. Metzger 2?8 Geyer Ave., St. Louis, Mo., is of the same opinion. He says: "Salvation Oil is the best remedy we have ever used in our family. It is the best remedy on earth."

We would get more answers to our prayers than we do if we would confine our requests to those things which we really want. Many a man prays for a baptism from above who would run if he saw it coming; and not a few of those who plead so eloquently that their lips may be touched with a coal from off the altar, would faint dead away if they saw an angel go for the tongs.

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You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

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Yours truly,

M. D. BARBER.

Hall Creek, Tenn., Nov. 21, 1895.

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Thursday, March 12, 1896.

The New Interpreter of Christianity.

Our readers have doubtless noticed for some months past frequent quotations in the ADVOCATE and other papers from "Ian Maclaren." We suppose, however, that very few of them know who "Ian Maclaren" is. The following, from Zion's Herald, gives some interesting information concerning this new luminary in the literary sky. We shall have more to say of him at another time.

Ian Maclaren is the greatest literary marvel of the age. A year ago he had written practically nothing; but the sales of "Beside the Bonnie Briar Bush" have exceeded 100,000 copies, and "The Days of Auld Lang Syne" is selling with equal rapidity. Upon a recent Sunday we read the small volume entitled, "The Upper Room," the most delightful and discriminative interpretation of Christ and the mind that was in Him that we have read for many a day. A prayerful and critical study of that little book will bring to everyone who does so a larger and more appropriable Christ, and would do much towards removing the unreal and morbid impressions of the world's Redeemer which even too many ministers are cherishing.

"Ian Maclaren" is Rev. John Watson, of Sefton Park Presbyterian Church, Liverpool. He is forty-five years of age. He was educated at the New College, Edinburgh. He studied the Waverly Novels with their prefaces, introductions and notes, and became saturated with Scott's spirit. Another stage of his development was marked by the name of Thomas Carlyle, and still another by that of Matthew Arnold. Four authors he singles out as his masters—Scott, Carlyle, Matthew Arnold and Seeley, the author of "Ecce Homo."

Although he writes his sermons, Mr. Watson does not read them, and he is a speaker of extraordinary force and power. He is a most assiduous worker and never loiters or trifles. Though so successful with his pen, he believes none the less that his supreme life-work is in the ministry and to preach the gospel of Christ. He has arranged to visit the United States next year to be heard in our pulpits and on our platforms.

Max O'Rell in New Orleans.

"Max O'Rell" (Paul Blouet), the celebrated French author, lecturer and wit, lectured in Odd Fellows' Hall, in this city, on Tuesday night, the tenth, for the benefit of Centenary College, his services having been secured through the instrumentality of the Methodist women of New Orleans. We go to press too early to say more than this in this issue. A more extended notice will appear next week.

The Bible and the Higher Critics.

Our Baptist friends and orthodox Christians generally are much exercised just now over the extreme and unorthodox views of President Harper, of Chicago University, with reference to the inspiration of the Bible. It is greatly to be deplored that so prominent an educator should betray unsoundness of belief in a matter of such vital importance to true religion. To state some of his conclusions, Dr. Harper, who, like many others of his class, claims to belong to the best school of the higher critics, accepts the theory of a gradual development of religious truth, believes that "the account given us in Genesis is not history in the sense that we use the word history today, the Bible being inspired only in the same way in which the history of Israel was inspired;" and asserts that the Bible is imperfect, even containing "inaccuracies of theological conception."

While Dr. Harper's attitude toward the Bible represents that of a number of the higher critics in Europe and in America, not all, nor even a majority of them, have gone to such absurd and hurtful extremes. That many people in this age of enlightenment entertain crude, superstitious views with regard to the inspiration of the Bible, is not to be denied. The average Christian knows very little about the date, authorship and authenticity of the several books composing the Word of God. Nor is he prepared to enter fully into the merits of the questions now engaging the attention of the so-called advanced theologians. Since there is a good deal of truth in the saying "that a little learning is a dangerous thing," those who have neither the opportunity nor the facilities for investigating and settling questions about the origin and trustworthiness of the Scriptures will do well to hold fast to present convictions thereupon, and be cautious about accepting the unreasonable and unsifted conclusions of the destructive critics. Fortunately, the majority of believers are not troubled by doubts as to the miraculous origin of the Scriptures. Should the belief of the masses in the divine inspiration of the Bible ever be shaken or weakened, a speedy decay of faith and morality would be the inevitable result. Who would feel like adhering to the doctrines of a book whose authority and trustworthiness are questionable? The "Old Book," however, which has withstood the shock of so many centuries, and outlived the attacks of countless enemies, will emerge from the searching tests now being applied to it more triumphant than ever.

Since unreasoning ignorance is never profitable, but, on the contrary, occasions much confusion and error, it is of the highest importance that the Scriptures be divested of superstitious charm, and that they be regarded as, in the main, subject to the same tests applied to other volumes. But not until reason and historical research establish the fact of gross inaccuracy and lack of authority will there be need to look elsewhere for the foundations of religious belief. Though the drift and tone of higher criticism is unquestionably bad, some good will result from it, if under its influence the Christian world is led to clearer, more correct views of the nature and manner of inspiration.

What if it should be proved—a thing not yet done—that Moses wrote only a part of the Pentateuch, the rest being the work or compilation of a later hand, the truthfulness of its contents would by no means be invalidated. The account of creation and the Ten Commandments are alone witness enough that an Omniscient Being guided the sacred scribe. It is the height of absurdity to suppose that in an unscientific age of the world, a semi-barbarous people, such as were the Hebrews before and during the time of Moses, could have evolved and put on record an account of the origin of the world which modern science can not gainsay, or that a nation just emerged from slavery could have originated a system of ethics and jurisprudence without a parallel for excellence.

Nothing is more gratuitous than to assume that because a book, sacred or secular, contains repetitions, differencies in style, verbiage, etc., it is the work of more than one writer; as if, forsooth, writers of genius were limited to stereotyped methods of expression. What writer does not occasionally vary his style and phraseology and repeat his statements? By the methods of analysis in vogue among the higher critics almost any book, ancient or modern, could be proved to be the work of several authors. Is it possible that age and environment have no influence upon an author's style, that he must always use the same imagery and phraseolgy? The affirmative, however, we must believe, if we accept all the conclusions of these microscopic analysts.

Dr. Harper and those of his school maintain that the only difference between the inspiration which guided the writers of the Bible and that felt by other men who have written things more or less true, is a difference in degree. Exactly in line with such unorthodox thinkers is a certain divine of this city, who, in a sermon recently delivered, is quoted as saying that "Darwin and Edison were as truly inspired in their way as Isaiah and St. Paul." Such a view we believe to be both erroneous and hurtful. While admitting that every intellectual gift is from God, we hold that nothing short of a supernatural revelation can account for the origin, in the remote past, of a book which teaches a form of religion so pure and lofty that even the most highly civilized nations have not yet been able to attain unto it. All other books the world has outgrown, or is fast outgrowing. The so-called Sacred Books of the East are so far inferior to the Bible as not to be worthy of comparison with it. The productions of the greatest scientists, philosophers, poets, moralists, historians and law-givers of this and other ages, while admired for their beauty of style and imagery, for their profundity of thought and originality, are found to be inadequate to meet the wants and needs of an advancing civilization. Scholars and scientists of the present are constantly shifting their positions, and adopting new theories. Why should there be such reluctance about believing that a miraculous influence directed the sacred writers, since the Scriptures plainly teach it, and since in no other rational way can we account for the wonderful nature and infallibility of their contents? Inconsistent indeed is that skepticism which believes in miracles of healing, of raising the dead, etc., but denies the need or probability of a miraculous revelation of God's will to man.

Anent the manner of inspiration, we can never hope to penetrate further than the light given us upon this point by the Scriptures themselves, which declare that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The word in the original translated "inspiration" signifies the "breathing of God" upon the soul, and is not used elsewhere in the New Testament. Again, the Bible asserts of its origin that "holy men of old spake as they were moved by the Holy Ghost." What stronger statement could we have of the direct and supernatural influence of the Holy Spirit upon man in the production of the biblical record? God might have written his Word by his own hand, without the agency or intervention of man, but he did not choose to do so. He ordained it that the Word of Life should be both written down and preached by fallen, fallible men. Since in the penning and proclamation of the divine message he has deigned to employ human agency, why should individuality appear in the one case, and not in the other? The "mechanical theory" of inspiration makes man a mere automaton in the hands of Deity. That Moses, Joshua, David, Isaiah, and all the other sacred penmen, were under the immediate influence of the Holy Spirit, we most heartily believe. To affirm, however, that the guidance of the Spirit extended not only to the thought, to the substance of the truth and doctrine communicated, but also to the very words and forms of the sentences, is an unwarranted and unnecessary conclusion, and, moreover, one beset with innumerable difficulties. On the contrary, we have the strongest evidence for believing that God made large use of human intelligence and reason in the work of recording the truth. The theory of a gradual development of the Pentateuch from a number of older documents is not only disproved by recent archæological discoveries, but is, moreover, in direct opposition to the teaching of the Master, who gave the most emphatic authority to the writings ascribed to Moses. If then we call in question the authenticity of the Pentateuch, we are brought to the extremity of denying the divinity of Christ.

The fact that the Bible contains some inaccuracies, interpolations, and seemingly irreconcilable contradictions, is perfectly consistent with its purpose, and the manner of its origin and preservation. In order that it should have come down to us entirely free from error, every author, scribe, translator, editor, and proof-reader who has had anything to do with it, must have been endowed with more than human intelligence. God, however, has endowed man with reason; and in all his dealings with us, he teaches us to use this noble faculty. Where reason fails, his Spirit comes to reveal. The same God who created man, and directs the course of human events, has watched over and preserved his Holy Word from serious error. Taking the passages recognized to be spurious, the inaccuracies about which some make so much ado, and the contradictions altogether, they do not affect a single vital doctrine of either the Old or New Testament.

Such high authorities as Professors Fritz Hommel and A. H. Sayce assert, that as the result of recent cuneiform discoveries in the East, that we have history, and not fiction or legend, in the narratives of Genesis, and that a large part, at any rate, of the Pentateuch, must go back to the Mosaic age. The so-called "literary analysis" of the books of Moses they pronounce a philosophical mirage.

The Bible is "imperfect," we admit, in the sense of not conforming to the empirical methods and theories of the higher critics, in the sense that it leaves our curiosity unsatisfied on many points. Yet it is perfect in the sense that it teaches all man needs to know about God and the way of salvation; in the sense that it embodies the loftiest conception of God, the purest form of religion, the loftiest system of ethics the world has ever seen. The fulfillment of prophecy, the remarkable accordance of sacred with profane history, and, lastly, the gracious results attending the preaching of the Word, and faith in its promises, seal the truth of its claim to a miraculous inspiration.

A New Book.

THE WORLD AND THE WRESTLERS: PERSONALITY AND RESPONSIBILITY. By Hugh Miller Thompson, Bishop of Mississippi (Protestant Episcopal); being the Bohlen Lectures for 1895. New York: Thomas Whittaker.

Mr. Bohlen's purpose in founding the lectureship that bears his name is expressed in the deed of trust setting apart $10,000, the income from which is to be used in securing annually a lecture course after the plan of, and upon the same subjects as, the Bampton foundation, has hardly been realized in these lectures, or even in those of the distinguished clergyman who opened the course in 1875—Rev. Phillips Brooks. The lectures have always been popular in character, and as far as we are acquainted with them do not attempt any serious contribution to theological scholarship or biblical learning. The subject chosen by Bishop Thompson is similar to that of Mr. Illingworth, the Bampton lecturer for 1894. The difference we have noticed is apparent by a comparison of the two volumes.

Turning to Bishop Thompson's book, we find it a very poetically-written discourse upon Genesis xxxii, 24-30. The author is full of rich practical remark that shows no little insight into affairs and the human heart. He discusses his theme in four lectures, *i. e.*: I. Personality of Man; II. Personality of God; III. Responsibility of God; IV. Responsibility of Man. God is an "I" and man is an "I". The fact involves responsibility. Because of personality there must be responsibility. The fact of personality involves relationship. "The secret of the burden and sorrow of our years is that we must say 'I.'" "This terrible religion of the Old. Testament and the New keeps on, as it has kept on for all these awful centuries of human story, insisting on the 'I.' What is thy name? What is thy meaning? What is thy character?" "Man must have his Peniels where he meets God face to face and lives. He must have his nights of wrestling, and bear the brand of the awful touch burned into him body and soul, or he has not reached man's station in the world." Man's responsibility is to wrestle and to suffer, and thus to work out his destiny. God has not evaded the same lot, but has lived it upon our earth. The Bishop is not at all afraid of either anthropomorphism or the Nicene Creed, and traces with skill the development of the idea of God in the Old and New Testament Scriptures. Saul's question, "Who art thou, Lord?" and Jacob's, "Tell me, I pray thee, thy name?" are the same. If God wounds, it is to save; so that Jacob halting, and Paul shading his sore eyes, alike bear in the body the marks of the Lord.

The book is fresh and suggestive, if not profound, and not its least merit is the sturdy blows the author plants upon modern doubt, higher criticism, the Parliament of Religions, and various fads and shams. Some of the Bishop's confreres will hardly read with complacency sentences such as these from Lecture III: "It is only, I take it, the same desire to shield the Almighty from responsibility—a very amiable, if a very weak and superfluous desire—which prompts some good people to hold such notions as restorationism—that is, that evil men and devils will find another chance somewhere, in some other world of trial, and be all 'saved,' as they call it, some time; and still other good people to hold that all the unconverted will just pass into an eternal sleep, and only the righteous be immortal. I have no quarrel with the temper of these dreams, but they make no appeal to my intelligence, and rather seem impertinent."

F. S. P.

The W. C. T. U. Convention.

The Louisiana State Convention of the W. C. T. U., held last week at Monroe, was a decided success. The convention held its sessions in the immense Tabernacle which the enterprising people of Monroe built a year ago, no church edifice in the city being of sufficient dimensions to accommodate the crowds in attendance. Among the visiting celebrities were Miss Willard, Mrs. M. M. Snell and Miss Belle Kearney, all of whom were, of course, heard from on the platform. It is said that five hundred persons signed the pledge at the close of one of the services on Sunday. God bless the women in this noble work! Such work is needed everywhere, and nowhere more than in Louisiana.

Good for Congress.

The Romish Church, not content with the large appropriations, which it manages by one means or another to secure from certain State Legislatures, is exceedingly anxious to get its hands into the United States Treasury. During the present session of Congress it has made a persistent effort to secure appropriations to the amount of two hundred and fifty thousand dollars to Catholic schools among the Indians. To the credit of Congress be it said that it refused these appropriations by a large majority.

NOTES.

We invite special attention to the notice of Dr. La Prade on our fifth page.

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Louisiana Avenue had a meeting last week. Several conversions are reported.

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Do not fail to read Edwin Arnold's poem on our first page. Read, reflect, and enjoy.

***

A meeting is in progress at Parker Chapel, with a good attendance and considerable interest.

***

"Gilderoy" has been closely confined at home for more than a month by the illness of his wife. She is now convalescent.

***

Rev. Ephraim E. Hoss, D. D., has called a convention of the journalistic fraternity of Southern Methodism at Nashville, May 6.

***

The widow of Alexander Campbell, the founder of the Campbellite Church, is still living in Bethany, W. Va., at the age of ninety-four.

***

If there are any of our subscribers who do not like dunn, we can tell them how to get rid of the pesky things: Pay your debts promptly.

***

Rev. W. B. Murrah, D. D., president of Millsaps College, will preach the commencement sermon at Johnston Collegiate Institute, Greensburg, La., May 31, 1896.

***

We are indebted to Rev. J. T. Sawyer, secretary of the Louisiana Conference, for a copy of the Minutes of its last session. The secretarial work is admirably done—a thing which the public has learned to expect.

***

Certain necessary legislation having been obtained at the hands of the Mississippi solons now in session, the Mobile, Jackson and Kansas City railroad announce it as their purpose to commence operations in the near future.

***

The initial step towards the organization of the American Salvation Army was taken on Sunday last when Ballington Booth addressed an audience of five thousand at Cooper Union, New York. He was tumultuously applauded.

***

A correspondent of the Northwestern Christian Advocate gravely proposes that the Bishops of the M. E. Church shall be required to wear robes when officiating in public. If a Bishop, why not an elder? Why not all ministers? If robes, why not a prayer book? Why not candles? Why not out-Herod Herod himself in the way of mummery?

***

The following dispatch will be read with painful interest throughout the bounds of the North Mississippi Conference:

West Point, Miss., March 10, 1896.

Rev. W. C. Black—

Rev. T. B. Malone died this morning.

S. B. WHITE.

Bro. Malone was a most excellent man, thoroughly consecrated to his work. He was a good preacher and a faithful pastor.

CRAMPS

Colic, Dysentery, Diarrhœa, Cholera Morbus, and for all complaints of children,

MUL-EN-OL

is a positive specific. In ordinary cases it will quickly effect a complete cure. In the most severe cases it will ward off the danger until the Doctor comes. Always keep it in the house. In case of an emergency it will be found invaluable. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by

Prepared by FINLAY, DICKS & CO., New Orleans.

Fearn Mission.

Since Dec. 28, 1895, the following sums have been received for the support of Rev. Jno. Burruss, M. D., as a medical missionary in China, viz.: Rev. R. S. Woodward, $4; Rev. B. F. Jones, $5; Rev. I. L. Peebles, $10; Rev. I. W. Cooper, D. D., $5; Rev. V. V. Boone, $5. Reported previously, $976 85. Total amount received to date and forwarded to the Missionary Treasurer, $1,005 85.

It affords me very great pleasure to publish the following extracts from letters to me in regard to my nephew, Dr. Fearn, viz: From Mrs. W. R. Lambuth, Nashville, Tenn., Feb. 22, 1896: "Having received by this mail two very interesting letters from Dr. Fearn, we send them to you to read. Of course, you hear regularly from him, but we feel sure you would also enjoy these extra letters. Dr. Fearn's going to China is a source of great joy to us all. I am sure that he will do a great work there, as he seems so well fitted, spiritually and mentally, for such work. . . . You certainly should be gratified at having been instrumental in sending your nephew to China."

Again, this extract from a letter from Mrs. Nora Lambuth Park, dated Soochow, China, Jan. 20, 1896: "For the sake of my dear father now in heaven, I have for weeks felt impelled to write to you and thank you for having been the means in God's hands in sending Dr. Fearn to China, to our loved medical work and to us. We indeed feel that we have been greatly blessed in having him in our home, and he shows in his daily life and action that he lives very near the cross. His one burden seems to be that he can not lead souls to Christ; but I tell him one is not obliged to be able to talk in order to do that, but just living is as a sermon. He has so many duties that bring him into close contact with our native medical students, and they are much impressed with his earnest manner and great desire to help them. We are trying to take the best care possible of him, and so far he has kept comparatively well. His entire morning is given up to Chinese study, and to-day at noon he told us that his teacher had told him that he was making good progress, and then on his way home from the dispensary he overtook a man who seemed well disposed, and so he entered into conversation with him for about five minutes. One of the requirements at his next Conference examination will be a fifteen minutes' talk with some Chinaman; so you see that he is getting ready. Dr. Park and myself have both become very much attached to Dr. Fearn, and feel an interest in all he does and becomes. The one regret of my dear father's life was that no one ever came out from his own loved State to prepare to take his work. Now, I can not help but feel that in heaven he rejoices that one so well fitted for the work has at last come. May he be spared many, many years to do good work for the Savior!" C. G. ANDREWS.

Vicksburg, Miss.

Explanatory.

I desire to disclaim any intention, in my late statement about the management of the college, of placing Rev. J. L. P. Sheppard in a false position, either in denying his statement or in questioning his veracity. I am well satisfied that Bro. Sheppard had no purpose in the article to reflect upon me. My only purpose was to vindicate my management of the college, as the expression referred to was construed to my discredit by those not acquainted with the situation. Then the statement about the rent was substantially correct as Bro. Sheppard viewed it, but carried the impression that at no time had I paid the rent in full. I, however, placed the deficit too low, as I have learned since that $488 15 were allowed on rent instead of $300, so that altogether I paid in rent $1,911 85. I have too great appreciation of Bro. Sheppard to intentionally place him in a false attitude or to infer that he purposely made a wrong statement.

A. D. McVOY.

Minden, La.

Do You Hear It?

Heed the warning: Quickly take
For weak nerves PRESTON'S HED-ACHE;
It soothes and tranquillizes pain,
And for your system is great gain.

A Word of Gratitude.

MR. EDITOR: Please let me say a word of gratitude to all who contributed, by word or deed, to our comfort and relief on account of our loss by fire. And, first of all, Mr. Editor, allow me to thank you for your words of kindness and generous donation of books, and especially the Holman Self-Pronouncing Bible, and—ssh. This Bible more than fills the place of the nice one I lost. The following are the amounts received outside of my circuit: Mrs. Ida Miner and husband, $5; W. S. Crook, Sr., $10; Friends at Columbia, per C. F. Enery, $12.50; Dr. W. C. Black, $2.50; Rev. P. Howard, $2; Rev. G. W. Huff, $3; Rev. Jno. H. Foreman, $1; Rev. G. A. Kein, $1.

If anyone has sent money whose name does not appear in this list, they will greatly oblige us by notifying me at the postoffice given below.

This has been the severest trial of our life, take it all in all; and we say to all who have sympathized with us: Please be assured that you have the tenderest and warmest gratitude of our smitten hearts. Thanks, many thanks and blessings upon your hearts and homes. Your words of personal esteem and affection are as helpful to us as your deeds of kindness.

Some of our people here, though we are strangers among them, have shown their sympathy in a noble and generous manner. The most notable among them are those princely laymen: William Martin, H. C. Havens, T. C. Ruble, John B. Ramsey, and Uncle George Byrd. These brethren would be an honor to any pastoral charge or community.

We like our work, and love our people, and trust, by the grace of God, to serve them well. We beg all who pray to remember us at the throne of grace.

Yours, JAMES G. SIBLEY.

Ramsey, Miss.

Teachers and Students Should Take Horsford's Acid Phosphate.

It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

Some Corrections.

In the Minutes of the last session of the Louisiana Conference there are some inaccuracies too great to be passed over without correction.

In the column, "Value of parsonages," the parsonage at Boyce is valued at $1,000. This is at least $1,200 more than it is worth. My stub shows that I reported value, $800. In the column, "Value of other church property," I am set down as reporting nothing. My stub shows $2,000 as the value of other church property (the true figure). In the column "Number of Sunday-schools," Boyce and Colfax is credited with 15. My stub shows 3 (the real number).

Could I have made such a difference in the report I handed in and the stub? If I did, I want to know it, and I hereby promise the Conference and the whole church that I will be more careful in the future. If our worthy statistical secretary is to blame, I think he ought to make the same promise.

Accuracy ought to be worth something in our published Minutes.

I do not say I did not make the mistakes referred to above, but I do say, if I did, I want to know it, so that I can repent and be forgiven.

J. I. HOFFPAUIR.

Boyce, La., March 5, 1896.

That Correction.

MR. EDITOR: Please let me apologize to Bro. Galloway, who seems hurt over my correction in a recent ADVOCATE. I never thought of him in connection with the mistake; but all the copies—four—of my report at hand agreeing, I naturally excused myself. Had I known that it was my mistake, my correction would have differed only in that it would have named the blamable party. Such an appreciation of accuracy seems never to have occurred to Bro. Galloway. I want my people duly accredited, even at the risk of demonstrating that I am not infallible. H. M. ELLIS.

MUL-EN-OL—Nature's Great Healer and Pain Destroyer. Often is it that lives are lost, that might have been saved by the timely use of MUL-EN-OL.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is March, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Education Day.

LOUISIANA CONFERENCE.

By unanimous action of our last Conference, the second Sunday in April was "set apart as Education Day, at which time a sermon shall be preached in each charge on Christian education, with special reference to our Conference colleges."

Dr. Carter can not visit all the charges in our Conference. He will reach, during the year, as many as practicable. Let us aid him, but not depend upon him to do our work. By all means, let Education Day be observed; and should it prove to be an inclement day, let the next fine Sunday be given to this most important work.

Brethren, I am sure our hearts are in this matter, and a more opportune time than this has never come to us for improvement.

WM. H. LA PRADE,
For Board of Education.

"Reminiscences."

MR. EDITOR: I see from your paper, of the twenty-seventh ultimo, that you were kind enough to give place for a notice of the publication, in pamphlet form, of my "Reminiscences." I should have said that remittances, or letter of inquiry, may be made to Rev. R. W. Bailey, Conference colporter, at Jackson, Miss. Please continue the notice for two or three weeks; at the bottom of the note this: "Remittances can be made to Rev. R. W. Bailey, Conference colporter."

Let all who want this little book just enclose your postoffice address to Bro. Bailey, with the number of copies you desire, and soon as possible I will announce the publication, not to exceed twenty-five cents a copy.

Fraternally, H. J. HARRIS.

Centerville, Miss., March 2, 1896.

Stuttering Cured.

I write in the interest of a friend and afflicted humanity. I witnessed the other day the cure of two young men who could not speak without stammering and stuttering, in an hour of this awful habit by Prof. G. W. Rudolph, Memphis, Tenn. It was wonderful to see those who all their lives stuttered speak with it. If you and others interested in afflicted humanity would call attention of the poor stutterers to Prof. Rudolph, 468 Poplar street, Memphis, Tenn., you would be the means of great blessing to them. Bro. R. is a Methodist preacher, worthy and reliable.

M. F LEAKE.

Bartlett, Tenn.

Are You One of those unhappy people suffering with weak nerves? Remember that the nerves may be made strong by Hood's Sarsaparilla, which feeds them upon pure blood.

Hood's Pills are the best after-dinner pill; assist digestion, prevent constipation. 25c.

Alexandria La.

We are having a glorious revival of "old-time religion" here; began two weeks ago under Bro. McIntosh. Seventy-five have promised to join the different churches, 55 to ours here and at West Alexandria. Eight more applied for membership at West Alexandria last night, where meeting continues. Will give full report later.

LYMAN F. JACKSON.

March 8, 1896.

The postoffice of Rev. C. C. Evans has been changed from Cato, Miss., to Chapman, Miss.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

MUL-EN-OL is a clear, pleasant penetrating Liniment. No grease, no stain.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

Wyatt's Business Colleges.

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These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month. Beautiful Catalogue free.

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HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 21, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDOUGALD.

PRICE, $1.00 a bottle.

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NEW ORLEANS, LA.

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ONE HOUR TO NEW ORLEANS.

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Through day Coaches each way between Fort Worth and Memphis.

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GASTON MESLIER, Gen. Pass. and Tkt. Agt.,
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DALLAS, TEXAS.

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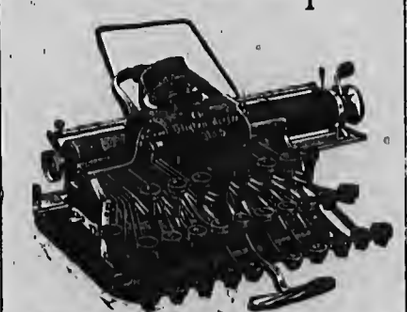

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(From U. S. Journal of Medicine.)

Prof. W. H. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, P. D., 4 Cedar St., New York.

Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.

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Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual,	Total Dividends 1868 to 1892, 25 Years,	$84,520,688
N. Y. Life,	" " " " "	40,684,189
Equitable,	" " " " "	40,117,618

The Mutual Recently Paid $9,215 on a $3,000 Policy.

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
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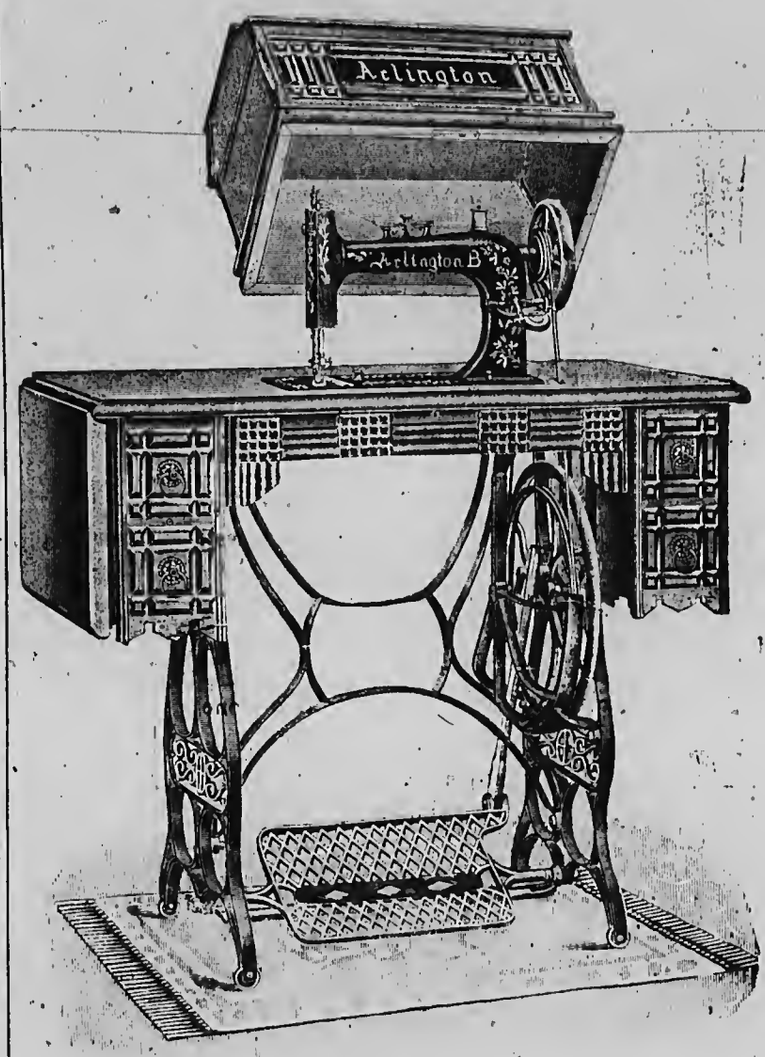
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20 50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

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Address REV. W. O. BLACK,
512 Camp Street, New Orleans, La.

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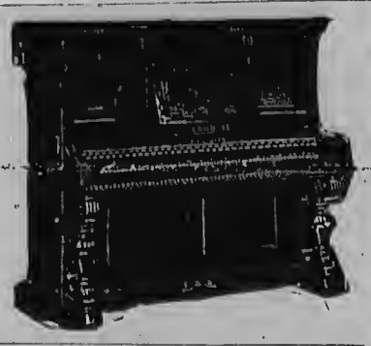

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432 Pages in three editions: Round Notes, Character Notes and Words Only.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

HOME CIRCLE.

SOMEBODY'S MOTHER.

The woman was old and ragged and gray,
And bent with the chill of a Winter's day;
The streets were wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long—
Alone, uncared for, amid the throng
Of human beings who passed her by
Nor heeded the glance of her aged eye.

Down the street, with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys, like a flock of sheep,
Hailing the snow piled white and deep.

Past the woman so aged and gray,
Hastened the children on their way;
Nor offered a helping hand to her,
So meek, so timid, afraid to stir,

Lest the carriage wheels or the horse's feet
Should crowd her down in the slippery street.
At last came one of the merry troop—
The gayest laddie of all the group:

He paused beside her and whispered low,
"I'll help you across if you wish to go."
Her aged hand on his strong young arm
She placed; and so, without hurt or harm,

He guided the trembling feet along,
Proud that his own were firm and strong;
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow:
And I hope some fellow will lend a hand
To help my mother, you understand,
If ever she's poor and old and gray,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said
Was, "God, be kind to the noble boy,
Who is somebody's son and pride and joy."

—Selected.

Help Your Wife.

A MAN'S PART IN GOOD HOUSEKEEPING.

A man should first of all help his wife in planning her work. Let every husband give his wife the benefit of his practical business experience, and advise with her how she may best arrange and time her several duties that they may least conflict.

In the second place the husband should give the wife the full amount of money necessary properly to care for the home.

Third, he should see that she has the best tools that can be had to lighten her labor.

Fourth, he should by every possible means shorten her hours of labor. If he finds that she is obliged to work earlier and later than he, then he should at once give, or procure for her, such assistance as will make their working hours equal.

Fifth, realizing that for her labor she receives no direct compensation, he should, at the least, be careful to give continually that reward of cordial praise which costs him nothing and so much pleases her.

Finally, the man must recognize that many of the domestic duties are essentially proper to him, and not to the woman; such are all that requires great physical exertion. Therefore not only should proper implements be generously furnished for the woman's use, but all the materials she must use should be provided and made easily accessible. Plenty of coal, wood and kindlings should be kept near the place where they are to be burned, water should be supplied so as to be handy and abundant, plenty of hooks, shelves, closets, etc., should be arranged to the best advantage.

At house-cleaning time the man should either move, or get moved, the heavier articles of furniture; he should attend to the cleaning and putting down of carpets, the setting up of stoves and the like; in other words, he should assume the responsibility for all the heavier and more disagreeable duties connected with good housekeeping, and be willing on occasion to take a hand in those which are lighter.

But if he won't do these things that he ought to do, let him at least have grace enough to keep out of the woman's way while she is doing them for him, and refrain when they are done from rewarding his overworked helpmate with cross and complaining speech.—Good Housekeeping.

The Trying Times. For Mothers.

BY SUSAN TEALL PERRY.

These are the times that try men's souls, and they need all the cheer ~~and help~~ they can get from the dear ones in their homes. Father has worked hard and faithfully, oftentimes sacrificing his own pleasure to make his family comfortable and happy. He has provided not only the necessities for his loved ones, but many of the luxuries. Now comes the time when he is hard pressed; he wishes to keep up the generous spirit he has shown toward them always, but he finds that he must be just before he is generous. He is an honorable man, and he does not wish to embarrass himself with debts unnecessarily. Consequently he asks his family to retrench wherever they can, for it is hard to get even necessities now. Everything that is not really essential, he says, they must get along without.

The true wife and mother will put her shoulder to the wheel and help the head of the family bear his burden, and will curtail in household expenses whenever and wherever she can. Father has so much on his mind to annoy him these days, that if he shows irritability at the children's noise, or speaks in sharp tones, mother must not marvel at it. Rather try to keep the little ones mindful of father's added vexatious cares, and make them careful to be thoughtful of him rather than to call notice to the fact that father is so cross, and express surprise that he should be so. Home is, or should be, father's haven of rest; everything should be done, even by the youngest member of his family, to make his stay there as cheery and free from discordant sounds as possible. Show the elder children how they can aid in helping father, in different ways, out of the bad financial situation, by giving up cheerfully certain things they have been accustomed to have or to do, because it is hard now for father to get the money to pay for them any longer.

Keeping up a style of living for the sake of appearances, when it is on a false basis, will not ensure happiness and satisfaction for long. When we consider it, how many things we thought essentials that, after all, are non-essentials; when we can not have them, we find that we still live and can be happy without them.

As wives and mothers we will all do our part to help carry this burden of financial trouble by saving all we can, being cheerful in our homes, encouraging the husband and father with our kind words and helpful acts. Trusting in God from whom all our help comes, we will keep up good hearts and do the best we can.

What She Did.

Christiana Dickson, the wife of one of the first settlers of Erie county, Pennsylvania, was a small, blue-eyed, low-voiced, extremely timid woman, who had a horror of drunkenness.

She lived in days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to drinking in her home.

Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, some drink was asked for. She refused to provide it.

Her brothers, and at last an elder in the church, came to reason with her, to tell her that she would be accused of meanness.

Without a word the little woman went to the barn, and, baring her head, stepped upon a log, and spoke to them:

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Does this mean you?

How many people there are who seem to lack ambition, life and healthful vigor. You can tell it by their looks. They shiver with the cold when the weather is bleak. They have a pinched, sallow appearance. They complain of feeling run down. Their symptoms plainly show that their blood is thin and poor, that it does not circulate properly, and that their liver and kidneys are in a very bad state. That is why they have these miserable symptoms and complain of

Stomach troubles,
Constipation,
Nervousness,
General weakness,
Headaches and backaches,
Chilly sensations,
Dizziness,
Despondency.

Are you one of this vast number who suffer from the miserable, wearing feelings above described? If so, why not try to overcome them and get into a good state of health? You can easily do so. All you need to do is to take Warner's Safe Cure regularly, and it will make you strong and well. Take it just for a short time and you will soon notice a change for the better. Every bad symptom will disappear. Your blood will become rich and pure, your circulation improve, and your liver and kidneys will do their work. This great remedy, in short, will put new life and vigor into you. It will make you feel better than you have felt for many a day. Will you not try it?

"My neighbors," said she, "this is a strange thing. Three of you are my neighbors, three of you are elders in the church—all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather these timbers should rot where they lie than to give you any."

The men angrily went home; the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about the drink.

This led to a discontinuance of the use of drink at barn-raisings in the county. Her sons grew up strong, vigorous men, and did good work in helping to civilize or Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have become, like many of their neighbors, drunkards.—Our Dumb Animals.

BOOKS OF THE NEW TESTAMENT—AN AID TO MEMORY.

BY N. D. LIPSCOMB.

Matthew, Mark, Luke and John,
And then the Apostles' Acts come on;
Paul's Epistle to the Romans next,
In which there's many a grand old text.
Corinthians I. and II. you must heed;
Galatians also is fine to read.
Ephesians, Philippians, Colossians, all,
Were written by the inspired pen of Paul.
First and Second Thessalonians, too,
Are full of things both good and true.
Also to Timothy, Paul writes twice,
And fills his epistles with good advice.
Titus and Philemon are very short,
But in these many good things are taught.
Hebrews, James, Peter, John and Jude
Furnish us much of spiritual food.
Then, last of all, Revelation is given,
Which tells us much of the beauty of heaven.

Carrollton, Miss., Feb. 9, 1896.

Only One Caterpillar.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves fluttering. Now that is the way flowers talk; so I pricked up my ears and listened.

Presently an old elder-tree said, "Flowers, shake off your *caterpillars*."

"Why?" said a dozen altogether—for they were like some children who always say "Why" when they are told to do anything. The elder-tree said, "If you don't, they'll eat you up."

So the flowers set themselves shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose which shook off all but one; and she said to herself, "Oh! that's a beauty! I'll keep that one."

The elder-tree overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet, I want to keep him; surely *one* won't hurt me."

A few mornings afterwards, I passed the rose again. There was not a leaf on her, her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew drops on her tattered leaves.

"Alas! I didn't think *one* caterpillar would ruin me."

So it often happens that one *very little* bad habit will, in time, grow so much as to spoil the good characters of boys and girls.

HYGIENE.

Health Habits of Elizabeth Cady Stanton.

If from no higher motive than vanity, I say to all girls in society, sleep. Cosmetics, laces and flowers can not conceal a weary, jaded look, nor a chronic condition of dissatisfaction. I have emphasized this point because most people seem to think that sleep is disreputable, that there is a great virtue in being forever on the watch-tower. This is one doctrine in the gospel of health that I have preached to nervous men and women in all my travels from Maine to Texas.

Occasionally you will meet a crotchety man or woman who has some theory about early rising, and not satisfied to get up themselves to see the sun rise, they will waken a whole household, pulling young children out of their nests, making them cross all day. The insane asylums are full of people whose sweet morning slumbers have been rudely broken by some ignorant theorist. One of the most pitiful sights I recall in my Western travels was a breakfast table surrounded by children under ten years of age, eating bacon and buckwheat cakes by candlelight, the thin, nervous, tired mother during the day utilizing the time she had stolen from sleep in hemming half a dozen yards of ruffling for a pillow-sham. Seeing her continually yawning and stretching, I said, "Why do you not lie down and take a nap?" "Ah," she replied, "I have too much to do to waste an hour in sleeping." Why not dispense with the pillow-shams and refresh the woman in view of her comparative importance in domestic life? is a question anyone of common sense would put to a mother under such circumstances.—Elizabeth Cady Stanton.

Alcohol in Medical Practice.

From the London Lancet is derived a statement of comparative mortality in the London hospitals for 1894. The Temperance Hospital had the smallest death rate of all: 5 6 per cent., against more than double that rate (11 6) in others. Taking the average of all the general hospitals, and excluding the cases where mere temporary relief was afforded, the Temperance Hospital exceeded all in the percentage of cures, as 67 1 to 54 4. Sir B. W. Richardson said that during his connection with the London Temperance Hospital he had treated upwards of 1,000 cases of acute disease, without having recourse to alcohol.

Care of the Human Scalp.

Salt and water is a very good application to the scalp. Its effect is to stimulate the circulation of the part. The reason why the scalp becomes unhealthy is that it is not groomed enough. We know how it is with a horse that is not properly cared for and rubbed often; he becomes unhealthy, and as we say hidebound. This is precisely the condition of the human scalp when it does not have proper care. If it is not curried and groomed it becomes hidebound.

THE CUISINE.

CONDUCTED BY L. A. B.

A choice dessert is made from large well-flavored and rather tart apples. Pare the apples, take out the cores, and put them in a baking pan. Sift over them after they begin to bake enough granulated sugar to coat the outsides. Bake until tender and somewhat brown, but take them from the oven while they are still whole. Put them in a flat and rather deep dish. Chop two dozen blanched almonds fine, and mix with them four ounces of seeded and chopped raisins, and two tablespoonfuls of dried currants. Add to these a half cupful of water, the same quantity of sugar, the grated yellow rind of a lemon, and a dessert-spoon of lemon juice. Simmer half an hour, then boil hard for ten minutes. Fill in the center of the apples with this mixture and pour that which is left over the outside. Serve cold with whipped cream. A mixture of chopped candied fruits may be added to a syrup and used in the same way.—Exchange.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

ILLINOIS CENTRAL.

SCHEDULE IN EFFECT OCTOBER 6TH, 1895.

Chicago Limited.

No. 4, Lve. 9:00 A. M. | No. 3, Arr. 5:30 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.

Chicago Fast Mail.

No. 2, Lve. 7:00 P. M. | No. 1, Arr. 8:20 A. M.
Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.

Local Mail and Express.
NEW ORLEANS AND MEMPHIS.

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ALL DAILY.

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Yazoo & Mississippi Valley RAILROAD COMPANY.

SCHEDULE IN EFFECT SEPTEMBER 1ST, 1895.

Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:00 a.m
Vicksburg & Natchez Ex....	7:30 a. m	5:00 p.m

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OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

THOMPSON—On the evening of Dec. 4, Bro. C. T. Thompson, of Bayou Chicot, La., together with his two sons, Leslie Lyles and Percy, were engaged in ginning cotton upon a horse power gin. The father was feeding the gin, Percy was at work in the front room, and Leslie was in the press. Suddenly and without warning flames shot up by the gin stand, and in a flash spread over the entire room. Leslie's only avenue of escape was through that room, and through it, ardly pursued by the unmerciful flames, he rushed. He was gently carried home, and medical aid was summoned. Everything was done for the relief of the sufferer that parental love and medical skill prompted, but their loving and skillful efforts availed not. The cruel flames had done their work, and on the evening of Dec 6, 1895, God did what human skill could not do—relieved him of his suffering. A princely youth who e spotless character defied the closest scrutiny, whose honest face and manly bearing won the admiration of all, and who won his way to all hearts by his gentle and loving disposition, is not, for God saith called him. Fifty hours did he suffer intense pain, and fifty hours did he bear it heroically as mortal ever did. He seemed to know from the first what the result would be; remarked to his father that all was well with him, and then cheerfully bore all for the love he had for One who had suffered for the love He had for him. Brave, manly, heroic youth, had he remained here he would have deserved a crown of gold. As it is, he wears one brighter than the stars.

He was fifteen years one month and twenty-six days old, and on Oct 20, '95, it was this writer's great privilege to receive him into the church of God. Let the memory of him linger sweetly about me till I clasp his hand on the other shore, for I loved him so dearly!

JNO. B. KENT.

Covington, La.

MOSHER—Mrs. Margaret Villa P. Mosher (nee Simmons) was born in West Feliciana parish, La., Oct. 13, 1864. She remained in this State with her parents. On Dec. 14, 1882, she was married to Mr. Luther Palmer, with whom she lived only a short time. On the first day of May, 1883, she was happily married to Mr. B. E. Mosher in Greenville, Miss. She moved with her husband to Texas, and while there she united with the M. E. Church, South, in 1891, and remained a consistent member of the same to the day of her death. She was a devoted wife, a loving, gentle mother, who looked after the spiritual as well as the physical well-being of her loved ones. She felt a concern for them to the end of her stay with them. On one occasion, after service in her sick-room, she was heard to ask several times if Mr. Mosher was in the room, feeling more concern for him than for herself. She had been an invalid for about twelve months before her death. During her illness she was never heard to complain or murmur in the least, but bore her affliction with Christian fortitude. She leaves behind a husband and four children, and many warm friends, to mourn her loss. She fell on sleep Feb. 21, 1896.

Weep not, loved ones, as those who have no hope. Your loss is her eternal gain, and you may meet her where parting is no more.

D. F. GUICK.

RUSS. Mrs. Mary Locke Russ was born near Wilmington, N. C., July 26, 1811, and died in New Orleans, Dec. 11, 1895. She removed with her husband to Louisiana in 1810, residing near Shreveport afterwards at Covington, Port Hudson, then New Orleans, where she became a widow in 1877, and where she spent the remainder of her years, except a few years at Osyka, Miss., with her son, Joseph.

Many years of her life were spent in commendable influence, during which time she dispensed hospitality with charming grace, and made it exceedingly pleasant for all who came within the influence of the home circle, many preachers, some of whom preceded her to the better land, found warm welcome and comfortable resting-places with her family. The valued characters and mental excellence of others as superior to the mere attraction of wealth. She was a life-long Methodist, and when in the enjoyment of health was regular in her attendance at church.

She was ready for the divine summons at any time, her only anxiety being for the little grandson who lived with her, that he might have a few more years at school, and be better prepared to take care of himself; but it pleased the good Lord to take her to Himself, where she is enjoying the happiness of the future life, and a blessed reunion with the loved ones gone before.

E.

RAINS—Mrs. Annie B. Rains (nee Bledsoe) was born in Bossier parish, La., Dec. 25, 1873; joined the M. E. Church, South, in August, 1890; was married to Bro Henry Rains, Jan. 6, 1895, and died Jan. 20, 1896. And thus ended a life full of deeds of kindness and love. I was her pastor for three years, and never knew a more faithful, trusting and loving Christian in all my life. In her home she was a gentle and kind, and filled her home with lightness, peace, and love. Living the life she did, we could but expect her to depart in peace, and so she did. She told those that stood about her weeping not to weep, but to rejoice with her, and spoke of how soon she would be with her little babe that had died only a few days before. The physician that attended her in sickness was struck with the sweet peace that she had in her dying hour, and invited others to come and behold this lovely Christian die.

She leaves a husband and father and mother and one sister and seven brothers, together with a host of relatives and friends, to grieve her departure from this life. We lose her presence, but she gains an eternal home.

J. B. WILLIAMS.

REDDING—Mrs. Amanda Redding (nee Jarrell) was born in Yazoo county, Miss., May 15, 1817, and died at the home of her son-in-law, Mr. J. F. Powell, in Yazoo City, Miss., Feb. 21, 1896. She was married to Alexander F. Redding, May 25, 1837, who died in 1847, leaving her with two sons and two daughters, only one of whom, Mrs. J. F. Powell, survives her. She joined the Methodist Church about forty years ago, spending almost the entire period in connection with our church in Yazoo City.

She had wrapped the warm love of many a heart about herself, and left the beautiful touch of her influence on many a life made better by it. I think that when the gates of paradise opened to let her in, many a saint, whose life she had helped and brightened, was there to greet her.

Although so well cared for in her daughter's home and so happy in the love of all in that home, and of many fond neighbors, yet she had for years been home-sick for heaven. I never saw one readier and gladder to go.

She was mother, grandmother, and great-grandmother. To the very last maternal solicitude was manifest in her life. The last sentence she uttered was to her only grandson, a man of influence, clasped in her dying arms, "He a good boy!" While lingering on the verge of heaven she imagined that her two little deceased great-grandchildren were with her. One whole night, in her thought, those angel babies lay on her arm, and as she fondled them, her face wore a look of heavenly happiness.

She lingered long on the border-line of the other land for more than a week. The memory of her is blessed and bountiful.

H. WALTER FEATHERSTUN.

KYLE—Vernon Johnson Kyle, youngest son of J. G. and Martha Kyle, departed this life, Feb. 12, 1896. Vernon was born in Lawrence county, Miss., July 28, 1872, and joined the M. E. Church, South, under the ministry of Rev. C. H. Owen in July, 1889. His last illness was protracted and painful, but he bore it with remarkable fortitude and cheerfulness. During his last hours he gave assurance of a bright prospect for immortal life. An aged mother, a brother, a sister and a large circle of relatives and friends are grieved over his departure. His death was a severe shock to his mother, who is now left alone in her home; and just before his demise he said to her: "Mama, Mama, don't cry; I'm all right."

May God comfort all the sorrowing ones, and help them to be "all right" when they come to die!

JNO. R. COUNTISS.

GRAY—Thomas Bradford Gray, son of R. E. and Mrs. M. R. Gray, was born in Lawrence county, Miss., April 8, 1879; joined the M. E. Church, South, under the ministry of Rev. O. L. Savage, July, 1889, and died of hæmaturia, Nov. 2, 1895.

Bradford was a good, consecrated Christian; always a regular attendant at preaching and Sunday school. His custom was to kneel by the bedside at night and pray to the God in whose faithfulness he had learned to trust. Being reared by Christian parents, he never wandered into sin and "sowed wild oats." He was delirious in his last hours, and gave no dying testimony. It was not necessary. His living testimony was sufficient. May God bless the bereaved family, and prepare each of them for an abundant entrance into the kingdom of God!

JNO. R. COUNTISS.

Beware of Ointments for Catarrh That Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

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He that will believe only what he can fully comprehend, must have a very long head, or a short creed.—Colton.

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ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Gov. Greenhalge, of Massachusetts, died last week.

Another public school has been finished in this city with the city's money, and it is called the Judah P. Benjamin School.

Archbishop Kendrick, one of the oldest prelates of the country—a superannuate of the Catholic Church—died a few days ago, aged ninety years.

The Pere Marquette statue in the Capitol at Washington will have no formal unveiling on account of threats of trouble made by the A. P. A. The statue has to be specially guarded.

It is stated that the South Carolina cotton mills already absorb four-fifths of the State's cotton crop, and that at the present rate of increase, cotton will have to be imported in a few years.

There is now money enough in the treasury of the Grant Monument Association to complete the monument, and it is planned to dedicate the structure on the anniversary of General Grant's birth, April 27, 1897.

Belva A. Lockwood, it appears, had the law on her side in her little controversy with the pension bureau about a certain $25, for taking which, it was said, she could be debarred. She made an appeal and won the case.

The relations of the President with Congress are becoming more and more strained. The fact that he takes a different view of the Cuban question from the majority of the legislative body, and is not likely to be guided in his action by the opinions set forth in the resolutions, has intensified this feeling.

The rumor to the effect that President Cleveland proposes to ignore the resolutions of Congress recognizing the belligerency of the Cubans and threatening intervention in the event that the war is not speedily ended, although apparently based upon nothing more tangible than idle gossip, has put the nitro jingoes in Congress in a fever of excitement.

Sunday's programme of the W. C. T. U. Convention, at Monroe, La., was a decided success. The annual sermon was delivered by Mrs. Mary McGee Snell. At the evening exercises Miss Frances E. Willard delivered an address on social purity to an audience of 1,500 people. At night Miss Willard, Mesdames Pharr, Snell, and Goodale delivered addresses to the colored people.

The inaugural step made by Ballington Booth, the deposed commander of the Salvation Army in America, in a rival organization on lines similar to the one from whose command he has been relieved, met with success in New York City on March 8. Among other things Ballington Booth said: "Whatever be the mission we undertake, it will bear the right stamp and will be directed in the right direction."

The House Committee on Elections, on March 7, decided to report that the last congressional election in the Fifth Louisiana district was null and void on account of fraud and intimidation. The member for that district is Charles Boatner, a Democrat. The decision of the committee, if sustained by the House, will have the effect of unseating Boatner without seating the contestant, Alex Benoit, a populist, and will create a vacancy from that district. The vote in committee was strictly on party lines.

FOREIGN.

About one thousand people were arrested in Constantinople the other day on suspicion of having designs against the Sultan, while he was going to kiss the prophet's mantle.

The British Blue Book on the Venezuelan boundary dispute was laid on the table of the House of Commons on March 6. Thirteen reasons sustaining England's position are given.

It is said that the rebels in Nicaragua have given up their cause. President Zelaya is determined that the only terms of peace he will give are that the revolutionists shall pay all the expenses of the war preparations, shall give up their arms, and that their leaders shall be tried by court martial.

The disorders which were prevalent in Spain when the news was first received of the action of the United States Senate on the Cuban question broke out afresh on March 5, and there were renewed demonstrations of hostility to the United States. A mob attacked the United States consulate at Valencia. The windows of the building were smashed by the infuriated populace.

In consequence of the distribution in Cuba of a circular containing General Weyler's proclamation requiring the concentration of all country people within the limits of the towns for protection, there have been many delegations of farmers coming to Santiago de Cuba to inquire of the military authorities how far the requirements applies to them and for an interpretation of its provisions.

The excitement throughout Italy caused by the defeat of General Baratieri at Adowa, on Sunday last by the Abyssinians, with the loss of from 5,000 to 10,000 men, killed and wounded, according to generally credited reports, shows little sign of abatement. The first result of the disaster will be a change of ministry. The Crispi Cabinet has already resigned, and their resignations have been accepted by King Humbert. It is understood that Marquis Di Rudini, the leader of the Italian conservative groups, will be asked to form a coalition ministry.

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By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1 50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to March, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6	@ — —
Ordinary	6¼	— —
Good ordinary	7 1-16	— —
Low middling	7¼	— —
Middling	7 9-16	— —
Good middling	7¾	— —
Middling fair	8¼	— —
Fair	8 9-16	— —
Galveston middling	7¾	— —
Mobile middling	7¼	— —
Memphis middling	7⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 7-8	3½
Fully fair	3 7-16	3½
Good fair	3 5-16	3⅜
Common	3	3¼
CENTRIFUGAL:		
Seconds	2½	3⅝
Prime yellow	— —	4 5-16
Gray white	— —	4 5-16
Choice white	4¼	4 9-16
Standard granulated	4 9-16	4⅝
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1	1¼
Good	3¼	4
Fair	3¾	3¾
Prime	4¼	4½
Rough, ₩ bbl	70	3 15
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 00	4 05
Fancy	3 80	3 75
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	4 50	— —
Minnesota bakers	4 25	4 35
CORN PRODUCTS.		
Corn meal	1 55	1 55
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	3 55	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	36
Yellow	— —	39
Mixed No 2	— —	38
OATS:		
Western	27	27½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	68½	85
HAY:		
Prime	13 00	13 00
Choice	13 00	30 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 87½	16 50
Prime Mess	10 00	13 25
Rumps	8 56	8 75
BACON:		
Fancy Breakfast	8½	8
Shoulders	— —	5½
Sides, short rib	6½	6½
Sides, long clear	6½	6½
HAMS:		
Sugar-cured	8	13
DRY SALT MEATS		
Shoulders	5	5½
Sides, short rib	5½	5½
Sides, long clear	5½	5½
GROCERIES.		
COFFEE:		
Prime	17½	— —
Fair	18½	— —
Common	15	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	23	23
Western Dairy	16	17
Common	8	11
LARD:		
Refined	— —	5½
OILS:		
Coal, bbls	8½	— —
Coal, cases	16½	— —
Cotton seed, crude	19½	23
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	1 75	3 00
POTATOES:		
New Louisiana	— —	— —
Western	1 15	1 85
ONIONS:		
New Louisiana	— —	— —
Western	1 50	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5½	5½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 25	3 75
Young Chickens	3 50	3 50
Chickens, Southern	2 75	3 25
Young	3 00	3 00
Turkeys, Southern	13 00	13 00
EGGS:		
Western	8½	9
Southern	8	— —
WOOL:		
Lake, ₩ lb	18	18
Louisiana	11	18
Burry	5½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	16 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

BUSINESS NOTICES

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

CHRIST IN TEMPTATION. THE FIRST TEMPTATION.

(Matt. iv, 2-4; Gal. v, 19-21.)

Christ was in all points tempted like as we are. For our edification only this and two others are prominently mentioned.

1. Christ was a hungered.

(1) Why he fasted forty days will always remain a mystery. He thus initiated his priesthood.

(2) His hunger was real. Though very God, his body was truly physical.

(3) Be grateful to God for your daily bread. Have enough and to spare.

(4) When the hungry beg for alms at your door do not fail to supply their want.

2. Christ being hungry, Satan tempted him to miraculously convert stones into bread.

(1) Compliance would have been sinful presumption. Having voluntarily abstained from food, he must seek at no other than the ordinary channel for a supply.

(2) To have wrought miracles for selfish ends would have been sinful. He employed them solely for initiation and confirmation of faith in his divinity. Here his only witness would have been Satan.

3. Christ resists Satan's tempting suggestion, assuring that spiritual food is chiefly important. That with an abundance of physical food, men may be spiritually starving.

(1) The Word of God, divine revelation, is a necessary faith-food. It must be intelligently heard and considered.

(2) Christ is centre and circumference of divine revelation. "The word was with God." As all roads led to Rome, so all the contents of the Bible lead to Christ.

(3) He says of himself, that his flesh is meat indeed, and his blood is drink indeed. Partaking thereof by faith secures eternal life.

(4) Feed upon Christ day by day. Not only in conversion. Also subsequently every day. As our Sunday meal will not nourish the body during the week, nourishment being required daily, so will the partaking of Christ one day not sustain spiritual life. Christ must be partaken of regularly every day.

A number one cough cure. Mr. Jas. H. Bernet, 213 Cedar St., Buffalo, N. Y., writes June: "I am using Dr. Bull's Cough Syrup in my family and deem it a number one medicine for coughs and colds, and my house shall never be without it."

The most frequent impediment to men's turning their minds inward upon themselves is that they are afraid of what they shall find there.—J. T. Coleridge.

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Program.

The Greenville District Sunday-school Conference will convene at Rosedale, April 8, at 8:30 P. M.

PROGRAM.

History of Sunday-schools in the Methodist Church—T. Y. Ramsey, F. P. Craddock.

How the Pastor Can Best Help the Sunday-school—W. B. Trigg, C. H. Fant, T. B. Nason.

Some Essentials for a Successful Superintendent—J. J. Brooks, Geo. B. Sheib, B. H. Love.

Some Essentials for a Successful Teacher—H. T. Gaines, J. D. Smith, Mrs. Nora C. Wrenn.

How to Study the Lesson and the Best Helps—Dr. J. B. Pease, Chas. Spragins, B. A. Meek.

Can We Have Profitable Teacher's Meetings in the Country and Small Towns?—H. D. Cheney, J. M. Bradley, Mrs. D. P. Wise.

How to Interest Grown People in Sunday-school Work—G. D. Saunders, J. H. Johnson, J. W. Bell.

How Can We Get the Best Results from Children's Day?—J. C. Mimms, J. D. Farmer, Mrs. D. C. Montgomery.

Can Our Sunday-schools Help Us in Securing the Collections Ordered by the Conference?—H. P. Crowe, L. A. McKeown, C. H. Pitman.

How I Get the Little Folks Interested in the Lesson—S. C. Blanchard, Miss Sue P. Trigg, Miss Hattie Chambers.

How Can We Get the Children to Remain for the Preaching Service?—R. H. B. Gladney, S. A. Brown, G. W. Martin.

The Relation of the Epworth League to the Sunday-school—E. S. Lewis, J. R. Counties, Hal Spragins.

Some Changes I Have Witnessed in Sunday-school Work in Twenty-five Years; Their Advantages and Disadvantages—Bishop O. P. Fitzgerald.

J. A. RANDOLPH.

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MARRIAGES.

JOHNSON-CRANE.—At the residence of the bride's parents, near False River, Miss., Feb. 20, 1896, by Rev. W. B. Lewis, Mr. Jas. T. Johnson to Miss Palestine Crane.

THOMPSON-EVENS.—At the residence of the bride's parents, near Maloomb, Miss., Feb. 23, 1896, by Rev. H. W. Lewis, Mr. P. E. Thompson to Miss Josephine Evens.

COMPTON—WEST.—At the residence of the bride's mother, at Wellman, Miss., March 1, 1896, by Rev. H. W. Lewis, Mr. Will Compton to Miss Dottie West.

BALL—REED.—At the residence of the bride's father, in Natchez, Miss., Feb. 27, 1896, by Rev. W. B. Lewis, Mr. Robert L. Ball, of Garden City, Miss., to Miss Ruth M. Reed.

BAILLIO-JEFFERIES.—At the home of Mr. C. S. Kennard, Port Gibson, Miss., on Feb 24, 1896, by Rev. H. M. Ellis, Mr. William L. Baillio, of Alexandria, La., and Miss Rebecca E. Jefferies, of Claiborne county, Miss.

TINSLEY—JENNINGS.—At the residence of Sister Mary Finch, March 4, 1896, by Rev. Isaac L. Peebles, Mr. B. J. Tinsley to Miss Fennie Jennings, both of Meridian, Miss.

McFARLAND-LA PRADE.—At the residence of the bride's father, in Leo county, Miss., Feb. 25, 1896, by the Rev. M. E. Tumlin, Dr. C. W. McFarland, of Texas, to Miss Minnie La Prade.

STOVALL—BYNUM.—At the residence of the bride's mother, in Shannon, Miss., March 4, 1896, by Rev. M. E. Tumlin, Mr. A. T. Stovall to Mrs. Sala C. Bynum.

PAINE-GRIFFIN.—At the residence of the bride, near Jackson, La., Feb 12, 1896, by the Rev. F. D. Van Valkenburgh, Mr. George E. Paine and Miss Sarah A. Griffin, all of West Feliciana parish.

PEARSON—BUJILER.—At the residence of the bride's parents, near Plain View, La., Jan. 16, 1896, by Rev. W. H. Carroll, Mr. John W. Pearson and Miss Margaret E. Bujiler, both of Livingston, La.

BRELAND—LANE.—At the residence of the bride's father, Jan. 7, 1896, by Rev. Ira B. Robertson, Mr. R. G. Breland to Miss Gussie Lane, all of Copiah county, Miss.

GARDNER—MAXWELL.—At Old Crystal Springs church, March 1, 1896, at 7 P. M., by Rev. Ira B. Robertson, Mr. S. F. Gardner to Miss Ellie Maxwell, all of Copiah county, Miss.

MITCHEL—MASSEY.—At the parsonage, Slate Springs, Miss., March 1, 1896, by Rev. H. C. Morehead, Miss Lena, second daughter of Rev. and Mrs. J. M. Massey, of the North Mississippi Conference, to Mr. W. Edward Mitchel, of Williamsville, Miss.

CAMPBELL-SMITH.—At the bride's home, near Jackson, La., March 1, 1896, by Rev. A. C. Fowers, Mr. Jno. R. Campbell and Miss Sophie Smith, all of West Feliciana parish, La.

COLQUHOUN-KENDALL.—At the residence of the bride's uncle, in Rankin county, Miss., Feb. 19, 1896, by Rev. L. Kendall, Mr. John Colquhoun, of Simpson county, to Miss Rosa Kendall, of Rankin county, Miss.

WHITE-SERPELL.—At the residence of the bride's mother, Mrs. Serpell, in Homer La., Feb. 26, 1896, by Rev. P. A. Johnston, Mr. C. P. White to Miss Julia Berta Serpell, all of Homer, La.

Taken in Time

Hood's Sarsaparilla has achieved great success in warding off sickness which, if allowed to progress, would have undermined the whole system and given disease a strong foothold to cause much suffering and even threaten death. Hood's Sarsaparilla has done all this and even more. It has been taken in thousands of cases which were thought to be incurable, and after a fair trial has effected wonderful cures, bringing health, strength and joy to the afflicted. Another important point about Hood's Sarsaparilla is that its cures are permanent, because they start from the solid foundation of purified, vitalized and enriched blood. But it is not what we say, but what Hood's Sarsaparilla does that tells the story.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	Mar.	14, 15
Tupelo station		15
Nettleton circuit		21, 22
Verona and Nettleton		27
Aberdeen circuit		28, 29
Shannon	Apr.	4, 5
Prairie		11, 12
Sprua		17
Bunna Vista		18, 19
Houston mission		25, 26
Houston and Wesley	May	2, 3
Fulton circuit		3
Tremont circuit		9, 10
Okolona circuit		16, 17
Quincy circuit		23
Amory station		23, 24

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND.

Clarksdale	Mar.	14, 15
Jonestown		21, 22
Duncan and Coahoma, at Coahoma		22, 23
Hill House circuit, at Sherard		28, 29
Friar's Point		29, 30
Greenville	Apr.	4, 5
Hollendale circuit, at Winterville		5, 6
Rosedale and Bolivar, at Rosedale		11, 12
Gunnison		12, 13
Shaw circuit, at Dickerson's Chapel		18, 19
Lula circuit, at Lula		19, 20
Carnesville circuit, at Hollywood		25, 26
Tunica circuit at Tunica		26, 27
Lebrton and New Salem, at Quiver	May	2, 3
Arcola circuit, at Boyle		9, 10
Cleveland		10, 11

District Sunday-school Conference will convene at Rosedale, April 8, at 8:30 P. M.

District Conference at Rosedale, April 9-13. Bishop O. P. Fitzgerald will preside.

The District Board of Education will meet at Rosedale, Friday, April 10, at 8 P. M.

Committee on District Parsonage will meet at Rosedale, Friday, April 10, at 8 P. M.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar.	21, 22
Brooksville		28, 29
Sturges	Apr.	4, 5
Columbus station		11, 12
Macon		18, 19
Starkville circuit		25, 26
Columbus circuit	May	2, 3
Tibbee		3, 10
Crawford		16, 17
Shuqualak		23, 24
West Point		30, 31
Cedar Bluff	June	6, 7
Hebron		10, 11
Singleton		27, 28
Winstonville	(Tues.)	30

The District Conference will be held by Bishop O. P. Fitzgerald at Columbus, April 9-13. The first day will be devoted to the Sunday-school work.

R. A. BURROUGHS, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville station	Mar.	8, 9
Corinth station		15, 16
Iuka station		22, 23
Hatchie circuit, at Bethany		21, 29
Booneville circuit, at Blackland	Apr.	4, 5
Kossuth circuit, at Kossuth		11, 12
Corinth circuit at Galan's Chapel		18, 19
Marietta circuit, at Palestine		25, 26
Brown's Creek cir., at Pine G. (Fri.)	May	1
Iuka circuit, at Paradise		2, 3
Ripley and New Albany, at Ripley		9, 10
Jonesboro circuit, at Brown's Chapel		16, 17
Ripley circuit, at Dumas (Fri.)		23
New Albany circuit, at Mt. Olivet		23, 24
Blue Springs circuit, at Blue Springs		30, 31
Saltillo circuit, at Saltillo (Tues.)	June	3

HESLEP R. TUCKER, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton station	Mar.	31, 31
Vaiden, at Columbiana	Apr.	4, 5
Greenwood station		11, 12
Winona		13, 13
Winona circuit, at Bethesda		25, 26
West, at Hebron	May	2, 3
Indianola, at Felsona		9, 10
McNutt, at Shell Mound		16, 17
Sidon, at Green Briar		23, 24
Dublin and Brooklyn, at —		30, 31
Carrollton circuit, at —	June	6, 7
Black Hawk, at —		13, 14

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar.	21, 22
Sardis		28, 29
Como	Apr.	4, 5
Batesville and Wesley		11, 12
Nesbit (Fri.)		17
Coldwater, at Hernando		18, 19
Courtland		25, 26
Longtown (Fri.)	May	1
Pleasant Grove		2, 3
Tyro (Thurs.)		7
Wall Hill		9, 10
Cockrum		16, 17
Pleasant Hill		23, 24
Arkabutla		30, 31
Burgess	June	6, 7
Eureka		13, 14

District Conference will meet at Arkabutla, May 27-31.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Grenada station	Mar.	14, 15
Coffeeville circuit, at —		21, 22
Tocopola, at Lafayette Springs		28, 29
Oxford station		29, 30
Charleston	Apr.	4, 5
Water Valley circuit, at Palestine		11, 12
Torrance, at Scobey		18, 19
Tatum, at Friendship		19, 20
Grenada circuit, at Sparta		25, 26
Elizer, at —	May	2, 3
Slate Springs, at — (Wed.)		6
Paris, at Sarepta		9, 10
Strathmore		17, 18
Chapel Hill, at —		23, 24
Pittsboro, at — (Tues.)		26

By appointment of Bishop C. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 9 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. C. MOREHEAD, P. E.

DURANT DIST.—FIRST ROUND.

Ashton circuit, at Ashton	Mar.	13, 14
Ebenezer circuit, at Ebenezer		14, 15

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven	Mar.	14, 15
Caseyville, at New Hope		21, 22
Adams, at Bethel		28, 29
Summit, at Johnson	Apr.	4, 5
Martinville, at Pleasant Ridge		11, 12
North Wesson, at Beauregard		18, 19
Wesson		25, 26
Gallman, at Old Crystal Springs	May	2
Crystal Springs, May 1 (at 8 P. M.), and		3
Magnolia and Osyka, at Osyka		9, 10
Providence, at Georgetown		16, 17
Bazlehurst (7:30 P. M.)		17
Williestown, at Bethany		23, 24
McComb City		29, 24
Pleasant Grove, at Pine Grove		30, 31
China Grove, at Holmesville	June	6, 7

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Kimansville circuit, at Scooba	Mar.	7, 8
Lauderdale circuit at Lockhart		14, 15
Porterville circuit at Brogan's Ch		21, 22
Vineville circuit, at Why Not		28, 29
Meridian—East End	Apr.	3, 6
Meridian—S. Side and Por. Sp'gs, at S. S.		12, 13
North Kemper cir., at St Ir's Chapel		18, 19
Daleville circuit, at Bethel		25, 26
Meridian—Central	May	2, 4
DeKalb circuit, at Pleasant Ridge		9, 10
Meridian—West End		17, 16
Rose Hill circuit, at Paulding		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey	June	6, 7
Nanaboa cir. and mis., at Hester's Ch		13, 14

E. J. JONES, P. E.

Meridian, Miss.

JACKSON DIST.—SECOND ROUND.

Jackson—Capitol Street (11 A. M.)	Mar.	14, 15
Jackson—First Church (7 P. M.)		15-16
Terry, at Bogram		21, 22
Yazoo City		28, 29
Benton, at New Hope	Apr.	4, 5
Sharon, at Lone Pine		11, 11
Yazoo circuit, at Short Creek		18, 19
Silver Creek and B. L., at Silver City		25, 26
Canton	May	2, 3
Flora, at Livingston		3, 10
Madison, at Madisonville		16, 17
Lake City and Lodi, at Lodi		23, 24
Camden, at Soule Chapel		30, 31
Fannin, at —	June	3, 7
Tranquil, at —		20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Augusta, at Augusta	Mar.	14, 15
Black Creek, at Mt. Zion		17
Marion		21, 22
Nicholson, at Nicholson		24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Steen's Creek, at Marvin	Mar.	14, 15
Brandon		15
Hillsboro, at Contreil		21, 22
Homewood, at Homewood		28
Montrose, at Montrose		26, 28

W. W. SIMMONS, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Fuller, at Oak Bowery	Mar.	14, 15
Mount Carmel, at Slountville (Wed.)		16
Williamsburg, at Pleasant Grove		21, 22
Enterprise and Stonewall, at E		28, 29

L. CARLEY, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville station	Mar.	8, 9
Corinth station		15, 16
Iuka station		22, 23
Hatchie circuit, at Bethany		21, 29
Booneville circuit, at Blackland	Apr.	4, 5
Kossuth circuit, at Kossuth		11, 12
Corinth circuit at Galan's Chapel		18, 19
Marietta circuit, at Palestine		25, 26
Brown's Creek cir., at Pine G. (Fri.)	May	1
Iuka circuit, at Paradise		2, 3
Ripley and New Albany, at Ripley		9, 10
Jonesboro circuit, at Brown's Chapel		16, 17
Ripley circuit, at Dumas (Fri.)		23
New Albany circuit, at Mt. Olivet		23, 24
Blue Springs circuit, at Blue Springs		30, 31
Saltillo circuit, at Saltillo (Tues.)	June	3

HESLEP R. TUCKER, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton station	Mar.	31, 31
Vaiden, at Columbiana	Apr.	4, 5
Greenwood station		11, 12
Winona		13, 13
Winona circuit, at Bethesda		25, 26
West, at Hebron	May	2, 3
Indianola, at Felsona		9, 10
McNutt, at Shell Mound		16, 17
Sidon, at Green Briar		23, 24
Dublin and Brooklyn, at —		30, 31
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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A TRUE FRIEND.

The friend who holds a mirror to my face,
And hiding none, is not afraid to trace
My faults, my smallest blemishes, within;
Who friendly warns, reproves me if I sin—
Although it seems not so—he is my friend.

But he who, ever flattering, gives me praise,
Who ne'er rebukes, nor censures, nor delays
To come with eagerness and grasp my hand,
And pardon me, ere pardon I demand,
He is my enemy, although he seem my friend.

—From the German.

Communications.

The Aim and Policy of the Board of Education of the M. E. Church, South.

Being by the General Conference of the Methodist Episcopal Church, South, constituted a Board of Education to further the great cause of Christian education among our people, to which from our beginning, as a church, we have been committed, we make the following declaration of aim and policy:

In discharging the duty of supervising and giving direction, so far as its power extends, to the great work of education by our church, it will be the aim of this Board, (1) to promote the endowment of existing colleges which have the elements of success and the necessary conditions of usefulness; (2) to repress the tendency to multiply institutions with inadequate prospects of support which has strewed our territory with more dead colleges than we have now in operation, and dragged to the dust with them the credit of indorsing Conferences; (3) to encourage the establishment of academies, which are especially demanded by present educational conditions, and are easily within the reach of our means: these should be placed in close correlation with such institutions of our church as the Annual Conferences may direct; (4) to complete our system by correlating as rapidly as possible our Conference colleges with the graduate and professional departments of Vanderbilt University.

To carry out these purposes, we propose (1) to bring into co-operation with the General Board, the Conference Boards of Education as already provided by law, and for the more perfect organization of the educational work in the several Conferences, we ask that each Conference appoint a secretary of education, and we commend to the careful consideration of the several Conferences the plan which has been put into operation in the Virginia, Baltimore, North Carolina, Western North Carolina, South Carolina, Alabama, Arkansas, and perhaps other Conferences; (2) to secure full and accurate statistics of our educational work so far as possible, and to deliver addresses, prepare and print pamphlets, tracts, and articles on the subject of Christian education and the condition and needs of our work; (3) to urge upon our Annual Conferences to make such assessments for the educational work in their respective bounds under the law of the church as indicated in the Discipline, paragraph 410, as shall be adequate to maintain them upon a plan worthy of the confidence of the public and patronage of our church; (4) to invite and seek contributions of money for the following purposes: (*a*) To aid, to such extent as may be necessary, young men properly certified, to secure a sufficient training for the work of the ministry of our church—this chiefly in our weaker Conferences. (*b*) To assist colleges already founded to a solid position and adequate facilities, by offering contributions from the Board, on condition that their immediate friends and supporters shall do what is necessary to assure the proposed result. No money will be appropriated merely to maintain institutions as they are. (*c*) To place the two institutions for colored people, which are under our care, upon a firm and satisfactory footing. For this purpose we now ask specifically for $50,000 as a special gift from those who realize our duty to this people and this opportunity to do something to discharge it.

While asking for these special contributions, we earnestly appeal to the church to pay the full assessment for the maintenance of Paine and Lane Institute, and also for the payment of the assessment of $10,000, as provided in the Discipline, for the work of the Board.

To the patrons of learning, and especially to those who believe that the principles of Christ underlie all true, and [illegible] and solvio progress, we appeal.

We were called into being by the act of the General Conference of the Methodist Episcopal Church, South, and are incorporated under the laws of the State of Tennessee. We represent a large and progressive church—of liberal views and wide sympathies, having the confidence of the people of the South, and the ability to direct a great stream of patronage to institutions worthy of it. We can apply to advantage the large contributions of the wealthy and the smaller gifts of the poor. The latter will ultimately suffice, we believe, to secure an educated man in every pulpit in Southern Methodism. The great gifts of those to whom God has entrusted his gold and silver can be made to arouse dormant energies which will raise to positions of commanding power and influence institutions whose histories have endeared them to the people. We offer ourselves as the dispensers of educational benefactions. We can add: (1) the confidence of the people; (2) the patronage and support of a growing church, now numbering one million four hundred thousand members; (3) the power of organized effort; (4) the permanence of a corporation that can not die; (5) the assurance of honest and faithful administration.

So long as the church lives to carry on the work committed to it by the Master, so long will gifts to Christian institutions of learning continue to do their ennobling work for mankind.

Rev. T. B Hargrove.

Rev. T. B. Hargrove, of the North Mississippi Conference, and pastor of the church at Hernando and Coldwater, died suddenly in his pulpit at Coldwater on the morning of Sunday, Jan. 26, 1896. He was born in Lowndes county, Miss., Feb. 4, 1849. His childhood and youth were favored with superior advantages, tending to social and mental culture of a high order. He was a graduate of the State University at Oxford. In hopeful young manhood he was happily married to Miss Mary Lipscomb, daughter of Dr. W. L Lipscomb, of Columbus, Miss. He was admitted on trial into the North Mississippi Conference, in session at Starkville, in the year 1888; ordained deacon by Bishop Galloway, at Grenada, in 1890; and elder by Bishop Granbery, at Corinth, in 1892. His first appointment was Pleasant Grove circuit, which he served with great acceptability for one year, after which he was appointed to Greenwood station, which he served faithfully for three years, and was thence removed to Sardis and Davis Chapel, where also he remained three years. At the late session of his Conference he was appointed to the pastoral charge of Hernando and Coldwater. In all these charges he made proof of his high calling, and left upon them the impress of a faithful minister of the Lord Jesus, and of a devoted pastor. He loved his people, and his people loved him.

Bro. Hargrove brought with him into the work of the ministry a consecrated life, a cultivated mind, an unflagging energy, a steady, burning zeal, and a loving spirit. All these he placed as a living sacrifice upon the altar of God's service. He was a high-toned Christian gentleman, an earnest servant of Christ and of the church, a sympathizing friend, a tender shepherd of the flock, and a good preacher. With a kind word for everyone, of affable manners and pleasant address, he made many friends wherever he labored. He was, however, a man of decided opinions and strong convictions, and was ever ready, when occasion required, to give expression to the same. With such endowments of mind and heart and character, it is not wonderful that his ministry was successful, and his labors crowned with abundant fruit. Although he had been in the itinerant ranks but little over eight years, yet he had taken position as one of the influential members of the Conference.

His wife was a helpmeet worthy of her husband's high vocation. Possessed of rare gifts and graces, she entered heartily with him into the work of the Lord's vineyard, and was eminently successful in the Sunday-school, the Epworth League, juvenile, and woman's work. Bro. Hargrove and his faithful companion and co-worker went to his last field of labor with high purpose, and their best energies consecrated to the service of God and the church. Already had they won their way to the affections of the people of Hernando and Coldwater, and the future before them was full of hope and promise, when he was called so suddenly from the scene of his loved employment to his reward above.

On the morning of his death he went into the church at Coldwater, and addressed himself to the work of the sanctuary, to his congregation, apparently in his usual health. His text was taken from the triumphant words of St. Paul in II. Tim. iv, 7, "I have kept the faith." He read, however, in connection, the entire verse or passage. He spoke, first, of different kinds of faith, and then of the faith of the apostle in the text. He had been preaching about twenty minutes when he seemed to have difficulty in giving utterance to some thought or expression. Making a second effort, he said, "Have faith in the Lord Jesus Christ." Having spoken these, his last words, there was a movement or so, and an exclamation, indicative of bodily distress. He then turned as if to reach his chair, and sank beside it in the pulpit. In a moment friends were at his side. But the spirit had fled; the faithful, loving pastor was dead!

The distress occasioned by his death was intensified by the absence of his devoted wife, who was at Oxford ministering by the side of a sick sister-in-law, since deceased. His only son was pursuing his studies at Millsaps College. None of his family, save an only daughter, the gentle Talinlah, were present to shed upon his manly brow the tears of an inexpressible sorrow.

Visiting his people the next day, I found them as an household orphaned and chastened, as a flock bewildered and without a shepherd. "I am glad you have come; we need comfort," was the sad greeting of a devout sister.

In the midst of his days, at life's high noon, a brother beloved has been called away from us; called from abundant labors on earth to his heavenly reward. He left no token for his brethren; spoke no last words of testimony; but his record is on high. A good soldier of Christ, he died with his armor on in the forefront of the battle.

"His body, together with his charge, laid down
And ceased at once to work and live."

Some other pen will, doubtless, write of his funeral services at Columbus, whither his body was conveyed for burial. As a simple flower upon his grave, this humble tribute by his presiding elder is offered to the memory and worth of our ascended brother.

T. C. WIER.

In the Living Present.

Russia recommends that Turkey expel from Armenia all Protestant missionaries. That they are the chief political agitators. Only English influence can prevent said expulsion. Protestant Churches should pray for England's dominancy.

The Jesuitic editors and reporters of many of our papers made it appear that the recent Italian defeat in Abyssinia would almost destroy that government. The wish was father of the thought, for nothing of the kind is true. The Dreibund is not impaired. The war against Menelik of Abyssinia will be continued. France and Russia may oppose, but England supports Italy.

Not only Roman Catholicism, but also alcoholism, is rampant in Belgium. Monasteries, nunneries and groggeries abound. In Brussels, Antwerp, etc., there is one bar-room to every thirty inhabitants. The consumption of alcohol is fabulous. The average for each person, children and women included, is three-fourths of a gallon per week.

Dr. A. T. Pierson, the noted evangelist, has been submersed, and joined the Baptist Church. He was originally a Presbyterian, then a Congregationalist, and now—the papers intimate that joining the Baptist Church was necessary, permanently, to secure C. H. Spurgeon's pulpit. The Christian Pictorial, a London Baptist periodical, ridicules the transfer. Intimates that Dr. Pierson is in the wake of Dr. Brownson, who was Baptist, Presbyterian, Congregationalist, Unitarian, and now a priest in the Roman Catholic Church.

Henry C. Bowen, proprietor and chief editor of the New York Independent, who recently died at the ripe age of eighty-two years, was a man of indomitable energy, industry, enterprise. He had the good sense, like Emperor William I., where his own ability failed, to supply that necessary talent. The Independent is a power in the land. Its information on ecclesiasticism is usually vast and no less accurate. His death, we presume, will not interfere with the continued publication of the Independent.

Everywhere the offspring of the farmers abandon rural avocations and crowd our cities. Here they frequently fall a prey to want and crime. Specially in France the decrease of the farming population has been marked. The decrease amounted to ten per cent. during the last decade. Make farm life more attractive.

It is humiliating that in matters of illiteracy Louisiana stands lowest among the forty two States of our Union. The census indicates that forty five per cent. of our population are analphabetes. South Carolina is our next neighbor; then follow Alabama, Mississippi, Georgia. Texas ranks well with Eastern States. No, not all the illiterates are negroes. It is high time that something energetical be done in this matter.

IGH DREN.

Correspondence.

Texas Notes.

The ADVOCATE, for some time, has been the scene of much controversy. The brethren in the patronizing Conferences have been handling the sword—not always of the Spirit—with much vigor, and the end is not yet. That woman question seems to be hard to settle with the pen; yet the woman, according to her announcements in your columns, is forging right ahead with her work. Well, out here in Texas we just let the good women alone. If God can use them in a womanly way to forward the cause of the Master, we bid them a God-speed. I have never known a really godly woman to do any harm, but I have known them to do a great deal of good. Bad women, like bad men, are doing the mischief in these parts. But where the good souls sing and talk and pray and lead the unsaved to Christ, we do not bother them. Then, too, the second blessing and the evangelist question has been prominent in your columns. It seems to be a real live issue in your section. The brethren have been handling it also with a right smart of the sword. Well, we, too, have a little of that vexatious business out here, but not enough to make serious trouble. There are not many of the second-blessing people in the Texas Conferences, and the most of them are really religious, and are in earnest about their work. Some of them, like a great many who do not profess the doctrine, have much zeal with but little knowledge, and they are indiscreet. So far as that question does any hurt among us, it comes from this source. But even under such circumstances a good deal of the harm comes from our method of dealing with them. Harshness and severity will rarely ever check the mistakes of those with whom we deal. I am not a second-blessingist, but I am trying to be a Christian man to the fullest extent possible, and in all things I am trying to do unto others as I would have them do unto me. If some of these brethren are a little fanatical, the best way to cure them is to let them alone, and by and by they will swing back into about their proper adjustment. Oppression never cures a fault. The most of our trouble out here is from men who are away from God, and who hate law and order. I am not much afraid of people who love God and are trying to do right, even if they are a little extreme; but I do dread those who are the avowed enemies of the Master, and whose lives are given over to debauchery and death. Our effort is to bring them over to righteousness and faith in Christ. When we finish up this job we will not have much time to fight one another; hence I believe in a gospel of peace in the ranks of the Lord, and a gospel of relentless war against sin in all of its forms.

Our work in Texas is progressive and promising. In round numbers we have about two hundred thousand members, and they constitute an organized force of wonderful influence upon the moral sentiment of the State at large. Our church had much to do in molding the public opinion which has made legal prize fighting a thing of the past in this commonwealth. We are in the forefront of every good word and work. Our Christian Advocate, under the management of Rev. Thos. R. Pierce, is potent for good. It handles all questions affecting the public weal, and it does so with strength and wisdom. Our Epworth League work is booming from one end of the State to the other. The State Conference of the League will meet the fifteenth of next month in San Antonio, and it will be tremendous. You ought to just run over and look in on us if you want an adequate idea of what one of these gatherings is. Last year we had three thousand, and the one approaching they say will be even larger. This department of work is having a fine influence upon our young people. All of the pastors throughout all of our Conferences take a great deal of interest in the League.

My work in Houston is in good shape. We have some seven hundred members, an elegant edifice, and a fine field. We pay $1,400 a year to the cause of missions, and meet all of the other claims apportioned to us by the Conference. This is my fourth and last year, and my successor will find an inviting place for service next Fall. I am devoted to the work in this State, and, so far as I have a voice, I shall spend the rest of my days within its borders.

In the city of Galveston, near by, our work is not so prosperous as in former years. Somehow or other the odds have been against us down there. In the days gone by we had one of the strongest congregations in the connection, but we are rather weak now. In all of the other cities in the State we are among the most active, except in Galveston. But we have some faithful men there, and this year they are more encouraged. In this city we have some fifteen hundred members and five churches, and steadily growing. But I have already taxed your columns sufficiently.

G. O. RANKIN.

Houston, Texas.

The W. P. and H. M Society.

The fiscal year of the W. P. and H. M. Society is just about to close, and a brief resume of its condition and needs should, as usual, be made to its members and the church at large. Although the General Conference enlarged the society's commission so as to include home missions, the donations and loans to parsonage building have increased both in amount and promptness of payment.

The society has five distinct and important school enterprises, which have been carried forward as rapidly as funds would permit. The Holston Industrial School at Greenville, Tenn., occupying a large and fine property, is rapidly being put in readiness to open its doors to the orphan and the ignorant classes in the mountains of Eastern Tennessee and Virginia. The buildings of the Sue Bennett Industrial School at London, Ky., are being erected, and when completed many district school teachers will receive instruction within their sacred walls. The Brevard School is unostentatiously performing its mission of love for the mountain children of Western North Carolina. The new school-building at Tampa, though not fully completed, is being occupied for school purposes. Two schools, with six teachers, are successfully laboring for the Cuban children at Ybor and Cuba City, east and west suburbs of Tampa.

City mission work is maintained in St. Louis, Dallas, Houston, Nashville, Atlanta, Chattanooga, New Orleans and other places through our local societies. In some they supply city missionaries; in others the maintenance of industrial and day-schools, or rescue work for fallen women.

Our Supply Department is becoming a well systematized and efficient power for good in destitute appointments of the church. But each department of our work calls for more funds. We need about $5,000 before the annual meeting. Applications for aid in parsonage building await decision at the meeting next month. Shall our brethren live in sheds, dugouts, tents, exposed to the elements, without suitable apparel and in pinching poverty? Shall the 2,600,000 ignorant, immoral mountain people within the territory of Southern Methodism fail to receive our help because we can not establish and equip our mountain schools? Shall the 20,000 Cubans of Florida be denied the Bread of Life? Does not the heart of the church beat in responsive sympathy, and will not our entire membership aid us in meeting our obligations? So pressing are our needs that, as a Central Committee, we are constrained to publish this statement.

(Signed) Mrs. E. E. Wiley, Mrs. R. S. Hargrove, Mrs. Geo. P. Kendrick, Miss Belle H. Bennett, Mrs. M. A. Wolff, Miss Lucinda B. Helm, Mrs. John A. Carlet, Mrs. J. S. Key, Miss Emily M. Allen, Mrs. Ellen Burdette, Mrs. J. J. Tigert.

Selections.

It is a curious commentary upon modern diplomacy that while the great powers of Christendom are lying still, each glowering at all the rest, and each doing nothing to restrain the bloodthirsty Turk from exterminating the inhabitants of Turkish Armenia, two American women should be carrying on in that desolated district a campaign of peace, of love and for Christianity. Dr. Grace Kimball, an American medical missionary, and one of the chief agents of the Armenian Relief Association, in the interior of that ancient kingdom, and Miss Clara Barton, the President of the Red Cross Society of the United States, at Stamboul, are managing an army of, which bankers, consuls, consular agents, missionaries, merchants and colporters are the rank and file; an army whose mission is to undo what the Turk has done, to save from privation and death the population of an entire nation. These two noble women have lieutenants and subordinates of their own sex. Like soldiers they go with their lives in their hands, and are ready and prepared to give up even these for the cause which they represent and embody. It is a heroism of which the Christian world may well be proud, a self-sacrifice which every American should look upon with reverence.—New York Sun.

One effect of the inadequate support of the ministry is the discouragement of young men brought up in comfortable homes, when they think of the ministry as their life-work. It would be easy to establish and illustrate this statement, if necessary. It would be easy also to furnish statistics contrasting the salaries of men with little education, ordinary character, and liberty to "live as they list," with the fluctuating incomes of thousands of educated, high-toned, hard-working occupants of pulpits over our land. Christian readers! if you care for the credit of our national Constitution, for the strength of the Church of Christ, the greatest elevating and purifying power in our land, and for the glory of the Master, consider and demonstrate what is due to his servants cut off from other modes of raising means, and pledged to lay out all their strength for the abiding good of their fellow men.—Dr. John Hall, in Presbyterian Banner.

Mr. Gladstone says that "for the last hundred years the Scriptures resemble a beleaguered town with the shouts of foemen and the war of artillery around its walls; but notwithstanding this, wherever religion has life, the Bible has lost none of its power." It is easy to overthrow the faith of those who prefer darkness to light, those who desire and intend to live an immoral life, whose moral career the Bible condemns. But you can not overthrow a belief that the Bible is a revelation from God in the soul of one whose morality has been vitalized and made alive; one who hungers and thirsts of righteousness. To him it brings a heavenly light. There is no mistaking it. To him the voice of God is in these revelations. He knows whom he has believed. Wherever religion is alive in the soul, then faith is indestructible. All the critics and agnostics and skeptics in the world will fail to destroy the faith of one who has tasted and seen that the religion of the Bible is good. A light above the brightness of the sunshines into his eyes, and it is useless to argue against it. A critic, or agnostic, or skeptic, or altogether, would have undertaken a large contract to have made an unbeliever of Abraham or Moses, or David or Paul, or Peter or John.—Mid-Continent.

What constitutes success in the ministry? The number added to the church within a given time? Not necessarily. It is not the amount of material that is taken up to the scaffolding, but what is built into the wall and proves it quality by its durability.—United Presbyterian.

DO SOMETHING.

Honest work brings health and joy,
But idleness is sin;
For every hour find some employ,
From time some blessing win.

The thorns from some one's path remove;
Make some one's sky more clear;
Let some one feel the joy of love,
The blessing of good cheer.

The time of labor soon is o'er,
The sun sinks in the west;
The cotter seeks his open door;
His toil has earned him rest.

So at the close of every day
May you look back and find
The duties in your path that lay
Performed with willing mind.

—Morning Light.

Communications.

"Education and the Ministry."

The recent article upon the above theme by Rev. Fitzgerald Sale Parker was calculated to arouse our dormant faculties to an appreciation of it, owing largely to the purpose for which it was intended. I, for one, was greatly benefited by a careful perusal of it. I fully agree with the brother in most of the positions taken by him. The increasing light of modern science has tended to specialities. The truth of this is seen in every department of knowledge, and, in order to excel in any department, the student must confine himself to one branch of the tree of science. It is only by this method that he will fully take the master degree in his calling. This is applicable to the ministry as well. True science beautifies and explains many passages of Scripture, and will always be found in perfect harmony with it. A preacher's chief study should be the Word of God, with a view to presenting the gospel in such a judicious and an alluring manner as will incite his hearers to a holier life. The knowledge of astronomy, geology, physiology, psychology, anthropology, geography, chemistry, mathematics, logic, ancient and modern history, mental philosophy, etc., together with associating with the Christian poets and philosophers, will not only expand his own intellectual capacity, but will also give him an extended view of the immensity of creation; will give him greater insight into all of the divine attributes of his Maker; will strengthen his faith, and fully equip him for his position as an ambassador of heaven's King.

The economy of the spiritual kingdom, in its redemptive scheme, has never changed. It is true, mankind has passed through many dispensations, but the gospel has always reflected the essence and nature of the unchangeable One who gave it. We can but deduce from this that the gospel has always exhibited a sameness in its presentation to men, and has been as potent in one age as in another. A preacher's chief study should be his Bible, for nine-tenths of the noble characters who have graced the pages of history have owed their fullest development to a study of its pages.

It is admitted by all that "knowledge is power" in every calling of life. The greater a person's knowledge, the more potent for good or for evil. Such being the case, we should clearly, adequately, or fully define the term of, or in what a true education consists. To say that a person "is educated" carries with it no idea that the moral nature has been developed in conjunction with the intellectual. In the sense in which the subject of "education" is generally taken, it signifies instructions in letters, human sciences, and in the various accomplishments of body and mind. This does not, in all instances, convey to our minds the idea of religious care as having been exercised over one, either in childhood or riper years. This definition is too short, and would not be good even were man not in a state of probation for a future home. It is not infrequently the case that the most that can be said for some "educated" people is, that they "are painted walls and whited sepulchres;" hence we readily see the limitations to the term "education;" also the carefulness that should be exercised in the opening of the youthful intellect to human science.

Mr. Hooker defines the term "education" to wit: "Education is the means by which our faculty of reason is made both the sooner and the better to judge rightly between truth and error, good and evil." This is by far the clearest idea I have ever elicited from "connaissance sur cette sujet." No one (and I say it without fear of successful contradiction) can or will ever have any rightful claims to being called a pure or deep thinker whose heart or inner man (moral nature) has not been purified by the purifying fires of divine grace. A stream can not be purer than its source, or the spring from which it draws its supplies. A person may appropriate the pure ideas of others, but I speak of originality in that sense where an idea is conceived and given birth to by the "ego ipse."

Christianity, in order to save the world, must "educate" the race (or uneducate it). All conversant with the subject of "education" are fully aware of the fact that it is harder for the mind to unlearn its error than to learn. I agree most fully with Bro. Parker, viz.: that the world needs and demands a truly "educated" ministry. He succeeds best who knows his calling most fully in all its parts. There are some exceptions to this rule; but, as exceptions do not make rules, we shall not discuss the wherefores of it.

Paul's Epistle, or rather charge, to Timothy, wherein he exhorts him to "study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is applicable, collectively and individually, to ministers of the gospel. I, for one, never felt more the force and extent of Paul's words to Timothy than since my call to be a teacher of "spiritual things"—"a teacher sent of God."

In order to advance in intellectual attainments, a person must know himself physically, mentally, morally, spiritually. He must fully realize the purposes of his creation, and use all the means and opportunities that conduce to said end. He should carefully study his God-given senses or mediums through which he derives knowledge of the forms, qualities, and relations of the various objects with which he is surrounded. The study of the nature and powers of the mind will enable him not only to properly imbed the ideas in the cells of the memory received through external senses, but also enable him to communicate his knowledge to others. The power of memory, like a child, should be carefully nursed from the cradle to the grave. It is the memory to which we are to look for every step in the path of mental or intellectual improvement. The power of memory in the retention of ideas, and its vast susceptibility of improvement, is so great as almost to transcend belief. Cicero, Cyrus and others are notable examples. One has said, "Great memory, little common sense," but this proverbial saying is "weighed and found wanting." The law of association can never spring an idea out of an empty cell.

Man, having been created for action as well as for contemplation, he is expected to cultivate the powers, principles, instincts, feelings and affections which belong properly to his moral nature. These, like the intellectual, are susceptible of vast improvement and expansion by exercise, trials and afflictions, etc., and never fail to promote one's own happiness and incite him to promote the happiness of others. "One best serves the coming generations who serves properly the present generation."

It is the duty of every Christ-like person (or Christian) to "study to show himself approved of God." We often hear ignorant persons pleading the ignorance of some of Christ's apostles in excuse for their own. That Peter and John were, in a certain sense, uneducated when Christ called them to be disciples, it is true; but that they were ignorant after having sat at the feet of heaven's King in learning for three years, and after receiving their fiery diplomas on the day of Pentecost, I deny most strenuously. The writing of Peter ("the Goldsmith of the New Testament") and those of John indicate the contrary.

Bro. Parker asserts "that the self-made man is not as frequently met in positions of leadership in any line as formerly." Possibly he may be able to substantiate his position with indisputable facts; but it is equally true that the history of the poets, philosophers, and the noble statesman that have steered the ship of thought of every clime, have been men whose shadows never darkened the threshold of a college wall, but, notwithstanding their earlier drastic conditions, rose to heights that even the college graduates never even hoped to attain. That these men would have risen to sublimer heights had they had helping hands to assist them in their difficulties and researches, and that they would have risen faster, is admitted. One great blessing which surrounded them was, they were not puffed up, but had an eye to the betterment of human conditions, as a rule. I would not, by the above, mean to say aught against a college training, but the rather encourage brethren who have lacked these earlier advantages not to despair of obtaining a creditable education, and possibly surpass a great many of the college graduates in not only intellectuality, but also in spiritual power. We have in our Conference a brother preacher who never attended a school three successive months (so I am informed) in his life, and who today is noted as a man of deep thought and of great spiritual power. He had the capacity for the acquisition of knowledge; had untiring energy, an unbending will-power, and never doubted the potent power of his senses, faculties and powers. His advancement has been prodigious, not only in knowledge, but in high places of trust and honor in the church. On the other hand, my memory reminds me of a candidate for admission into the Conference (a college graduate, and at present a student at a university of learning, who had been two years at this university at the time of his examination for admission) who, when questioned by the Examining Committee, could not differentiate etymology from syntax. Possibly he had forgotten more than some of us will ever know. The purpose for which these two cases are cited is simply to insist upon thoroughness in the work of education.

In conclusion, I will say: Let us, as members of "one family," band our energies to the education of these noble young men to whom Bro. Parker refers, and at the same time continue to equip ourselves for our work of teaching the gospel.

H. W. WALLACE.

The Helped Must Be Helpers.

BY THE SECRETARY.

Statistics are dry reading, but afford a great deal of knowledge, and are, therefore, conducive to development and amendment. The late Minutes of the Louisiana Conference, though they cost (some of us) 22 11-12 cents per copy, are well worth the reading, especially from the standpoint suggested by the caption of this note.

I have examined the available statistics of twenty-one charges receiving help from our Missionary Board, aggregating over $1,200. The contributions returned from these charges aggregate about $375—$213.45 of this amount coming from four charges, viz.: Covington circuit, Carrollton station, Port Vincent circuit and "Franklinton and Mission," leaving $161.55 from all the other eighteen charges. In these eighteen charges a membership is reported numbering 3,067, omitting Cane River, not reported; also Floyd, not reported in the Minutes. From these eighteen charges the membership gave for missionary work a fraction over 5 cents each, while they consumed over 32 cents per capita, or six times as much as they gave. Worse than this. Six charges, with membership of 1 555, contributed last year only $22.75!—or a fraction over 2 cents each! Still worse. Four charges, with 751 members, contributed only $7.85—a fraction over 1 cent each.

If the above is bad, how is this? Two charges, having 371 members, gave for the cause of missions in the year of grace 1895 $1.00! O! the people in these two charges it required three members to furnish one cent for the spread of our Master's kingdom! Plead with the Lord not to curse these people, but spare them a little longer.

Correspondence.

Natchez District.

To-day finishes my first round of appointments; and, to my regret, I am at home nursing a spell of la grippe. Under great disadvantages I managed to hold all of my Conferences. The preachers have all been at their places hard at work, but on account of so many rainy Sundays have not had as large results as they have desired. Our district is well manned, and will make a good showing at our next Annual Conference.

W. B. Lewis ("our St. John") is serving out his fourth year at Jefferson Street, and bids fair to do his best year's work in that charge. So he has kept the best wine till the last.

M. M. Black, a young man of great gifts, rare culture and deep piety, is serving his second year at Wesley Chapel; growing in favor with the people, and will no doubt do a fine work this year.

E. T. Breland is serving the Washington circuit. Although he has only been in charge of this work since our last Conference, he has captured the hearts of his people. With his deep piety, godly judgment and untiring zeal, he is sure to do a good work.

G. M. Hull is serving the Roxie charge. His people are delighted with him. They say, "We don't understand how we got such a fine preacher." We are expecting large things from the Roxie charge.

J. G. Galloway is holding the fort at Fayette. His people are charmed with him. They have great confidence in his piety and zeal for Christ. Bro. Galloway is among our best preachers and field workers. Whatever he does he does well. Fayette is blessed in having such a man to live among them and preach for them from Sabbath to Sabbath.

R. E. Rutledge is in charge of Barlow circuit. We have in our Conference none that excel "Bob" in sweetness of temper, in devotion to duty, in singleness of purpose, and in zeal for Christ. Paul's description of love is a fair description of his character.

D. F. Gilce is holding up our colors at Gloster, and from all reports is attracting the people Christwards. He is taking firm hold upon the town. Bro. Gilce is said to be an elegant preacher and a diligent pastor. He is making a fine impression, and will no doubt have a splendid year.

J. N. Tucker is in charge of the Amite circuit. His people are unanimous in his praises. Bro. Tucker is among our ablest preachers. As a preacher he has few equals. As a pastor he is tender, loving, careful and painstaking. With the assistance of Bro. Gallin, his junior preacher, who is a live coal off the altar, he is certain to bring up a cheering report to our next Annual Conference.

B. S. Rayner is serving the Centerville charge. Bro. Rayner is one of our best men, true and tried. He had eminent success last year in building up the walls of Zion in this district. His preaching, evidences thoughtful, prayerful preparation, and is impressive and convincing.

B. F. Lewis is stationed at Woodville. Bro. Lewis is a strong preacher, and a man of irreproachable religious character. He is planning for large things at Woodville, and if supported by his church, will put new life into that old-time honored station.

M. J. Miller is stationed at Percy Creek. People and preacher are delighted each with the other. "Mat" is a lovable character. Strong and fervent in prayer, eloquent and powerful in preaching, he moves his hearers into a higher life whenever they listen with receptive hearts and minds.

E. L. Cole is serving the Wilkinson charge. Bro. Cole was for years a minister in the Campbellite Church. He came to us at our last Conference. He is adjusting himself to his new environment, and seems to be determined to make himself a successful, available Methodist preacher.

R. S. Gale is serving his second year on the Meadville circuit. Bro. Gale made the best report last year that went up from the Natchez district, and up to date is ahead of anything reported in the district this year. Under his care the Meadville circuit is developing into one of the best circuits in the district. Bro. Gale is winning the hearts of all.

May the Lord bless these dear brethren in their labors of love, and enable them to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and to be filled with all the fullness of God.

L. S. JONES.

Sunday-School Tribute.

To the Sunday-school of the M. E. Church, South, Sardis, Miss.:

Your committee directed to present suitable resolutions touching the death of our late lamented pastor, Rev. T. B. Hargrove, beg leave to report as follows:

A little more than three years ago Bro. Hargrove came to us a comparative stranger, assuming pastoral charge of the church and us. He entered at once upon an earnest, persistent and zealous crusade against sin, and upon the upbuilding and strengthening of the spiritual condition of the church. After three brief years of noble service he entered a new field of labor, only to be soon suddenly called to his reward.

The breadth of his information, the depth of his learning, and the thorough consecration of his life to the service of Christ attested his ability and worth as his Master's chosen vessel. He left his impress on everyone who was so fortunate as to come under his benignant influence. We count ourselves blessed that we were permitted to have his spiritual direction and guidance.

He was an able and effective laborer in the Master's vineyard; a pure, devout, consecrated Christian character.

His kind words of encouragement in well-doing, his gentle warnings from wrong-doing, his fervent handshake, and his kindly interest in their welfare, won for him a place deep in the affections of all his flock. He was an ideal pastor.

Bro. Hargrove has gone to his reward. He fell at his post while in faithful discharge of the high trust confided in him by our heavenly Father. His departure was a fitting one. He had indeed fought a good fight, had kept the faith, and for him truly there was a crown laid up in heaven. Then he had but to cross the dark valley and enter the beyond.

To his stricken family we can but extend our deepest sympathy, and implore for them grace from on high. We can not find words adequate to express to them our condolence.

Resolved, therefore, That we will strive in our daily lives to pay strict heed to his many earnest admonitions; that we will emulate his lofty virtues; that we will obey his parting injunction to "fight a good fight," to "have faith in the Lord Jesus Christ."

Resolved, That we extend to his bereaved family our sincerest condolence in their deep affliction, and that we speak for them the light of a Divine Providence in this, their darkest hour, comforting and sustaining them.

Resolved, That these feeble expressions of our feelings touching the departure of our late lamented pastor and brother, Rev. T. B. Hargrove, be spread upon the Minutes of the Sunday-school, and a copy thereof be presented to his family; that a copy be furnished the Oxford and Columbus papers, the Southern Reporter, Nashville Christian Advocate and the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MISS HATTIE HEFLIN,
For Committee.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference.

A Wise Move.

The Methodist ladies of Holly Springs have introduced a plan in their church work which, I believe, will be found productive of so much good that other places will follow the example. The auxiliaries of the P. and H. M. S. and W. F. M. S. have decided to hold a joint social meeting every month. The business meetings will be held separately, as heretofore. To do otherwise would be unwise, and would probably result in awkward complications; but it is very sweet and appropriate for the two societies to come together socially, the sisterly fellowship—even the breaking of bread together—tending to bring them into closer touch. Mrs. Moon kindly furnishes the following account of the first meeting. MRS. H. W. FOOTE.

At the Febuary meeting of the Parsonage and Home Mission Society, in Holly Spring, Miss., it was decided to unite with the W. F. M. S. in a social meeting to be held once a month, that the two societies might be brought in close touch, enlightening, strengthening, encouraging one another.

Our first meeting was held at the hospitable home of our efficient district secretary, Miss Lucy Matthews, on Feb. 28. Devotional exercises were held, after which appropriate readings from both societies. The meeting was largely attended; much interest manifested. We felt that it was good to be there, and surely God will honor these united efforts to push forward his glorious cause! At the conclusion of the meeting our hostess was tenderly thoughtful in serving to us most dainty refreshments.

FLORENCE MOON.

The W. P. and H. M. Society of the Magnolia Church observed and fully carried out the programme arranged for February Week of Prayer, with the exception of the Sunday night service, it being necessary to dispense with this. The exercises proved instructive and entertaining, and were attended with unflagging interest by the members, they becoming more enthused at every meeting, so much so that inclement weather could not prevent their attending.

We congratulate ourselves upon having such a leader as Mrs. H. F. Edgar, our pastor's wife. She is so thoroughly consecrated, and is perfectly in love with the work of the W. P. and H. M. Society. Her earnest talks and prayers were enjoyed by all who attended, and we went away feeling that it was indeed good to be there, and impatient for the next afternoon to come. Truly the week's exercises proved a spiritual blessing to all. The envelope collection amounted to $10. May God continue to bless this grand connectional organization! is our prayer.

FANNIE R. FORD, Cor. Sec.

Magnolia, Miss., Feb. 21, 1896.

Selections.

Reverence.

Reverence is to be cultivated and irreverence to be avoided! All our aspirations after what is pure and exalted have their root in reverence; if we have little reverence for holy things we shall have but little desire for them, and there will be in us no upbuilding of a noble character. I have small hope of one who does not profoundly respect all that is exalted in thought, in sentiment, in the nature of its being. The greatest of all thoughts is the thought of God, to whom we are responsible in every word and deed of our lives. If, then, you will take the name of God out of all holy associations, bring it into your conversation upon ordinary and vulgar topics, use it upon all sorts of trivial occasions, treat it as a common and unclean thing, you are smothering within you the sentiment of reverence, and making it unlikely that you will rise to any considerable intellectual, moral or religious height.

That it is really "a good thing to give thanks" everyone may discover for himself by making the experiment. Many a cloud has been driven from the spiritual and mental sky by a breath of praise. It is not a good thing to count over our sorrows and losses and perplexities; as a rule, we make them worse by doing so; but the counting of our mercies has an invigorating effect, and we are often surprised to find how much richer we are than we had thought.—New York Christian Advocate.

From Phillips Brooks' Year Book.

Eighth month, 21st.—"Lo, I am with you always," Christ declares. Many of your souls, my friends, have found the rich fulfillment of his promise.

Sometimes it comes to us with a strange surprise. When we are living as if we lived alone, when we are sitting working silently in some still room, which we think is empty but for our presence, when we are busy with some work, which seems to us our own work, to be done as we should please; slowly, sweetly, surely, we become aware of a richer Presence which is truly with us, of love which enfolds us, of an authority which controls us. We are not alone. The work is not our work, but his. The strength to do it with is not to be called up out of the depths of ourselves, but taken down from the heights of him. The room is full, the world is full of Jesus. He is doing as he said he would. He is with us as he said he would be.

Thy calmness hands serene above,
My restlessness to still;
Thy quickening life flows all around
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

—Samuel Longfellow.

Crowd It Out.

Life is very much a matter of emphasis. Just as some books, according to Bacon, are to be tasted, others to be swallowed, while some few should be chewed and digested, so it is with objects of interest and pursuit. Some things may without injury slightly occupy us, which would inevitably degrade us were we to become wrapped up in them. If men would sit down quietly with their conscience and settle on the things of primary importance, and then pursue those things with all diligence, letting other matters fall into the background, the occupation of the preacher would be gone. If men would edit their lives with half as much painstaking as a good newspaper is edited, crowding out and crowding in according to a fixed, ruling principle, instead of following the whims of the hour, we should see better results. They would care less about condition and more about conduct, less about dollars and more about duties, less about pleasures and more about principles, less about fortune and more about faithfulness, less about trouble and more about truth.—Zion's Herald.

Idolatry in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give much, others give nothing to their religion. Heathenism depends upon everyone, Christianity upon a few. I know only one solitary thing that heathenism can teach us, and that is how to raise vast sums of money from a great army of small, but particular contributors.—Golden Rule.

We are ruined, not by what we really want, but by what we think we want. Therefore never go abroad in search of your wants; if they be real wants they will come home in search of you. For he that buys what he does not want will soon want what he can not buy.—Colton.

Do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you make a daily new beginning. There is no better means of progress in the spiritual life than to be continually beginning afresh.—Francis de Sales.

David said: "The Lord reigneth, let the earth rejoice." The overworked people who take upon their shoulders all the responsibilities of the world might do well to read over that text once in a while and strive to get into its atmosphere.

Let the chronic fault-finder begin operations wholly upon her or himself some fine morning, and before noon he or she will be a general manager of other people's affairs out of a job.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George MacDonald.

Some people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.—Phillips Brooks.

Every man's task is his life preserver. The conviction that his work is dear to God, and can not be spared, defends him.—Emerson.

Thou needst not ask the angels where
His habitations be;
Keep thou thy spirit clean and fair,
And He shall dwell with thee.

—Alice Cary.

Every rose is an autograph from the hand of the Almighty God.

FROM THE WORK.

Rev. M. H. Moore, Terry circuit, Mississippi Conference: "Since Conference $230 of the parsonage debt has been liquidated; $13 raised for worn-out preachers; four have been dismissed by certificates; four have died in the faith; one infant has been baptized; one has been received on profession of faith; sixteen have been received by certificate; one Juvenile Missionary Society organized; one Epworth League, with 32 members, has been organized. Congregations have increased. Prospects encouraging for prosperous year."

Rev. I. T. Reames: "We frequently read from the brethren words similar to the following: 'We have just received a pounding,' or 'Were the victims of a storm a few days ago,' etc. Well, I have been taught that some poundings were unpleasant, and that a storm was an object of dread by all, except those just ready for translation to other realms. We have not been stormed or pounded; but, that is far preferable, a gentle breeze has been blowing in the direction of the Lafayette parsonage from our arrival to the present, bringing in many articles which add to our comfort and happiness. Our second Quarterly Conference is over. On account of sickness in person, our presiding elder failed to reach us. We are moving along reasonably well. Brethren, give us your prayers."

Rev. W. T. Currie, P. C., Montgomery, La.: "The first Quarterly Conference on this work was held last Saturday and Sunday, and it was the most spiritual one I was ever in. Rev. V. Skipper, P. E., in the chair. He is the right man in the right place. He preached three good sermons, and called to the congregation that this report was the banner report so far of any work in his district. We had been conducting a meeting here the week previous; had good attendance, good Sunday services and one accession. We closed last night with, at least, 35 or 40 asking interest in prayer. We have been busy repairing the parsonage and grounds. A number of young ladies are collecting money to put in a cook-stove. We are looking forward for great things this year in the Master's vineyard, and ask the prayers of all. God bless you and the ADVOCATE."

Rev. P. H. Howse, P. C., Walnut Grove circuit, Miss.: "I reached this charge on Sunday, Dec. 22, after a journey of 205 miles, riding one horse and leading another, and a checkered experience, which I will not trouble your readers with at present. My family came to me on Dec. 24, and Rev. John Miller opened his door to preacher and family, where we were made to feel at home in sharing the hospitality of that Christian home for a week. During the time doors were opened and hearty welcomes extended to us from all quarters. This is a noble people and I believe that if the Lord blesses them this year with a moderate degree of prosperity, that they will show him their appreciation of it by taking care of their preacher, his servants and building a nice, comfortable parsonage. Our Quarterly Conference was held on Feb. 10. Bro. W. W. Simmons was with us, and preached a splendid sermon, and impressed the people with the self-evident fact that he is a good preacher and presiding elder. He presides with ease and dignity. It is his first work in this particular field; but he appears natural in his official capacity. We also had with us W. M. Sullivan with us, and he preached us a good sermon. Pray for us that we may do this people a great deal of good."

Rev. Tatum M. Wafer, P. C., Bienville, La., March 5: "We arrived on this work during the Christmas holidays, and were kindly received by this good people. We preached our first sermon on this charge in the new town of Benville to a good and appreciative congregation. Since then we have visited the different preaching-places here, and in our feeble way proclaimed the blessed gospel of the Lord Jesus, in most instances to large and attentive congregations. This work is improving rapidly, showing many signs of returning vigor, for all of which we have been praying. Now that the Lord has seen fit to answer in part, we feel thankful. When we were assigned to be changed from the Water-Valley charge, on account of my wife's poor health, we felt very much cast down, for, indeed, we dearly loved those people on that circuit. They were so kind and good to us, and were our continual prayer that the Lord would bless Bro. Hill and his people in anything that they ever enjoyed, spiritually and financially. But, however much we love those dear people, we feel very much drawn towards these people here, and we are trusting the Lord for help and guidance, that we may be a blessing to this work. Our Quarterly Conference has just been held. While we were sorry that our beloved presiding elder could not be with us, our hearts were made glad in that he found so able a representative as our friend, Harry W. May, who preached us three excellent sermons. To show you what we are doing, I herewith give my financial report for first quarter: Amount raised for the support of the ministry, $92.75; amount paid on parsonage, $90; for other things, $3.80. We have also received into the church 16 members by letter. With best wishes for the ADVOCATE, I'll close this long letter."

Rev. G. R. Ellis, Whitlington circuit, Seashore district, Mississippi Conference: "I took charge of this work Dec. 26, 1895. Found things in rather a dilapidated condition, especially about the parsonage; but by the use of carpenter tools the place presents a much more cheerful and inviting appearance. Improvements amounting to $50 have been added to parsonage. Numerically this is a large work, numbering about 575 members. There are a great many noble Christian people here of the old Methodist type. They believe in the doctrine of holiness, the old way, and are trying to live it rather than profess it so much. They are true to their preacher, and true to the church. A few years ago this circuit was considered the banner circuit of the Seashore district, financially and spiritually. The preacher and his people have set out by the grace of God to make it so again. May the Lord help us! Our first Quarterly Conference was held at Colevilla Church, Feb. 29 and March 1. There was almost a full attendance of official members. The stewards made a liberal advance on last year's assessment for preacher in charge, and say they intend to pay it, and a little more besides. Rev. C. A. Powell, P. E., was at his post, discharging his duties in the chair and in the pulpit faithfully and in the fear of God. He preached four sermons—all of which were full of thought and spirituality and were greatly enjoyed by the large audiences which assembled at each service, as well as by this scribe. The Seashore district has a man at the helm who is possessed of backbone and grit, and a heart as tender as a woman's. To his preachers he is a loving friend; to God and the church he is loyal and as true as steel. Congregations throughout our borders are fairly large and steadily increasing, and are very attentive to the preaching of the Word. Prospects for a fruitful year in this part of the vineyard are, I am happy to say, very flattering. To correct an erroneous report that has gone out relative to the Palmer Creek Camp Meeting next Fall, I will say that, the Lord permitting, there will be a camp meeting held there at the usual time. May God bless you, the ADVOCATE and all of its readers, and finally bring us all to the saints' eternal home. Pray for us."

Rev. C. C. Evans, P. C., Chapman, Miss.: "We are here in Jesus' name, doing what our hands find to do for his cause. We thank God for the many blessings received during our stay of three years on the old Hillsboro charge, and earnestly pray his choicest blessing on the true sons and daughters of our beloved Methodism in that part of the vineyard. We trust that this may be a grand and glorious year for both pastor and people in that, our old field of labor. Our first Quarterly Conference convened with John's Church, Feb 22, 1896 with Bro. W. W. Simmons, P. E., in the chair—the right man in the right place. He manages the business affairs of Quarterly Conference admirably. I did not see but what he did as well as Bishop Duncan or Galloway could have done. But best of all, when he got in the pulpit we had a feast of good things. His sermons were full of the Holy Ghost and power, and the people were delighted with him as a preacher of the Word and presiding elder. We are looking for grand results this year on the Brandon district with this grand man of God in the lead. Let all the preachers, from the least to the greatest, stand firmly by their leader, and we may be sure that some of the distressing clogs that have been holding down the wheels of Zion will be shaken off. When the twenty-seventh question was called, it brought with it some very important business. After two months' experience on the Shiloh circuit, we found, like almost every preacher that has been here for quite a while, that the parsonage was in the wrong place, and we set our wits to work to see if a remedy could be found, and we found it. The Quarterly Conference passed an order to have the parsonage moved from Cato to Shiloh, and to-day we are living at Shiloh, and before this year closes we expect to have a nice parsonage somewhere near the Shiloh Church; and if you could have seen us when we landed at Cato two months ago, and then witnessed the sight that took place here last Monday eve, you would not blame us for wanting to move to Shiloh. I don't think any preacher of the Mississippi Conference—even you, Mr. Editor—need to be afraid to besent to Shiloh now. We have been firing and falling back, flanking right and left, and sometimes charging to the front for four days on what those good people left at the parsonage, and the battle is still raging. Please don't talk this too loud. I do not know how many hungry preachers may read this, and they might get after Bro. Simmons to let them come down here and fill up. I want just here to tip my hat to the kind people of this place, and say, 'Thankee, mam.' We are planning, praying and working for a mighty move in the camps this year. We are expecting the best camp meeting this year that Shiloh has ever known. Can't you come and be with us? This would be a good time and place for you to spread yourself, and besides it would be such a treat to both pastor and people. Shiloh is not what it once was, but we have every assurance that it soon will be. 'The promise is unto us and our children.' We ask God's divine blessing on you and yours, and the ADVOCATE. Pray for us."

GRENADA DISTRICT.

Were you ever a presiding elder? And did you ever take a trip into the interior? If not, you are lacking in valuable experience, which our wonderful itinerant system supplies free of charge. I am just home from such a trip. Pittsboro, Ezey, Chapel Hill and Slate Springs were the charges visited. Bros. M. Huggin, Benj. T. Rayner, W. W. Williams and J. M. Massey are the faithful pastors. These charges lie mainly in Calhoun and Grenada counties, but also touch Chickasaw, Webster and Montgomery. This territory is known as the piney-hill section of the Grenada district, though has much fine productive land, possessing, as it does, both Lucey Scooner and Yalla Busha rivers, with their numerous and large tributaries, and many splendid farms. The people, as a rule, are far behind this progressive age in intelligent and Christian liberality, especially in support of our connectional interest. These four charges the past year, consisting of fourteen hundred and ninety-six members, paid for foreign missions sixty-four dollars and sixty-five cents—a little more than 4½ cents per member, and domestic missions twenty-two dollars and forty cents—a little less than 1½ cents per member. The record humiliates me as I write it. Mark you, I am censuring no one, but stating a fact. This record must change for the better. Brethren of the ministry, let us turn on the light and pay as the Lord prospers us. Brethren of the laity, let us arouse ourselves as never before, or else "Ichabod will be written" on our Methodism—"the glory of the Lord is departed from us." I started out to tell you about my trip; and look where I have wandered! Well it is said, "from the abundance of the heart the mouth speaketh." My heart is full of missions. I was gone from the parsonage eleven days; traveled on horseback one hundred and twenty miles, visited sixteen families and prayed with most of them. One of these had been overlooked by the "saddle-bags crowd" for some five years. How that saintly invalid mother rejoiced as we knelt together at a throne of divine grace, just after dinner, before bidding adieu and thanking them for their kindness. As pastors, we frequently miss more than the people when we failed to visit such homes. Held four quarterly meetings and preached ten sermons. Some children were baptized, and the sacrament of the Lord's Supper was administered twice. The rite of matrimony was also solemnized. A most delightful and helpful feature of our country quarterly meeting occasion is the bountiful dinner which comes between the Saturday sermon and the session of the Quarterly Conference. I am now ready for the second round, strong in body, mind and soul, standing on the invulnerable promises of my loving Lord." H. C. MORRHEAD.

Water Valley, Miss., March 6, 1896.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—Charles Reade.

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1862, at the battle of Fair Oaks, he was stricken with typhoid fever, and after a struggle of several years in hospitals, was discharged as incurable with Consumption.

Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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My wife and I, who are both past 72, find great comfort from the Electropoise for the ills of old age.

You may use this letter if you see fit for the benefit of suffering humanity. Yours truly,

J. A. WETHERBEE.

Waynesboro, Miss., Jan. 2, 1896.

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Yours truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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Thursday, March 19, 1896.

Woman's National Sabbath Alliance.

We gladly give space to the following, and invoke the divine blessings upon these good women in their noble work:

Reference has been made in many of the religious journals to a meeting recently held in Washington, D C., among women prominent in society, for the better observance of the Sabbath. It will be a pleasure to many who rejoice in this earnest protest against encroaching social customs in our national capital, to know that there is a general movement among the women of the entire country for this very purpose. The effort at Washington was not merely the result of local circumstances which made this social protest necessary, but was the outcome of two meetings of the Woman's National Sabbath Alliance held in Washington, December 17 and 18. The first meeting was held in the New York Avenue Presbyterian Church, where the Washington Branch of the Alliance was organized with Miss Morton, sister of the Secretary of Agriculture, as president. The second meeting, at which several of the ladies of the Cabinet were present, was held at the residence of Miss Morton on the following day.

The Alliance is an outgrowth of and auxiliary to the American Sabbath Union, and was organized in New York in February, 1896.

At that time a Constitution for the Alliance and an address to the women of America were sent out by a committee of New York women, of which Mrs. Darwin R James is chairman. The Constitution immediately received the signatures and hearty endorsement of prominent women in Washington, Princeton and elsewhere.

Meetings similar to that in Washington are being held in other places, and the interest with which women are entering into the movement shows that the time is ripe for it, and God's hand is in it. A large gathering was held in the spacious parlors of Mrs. William E. Dodge, in New York, recently in the midst of one of the most furious winter storms. We hope to enlist the co-operation of women in every city and town in this important work. The headquarters of the Alliance is in the office of the American Sabbath Union, 203 Broadway, New York. The secretary, Miss Matilda Kay, will answer correspondence, give information, and send documents to all who communicate with her. In behalf of the Woman's National Sabbath Alliance.

MRS. J. H. KNOWLES.

Rev. N. G. Augustus has been appointed as pastor of West Point station, in place of Rev. T. B. Malone, deceased.

"Letting Down the Bars."

The Christian's heart may not inaptly be compared to a fertile field surrounded by a high fence, outside of which predatory animals pace restlessly up and down, seeking to effect an entrance. As long as the fence remains intact, the destructive beasts are kept out; but if a single break occurs, in they rush, and ruin the growing crops. What avails a long and solid line of fence, if there be weakness at one point? In like manner, our spiritual fence must be kept unbroken, else the heart will soon be ravaged by the unclean beasts of sin. If through neglect of prayer and Bible study, or through imperfect consecration, one sin or evil habit gains admittance, the fair crop of Christian virtues and graces is in great danger of being despoiled. Unless the whole line of defense be well guarded, some prying sin or persistent temptation will creep in, and undo what months of prayerful effort have built up. "Letting down the bars" at any point in the spiritual fence of Christian experience means the retarding of growth in grace, and may result in the loss of all religious attainments.

It is hard for us to realize the importance of excluding all sin from the heart, of making no provision for the lusts of the flesh. Nothing short of absolute freedom from every sin and evil habit should be the Christian's aim. God will not abide in any heart that knowingly and willfully cherishes even one sin or one vice, small though it may seem to human eyes. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." "What fellowship hath light with darkness, or what concord hath Christ with Belial?"

We can not help but be amazed at the cool indifference of some professed Christians towards the plain teaching of the New Testament with regard to holiness. A large class content themselves with keeping the majority of the commandments, and seem to think that having done so, they are entitled to liberty to violate the others when they see fit. As was the case with the Pharisees, there is a strong temptation with all of us to be partial in our obedience and service. We are apt to imagine that faithfulness and diligence in the performance of some duties give us license to be lax as regards others. But as many as are led by the Spirit of God seek to please him in all things. The flesh with all its affections and lusts must be crucified. One flaw or inequality in a building stone may render the whole wall insecure. Likewise, one pet sin, one evil habit retained, one command disobeyed, will endanger the stability of the whole superstructure of character. Macerating the flesh will accomplish but little, if all the while the spirit be allowed to foster pride, envy, selfishness, wordliness, malice, covetousness—any of these. The man who in consecrating himself to the Lord, forgets to include his pocket-book, leaves a huge gap down in his spiritual fence which no amount of praying or religious feeling will repair or atone for.

Others, again, "let down the bars" by reading impure literature. The perusal of one bad book or one unclean story paper will often negative the good impressions produced by hearing a dozen sermons. Reading the Bible and other good books will not avail much if the mind also be allowed to revel in the reeking filth with which may modern novels and papers abound.

Many a person who is to all appearances blameless in his outward life, gives free rein to his thoughts and imagination, indulging in mental pictures that, if thrown upon the canvas and made public, would bring the blush of shame to his cheek. Such unholy indulgence, however, is sure to manifest itself in due time in a lowered standard of living, if not in a harvest of wickedness.

Some Christians who in other respects bear a good name, are guilty of listening to and relating vulgar, or worse than that, obscene stories. The man who lends a willing ear to slander and obscenity, though he be liberal, honest, and truthful, "lets down the bars" for the overthrow in him of all holiness and virtue. Well has Paul said that "evil communications corrupt good manners." The word "manners" here used should be translated "morals."

Pleasure-loving church members insist on "letting down the bars" just a little for a game of cards, for a dance, for a theatre. What avails a strong defense of many virtues, however, if at the gap of partial consecration the gaily attired devil of worldliness can squeeze through? Other spirits more wicked than he will soon follow.

The buying of papers on Sunday, not to particularize the purchase of other unnecessary things, is another way in which not a few "let down the bars" of their spirituality. If it is not wrong to buy a paper on the Lord's day, then it is no harm to buy a coat or anything else that we happen to want. If Christians make an exception for the Sunday newspaper, or for Sunday travel, then we might as well do away with all Sunday legislation.

While many are careful enough at times to prevent the entrance of sin, their watchfulness is not steady or constant, being oft-times restricted to Sundays and revival seasons. "Putting up the bars" on Sunday amounts to little when they have been down all the week. Some are watchful on all ordinary occasions; but let a holiday come, let them go on an outing, or get away from home, and at once their vigilance is relaxed. Growth is always slow; the work of destruction very quick. Cattle can destroy in a few hours the rich product of months of cultivation. "One fraud," says Dr. Marcus Dods, "spoils the character for honesty which years of upright living have earned. And this is also one of the greatest dangers of the spiritual life; that a little carelessness, a brief infidelity to our high calling, or a passing indulgence suddenly demolishes what long and patient toil has been building up. It is like taking out of a pin or a ratchet that lets all we have gained run down to its old condition."

It will not do to say, however, that after yielding to one sin, we might just as well give way to others. It is far easier to repair one break in a fence or a wall than it is several, or than it is to reconstruct the whole. Evil habits, however, are like fence-breaking cows, which, after having two or three times gotten into a field, are more than likely to do so again.

Max O'Rell in New Orleans.

Max O'Rell lectured in Odd Fellows' Hall, in this city, on the tenth. It was the rainiest night New Orleans has had for six months. The streets were flooded. On such a night most speakers would have found themselves minus an audience. Curiosity to hear the celebrated author of "John Bull and His Island," and "Jonathan and His Continent" was strong enough, however, to bring out quite a respectable audience. The lecture fully met popular expectation. It was bright and witty, but the wit only served as a medium for the conveyance of truth.

One who hears O'Rell does not need to be informed as to his nationality. His Frenchiness of manner and gesture are unmistakable, and gives additional zest to his utterances. It is greatly to be regretted that the unpropitious weather interfered with the attendance and thus reduced the receipts. With good weather we are sure quite a handsome sum would have been realized for Centenary College.

At Hazlehurst.

By invitation of the pastor, Rev. I. W. Cooper, we took a trip recently to Hazlehurst, lecturing on Friday night and preaching on Sunday. Dr. Cooper is in the midst of a very successful pastorate, his church being well organized and in fine working order. He expects very soon to make the last payment on the elegant new church which was built a few years since under his supervision. He has one of the best parsonages in the Conference. He is in high favor with his people. We made headquarters at the parsonage, but also enjoyed the hospitalities of our friends, Hon. J. S. Sexton and wife and Sister C. Mayes. We spent several hours very pleasantly with Rev. M. L. Burton and Rev. A. B. Nicholson.

We wish to say to the Methodists of Mississippi that they can do a good deed by making contributions for the relief of Bro. Nicholson. He has no income except what he receives from the Conference Fund, which is entirely inadequate to his support. He has been confined to his room for six months, and though now much improved is unable to do any kind of work by which he can earn a living. We make this statement without the knowledge of Bro. Nicholson. He has been a faithful minister, and should not be allowed to want in his old age.

Dr. Cooper and his wife are now afflicted by the illness of one of their children, which, however, we hope will not prove serious.

Millsaps Law Department.

HON. E MAYES ELECTED PROFESSOR OF LAW BY THE TRUSTEES.

The announcement that a Law Department has been established in Millsaps College will be pleasant news to many readers. Jackson has every needed advantage for a law school. The Supreme Court in session during the entire college term, and the privilege of one of the finest law libraries in the United States, the sessions of the Federal and other courts and frequent visits of the most eminent lawyers of the country, will afford young men exceptional opportunities.

The name of Hon. Edward Mayes is a guarantee of thorough instruction. For nearly sixteen years he was Professor of Law in the University of Mississippi, and is recognized as without a superior is profound legal learning and accurate scholarship. It is understood that he will associate with himself distinguished men in the profession, to deliver lectures from time to time. Many of the leading young lawyers in the State were prepared for their professional careers by Dr. Mayes. The session will open in September next. Full particulars, including course of instructions, etc., will appear in the forthcoming catalogue.

MILLSAPS COLLEGE,
LAW DEPARTMENT.

We take pleasure in announcing that the trustees of Millsaps College have established a Law Department in that institution; and have elected Hon. Edward Mayes, LL.D., Professor of Law.

CHAS B. GALLOWAY,
Pres. Board of Trustees.
W. B. MURRAH,
President of College.

—Clarion-Ledger.

The X Rays of the Sun.

Though the sun has been shining for countless ages we are only beginning to find out all the secrets he has stored up in his rays, for a new one has just been discovered, which for the present is called the X ray, or the unknown ray. By means of this ray, photographs have been made of the bones of the hand, the skeletons of rabbits, bullets imbedded in the flesh, etc. The photographic plate is enclosed in a small, flat photographer's box and the hand held in front of it. The cover is not taken off. These rays are not refracted, but penetrate matter—penetrate the fleshy part of the hand, but are obstructed by the bones, and they reflect them back to the plate in the camera. It looks now as if we should be able to use them eventually to see into matter, to see, perhaps, the circulation of the blood, the workings of our internal organs, brain, heart, lungs, stomach, liver, etc. Is it too much to hope that the result may be favorable to our study of hygiene and the promotion of human health? We think not.—Journal of Hygiene.

Anti-Gambling Bill.

Mr. Gillett, of Massachusetts, in the House of Representatives, February 12, 1896, introduced the following bill, which was referred to the Committee on the Judiciary and ordered to be printed:

A BILL

To protect State anti-gambling laws from nullification through interstate gambling by telegraph, telephone, or otherwise, by extending to such gambling the penalties provided for interstate gambling by mail or express.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any person who shall be a party to the transmission by telegraph or telephone or mail or express or otherwise, from one State or Territory into another State or Territory, or from or into the District of Columbia, of any gambling bet, or report of such bet on any race or prize fight or other event, shall be deemed guilty of a misdemeanor, and shall be punishable in the first offense by imprisonment for not more than two years or by a fine of not more than one thousand dollars, or both, and in the second and after offenses by such imprisonment only.

We hope the bill will pass. Let every good citizen do what he can to secure its passage.

BOOKS.

THE DICTIONARY OF BURNING WORDS OF BRILLIANT WRITERS. A Cyclopædia of Quotations from the Literature of all Ages. Designed for the use of the Senate, the Bar, the Pulpit and the Orator. Compiled by Josiah H. Gilbert. With an introduction by Charles S. Robinson, D. D.

The book is a standard one, good for all time, and just what is needed by public speakers, preachers, pleaders and teachers wont to enrich their addresses with the bright utterances of brilliant men, and they will here find a mine of wealth. We heartily recommend the volume as a solid source both of recreation and instruction. The work has been admirably done. The subjects and arrangements are in every way most excellent, and the indices, both by authors and subjects, are most complete. Theodore L. Cuyler, D D., says of this book: "There is more solid ore and less trash in this volume than in any similar work I have met with; nor is it tainted with any poison or bad theology." One volume, 8vo, cloth, 688 pp. Price, $2 00, postpaid. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

WHAT SHALL WE TELL THE CHILDREN? OBJECT-SERMONS AND TEACHINGS. By the Rev. George V. Reichel.

The material in this volume is new, freshly gathered from truth-proven sources, and has been tested by the author in his own parish with good results. A title is suggested at the beginning of each chapter. The "object used" is given after such title, then the "Scripture basis," which is a more flexible designation than text, follows. The author then gives in simple language, suggestive and helpful, a description of the object. The chapter headings are varied and cover many subjects. The pastor will here find suggestions for his "five minutes' sermon" previous to the regular service, or his talk to the Junior Epworth League or Christian Endeavor meetings. The volume is tastefully bound in cloth, 12 mo, 304 pp. Price, $1 50 postpaid. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

NOTES.

Mrs. Thompson, mother of Rev. G. H. Thompson, of the Mississippi Conference, was buried at Bethel Church, on the seventh. We sympathize with our brother in his bereavement.

***

Rev. W. G. Forsythe, of the Mississippi Conference, let the light of his countenance shine into our sanctum recently. He has been spending some days with relatives near Clinton, La.

***

Rev. J. W. McNeill died at his home near Crystal Springs, Miss., on the fifteenth. He was formerly a member of the Mississippi Conference, but has been for many years in the local ranks. He was a good preacher and a most excellent man, taking an active part in every important enterprise of his church and community. A suitable memoir will doubtless appear in due time.

***

The popular evangelists do not all speak the English tongue. In Mexico a man who has been, for twenty years, a Presbyterian pastor, has given himself to evangelistic work, and is becoming very effective in ministrations to his countrymen. Senor Morales travels long distances, gathers large congregations, and preaches with great earnestness and simplicity. The churches are quickened by his preaching, and new converts are multiplied. —Presbyterian.

***

With the exception of the book-buying residents of large cities, comparatively few people know how to obtain a book that they may wish to purchase. Every newspaper office knows how frequently letters come asking, "How can I get a copy of such and such a book, published by so and so?" As an accommodation to its large constituency of readers, the Sunday-School Times has just announced that it will supply them, at the publishers' advertised prices, postage free, with any proper books, religious or secular, that are in the market. This should free the readers of that paper, at least, from further trouble in book-buying.

***

The many friends of Bro. C. W. Reed, who was at one time a member of the Mississippi Conference, will regret to hear of his death, which occurred at the home of his brother, Mr. Thos. Reed, in Natchez, Miss., on the twenty-eighth of last month. His last illness, though long and painful, was borne with cheerful resignation. He passed away sweetly trusting in Jesus. The funeral services, which were largely attended, were held in the Jefferson Street Church, Revs. W. B. Lewis and M. M. Black officiating. A suitable memoir will shortly be furnished the ADVOCATE by the pastor of Wesley Chapel, of which he was a member.

***

"It was an impressive occasion at Oxford when the remains of Bishop Haygood, followed by a distinguished procession of people including statesmen, educators and ministers, were borne to the college chapel between the long lines of students with uncovered heads," said President Thirkield, the chairman of the day. "But it was a still more impressive incident when, on the previous day, over two score men, with bronzed faces and strong arms, gathered voluntarily in the cemetery and asked the privilege of digging the grave of the departed Bishop, saying they did not want this great friend of 'our brother in black' to lie in a grave that man had been hired to dig."—New York Independent.

***

I do not see how our church ever got along without a church extension organization. By a little timely help here and there it has, in the thirteen years of its existence, encouraged over 3,000 congregations to build houses for themselves and made their success possible. It has given to the gospel homes in hundreds of places where before it was merely a wayfarer. It has improved to an unspeakable degree by the distribution of selected building plans the architecture of our houses of worship, so that convenient and beautiful churches are rapidly replacing the ugly and uncomfortable "meeting-houses" of two or three decades ago. Our motto is: "A church for every congregation; a parsonage for every pastor."—Rev. D. Morton, D. D.

***

Often we hear of churches making the imperious demand for a minister "who will draw." When put just in that way it always smacks not a little of carnality and worldly pride and a human standard of success. But to take the "drawing" as an accepted bit of church language of to-day, we might well change the demand and let the preacher insist, as his requirement, on having a church that "draws." Let fastidious and exacting church members think of that side of the equation. Are they doing "what in them lies" to win, attract and hold the strangers and the non-church goers, and thus themselves be an influence to "draw?" Who can say the pastor is alone responsible for a "full house" at the time of church worship? Mr. Spurgeon once well said: "It is the minister's duty to fill the pulpit: it is the people's duty to fill the house."—Mid-Continent.

CHILLIFUGE

Is guaranteed to CURE Chills and Fever, and all Malarial Troubles, or money refunded.

Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

FINLAY, DICKS & CO., New Orleans.

Baton Rouge District.

The Baton Rouge district is moving on finely. We have just finished up the first round; have met each appointment on time. All the preachers were prompt in getting to their charges, and are at their posts, faithfully discharging their duty as ministers of Jesus Christ.

There seems to be general satisfaction on the part of the people and preachers—so much for the wise planning of that faithful man of God, Bro. P. A. Johnston, whose four years of arduous work as presiding elder of this district ended at the last Conference.

We are praying and laboring for a glorious revival in all the charges this year. To this end let all the preachers put forth indefatigable effort.

Centenary College, true to her noble history and unsullied character in the past, is doing a grand work for the Church as well as State. I think I am not mistaken when I say that the moral influence, religious training and intellectual atmosphere of Centenary College is not surpassed by any other religious institution in Christendom. Her president, Dr. Chas. W. Carter, is too well known throughout Methodism and his goodness and greatness too well recognized by all Southern Methodists, and especially Louisiana Methodists, to need mention by this writer. Having the assistance of an able corps of professors, he needs but one thing to enable him to crown Centenary with the glory she richly deserves—that is, the hearty co-operation of Louisiana people and preachers. What Centenary needs is what every other college needs, and must have or fail—money and boys. And when the preachers and people of Louisiana Methodism wake up to their individual responsibilities as regards the Christian education of their boys, then Centenary's treasury will be full of the one and her halls abound with the other. May the great Head of the church move the heart and purse of Louisiana Methodism to old Centenary—glorious, because of her past; glorious, because of what she may and must be in the future.

The District High School (Johnston Institute) at Greensburg, is having a very prosperous beginning. It has enrolled up to date ninety pupils. This school is to be a feeder for Centenary. Their large handsome building will be ready by the time for their commencement exercises. Prof. Ladner, graduate of Centenary College, is principal, assisted by three other able teachers. Bro. G. D. Anders, their agent, is actively engaged securing funds for the new building and students for the schools. But I have written more than I had expected for this time. I will write again. R. W. TUCKER.

Jackson, La.

For Dyspepsia Use Horsford's Acid Phosphate.

Dr. C. B. LANNEAU Charleston, S. C., says: "I used it with benefit for a member of my family who was suffering from dyspepsia. I esteem it a good preparation."

Relief of Rev. David Merchant.

Some time since an appeal was made through the ADVOCATE by Rev. R. B. Downer for Bro. Merchant. In response to this appeal I have received the following amounts:

R. Harrison, New Orleans	$10 00
Miss Willie Rinder, Barnett, Miss.	5 00
Dr. Austin, per Rev. G. A. Gnice, Oak Ridge, Miss.	5 00
Collected by Rev R. B Downer, Laurel, Miss.	3 05
Mrs. Barfield, Meridian, Miss	2 50
Carthage Sunday-school, per Rev. W. M. Sullivan	2 15
A Friend, Greenwood, Miss	1 00
Rev. W. W. Hopper	1 50
W. N. White, Lake Providence, La.	1 00
Miss E. Howard, Amerinna, Miss	1 00
Mrs. L. Barton, White, Tenn	1 00
	$33 00

I have paid out $10 for lumber, and Bro. Merchant's boys have the house nearly ceiled. It will take about $15 in addition to that I have received to make the dear old brother's house comfortable. I trust those who have sent the above amounts will accept this as a receipt. F. M. KEEN.

Did You Ever Make Money Easy?

MR. EDITOR.—I have read how Mr. C. E. B. made so much money in the Dish Washer business, and think I have beat him. I am very young yet and have had little experience in selling goods, but have made over eight hundred dollars in ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they can not help but buy one. For the benefit of others I will state that I got my start from the Mound City Dish Washer Co., St. Louis, Mo. Write to them and they will send you full particulars. I think I can clear over $3,000 the coming year, and I am not going to let the opportunity pass. Try it and publish your success for the benefit of others. J. F. C.

Science Hall, Millsaps College.

I had some fears at first about being able to raise the funds to build the much-needed Science Hall; but I am growing more confident every day. I have received words of encouragement from many broad-minded business men in several parts of the State. And all the preachers have received me so cordially that the work I so much dreaded to undertake is now a real pleasure to pursue. I hope this will be a year of usefulness. T. S. WEST.

Vicksburg District Conference.

According to cordial invitation and authoritative appointment, this body is to convene at Edwards, March 26-29, inclusive. We are expecting a specially interesting and gracious meeting. The signs point that way. Our people extend a hearty greeting to their hospitable homes. More than usual of distinguished "visiting brethren" are expected.

Brethren, first and continually let us pray for the divine presence and power among us. Then, with cheerful hearts and voices, let us join to make the occasion a blessing to each. We need the inspiration of such a meeting. We can have it. Let all arrange to stay over Sunday. It was appointed to embrace a fifth Sunday with this end in view. Don't disappoint us! Get "certificates" at starting points, and you may be able to return for one-third fare. Trains leave Vicksburg, going east at 4 P. M.; leave Jackson, coming west at 9.55 A. M. Local freight, with caboose, leaves Vicksburg (east-bound) at 9 A. M. Any further information gladly given on application.

I hope, your brother,

J. P. DRAKE.

Edwards, Miss.

The Greenville District Preachers Association

The Spring session of the association was held at Lula, Miss., March 5 and 6. Eight of the seventeen preachers in the district were present. Some were kept away by sickness. Two came in after adjournment. The heavy rains interfered seriously, but it takes a great deal of rain to make a Methodist preacher back down. He doesn't mind the pouring as much as some other people.

The Fall session is to be held at Shaw. These meetings can be made very profitable. We hope to have a better attendance and a more profitable meeting next Fall.

Rev. J. A. Randolph was elected president; H. P. Crowe, vice-president; R. H. B. Gladney, secretary and treasurer, and J. W. Bell, critic.

E. S. LEWIS.

The New Crawford Street M. E. Church.

W. A. Stanton, architect, has just completed a pen and ink sketch—a very spirited drawing, it may be said—of the front elevation of the new Crawford Street M. E. Church, for which plans were adopted by the church authorities some time ago, and whose construction, it is understood, is now fully decided upon. The sketch in question will be engraved for and published in a forthcoming number of the New Orleans Mechanic, Dealer and Lumberman, and was prepared by Mr. Stanton for that purpose. A copy or two will probably be placed on exhibition in the city also, it is likely, as several photographs will be made.

The reporter had the pleasure of seeing the sketch yesterday. It shows a building of a decidedly Gothic type, with picturesque gables and a very graceful spire; handsomely proportioned, and in all respects an attractive addition to Vicksburg's stateliest edifices. The spire is to be 152 feet in height, towering about 100 feet above the apex of the roof of the building. The edifice will cover an irregular space 105 by 124 feet, and will be built of pressed brick with terra cotta or stone trimmings. It will comprise an auditorium seventy feet square and with a seating capacity of 538 persons, a Sunday-school room capable of seating 276 persons and an infant department for 125 persons. There will also be an Epworth League parlor, pastor's room and choir-room.—Commercial-Herald.

THROAT DISEASES commence with a Cough, Cold or Sore Throat. "*Brown's Bronchial Troches*" give immediate and sure relief.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is March, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Mistakes in Minutes.

In the ADVOCATE, of March 12, Bro. Hoffpauir calls attention to some errors in his report, as published in the Minutes. As far as the values of church property goes, his statement is correct. The statistical secretary is responsible for the error, and not Bro. Hoffpauir. I do not propose to try to explain how it was made, as it is one of those unexplainable cases.

From the statement of Bro. Hoffpauir in regard to the Minutes reporting Boyce and Colfax circuit as having 15 Sunday-schools it would seem that Dr. Sawyer had gotten out at least two editions of the Minutes for this year, as the copies I have only report 9 schools, and it is clearly seen by the total of only 33 schools for the district that there is an error of six schools somewhere. The originals show the correct number (three) to have been reported by Bro. H. and entered on the statistical secretary's book. It is clearly a typographical error.

There is said to be only one man in the world who claims infallibility, and I am not that man. I will cheerfully take the vow proposed by Bro. Hoffpauir. "I hereby promise the Conference and the whole church that I will be more careful in the future" in filling out my statistical reports, and now I will invite the 116 brethren in charge of appointments in the Louisiana Conference to join with us and let us have statistics that can be relied upon. Some of them need to take this pledge very much. WM. G. EVANS.

Statistical Secretary, La. Conf.

Patterson, La.

A Rare Chance to Make Money!

I am convinced that anyone that will hustle, can make from $10 to $15 a day selling Oilmax Dish Washers. They give such good satisfaction that every family wants one. You can wash and dry the dishes in two minutes, without danger of breaking dishes or without wetting the hands. In the past six months I have cleared over $20 a day without canvassing any; people either come or send for Washers, and my trade is increasing all the time. This business is equally good in country, town or city, and any lady or man can make money anywhere if they will only try. After careful examination I find the Oilmax decidedly the best Dish Washer made. The Oilmax Mfg. Co., Columbus, Ohio, will give you full instructions. Go to work at once and let us hear how you succeed. It is certainly our duty to inform each other of these golden opportunities.

A READER.

Notice.

To the Pastors and Presiding Elders of the Mississippi Conference:

Please when you send me your Conference claimants' or Bishops' Fund money, if not convenient to get drafts or exchange, buy postal or express money order on Jackson, Miss., payable to me, as I deposit with C. S. Bank. It will save me expense and trouble.

W. M. THORNTON
Tr. J. B. F.

Lake, Miss.

The Latest and Best Dishwasher Out.

The new Mound City Dish Washer, of St. Louis, Mo., that is being placed in the market is, no doubt, the best Dish Washer sold. It operates on truly scientific principles, viz.: Displacement of water with automatic reaction and duplex motion, and is so simple that a child can operate it. It performs its work to perfection, and makes one of the most disagreeable features of house keeping, (that is, washing the dishes), a pleasure. It prevents the chipping and breaking of dishes, and keeps the hands from being reddened and chapped by immersing them in the hot water, the old way of washing dishes. It's a time saver, money saver and dish protector. Its name should be a household word and dear to every American heart. It is being sold in every State and Territory in this country, and every mail brings words of praise to the manufacturers of the Mound City Dish Washer Co., of St. Louis, Mo.

Notice.

To the Preachers of the Shreveport District, Louisiana Conference:

Owing to the presence of small pox in several places within the bounds of the district, the Preachers' Meeting appointed to begin March 26 will be indefinitely postponed.

J. L. P. SHEPPARD, P. E.

March 14, 1896.

No Telling the Damage!

Where functional derangement of the Uterine system has become established, there's no telling the damage which may be inflicted on the nervous system. CREOLE FEMALE TONIC is an ideal Uterine Tonic and stimulant, curing irritation, inflammation, displacements, etc. So say the ladies.

Rev. S. B. Beall, of the Louisiana Conference, writes: "The sewing machine is splendid. My wife is delighted with it."

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

DO YOU OWN HORSES OR MULES?

Is Guaranteed to Cure in Every Case

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop'rs,
NEW ORLEANS, LA.

TEXAS EL PASO T AND P ROUTE PACIFIC

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Best Passenger Service

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AND THE EAST SOUTHEAST.

Cannon Ball Train

SHORTENED ONE HOUR IN TIME.

Leaves Fort Worth, 7:05 a. m.; Dallas, 8:05 a. m.; Union Depot, 8:15 a. m. Arrives St. Louis, 7:25 a. m. next day.

LIMITED : EVENING : EXPRESS

HAS BEEN QUICKENED
9 HOURS TO ST. LOUIS AND THE EAST.
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ONE HOUR TO NEW ORLEANS.

ONLY TWO DAYS

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Pullman Buffet Sleeping Cars to St. Louis, Chicago, New Orleans and Pacific Coast.

Through day Coaches each way between Fort Worth and Memphis.

For tickets, rates and further information, call on or address your nearest ticket agent.

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GASTON MESLIER, Gen. Pass. and Tkt. Agt.,
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Warranted to give satisfaction. For the use of Fowls and Birds. No waste. Improves the appetite. Chicken-raisers say it is the best they ever tried. Two grades—coarse and fine—twenty pounds, 50 cents. Fifty pounds, $1. By freight or express. 1-pound sample package by mail on receipt of 15 cents. Sent to any address on receipt of money.

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THE BLICKENSDERFER TYPEWRITER.

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FITS CURED

(*From U. S. Journal of Medicine.*)

Prof. W. H. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEKKE, F. D., 4 Cedar St., New York.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends	1868 to 1892, 25 Years,	$84,520,686
N. Y. Life,	" " " " "	40,684,168
Equitable,	" " " " "	40,117,616

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

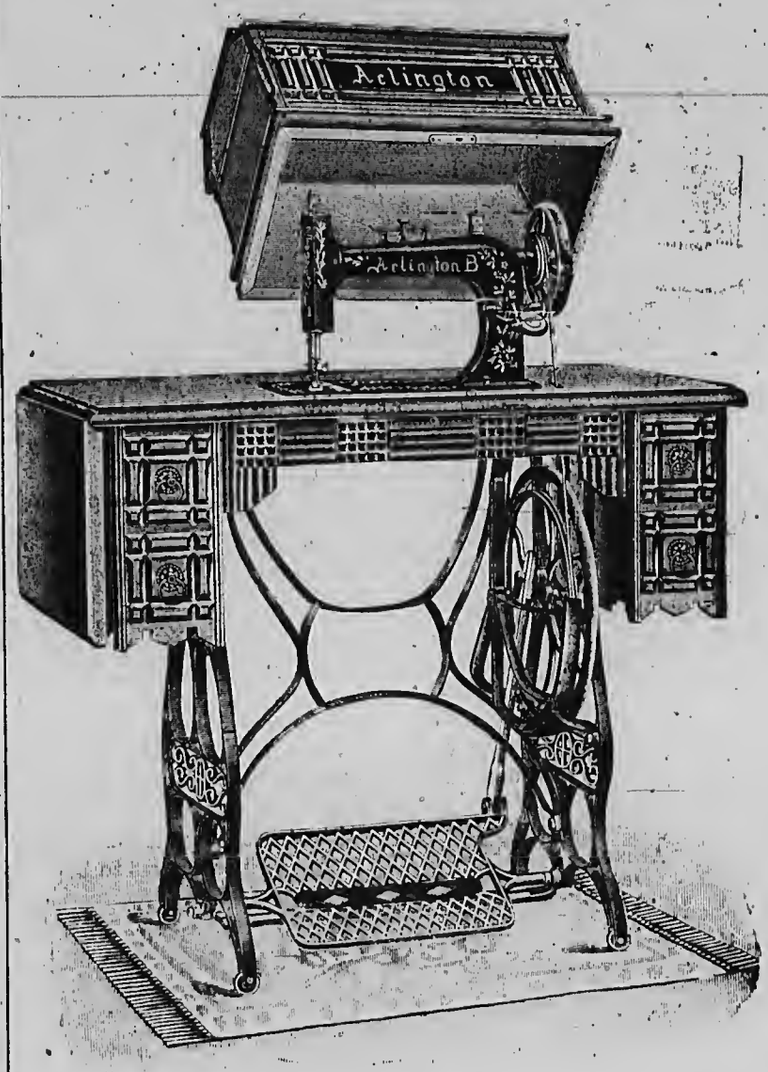
General Agents The Mutual Life Insurance Company of New York,

120 Common Street, - - - - New Orleans, La.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction hook.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short diagonal and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

Not Age, But Excellence.

We don't pride ourselves on having existed for 50 or 75 years. That frequently means old-fogyism. We do pride ourselves on having

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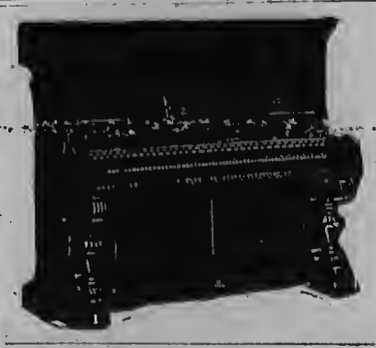
That are second to none.



This Means Progress

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HOME CIRCLE.

THE OLD TRUNDLE-BED.

BY JAMES WHITCOMB RILEY.

O, the old trundle-bed where I slept when a boy!
What canopied king might not covet the joy?
The glory and peace of that slumber of mine,
Like a long, gracious rest in the bosom divine;
The quaint, homely couch, hidden close from the light,
But daintily drawn from its hiding-place at night.
O, a nest of delight, from the foot to the head,
Was the queer little, dear little, old trundle-bed!

O, the old trundle-bed, where I wondering saw
The stars through the window, and listened with awe
To the sigh of the winds as they tremblingly crept
Through the trees where the robins so restlessly slept;
Where I heard the low, murmurous chirp of the wren,
And the katydid listlessly chirrup again,
Till my fancies grew faint, and were drowsily led
Through the maze of the dreams of the old trundle-bed.

O, the old trundle-bed! O, the old trundle-bed!
With its plump little pillow and old-fashioned spread;
Its snowy-white sheets, and the blankets above,
Smoothed down and tucked round with the touches of love;
The voice of my mother to lull me to sleep
With the old fairy stories my memories keep
Still fresh as the lilies that bloom o'er the head
Once bowed o'er my own in the old trundle-bed.

—Armsaindy.

Bringing Up.

"No device has ever been invented that will take the place of being brought up."

So pithily said one of our prominent city divines in a recent sermon. And the saying is worthy to be framed and hung up where every day it may come under the eye of the mother. Bringing up is a matter of day by day, week by week, year by year. It is a matter of social and moral atmospheres; it is a matter of example far more than of precept. Right habits must be formed, vicious tendencies checked, high principles implanted, noble impulses fostered, healthy appetites gratified and encouraged. Who is sufficient for these things?

We do not expect a fountain to rise higher than its source, and ought we to expect children to surpass their parents in essential nobility and worth? They may, in consequence of better advantages than their parents enjoyed, surpass their parents in some things, move farther on along the lines that reach upward and forward.

The parent, who would bring up his child aright, must begin with himself, must be, so far as it is in his power, what he wants his child to be, must so lay the tracks along which he wishes his child to move, and adjust the grades he is to climb, as that the tender feet may easily advance along the chosen way, holding the parental hand, cheered by the parental voice, strengthened by the parental example and companionship.

Those parents who make companions of their children, who enter into their sports, their enthusiasms, their ambitions, their hopes, their enterprises, are most successful in giving their children a good bringing up.

May we not congratulate mothers of the middle classes that they are compelled to bring up their own children instead of trusting them to the tender mercies of a hired nurse? A lady who spends a part of every fine day in Central Park, says she can tell by the face of a child, before she glances at its attendant, whether the latter is its mother or not. The mothered child has a serene and happy look, wanting in the face of the nurse-attended child. In its tenderest and most plastic years it is molded and formed by the unhired hand of maternal love and devotion.

"My mother has made life easy for me by the habits she formed in me in my childhood," said an old lady yesterday. "She taught me never to put anything out of my hand without putting it in place. She taught me that 'the right way was the best way and the easiest way.' She abhorred deceit, lying in every shape, company manners, dishonesty, debt, dirt, bad grammar, backbiting, idleness, extravagance, meddling. She loved knowledge, virtue, honor, integrity, honest toil, humanity, the church, the cause of Christ. Her ways were ways of peace."

A good bringing up is a better investment for a child than any amount of money in bank, and the best thing about it is that parents who can put no money in bank can give their children this priceless endowment, and send them out into the world to make their own way, with no capital beyond a good bringing up.—New York Christian Advocate.

In Training.

"That," said a sophomore in one of our colleges to a visitor, "is John Black." He pointed to a wiry, muscular young fellow, who in boating costume was making his way to the riverside. "He is going to take a pull on the stream for an hour. He is completely in the hands of his trainer now."

"And what does his trainer do for him?" asked the ignorant visitor.

"He regulates his whole day. John gets out of bed at a certain minute every morning; he exercises with Indian clubs; is rubbed down; runs a couple of miles on the course; takes a cold bath; is rubbed down again, and so on until night. Every mouthful he eats is prescribed by the trainer. The day is strictly divided into hours for exercise, for rest, for bathing, and for work. The life he leads is as hard as the life of a galley-slave."

"Why does he do it?"

"He is to run against the college champion. He must put himself in training if he wants to win the prize."

"What is the prize?"

"A gold medal."

The visitor was also a young man. He did not want to run or jump or row for a prize, but he had a great ambition to live a high, noble, helpful life.

It occurred to him now, that he had not been working so hard to that end as this other boy was working for a gold medal. When his companion left him, he walked on alone, thinking of it, and he made a resolution which may seem fantastic to some of the readers of this article.

He would put his soul in training. Every morning he would give an hour to his Bible, and seek to bring his thoughts and motives into comparison with the thoughts and motives of Christ.

He would then exercise his judgment as this athlete did his body, to make it stronger. For instance, in the circle of his family and friends, his thoughts were likely to be harsh and censorious, for he was naturally a severe judge. But he would compel himself to find some good feature in each character, to think of it, and look at his friends through its kindly light.

His charity, like the athlete's muscles, would be thus strengthened by use.

The runner gave part of the day to climbing a steep mountain in the neighborhood; he thus gained power and health by the muscular exercise and by breathing purer air than that of the town.

He, too, would try to leave behind the gossip, the trivialities, the coarseness on the dead level of his daily life, and climb to the height of some noble thought, or of some great truth of science.

Moreover, as the daily bath was necessary for the body of the athlete, so must it be for his soul. He would, by self-examination, seek to cleanse it of all the impurities that might originate within, or be gathered by contact with the world from without.

Why, he thought, if this boy puts his body in such severe training to gain a coveted honor in his college life, shall I not train my soul to win a life that is gentle and true and merciful, and that takes hold of the "life that is to come."—Youth's Companion.

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Warner's safe cure does wonders for sufferers from kidney complaint."—Dr. R. A. Gunn, Editor Medical Tribune, New York.

As a remedy for Bright's disease it is unequalled."—Dr. W. E. Robeson, M. R. C. S. L., London, England.

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Stops female complaints and speedily cures all diseases of the liver and kidneys."—Jno. L. Elsworth, M. D., Brooklyn, New York.

Successfully used for kidney trouble of long standing."—Tyre Yorke, M. D., Washington, D. C.

A remedy which I constantly prescribe for kidney disease or Bright's disease."—B. H. Mars, M. D., St. Louis, Mo.

For stomach troubles I heartily recommend it as a tonic and appetizer."—H. B. Ransom, M. D., Handford, Va.

Excellent remedy. Warner's safe cure cured me of Bright's disease after suffering for years."—L. B. Price, M. D., Handford, Va.

Constantly use Warner's safe cure in my practice and prescribe it daily."—Geo. W. Nannes, M. D., Arney, M. I.

Unless I knew of its great merit, I would not so strongly advise its use."—W. E. C. Dinsmore, M. D., Minneapolis, Minn.

Recommended by me in all cases of liver and kidney disease."—J. J. Goodyear, M. D., Groton, N. Y.

Entirely cured of Bright's disease by using Warner's safe cure."—F. A. McManus, M. D., Baltimore, Md.

Keep a Clean Mouth

A distinguished author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we can not think of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart, and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Christian.

How to Make Mother Happy.

"Why, mother, how bright and cheerful you look to-night! What has happened?"

"I feel very happy, my dear, because my little boy has really tried to be good all day. Once, when his sister teased him, and he spoke quickly and crossly to her, he turned around a moment after of his own accord, and said he was wrong, and asked her to forgive him. I believe I should grow young, and never look tired or unhappy again, if every day my little boy and girl were as thoughtful, unselfish, and loving as they have been to-day."

Here's a grand secret for you, little one; and now that you know how to make mother happy, may you keep her face always full of sunshine!

The happy hour of the day should be the hour of going to bed. The mother who feels it her duty to correct a child's fault, should find another time to do it than the time of the good-night kiss and the good-night prayer. Never send a little child sobbing to bed. Let the bed-time hour be the mother's hour for the little talk, the story, the cuddling and kissing which the children love.—Richmond Advocate.

HYGIENE.

Importance of Pure Air.

The season of colds, at least the season accepted as such, begin upon us, it is well to remind ourselves that the best authorities ascribe the prevalence of these distempers to bad indoor air rather than to severe outdoor air. "Cold air," says a writer in a recent magazine, "does not cause throat and lung diseases, but only bad air." The fact that there is a marked increase in these diseases during cold weather he fits to his theory by declaring that such disorders are produced, not by the cold air, but by the indoor life that accompanies the season.

"An open fire in every living room in every house," says another enthusiast on the same subject of ventilation, "would do more to lower the death rate from respiratory diseases than any medication or other existing remedial agency." Barring this, he urges frequent airing of rooms constantly occupied, but also insists that the ventilation be done on principles of common sense. "Steam-heated rooms," pursues his carping critic, "particularly in apartments, usually reach a temperature of eighty degrees. This, I may say, is a mild statement. Any persons living in such places endure this greater heat until it becomes intolerable, and then throw windows open recklessly. The temperature is lowered too suddenly, a chill is sure to follow, and often serious mischief. Why not take the pains with our own lives that a florist does with his plants? The air in a greenhouse is regulated by a thermometer and kept even and pure without a sudden chill or overheating. It is the high temperature and bad air of our houses that has made us a race of catarrhal wheezers, and not at all, I believe, climatic conditions. —New York Times.

Self-Interest and Temperance.

Self-interest, or selfishness, is often an important factor in progress. This is so in regard to temperance. An intemperate man finds usually great difficulty in getting a position where he can earn a living. The railroad companies do not want him, for he might, when under the influence of liquor, wreck a train. Large corporations, banks and similar institutions will not employ a man whose intemperance is noticeable, because he can not do his work so well. Few things are more annoying to a good business man than to have around him an employee who incapacitates himself from drink. In manufacturing establishments when labor is scarce, they often employ the least competent for a time, and thus a man who is intemperate may often get work, but when the demand slackens, these are the first to be discharged. The great army of tramps which abounds in our country are, or have been, mainly of this class. Total abstainers stand a far better chance than the intemperate of being kept at work, even during hard times, when employers must do it with disadvantage to themselves. Thus may we see that self-interest, or selfishness, may act as a mighty lever in promoting progress.—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

VIRGINIA MOLASSES CAKE.—Cream one cup of butter and one cup of sugar, add three eggs well-beaten, one tablespoonful each of ginger, cinnamon, and powdered cloves, one cup of molasses and two cups of flour. Just before putting into the pan, dissolve one teaspoonful of soda in one-half cup of sour cream, buttermilk, or cream, stir this into the batter. Bake in a modern oven about an hour. Served with cream it makes a very nice dessert.

PRUNE AND TAPIOCA PUDDING.—Soak one-half cup tapioca over night. In the morning cook until transparent in just water enough to prevent burning. Stew two cups of well-washed prunes in one quart of water. Add the juice of one lemon and two tablespoons of sugar. Boil until the syrup becomes thick and rich. Turn the prunes into a pudding dish and cover with cooked tapioca, seasoned with grated lemon rind. Bake and serve without dressing, or with cream and sugar.

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Rev. Joe Wells.

Bro. Wells was never calculatious nor puffed up. He was as humble as the poorest in property and intellect. His stalwart frame served him well in his daily vocation of farming. He often, even in the later part of his life, held the plow handles himself, always producing an abundance.

His preaching was of high order, attracting large audiences of all denominations. He was a Methodist, believing in the creeds and doctrines of his church, and he was especially strong in the defense of them; and whilst his education had not been in the ancient languages, to be applied to the interpretations of the Scriptures, he applied that great, good common sense of which he was so strongly endowed. His arguments were always attractive and forcible. He was recognized as one of the ablest defenders of the doctrines of the church. His thorough preparation, his keen satire, his logic, his repartee, made him a strong debater, and in the many discussions with able divines of other churches his defense of his own church ritual was satisfactory to himself and his church. He was on all occasions relied upon to defend his church. Col. Wells' sermons, not on controverted points, were able and exhaustive, and should be preserved in print; but as he always spoke extemporaneous, it will be impossible to collect them.

When the tocsin of war was sounded, he left the plow handles and the pulpit, and girded on his sword, and from Fort Donaldson to Selma at Greensboro, N. C., he was ever at his post. His stalwart frame, his powerful voice, filled him for a commander.

Col. Wells, in my opinion, was one of the greatest men that this country has ever produced.—J. M. Bynum, in Prentiss County News.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

HIGGINS—Early on Friday morning, Dec. 20, 1895, after a night of wind and rain, the sun rose bright, bathing the earth with its warm light. One ray entered through the window of the grief-stricken room, and rested like an angel's hand on the tired brow of our dear friend, Mrs Sarah Higgins, ere her spirit was borne across the bright crystal sea to find the loved ones gone before waiting to welcome her on that beautiful shore and to bear her to the great white throne with an anthem of praise and thanksgiving swelled by the celestial host until the whole heavens are filled with the shout of glory.

Mrs Sarah Higgins was born May 6, 1828, of respectable parentage; was removed to this State at an early age by her parents; was married to John Higgins on Front Creek, Catahoula parish, May 25, 1845; was for many years a member of the Methodist Church, and discharged her duty consistently as a faithful member. She was a devoted wife, a fond mother, a true friend as well as a kind, efficient nurse in sickness, and it was the faithful discharge of these duties that rendered her loss irreparable in the community. She leaves a large circle of affectionate relatives and friends to lament the bereavement. Even now the tears of sorrow dim my eyes as I think of her quiet, gentle kindness. It is a sad consolation to the dear ones left behind to know they were all with her at the last, even the youngest grandchild, and being perfectly conscious, kissing each loved one goodby, asking them to meet her in her Father's house, where parting is unknown.

She bore her long and painful illness with patience and fortitude, despite the zealous and faithful efforts of her medical attendants, and loving care of the family and friends, who were ever ready with willing hands to attend to her every want. There is a darkened home and a vacant chair.

A Friend, H. S.

WIMBERLY—Mrs. Mary A. Wimberly was born in Orangeburg district, S. C., Jan. 8, 1824. She came to Mississippi with her parents when a child, and at a very early age she professed religion and joined the M. E. Church at Shiloh, Rankin county, Miss., of which she remained a worthy, consistent member till the time of her death, which occurred Feb. 4, 1896.

Sister Wimberly was the mother of six children, three of whom, and her husband, I. O. J. Wimberly, survive her. She was a loving wife, a precious mother, a good neighbor, and devoted Christian woman. She loved God, the preachers, and the church; and while she made no loud professions of religion, her humble Christian walks led all that knew her to love her and regard her as a genuine servant of God.

Sister Wimberly has been in feeble health for several years, and at the Shiloh Camp Meeting, in October last, she remarked that she was holding herself in readiness to meet the summons whenever it pleased the Master to send it. Having been a faithful servant of God, he did not allow her to suffer long nor severely, nor to pass through the dark valley alone. She became ill on Sunday, and died Tuesday following. She was not under the influence of opiates, but in her right mind, and perfectly conscious to the last breath. Before leaving she called those of her family and friends present around her, told them good-by, and left a good-by for those who were not present, requesting them all to be good Christians and meet her in heaven. She told them that she had crossed the dark waters, and now all was bright. She gave directions concerning her funeral, selected Hyma 601, quoted two stanzas of it as expressive of her feelings, and named the preacher to conduct the exercises. As she was passing away she told those around her that she saw the Savior; that he was extending his arms and beckoning her to come to him. In her last moments she exclaimed, "Oh, how bright!" and when asked what was so bright, she answered, "The Savior."

Thus passed away from the walks of life a noble Christian woman, leaving in the minds and hearts of those who knew her renewed evidence of the fact that God does not forsake his faithful children, nor leave them comfortless in the dark valley of the shadow of death.

LOUIS KENDALL.

McGAVOCK Whereas, Mrs. David H McGavock, foreign secretary of the Woman's Foreign Missionary Society, M. E. Church, South, has, in the infinite wisdom and mercy of God, been called to the reward that awaits the faithful; And, whereas, Our beloved sister has, during the period of seventeen beautiful, progressive years, with wonderful skill, never-failing devotion, and invincible faith, made and carried out successfully large plans for woman's work for women and children in China, Mexico, Brazil, and the Indian Territory; therefore be it

Resolved, That we, the members of the W. F. M. Society of West End Church, Meridian, Miss., assembled to-day, bow in humble submission to God's will, knowing that our loss is her eternal gain.

Resolved, That we feel keenly her loss, realizing that her place will be hard to fill, owing to her splendid achievements and invaluable service rendered the cause of missions.

Resolved, That we tender our heartfelt sympathies to her sorrowing loved ones.

Resolved, That a copy of these resolutions be sent to the Nashville and New Orleans Christian Advocates for publication.

Mrs. I. L. Pendles,
Miss Anna Saunders,
Committee.

GRAY—Resolutions of New Salem Sabbath-school, Sunflower county, Miss., in memory of Mr. T. B. Gray:

Whereas, Death has removed from our fellowship and association on earth our beloved brother, Bradford Gray; And, whereas, Bradford was one of our most zealous and highly esteemed members; And, whereas, New Salem Sabbath-school feel it their duty to pass resolutions in memory of their beloved brother; therefore, be it

Resolved, That by the death of Bradford Gray, New Salem Sabbath-school suffers a deep loss of one we loved.

Resolved, That we tender our heartfelt sympathy to his aged parents, and his brothers and sisters, and pray that the Spirit of God may fill the vacancy in their hearts.

Resolved, That these resolutions be spread upon our Minutes, and a copy be sent to the New Orleans Christian Advocate for publication.

John Young,
Tom Young,
Committee.

Beware of Ointments for Catarrh That Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price, 75c. per bottle.
Hall's Family Pills are the best.

The name of Jesus is not only light, but also food. It is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.—Bernard.

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NEWS OF THE WEEK.

DOMESTIC.

Capt. W. I. Hodgson, the president of the Board of Auctioneers, and a citizen who had many progressive movements, died in this city last week.

Small-pox, which at one time threatened to become epidemic in this city, has decreased largely during the past week. During the past week about 3,000 persons were vaccinated in this city.

An anti-cigarette law has been passed by the Legislature of Iowa. The bill prohibits both the manufacture and sale of cigarettes and cigarette paper except by jobbers for use outside the State.

Senator Hawley has made a favorable report on the bill authorizing the Secretary of War to issue Springfield rifles to each State and Territory for the national guards thereof, in exchange for other rifles now held by them.

The movement recently started in Massachusetts in favor of raising a monument in honor of the late Gen. Benjamin F. Butler has provoked strong opposition. Citizens have been prepared for signatures protesting against the project.

The Alabama coal operators have effected a deal with the Southern railway for the permanent occupation of the immense coal market among the Mississippi river sugar plantations south of Greenville. There is now used in that section a million and a half tons of coal annually.

In aid of the cutters who are now out on a strike in Chicago, 8,000 Chicago union garment workers, on March 12, declared a sympathetic strike. This vast body of workers will necessarily be joined by many more, for whom there will be no work during the idleness of the cutters and tailors.

The conference committee on the Mississippi Senate Capitol bill failed to agree both as to cost and location, and the conference of each house has asked to be discharged. The Senate wants $1,000,000, and favors the penitentiary site, containing an eight-acre square, for the location. The House favors $550,000 and the present location.

A perforated bullet for which great destructive power is claimed has just been finished by an inventor at Anderson, Ind. The bullet has a hole one-eight of an inch in diameter bored from the front end almost through its entire length. This air chamber, the inventor says, gathers air under strong pressure, caused by the rapid flight of the bullet, and the air expanding, when the bullet finds its mark, causes an explosion of great destructive force.

FOREIGN.

It is said that the Spanish troops in Cuba are shooting women and children.

Miss Frances Willard is going to England to assist Lady Somerset in her reform work there.

It is reported that the Emperor of Austria and the Emperor of Germany will meet King Humbert of Italy at Genoa in a few days.

The Shah of Persia has accepted an invitation to be present at the coronation of the Czar, and will take along his son and heir to present him to the ruler of all the Russias.

The details of Emperor William's Mediterranean trip are still kept secret, but it is understood that he will join the imperial yacht, "Hohenzollern," at Genoa, where his majesty may meet the Emperor of Austria and King Humbert.

Germany throughout the week has been visited by snow storms and heavy rains, and as a result there are floods almost everywhere in the northeast and center parts of the country. There has been much damage, and telegraphic and telephonic communication has been frequently interrupted.

There now appears to be no longer any doubt that Great Britain is about to send another expedition into the Soudan. The ostensible purpose of this expedition is to render the Southern Egyptian boundary more secure and incidentally to create a diversion in favor of the Italians operating in Abyssinia.

Inquiries made at the United States embassy in London confirm the report that the Secretary of State for the Home Department, Sir Matthew White Ridley, has refused to reopen the case of Mrs. Florence Maybrick, the American sentenced to imprisonment for life, after having been convicted of poisoning her husband.

It is said, in connection with the reopened Egyptian question, that the British government consulted and obtained the approval of a majority of the powers before deciding upon the advance on Dongola. This makes the Soudan campaign of far-reaching political importance in its bearing upon Great Britain's relations with the European powers.

Out of the terrible storm of popular anger which swept over Italy when the news of the defeat of the army under Gen Baratieri reached there little remains but a feeling of great resentment against the Italian commander. All rioting has ceased. The reserves who fled from the country sooner than go to Africa at the call of the government are returning, and it is not believed any steps will be taken to punish them.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 1-16	— —
Ordinary	5 8-16	— —
Good ordinary	7⅛	— —
Low middling	7 7-16	— —
Middling	7⅝	— —
Good middling	7 13-16	— —
Middling fair	8 13-16	— —
Fair	9⅛	— —
Galveston middling	7 9-16	— —
Mobile middling	7 7-16	— —
Memphis middling	7⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 7-16	3⅛
Fully fair	03⅛	3 7-16
Good fair	3 5-16	15⅛
Common	3	3⅛
CENTRIFUGAL:		
Seconds	2⅛	3⅛
Prime yellow	4¼	— —
Gray white	4 3-16	5⅛
Choice white	4⅛	4 0-16
Standard granulated	4⅛	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	1⅛	1¼
Good	3⅛	3
Fair	2⅞	2⅞
Prime	3⅛	4⅛
Rough, ₩ bbl	1 75	— —
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 00	4 05
Fancy	3 80	3 75
Choice	— —	— —
Minnesota Patents	4 50	— —
Winter wheat patents	3 25	3 35
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 05
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	2 55	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	35
Yellow	— —	39
Mixed No 2	— —	36
OATS:		
Western	28½	29
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	55½	55
HAY:		
Prime	15 00	17 00
Choice	18 38	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 87½	15 50
Prime Mess	10 00	12 25
Rumps	8 50	8 75
BACON:		
Fancy Breakfast	8½	8
Shoulders	— —	5½
Sides, short rib	5½	5½
Sides, long clear	5½	6¼
HAMS:		
Sugar-cured	8	13
DRY SALT MEAT:		
Shoulders	5	5½
Sides, short rib	5½	5½
Sides, long clear	5½	5½
GROCERIES.		
COFFEE:		
Prime	17	— —
Fair	15½	— —
Common	13	— —
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	22	23
Western Dairy	15	17
Common	8	11
LARD:		
Refined	— —	5½
OILS:		
Coal, bbls	8½	— —
Coal, cases	12½	— —
Cotton seed, crude	18½	20
Lard, Extra No. 1	38	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	1 15	1 25
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 65
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	5⅛	— —
Lone Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5½	6½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 60
Young Chickens	2 50	3 25
Chickens, Southern	3 00	3 50
Young	2 50	3 00
Turkeys, Southern	10 00	15 00
EGGS:		
Western	8	8½
Southern	8	8½
WOOL:		
Lake, ₩ lb	12	13
Louisiana	11	12
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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BY REV. HENRY H. ARRENS.

Theme for Prayer Meeting.

CHRIST IN TEMPTATION: TO PRESUMPTION.

(Matt. iv, 5-7; x, 16; Mark xiv, 29-31.)

1. Temptation.

(1) Temptation is not sin. Their liberated presentation may illustrate a source of spiritual danger, but we are not responsible for same.

(2) Actual sin sets in when we consciously yield to the temptation to do wrong. Said Dr. Krummacher: "We can not prevent birds flying over our heads; but we need not permit them to build nests in our hair." Said permission is sin.

(3) Though the sin to which we were tempted may never be committed. Willingness to commit same is tantamount to actual committal. Yielding is sin.

2. Tempting Christ, Satan quotes Scripture. He is perfectly familiar with the contents of the Bible.

(1) Mere knowledge of divine revelation does not operate remedially. Though said knowledge is necessary, it is compliance with the behests of the Bible which secures spiritual life.

(2) Among these behests the chief are: Repentance and faith in Christ.

3. In resisting Satan's tempting suggestion, to cast himself from the pinnacle of the temple, Christ, too quotes Scripture, teaching thereby that preconceived designs should not go begging for scriptural support; but that the Scripture should create and model the design.

(1) One short Saxon monosyllable will always frustrate Satan's wicked designs. It is "No!"

(2) When tempted to touch the intoxicating bowl, to participate in Sunday excursions, to attend a dance, the theatre, circus, etc., simply say, No! and the victory is won.

Men of all professions and trades, ministers, lawyers, merchants and mechanics, unite in indorsing Dr. Bull's Cough Syrup, the old reliable cure for all bronchial and pulmonary troubles, as the best household remedy in the market.

JACKSON DISTRICT PREACHERS' INSTITUTE

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Thursday, 8:30 A. M.—Devotional services. 11 A. M.—Sermon, J. G. Commack; subject, Regeneration. 8 P. M.—Sermon, W. L. O. Hunnicutt; subject, Spiritual Growth.

Friday, 11 A. M.—Sermon, R. D. Norsworthy, P. E.; subject, Christian Liberality. 8 P. M.—Sermon, A. F. Watkins; subject, Temperance.

Papers will be prepared and read.

1. Revival: What It Is, How Secured, How Conserved—H. L. Norton.

2. Epworth League—R. W. Talley.

3. Duty of the Church to the Heathen—W. L. O. Hunnicutt.

4. How to Develop Ability of Our Church Members—H. W. Featherstun.

5. Our Opportunity for the Orphan—A. F. Watkins.

6. Christian Education—T. S. West.

7. How to Secure Regular Attendance at Church Services—J. W. Brown.

8. Church Conference—R. A. Breland.

9. Benefits of Preachers' Institute—W. J. Furgerson.

Each paper limited to 20 minutes, followed by general discussion. Speeches limited to 10 minutes.

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MARRIAGES.

MALLERY—WOOD.—In Natchez, Miss., at eight o'clock P. M., March 10, 1896, by Rev. M. M. Black, Mr. William H. Mallery, Jr., to [illegible].

LEWIS—WHITE.—At the residence of the bride's uncle, Judge B. J. Tarver, Lebanon, Tenn., Wednesday, Jan. 15, 1896, by Rev. Wycliff Mealy, Jno. T. Lewis, of Utica, Miss., to Miss Mary Lucy White.

VAN DYKE—FARR.—At the residence of the bride's mother, in Natchez, Miss., March 12, 1896, by Rev. M. M. Black, Mr. C. K. Van Dyke to Miss Mollie Farr, both of Natchez.

Men and officers of the police force, who are exposed day and night to all sorts of weather, should keep Salvation Oil, the infallible cure for rheumatism and neuralgia, at their homes. They can not afford to be without it. 25 cts.

On March 16 the Naval Affairs Committee of the House of Representatives decided to incorporate in the naval appropriation bill a grant of $100,000 for the Algiers dry dock.

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Wanted, for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin from $30.00 to $60.00 a month. Strictly office work. Chances for rapid promotion good. The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

A bill to extend the limits of the port of New Orleans, which passed the House on March 16, has gone to the President for his signature.

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CORRECTION.

In the obituary of Mrs. M. L. Ross, in last week's issue, for "her son Joseph" read "Jasper."

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Pickens circuit, at Goodman	Mar. 21, 22
Durant station	21, 29
Kosciusko station	Apr. 5, 5
Lexington and Tchula, at Tchula	11, 12
Sallis circuit, at Harmonia	17
Salem circuit, at Smyrna	18, 19
Poplar Creek, at Salem	25
Ethel circuit, at Bethel	25, 26
Benoit circuit, at Mathiola	May 2, 3
Ackerman circuit, at Ackerman	9, 10
Eupora circuit, at Steward	12
Walthall circuit, at Edgeworth	15, 17
Webster circuit, at Mt. Nebo	23, 25
Ashton circuit, at ——	25
Ebenezer circuit, at Hebron	30, 31
Louisville circuit, at ——	June 5
Rural Hill circuit, at ——	6, 7

The District Conference will convene in Sallis, June 11-14. The first day will be given to the Sunday-school question.

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Nettleton circuit	Mar. 21, 22
Verona and Nettleton	27
Aberdeen circuit	28, 29
Shannon	Apr. 5, 5
Prairie	11, 12
Sparta	12
Buena Vista	18, 19
Houston mission	25, 26
Houston and Wesley	May 2, 3
Fulton circuit	3
Tremont circuit	9, 10
Okolona circuit	16, 17
Quincy circuit	23
Amory station	23, 24

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND.

Jonestown	Mar. 21, 22
Duncan and Coahoma, at Coahoma	23, 24
Hill House circuit, at Sherard	28, 29
Friar's Point	28, 30
Greenville	Apr. 4, 5
Hollondale circuit, at Winterville	5, 6
Rosedale and Bolivar, at Rosedale	11, 12
Gunnison	12, 13
Belen circuit, at Dickerson's Chapel	18, 19
Lula circuit, at Lula	19, 20
Carnesville circuit, at Hollywood	25, 26
Tunica circuit, at Tunica	25, 27
Lehrton and New Salem, at Quiver	May 2, 3
Arcola circuit, at Boyle	9, 10
Cleveland	10, 17

District Sunday-school Conference will convene at Rosedale, April 8, at 8:30 P. M.

District Conference at Rosedale, April 8-12. Bishop O. P. Fitzgerald will preside.

The District Board of Education will meet at Rosedale, Friday, April 10, at 8 P. M.

Committee on District Parsonage will meet at Rosedale, Friday, April 10, at 8 P. M.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 21, 22
Brooksville	28, 29
Sturges	Apr. 5, 5
Columbus station	11, 12
Macon	18, 19
Starkville circuit	25, 26
Columbus circuit	May 2, 3
Tibbee	9, 10
Crawford	16, 17
Shuqualak	23, 24
West Point	30, 31
Cedar Bluff	June 6, 7
Hebron	30, 31
Singleton	27, 28
Winstonville	(Tues.) .. 28

The District Conference will be held by Bishop O. P. Fitzgerald at Columbus, April 8-12. The first day will be devoted to the Sunday-school work.

R. A. BURROUGHS, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka station	Mar. 28, 29
Guntown circuit, at Pleasant Valley	28, 29
Booneville circuit, at Blackland	Apr. 5, 5
Kossuth circuit, at Kossuth	11, 12
Corinth circuit, at Gaina's Chapel	18, 19
Marietta circuit, at Palestine	25, 26
Brown's Creek cir., at Pine G. (Fri.)	May 1
Iuka circuit, at Paradise	2, 3
Ripley and New Albany, at Ripley	9, 10
Jonesboro circuit, at Brown's Chapel	16, 17
Ripley circuit, at Dumas	(Fri.) .. 22
New Albany circuit, at Mt. Olivet	23, 24
Blue Springs circuit, at Blue Springs	30, 31
Saltillo circuit, at Saltillo	(Tues.) .. June 2

HENLEY B. TUCKER, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton station	Mar. 21, 22
Vaiden, at Columbiana	Apr. 4, 5
Greenwood station	11, 12
Winona	18, 19
Winona circuit, at Bathesda	25, 26
West, at Hebron	May 2, 3
[illegible]	[illegible]
McNutt, at South Mound	[illegible]
Sidon, at Green Briar	28, 30
Dublin and Brooklyn, at ——	30, 31
Carrollton circuit, at ——	June 6, 7
Black Hawk, at ——	13, 14

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 21, 22
Cardis	28, 29
Como	Apr. 4, 5
Batesville and Wesley	11, 12
Nesbit	(Fri.) .. 17
Coldwater, at Hernando	18, 19
Court'and	25, 26
Longtown	(Fri.) .. May 1
Pleasant Grove	2, 3
Tyro	(Thurs.) .. 7
Wall Hill	8, 10
Cockrum	15, 17
Pleasant Hill	22, 24
Arkabutla	30, 31
Burgess	June 5, 7
Eureka	13, 14

District Conference will meet at Arkabutla, May 27-31.

T. C. WEIR, P. E.

GRENADA DISTRICT—SECOND ROUND.

Coffeeville circuit, at ——	Mar. 21, 22
Toccopola, at Lafayette Springs	28, 29
Oxford station	28, 30
Charleston	Apr. 4, 5
Water Valley circuit, at Palestine	11, 12
Torrance, at Scobey	18, 19
Tatum, at Friendship	19, 20
Grenada circuit, at Sparta	25, 26
Ellisy, at ——	May 2, 3
Slate Springs, at ——	(Wed.) .. 5
Paris, at Sarepta	9, 10
Strathmore	17, 18
Chapel Hill, at ——	23, 25
Pittsboro, at ——	(Tues.) .. 26

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 8 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. O. MORNEHAD, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Edwards, at Edwards	Mar. 28, 29
Port Gibson	Apr. 4, 5
Crawford Street—Vicksburg	11, 12
South Vicksburg	12, 13
Bolton, at Bolton	18, 19
Hermanville, at Carlisle	25, 26
Harriston, at Harriston	May 2, 3
Utica, at Bear Creek	9, 10
Rocky Springs, at Oak Ridge	16, 17
Meyersville, at Meyersville	23, 25
Anguilla, at Sat ower Chapel	30, 31
Rolling Fork, at Cary	June 6, 7
South Warren, at ——	13, 15
Mt. Olivet, at Satartia	20, 21
Warren, at ——	27, 28

The District Conference will be held at Edwards, March 26-28. The opening sermon will be preached by Dr. O. G. Andrews, at 7 P. M. on the twenty fifth.

J. M. WEEMS, P. E.

Vicksburg, Miss.

NATCHEZ DIST.—SECOND ROUND.

Gloster, at Sharon	Mar. 21, 22
Roxie, at Knoxville	28, 29
Fayette, at Bell Grove	Apr. 5, 5
Jefferson Street	10-12
Wesley Chapel	11, 12
Wilkinson, at Friendship	18, 19
Amite, at Salem	25, 26
Woodville	May 2, 3
Percy Creek	3, 10
Meadville	15, 17
Barlow, at Lebanon	23, 24
Washington	28, 31

During the second quarter let the pastors make a prayerful, painstaking effort to raise the missionary assessment on their several charges.

L. S. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Caseyville, at New Hope	Mar. 21, 22
Adams, at Bethel	28, 29
Summit, at Johnson	Apr. 4, 5
Martinville, at Pleasant Ridge	11, 12
North Wesson, at Beauregard	18, 19
Wesson	25, 26
Gallman, at Old Crystal Springs	May 2
Crystal Springs—May 1 (at 8 P. M.), and	3
Magnolia and Osyka, at Osyka	9, 10
Providence, at Georgetown	16, 17
Fairlehurst	(7:30 P. M.) .. 17
Whitestown, at Bethany	23, 24
McComb City	23, 24
Pleasant Grove, at Pine Grove	30, 31
China Grove, at Holmesville	June 6, 7

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Porterville circuit, at Brogan's Ch	Mar. 21, 22
Vineville circuit, at Why Not	28, 29
Meridian—East End	Apr. 5, 5
Meridian—S. Side and Pop. Sp'gs, at S. S.	12, 13
North Kemper circ., at Blair's Chapel	18, 19
Daleville circuit, at Bethel	25, 26
Meridian—Central	May 3, 3
DeKalb circuit, at Pleasant Ridge	9, 10
Meridian—West End	17, 18
Rose Hill circuit, at Paulding	23, 25
Linwood circuit, at Hopewell	30, 31
Obunkay circuit, at Obunkay	June 6, 7
Neshoba cir. and mis., at Hester's Ch.	13, 14

R. J. JONES, P. E.

Meridian, Miss.

JACKSON DIST.—SECOND ROUND.

Terry, at Bogram	Mar. 21, 22
Yazoo City	28, 29
Benton, at New Hope	Apr. 4, 5
Sharon, at Lona Pine	11, 12
Yazoo circuit, at Short Creek	18, 19
Silver Creek and B. L., at Silver City	25, 26
Canton	May 2, 3
Flora, at Livingston	9, 10
Madison, at Madisonville	16, 17
Lake City and Lodi, at Lodi	23, 24
Camden, at Sonie Chapel	30, 31
Fannin, at ——	June 5, 7
Tranquil, at ——	20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Marion	Mar. 21, 22
Nicholson, at Nicholson	24

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Hillsboro, at Contrell	Mar. 21, 22
Homewood, at Homewood	28
Montrose, at Montrose	28, 29

W. W. SIMMONS, P. E.

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NEW ORLEANS, LA.

ENTERPRISE DIST.—FIRST ROUND.

Williamsburg, at Pleasant Grove	Mar. 21, 22
Enterprise and Stonewall, at E	28, 29

L. OAKLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Dist Conf., at Felicity St. Ch. (9:30 A. M.)	Mar. [illegible]
Dryades Street	(11 A. M.) .. Apr. 5
Carrollton Avenue	(7:30 P. M.) .. 5
Parker Chapel	(11 A. M.) .. 12
Tchoupitoulas Street	(7:30 P. M.) .. 12
Covington, at Mandeville	19
Carondelet Street	19
White Castle	May 2
Tallisheek and Slidell, at Fitzgerald	12
Morgan Street	11
Algiers	16
Louisiana Avenue	21
Felicity Street	June 2
Bayou Memorial	9
Lower Coast, at Wesley	11
Plaquemine and Donaldsonville, at D.	16
Crapo Street	July 5

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Wilson, at Pisgah	Mar. 21, 22
Slaughter, at Slaughter	28, 29
Zachary	Apr. 4, 5
Live Oak, at Bethel	5, 6
Bayou Sara, at New Hope	11, 12
Jackson	18, 19
Baton Rouge Circuit, at Antioch	22, 24
East Baton Rouge, at Brookstown	25, 26
Baton Rouge Station	26, 27
Port Vincent, at Hoff's Chapel	May 2, 3
Pouchatonla, at Wesley Chapel	9
Franklinton, at Fisher's	9, 10
Amite City, at Tangipahoa	16, 17
Pine Grove, at Pipkin	23, 24
East Feliciana, at Clear Creek	June 6, 7
Clinton	13, 14
Greensburg, at Greensburg	20, 21

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

DELHI DIST.—SECOND ROUND.

Monroe, at Monroe	Mar. 28, 29
Calhoun, at Sardis	Apr. 4, 5
Bastrop, at Bastrop	11, 12
Oak Ridge, at Mer Rouge	17, 11
Land Grove, at Jones'	23, 24
Floyd, at Oak Grove	May 1, 2
Bayville, at Union	5, 12
Winnsboro, at Magnolia	14, 15
Florence and Oakley, at Pine Hill	21, 22
Harrisonburg, at Jones	27, 28
Waterproof, at Waterproof	June 3, 4
Lake Providence, at Lake Providence	13, 14
Delhi, at Delhi	18, 21

The District Conference will be held at Delhi, June 18 and 21, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for Admission on Trial into the Traveling Connection: Rev. J. B. Cassity, Rev. H. W. Knickerbocker, Rev. E. A. Davis.

B. F. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Fort Jessup, at New Hope	Mar. 21, 22
Pelican, at Bethel	Apr. 4, 5
Shreveport—First Church	16, 18
Shreveport, at Jordan	18, 19
Red River, at ——	18, 19
Coushatta, at Brownville	25, 26
Wesley, at D. S.	10
South Bossier, at Haughton	May 3, 3
Pleasant Hill, at Marthaville	9, 10
Mooringsport, at C. C.	16, 17
Grand Cana and L., at Logansport	23, 24
North Bossier, at ——	30, 31
Caddo, at ——	June 6, 7
Mansfield	13, 14

T. W. Boynton has been appointed pastor of South Bossier circuit—address, Haughton, La.; and J. M. Franklin, pastor Fort Jessup and Many—address, Fort Jessup, La.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City	Mar. 21, 22
Patterson	28, 29
Franklin	Apr. 4, 5
New Iberia	7
Jeanerette	11, 12
Crowley	18, 19
Abbeville, at P. Gregg	25, 26
Bayne, at Bethel	May 2, 3
Indian Bayou, at Perry's Point	3
Lake Arthur	2, 10
Plaquemine Brulee, at Church Point	10
Lake Charles—Broad Street	16, 17
Lake Charles—Jackson Street	16, 17
West Lake and Sulphur Mine	23, 24
Grand Chenieres	30, 31
French Mission	June 6, 7

We will elect delegates to the District Conference on this round.

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

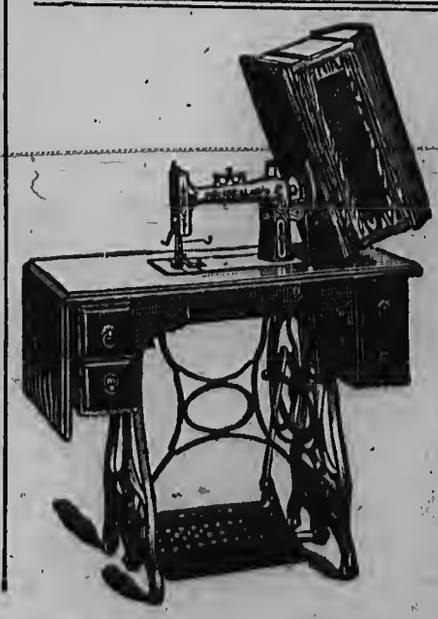
Dubberly, at Sibley	Mar. 21, 22
Farmerville, at Marion	28, 29
Downsville, at Wilhite	Apr. 4, 5
Ringgold, at Ringgold	(Tues.) .. 14
Ruston, at Ruston	(Thurs.) .. 16
Vernon, at Oak Ridge	18, 19
Gansville, at Rochester	25, 26
Arcadia	May 2, 3
Minden, at Mim's School-house	9, 10
Vianna, at Pine Grove	16, 17
Homer, at Foster Chapel	23, 24
Bienville	(Wed.) .. 27

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pineville	Mar. 21, 22
Canterville, at Trout Creek	28

V. D. SKIPPER, P. E.



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Christian Advocate.

VOL. 43.—NO. 13. NEW ORLEANS, THURSDAY, MARCH 26, 1896. WHOLE NO. 2066

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

DIVINE PROVIDENCE.

BY OLIVER WENDELL HOLMES.

Thou wilt not hold in scorn the child who dares
Look up to thee, the Father dares to ask
More than thy wisdom answers. From thy hand
The worlds were cast; yet every leaflet claims
From that same hand its little shining sphere
Of star-lit dew; thine image, the great sun,
Girt with his mantle of tempestuous flame,
Glares in mid-heaven; but to his noontide blaze
The slender violet lifts its lidless eye,
And from his splendor steals its fairest hue,
Its sweetest perfume from the scorching fire.
- Exchange.

Communications.

Faith Must Be Genuine—Ought to Be Correct.

It is wonderful to see how deeply some old questions are rooted in the public mind. When people get set a certain way while they are young, it is almost impossible to change them when they are old. If they are set right, this is a good thing; but if set wrong, it is an evil thing—any way, it is one of the laws of the human mind. This fact—for fact it is—greatly increases the fearful responsibility of parents and others who have the care and training of the young. They are doing work that will last for a life-time—yea, throughout the eternal years. There are, comparatively, few men or women that ever get entirely free from a wrong bent or bias of their earlier years. Notwithstanding the freedom of the human will and the natural depravity of the human heart, the good impressions made, and the sound principles instilled, in childhood remain through life. They are not forgotten, are not lost. They abide as the permanent heritage of the life.

Among the people, generally, not one in a thousand of those reared under Calvinistic teaching and influence ever become thorough Arminians, and the same is true of those brought up under Arminian instruction—they do not, and can not, see through Calvinistic glasses. This fact ought to make us liberal and kindly towards the views and feelings of other people. They do not, and can not, see some things through our glasses.

Many good people are incapable of making or of appreciating an argument on any question, specially so if the argument is contrary to their preconceived opinions and life-long prejudices. You may talk a man of this kind down, may confound him with argument till he can not open his lips, and he holds the same opinion still. What views he holds on some questions were ground into him, and they are a part of himself. The man would have to be made over, to begin a baby, and be reared again under other influences, to change his views; and, even then, he might inherit a Calvinistic or an Arminian bent of mind. It is a great thing to come of a long line, and to be reared in a home where there are convictions and a firm belief in Christian doctrines. All this lays the foundation for, and goes into the building of, character. Strong men and women are made in this way, and there is good hope for still stronger men and women in the generations to come.

The fact herein stated, or hinted at, accounts largely for the strong convictions of many good people on the doctrine of baptism—the mode, design, and subjects of baptism. What they believe they took in with their mother's milk and mother's talk in infancy and childhood. They believe this or that because they were taught that way. They could not state the question, could not reason on it, could not give a scriptural reason for their faith—they believe it just because they believe it, and that is an end of it. This is just as true of some Methodists as it is of some Baptists. This ought to make Methodist people generous towards Baptists, and Baptists liberal and kindly towards Methodists. The earnestness and honesty of people on some subjects is no proof of correctness. Indeed, one's faith may be genuine and not correct, or correct and not genuine. It is genuine faith that saves. In the nature of the case, it is genuine faith that saves, and it is well for it to be correct, too. It must be genuine; it ought to be correct.

This accounts for the fact that many, very many, good people hold many incorrect views of Scripture doctrine. In the one thing that saves, all are agreed, come in the same way, by the same door. This one thing is the genuineness of faith. As for the correctness of faith, why, that is another matter. This depends on many things—on education, training, associations, intellectual ability, on a knowledge of Scripture and systematic theology, on preconceived opinions, on prejudices, and other things. A genuine faith is known by its fruits, by holy living. A correct faith is known by the creed it holds or writes. The one has to do with the living and the life; the other with the views, theories and doctrines held and taught.

This accounts for the fact that there are thousands and tens of thousands of good, godly men and women in churches that, according to your view and mine, are almost, or entirely, heretical on some great doctrines of God's Holy Word. If one is living, or striving to live, an upright, godly life, I want to give him my hand and bid him God-speed, no matter how far off he may be on some points very dear to me.

GILDEROY.

Rev. T. B. Hargrove.

Thomas Bressie Hargrove, oldest son of Capt. W. H. and Mrs. Savella B. Hargrove, was born in Lowndes county, Miss., Feb. 4, 1849, and died in his pulpit at Coldwater, Miss., Jan. 26, 1896. About the age of sixteen he entered the high school at Green Springs, Ala., where he spent three years under Prof. Tutwiler. From there he went to the State University, Mississippi, where he spent three years, graduating in June, 1871. On Feb. 4, 1873, he was married to Miss Mary Lipscomb, oldest daughter of Dr. W. L. Lipscomb, of Columbus, Miss. He was licensed to preach at Artesia, Miss., Dec. 1, 1888; admitted into traveling connection of North Mississippi Conference on trial, at Starkville, December, 1888; ordained deacon at Grenada, Miss., Dec. 14, 1890, by Bishop Galloway; ordained elder at Corinth, Dec. 4, 1892, by Bishop Granbery. His first pastoral charge was Pleasant Grove, Sardis district, where he remained one year; then Greenwood, Winona district, where he remained three years; from thence to Sardis, and at the close of the third year there was sent to Hernando and Coldwater, Sardis district, where his labors ended.

In childhood and manhood Bro. Hargrove's life was above reproach. As a boy, he was a positive denial to what a great many people think an absolute necessity—that is, that a boy must sow his wild oats. He never sowed any, and, thank God! he had none to reap. He never learned to drink, swear, or use tobacco; neither was he guilty of any other sin common to boys, but was pure and good, loving and obedient to his parents, gentle and kind to all around him. He was a model boy, and had the love and confidence of the entire family and community. He was converted in boyhood, but could never perfectly recall the time and place. Never a doubt was entertained as to the fact, showing us very plainly that, no matter what the disposition may be, or how far preventing grace may go, there is still the necessity of being born again.

Bro. Hargrove served the church as a private member, as a steward, and as Sunday-school superintendent, and into each position he carried all the force of his noble Christian manhood. The local church he served loved, respected and admired him for what he was, as well as for what he did.

As a man, he was universally beloved by all classes of men; so gentle, so considerate of others, so full of sympathy to those in trouble, that everyone was drawn to him. In the home, he was all that a husband, father and brother could be; ever tender, thoughtful, and unselfish.

As a Christian, he represented and beautifully set forth the divine characteristics of love as depicted in I. Cor. xiii. 4–7. God planted this love in his heart, and unto this he added those graces set forth by Peter (second epistle, first chapter, fifth, sixth, and seventh verses). These traits of character were exerted by him everywhere—in his own home, in the social circle, in his general deportment, and in all his associations with his fellow-man. This is not saying too much of him.

Bro. Hargrove was called of God to the work of the ministry when quite a boy. He would have been the last man in the world to take this ministry upon himself without a direct, unmistakable call from God. There were two things which kept him from yielding at once to the call. First, his father died, leaving a large family and an estate with heavy debts on his hands. Only those who have passed through similar experiences know what this meant to him. Suffice it to say that he came out with a clear conscience, a stalwart faith, a spotless character, and money enough to get to his first appointment—a stock in trade that men can't buy, neither devils take away. Second, his extreme modesty also prevented him from going into the work sooner. He was the most humble man I ever knew. After yielding to the call to preach, it was his fixed purpose to go to some destitute region of the West, not because he wanted to leave his native State, but because he thought there were no people here he was capable of instructing, and he also desired to get where no one knew him; and but for the interposition of his pastor, he would have gone West.

Bro. Hargrove ranked among the best preachers of his Conference. Though late in starting, he adjusted himself to his calling with wonderful rapidity, and developed real pulpit power. He was thoroughly educated, yet there was never any effort at display. No one would ever have known from his sermons that he was familiar with the languages. At times he was truly eloquent; his heart full of the love of God, his face radiant with the light of heaven, and his whole being thrown into his subject. It was an eloquence that reached the hearts of men, and moved them towards God and a better life. A classmate of his once said: "Bro. Tom is afraid to get off anything great, for fear some one will compliment him." Yet all his sermons were great—great in simplicity and deep spirituality. The children understood him. He was finely adapted to the Methodist pulpit, and Methodist theology suited him. In fact, all his preaching was the outgrowth of two great thoughts that ran all through his life—the fatherhood of God and the universal brotherhood of man. He delighted in these themes, which gave him an opportunity of holding up Jesus Christ as the only Savior of men. No one could attend upon his ministry without being deeply impressed with the fact that he was in earnest, and that that earnestness was the result of his fervent love to God and his fellow-man. He won for himself the reputation of being a good pastor; naturally social, genial, large-hearted, and intelligent. He was at home among the wealthy members of his flock. Kind, sympathetic, and loving, he could bind the poor to him with cords of love that will never be severed. How far his gifts in this direction extended nobody knows but those who have followed him in the pastorate. His people never tire of telling of his ministries of love. Every department of church work prospered under his care. Sinners were converted, saints edified and strengthened in everything that pertains to life and godliness.

His death was a suitable closing scene for such a life. Having been at his new field of labor long enough to start everything upward, needing no further preparation, he left his congregation for heaven with the parting exhortation, "Have faith in the Lord Jesus Christ." Could he have known this was his last sermon, he could not have chosen a more appropriate text, for all who knew him in life can testify that "he kept the faith."

Beautiful life, glorious death; one moment preaching Christ to lost sinners, the next singing the song of Moses and the Lamb with the redeemed in heaven.

H. P. GRAVES.

Correspondence.

Letter from Chattanooga, Tenn.

BY REV. CHAS. F. EVANS, D. D.

MR. EDITOR: The fact that I am housed, nursing a bad cold, furnishes me the long-coveted opportunity of dropping you a promised letter. I am surprised to find myself so far from Louisiana, and would feel very lonely but for the weekly visits of your paper, the copy of last Louisiana Conference Minutes, furnished by Dr. Sawyer's courtesy, and the company of Dr. F. A. Grace and Edgar McVoy, formerly of Louisiana; my whilom friend, Dr. Henry D. Moore, of the Alabama Conference, and now and then old friends from Mississippi, Louisiana, and Arkansas.

This, the Holston Conference, is the home of Dr. E. E. Hoss and Dr. W. G. E. Cunnyngham, our Nashville celebrities, and the birth- and burial-place of Drs. W. G. E. Munsey, E. E. Wiley, and Jno. McTeer, of great renown among us. Our last "Annual" reports 217 preachers, and nearly 53,000 members, about $5,000 for foreign and $4,000 for domestic missions, and $1,600 for church extension. The map tells me that this is a very mountainous country, some four or five mountain ranges running parallel with the Atlantic, and I draw the inference that nearly every grade of arable land and change of climate obtains, with a preponderance for extreme rigor in Winter, and rather impracticable soil. It is in the belt which geographers and tourists pronounce the paradise of this continent for beauty, health, and productions, both agricultural and mineral.

The city of Chattanooga nestles between mountain ranges which completely invest it, and which furnish the most beautiful views my eye ever rested on. Tourists from our own land and Europe, who visit us frequently, unhesitatingly say that nothing they have ever seen in Italy, Switzerland, or the Rhine, equal the views delivered by Lookout Mountain for majesty, picturesqueness and suggestions of both natural and political grandeur.

This is about the real center of Southern Methodism. The sea in Virginia, Maryland, the Carolinas, Georgia, Alabama, Mississippi, or Louisiana, or the Mississippi river in Tennessee, Kentucky, or Missouri, is not more than twelve hours' run from this point, and eleven lines of railway furnish us easy access to any point on the periphery. Centenary Church, which I serve, is a beautiful structure without and within, as the young Leaguers here last Summer found out, and has a membership of about 900 members, 150 of whom have been added this Conference year. It is worth visiting us just to look into the faces of the magnificent congregations which weekly assemble there. It is no leisurely office to look after the spiritual interests of this mass of immortals, and I can assure you I have no use for slippers and a morning gown. My buggy goes rapidly from morning till night, and every nightfall finds me behindhand with every kind of work. But I and my family are healthy, happy, and, thank the precious Savior! successful in our work; and if I am frequently tired, I sleep and eat well. This, I reckon, is all my friends care to know of a personal nature.

The spiritual condition of this city is at a higher level than I ever saw before. I do not mean to say that all varieties and grades of crime are not to be found here (though I think in less quantities than in other places where I have lived), nor that the entire membership of our church have attained even the "first blessing." Some, I fear, never had this; and some who did, have lost it just as everywhere else; nor that any church enterprise undertaken goes without pushing or pulling, but more people are accessible to religion. You do not find the subject of personal religion resisted in conversation either by contradiction or evasion in the homes of the rich or poor. People seem eager to talk of their personal relation to Christ, and anxious to hear what they must do to be saved. Some of the most notorious and audacious sinners of this section have been recently converted in meetings held by laymen, and have become the most enthusiastic and self-denying workers for salvation of others—converting their saloons and gambling "pens" into preaching-places. We do not need, nor is there a disposition to call in the aid of evangelists or specialists; nor is there the use of their methods in revival work. The gospel is preached without extraneous sensation, in the old-time way, and sinners are being converted like they were forty years ago. The Holy Spirit is in advance of the preachers, as I have seen the people, and we have only to state the plain gospel, and urge it upon them lovingly and firmly, to find them yielding and subservient. A physician of celebrity recently telephoned one of my stewards to come to his office, and, when there, informed him that he had been converted, and "at that desk I knelt and gave my heart to Christ." Very recently my League conducted a series of services, at each of which I was present, and concluded with an exhortation, or short sermon, which resulted in thirty to forty conversions, and twenty-five accessions to the church. My design was primarily to drill the young people for steady and constant work of this nature, and my purpose is to repeat these public exercises at short intervals.

This reminds me to say that Tennessee is getting into line with the organization of a State League Conference. You may imagine the proportions when you recollect that there are three Annual Conferences in the State whose church rolls aggregate 175,000 members. Your correspondent opens the grand convention with a devotional service on the twenty-eighth proximo in Nashville, and we expect from the Holy Spirit the anointing and guidance for a larger, better approved and more successful work than ever in our history. The young people, like mettled steeds upon a frosty morning, seem to drink in the inspiration for work, and to be restive till they are allowed to pursue it. Surely the Holy Spirit is moving upon the reapers to put in the sickle where he has ripened the harvest.

Selections.

Without the Bible.

BY H. L. HASTINGS.

But some skeptics claim that the Bible is a great burden upon humanity, a yoke of bondage, and a hindrance to progress. Let me ask you to look over this whole inhabited earth, which is now open to the explorer, and tell me where you can live in peace and quietness, with property secure and family life sacred, education possible, society civilized, old age reverenced, and infancy protected, unless the Bible has gone there before you to make such a state of things possible. And when you find that place, if you think you would like to go there, we will wish you good-speed. But, in fact, there is no such place on the face of the earth, and skeptics are in no hurry to find a home beyond the reach of Christian influences. I notice they like to live beneath the shadow of the church spire, and in lands enlightened by the Bible, where they can curse the minister, and swear at the deacons, and abuse the church. But if they are so distressed by these things, they can easily escape from them. You can go to Gibraltar, and from there in three hours you can cross to where the Bible will not trouble you. You will not find Bibles, or churches, or Sunday-schools, or Christian Associations; neither will you find a carriage there, except one state carriage sent by Her Majesty, the Queen, as a present. You will not be likely to find even a wheelbarrow. You might ride a donkey, and be thankful for the privilege. You will not find a mill to grind corn there, except one that a Christian Englishman has introduced. But you will find ignorance and slavery, and men and women bearing the marks of oppression, degradation, and cruelty.

In the Living Present.

Twenty-five years ago a man worth twenty thousand dollars died in Los Angeles, Cal., intestate. The heirs could not agree, and appealed to the court. Only recently the case has been finally decided. Court and lawyer's fee amounted to nineteen thousand nine hundred and ninety-nine dollars and sixty cents. Remained for the heirs forty cents. But in the meantime all the heirs had died.

The Benedictine distillery in Fecamp, France, destroyed by fire a few years ago, has been rebuilt and formally opened with religious ceremonies, the Archbishop of Rouen, Surrien, officiating. In Pennsylvania the Benedictines brew beer; in France they distill whisky.

Since the fall of Khartoum and the death of General Gordon the Mahdists have been dominating in the country of the Upper Nile—part of Egypt—with a high hand. Though the Mahdi is dead, his successor, Osman Digma, is no less fanatical and aggressive. Recently the Mahdists made common cause with the Abyssinians. Hence the defeat of Italy in Abyssinia endangers England's claim in Egypt.

In a provincial town of France an actress of questionable reputation died. Though a Catholic, the parish priest refused to officiate at her grave. Indignant, a fellow-actor agreed to take the priest's part. He succeeded in carrying out the program until he was to have "said" the Lord's Prayer. Here he broke down. He had forgotten the prayer.

"Memento mori!" One-fourth of the human family die before the age of seven years is reached. One-half die before seventeen Summers have passed. Of a hundred, only six persons attain to the age of sixty years. Of five hundred persons, there is only one octogenarian. The average age of man is thirty-eight years.

The Babst and Schlitz Brewing Associations have agreed to build and endow an industrial school for negroes in Tallahatchie county, Miss. The enterprise is entirely secular. But even though a church were interested, what of it? The devil's possessions are acquired by robbery. There is certainly no harm in taking back the robber's spoils.

IGU DIES.

IN HIS FOOTSTEPS.

He liveth long who liveth well!
All other life is short and vain;
He liveth long who liveth well
All other life is but a pain.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Selected.

Communications.

"Obedience to Rule."

During the last forty years, or more, there has been a class of men—and some of them both good and great—whose views of the source of authority has led to questionable conclusions as to the power in our church which must be recognized.

In a recent number of the Advocate Nashville the editor gives us a little more than a column on the subject which heads these lines. Therein he compares Episcopal Methodism and the Salvation Army. I quote as follows:

In no organizations of the present day is the spirit of obedience more manifest than in Episcopal Methodism and the Salvation Army. Both have respect to the apostolic injunction, "Obey them that have the rule over you." The reasonableness or the scripturalness of either form of government we shall not stop here to consider, nor shall we undertake to say how near either system comes to meeting the demands of the times as spiritual agencies. Both exist as moral forces, and are as nearly perfect in their respective spheres, and as successful in their operations, as any Protestant and Evangelical Church of the day.

Dr. Hoss seems to ignore the fact that the Salvation Army is organized on a strictly military plan, and has no Legislature, no judiciary, and no court of appeals. It has no organic law. All these sources of authority are centered in the commander-in-chief, Gen. Booth, and there is none other to obey—it is all individual. Is this the case with Episcopal Methodism?

Methodism has its organic law—the Restrictive Rules; its By-laws—the General Rules; its Legislature—the General Conference; and its court of appeals—the Conferences. It has its code, wherein its laws are promulgated; to which all its members are held in strict obedience.

The question which we may raise, and which will lead us to a view of the subject overlooked by many who plead for obedience to the individual, is this: What is the source of authority in the M. E. Church, South, and to what do its members owe allegiance?

In this discussion everything depends on a correct answer to this interrogatory. If the General Conference—as has been decided by the Supreme Court of the United States in the Publishing House case—is "the church," there can be no question as to the object of our obedience. Or, if the General Conference has at any time, in any way, farmed out its authority, to that extent there are other objects of obedience.

I want to examine this question with a view to a correct answer. The first witness is our organic law—the Restrictive Rules—after which we will look in our code—the Discipline—to see who, and if any, to what extent they share authority with other sources of power. I think all reasonable persons will readily concede the sufficiency of such investigation, however few may be the witnesses. Nor will any thoughtful person deny that the Restrictive Rules are of the nature of a constitution, limiting the scope and power of our legislative body. And it is equally certain that the Acts of our legislative body, as published from session to session, are to all intents and purposes a code of laws for the government of all our people, both official and unofficial, in their relation to the church.

There are six Restrictive Rules, all of which are negative in their provisions, prohibiting the General Conference from doing either of thirteen things which are specified therein. It is remarkable that in all these Restrictive Rules there is not one positive provision. The General Conference is not required to do anything whatever. These organic provisions have been changed from time to time, and constitutional amendments foisted on the church by the act of its legislators, and without any reference to the people. This, however, as far as this writer knows, has not been done, except in matters relating to the constitution, or making up, of the General Conference. Rule 6 has been violated over and again by a vote of the General Conference, appropriating "the proceeds of the Publishing House" to pay the salaries of officers and the running expenses of newspapers.

We started out in 1844 with these organic provisions, and the apparent violation of them by our legislative body does not abrogate them. Their existence shows the plan of authority in our church. The General Conference, and no other body, is recognized as having authority in the church. No one would suggest that since the General Conference can not change our General Rules, it is in order for an Annual Conference, or the Bishops, to do so.

Without elaborating the thoughts suggested above as to the exclusive right of the General Conference to make laws, it is in order to see what laws, if any, the General Conference has enacted conferring authority upon the lesser bodies, or the individual members within its jurisdiction.

Paragraphs 50-67 (1894) delegate certain powers to Annual Conferences, but confers no authority to depart in any matter, small or great, from the will of the General Conference as expressed by its acts. ¶ 68-76 define the powers of a District Conference, beyond which that body can not go in anything. The same is true of the Quarterly Conference (¶ 77-87) and of the Church Conference (¶ 88-94). ¶ 98-108 define the duties of a Bishop, viz.: To preside; to make the appointments (under certain restrictions); to choose presiding elders (restrictions); "to change, receive and suspend preachers" * * * "as the Discipline directs;" to ordain; to decide questions of law (restrictions, ¶ 103); "to hear and decide appeals * * * on questions of law;" to superintend the formation of districts (restrictions); to superintend the formation of circuits; to travel through the districts in the Conferences over which he presides; to employ preachers (restrictions).

This, I think, is a full statement of the authority conferred on the Bishops by the General Conference. There are a few incidental statements of the duties and authority of a Bishop elsewhere in the Discipline, but none which are not in line with those above specified.

The authority of the presiding elders is contained in, or rather conferred by, ¶ 109-119. These may be briefly summarized as follows: To travel over their districts, preach, and superintend all affairs of the church; in the absence of a Bishop to "take charge" of all the preachers in his district; to dispose of them "as the Discipline directs;" to be at all the quarterly-meetings and preside; to decide questions of law (restrictions); to see that the Discipline be enforced; to promote the cause of missions and Sunday-schools and Sunday-school literature, and report delinquents to Annual Conferences; to attend the Bishops when present, and report to them when absent "of the state of his district;" to direct candidates for the ministry to the course of study; to secure and furnish the Annual Conference the necessary statistics; to supply vacancies; to employ preachers (restrictions).

In the above summarization of the duties and powers of the presiding elders nothing is found which commands obedience except "as the Discipline directs." The same is true as to the Bishops and all the minor Conferences.

The duties and powers of the pastors may be briefly stated thus: To preach, and "in the absence of the Bishop and presiding elder to control the appointment of ALL SERVICES held in the churches of his charge;" to follow the Discipline in receiving, trying, and expelling members; to appoint and change leaders; to see that the ordinances and regulations of the church be observed and the General Rules be read; to see that fast days be observed; when the presiding elder is absent, to hold Quarterly Conference; to meet the leaders and stewards once a week; to make certain reports to the Quarterly Conference; to report to his presiding elder; to look after the circulation of our books and papers; to keep a directory; to inform his successor of the condition of his charge; to see that "a permanent record be kept;" to keep a register of his charge; to promote the cause of missions and the American Bible Society as the law directs; to report Epworth Leagues and Sunday-schools to the Quarterly Conference; to preach on Christian education; to report the condition of claimants on the Conference collection to the Joint Board of Finance; to furnish certificates to those moving from his charge; not to unite in marriage divorced persons, "except in case of innocent parties."

It is needless to pursue this line through all the various minor offices of the church. There is nothing in all this which demands the obedience of anybody to anybody else.

Much has been said about the ordination vows where the word "obey" occurs with reference to other individuals. Suppose a superior officer—as Bishop or presiding elder—should desire to run with a young deacon or elder "into all excess of rioting," should he go with or obey such an elder or Bishop?* Certainly not. To challenge obedience, the "admonitions" must be "godly;" and of this no one can be judge save him who is admonished. Outside of the plain letter of the law, it is a matter of opinion as to the right or wrong, the propriety or impropriety, of obedience. If a brother's counsels seem wise, if his "admonitions" appeal to my sense and my conscience as being "godly," then most clearly I am bound to "reverently obey him." The whole question as to this requirement turns on the other question, Who is to determine the character of the "admonition" and "judgment"? No organization on the face of the earth, except the Church of Rome, proposes to take hold of the conscience of men or refer superior wisdom to ecclesiastical position.

This is the only utterance in all the enactments of the General Conference requiring obedience to the individual, and this is so qualified that it does not bind unless it appeals to us as being for the glory of God. There is a tribunal for the determination of all such questions, and that is the place to settle it.

J. A. PARKER.

March 14, 1896.

*Such a case happened in Texas recently.

"Worn to a Frazzle."

When I read Sister Harmon's poetry in last ADVOCATE; when I read Our Homes, that urges the people to build homes for the preacher—I mentally exclaim, Amen!

And so mote it be. But—do let's take care of those we have. I was moved last Conference, and have been at work ever since, three months, cleaning a parsonage; my husband putting forth much energy, putting in glass, fixing locks, and rendering the place habitable. Positively, I am almost "worn to a frazzle." By the way, dear sisters, gold dust and sand, with some hot water added, make a fine recipe for cleaning walls, floors, tins, etc., with one other ingredient, muscle—this added according to amount of dirt to be removed. My advice to some ladies, recently, was: "Don't give any bedding to the parsonage." If a preacher comes along that hasn't any, nor anything to invest that way, dear ladies of the P. and H. M. S. or Aid, make him a present of such articles as he needs, and be sure, when he leaves, see that he takes them with him. My mind reverts, as I write this last, to the stable loft and the numerous beds and quilts stored away up there. I was thinking, only this morning, perhaps, some poor old saint had sewed in many a tear while making those things for "her preacher." It was, perhaps all she had to give—her labor; but, bless her dear heart, I can't use them. So, while we are urging the necessity of building new parsonages I would put in a plea for better care of those we have. We have made it a rule at our house to replace anything and everything that may be broken or ruined during our stay. Our children are not angelic any more than anyone's else; so let us teach them that the parsonage is the next thing to a church—that Christ abides there, and it must not be defaced.

The people fix up the parsonage, there are flowers and fruit trees put out, and we all think "what a sweet place is the parsonage." And, perhaps, the next preacher's family that moves in carries desolation in its wake. The brother turns his horse in on the flowers, gives him access to the fruit trees, and the precious children immediately begin to inscribe their names on the walls, etc. The people, I say, are tired of fixing up the parsonage, and every year or so having the same thing to do over, and I don't blame them. So, if our dear husbands would quit throwing away time and energy discussing the "second-blessing theory" and "women preachers," but would get the blessing, they would find that everything else would adjust itself beautifully. They would accomplish a vast deal more for the cause of Christ, and would even rejoice that God had endowed a woman with sufficient intelligence to lead a soul to Christ. And, "lastly," they would still have time and energy left to care for the parsonage and premises. Try it, brother.

PREACHER'S WIFE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Woman's Relation to the World's Evangelization.

BY MISS JENNIE T. MARTIN.

If statements from the field are true, and conditions at home not misrepresented, Christian women must have a much larger share in the work of discipling all nations than they now have for "the evangelization of the world in this generation" to become a fact.

Missionaries and travelers unite in asserting that women, more than men, perpetuate idolatry. A Hindoo villager once said, "We men would give it all up, but the women make such an ado we have no peace." An enlightened native of Calcutta declared, "It is our women who keep up Hindooism by their bigotry and ignorance." Of the $400,000,000 given annually in China for the temple worship, seven-eighths is given by women. Heathen mothers carry their children who are too young to the altars and shrines and teach them to bow before the idols and to lay offerings before them, so that they are intrenched in idolatry before any outside influence can reach them.

Oriental woman are conservators of heathenism because their present condition is so miserable that they feel the need of some hope for the future, however slight, and are kept in bondage by the priests lest a worse fate come upon them.

Not only so, but their degradation and the terrible social conditions arising from it further prevent the spread of the gospel by keeping men from rising far above heathen conditions. Olive Schreiner, in one of her "Dreams," illustrates this fact. She saw before her an object which on nearer approach proved to be a woman with a great burden on her back that had drawn her down to the earth. Even her head was in the dust. She had found it useless to struggle and meekly lay there. By her side was the figure of a man who also could not move from the spot because a strap passed between them and was fastened to his leg. Finally, the bands of the burden were cut and after a long and terrible struggle the woman arose with no help from the man and then the two walked off together.

The burdens of heathenism have indeed drawn women down into the very dust. They can not rise. In their hopeless condition they scarcely struggle. They shake their heads mournfully and say: "We have no souls; we are only cattle." But it is not until the gospel of Christ takes away the load, and the hope and strength of Christ raises up that man, her husband can really go forward.

Five hundred million heathen women live in sad-eyed ignorance of the Christ who alone has given American women their happy lives. Few can ever hear the good tidings unless Christian women carry it to them, for the reason that in nearly all non-Christian lands male missionaries are not allowed access to the women, and only women can understand and help their sister women.

If, then, the evangelization of heathen lands is so vitally dependent on the conversion of the women, and if this can be accomplished only by women missionaries, would it not please the Master, as he looks on the white fields, to see a large increase in the number of women on the field?

But not only are women missionaries needed for the work among women and children, but, in some countries, they have a decided advantage over men in other ways. They are not so easily suspected of base motives, and their tact and quiet way of working makes it possible sometimes to accomplish what men can not. Mrs. Bates, a missionary from Africa, said recently, "Women have a decided advantage in some parts of Africa, for the people never saw a bad white woman, though they have seen many bad white men." A prominent member of the China Inland Mission said that they often sent women to be pioneers where there was a strong anti-foreign feeling. For the Chinese would say, "They are only women and can't do much." But despised "women" have founded many a station, and, through Chinese helpers, have even administered the affairs of churches.

We have seen that woman has an important place in the dark lands of the earth, both as messenger and recipient of the truth. She has quite as vital a position at home. At the present time the general missionary boards throw the whole responsibility of the work for heathen women and children on the women of the home churches, notwithstanding the fact that the control of only such a small proportion of the wealth of the church is in their hands. Therefore if a larger force of women is to be sent out, as it is evident there must be, a great and ever-increasing responsibility rests on those who "hold the ropes."

A larger number of those whose interest and influence reach to the ends of the earth must somehow be raised up, the ignorant must somehow be informed, the Spirit of Christ must be shed abroad in our hearts.

From the above article I am impressed with the influence exerted by woman, no matter what her station. This influence makes the Christian woman powerful to bless through Christ, and the heathen woman, even in her degradation, powerful to debase. Shall we not be earnest and diligent that through our labor, prayers and gifts, our heathen sister's life may be transformed in its influence, and she made conservator of that faith which shall uplift her husband, lead her children in the ways of righteousness, and bring to her own heart and life the innumerable blessings possessed by the child of God. MRS. GEO. H. LIPSCOMB.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs R. R. Kennedy, of Louisiana Conference.

Our Conference treasurer, in a recent kind note to an auxiliary treasurer, wrote: "If all auxiliaries were like —— and —— and ——, in a very short time there would be a comfortable parsonage in every charge." For obvious reasons, I do not give the names of the places she mentioned; but, sister, was yours one of them? Has your auxiliary fulfilled all its obligations? Has it remembered the needs in our own Conference? Have its sympathies broadened enough to render aid to preachers' families in the far West, who are shivering in unceiled houses and under leaking roofs? Does it ever consider the claims of our Cuban Mission or of our Mountain Schools? Has it contributed anything to our Home Mission Scholarship in the Bible and Training-school? To become more personal, have you done your part? If there is anything lacking in your auxiliary, perhaps it is because your influence is wanting? Let us think more earnestly and prayerfully about these things.

I gladly yield the rest of the column to the following report from McNutt. Nothing is more gratifying than news of the good that is being accomplished by our society. But for lack of space, I would like to give a word of tribute to Bro. K. A. Jones and his noble wife (now of McNutt) for their years of faithful service.

MRS. H. W. FOOTE.

Dear Editor: Will you allow space for report of work done by P. and H. M. S. of McNutt circuit?

We were organized less than twelve months ago by Mrs. Thayer, our efficient Conference treasurer. Owing to the sad dilapidation of our parsonage, our work hitherto has been purely local. I am glad to be able to report this dilapidation is slowly, but surely disappearing. Broken windows have been supplied with new sash, glass and nice new shades. At our last meeting the money was raised and order given for other needed repairs, after which we "will be ready for the plasterers." We expect to report at next Conference the most comfortable parsonage in all our bounds. To show that our ladies are interested in "the spread of the gospel," I must tell of the horse purchased for the use of the preacher with money raised by them. Now, with such people and such a horse, riding and visiting becomes a pleasure. The comfort and convenience of the preacher's wife has not been overlooked. An elegant cooking stove lightens her labors, while numberless kindnesses and courtesies gladden her heart.

God bless these dear people and their pastor; and as they have ministered unto him in carnal things, may he minister unto them in spiritual things.

I hope our next report will include something done for "the region beyond."

Selections.

Blood-Earnestness.

We need burning hearts to give us power in working for Christ. It is not merely what a man speaks or does, but the spirit in which he speaks and acts, that gives him power with men. It is the man behind the words which gives them irresistible force, which throws them out with projectile power. It was said that every word of some of Webster's great speeches weighed pounds. Richard Sheridan was accustomed to say, "I often go to hear Rowland Hill, because his ideas come red-hot from the heart." Dr. John M. Mason, when asked for an explanation of the remarkable power of Doctor Chalmers, replied, after taking time for careful consideration, "His blood-earnestness."

If our words are to move men like an electric battery, we must be saturated with the love of the Lord Jesus. If that love is in our hearts, it will make our words mighty over the hearts of others; if we are constrained by Christ's love, men will take knowledge of us, that we have been with the Lord, and they will yield to the power of his truth embodied in our lives and preached by our flowing words. This life will give unspeakable joy in our work, and that joy of the Lord will be our strength in manifesting a true Christian character, and in declaring by our words and acts the glorious gospel of the blessed God.—R. S. McArthur, D. D.

Every man who has lived long enough to know much about himself or the world in which he lives, realizes that he is in danger, not so much from the temptations which enter into him, so to speak, as from the temptations which he enters into. It is not the evil thought which flits into the heart and out again that injures the man; it is the thought for which he makes a place, which he nurses and reverts to again and again, entering, so to speak, the secret chambers of its foul recesses. It seems at first sight very strange that anyone should deliberately and of set purpose enter into a temptation, and yet we are inclined to think that no man ever yet fell into grievous sin who did not first, with more or less deliberation, allow himself to be tempted to that sin. He who never coquettes with Satan, never comes under his dominion. In view of these thoughts, we see the supreme importance of our Lord's command to "watch and pray that ye enter not into temptation." If we enter not into temptation, temptation will not enter into us. It is not always necessary even to resist the devil. If we avoid him and keep out of his way, there will be little danger of coming within his spell.—Golden Rule.

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—Austin Phelps.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

Education begins at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of their character.—H. Ballou.

Difficulties are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence.—Henry Ward Beecher.

I am always in haste, but never in a hurry; leisure and I have long taken leave of each other.—J. Wesley.

Your daily duties are part of your religious life just as much as your devotions.—H. W. Beecher.

Have a Shampoo?

When you do, have it with Pearline. It's delightful. Not only cleans your head, but clears your brain. It's good for your hair and scalp, too—invigorates them, just as a bath with Pearline invigorates your body.

You're missing half the luxury of bathing, if you're doing it without Pearline. Moreover, you're not getting quite as clean, probably, as you might be. This may surprise you—but it's so.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—*send it back.* 450 JAMES PYLE, N.Y.

W. P. and H. M. S. Convention.

Our Conference society, of the Woman's Parsonage and Home Mission Society, of the M. E. Church, South, held its fourth annual meeting in Ruston, La., March 13, 14 and 15, 1896.

Mrs. Fannie A. Lyons, the president, opened the session with appropriate and impressive religious services. Officers present: Mrs. F. A. Lyons, president; Mrr. F. E Russ, corresponding secretary; Mrs. H. A. Kennedy, recording secretary, and Mrs. J. H. Crumpman, treasurer. The attendance of delegates was not as large as was anticipated, but the Conference made a very favorable and impressive impression on the community. It was a dignified body of representative ladies.

Mrs. Lyons presided with ability, and showed generalship in her management of the body, and a decided knowledge of parliamentary law in the business of the Conference. Her annual address was impressive and full of encouragement, and showed wonderful progress in their work through out the State in the four years just ended. The report of each officer showed fidelity and progress in every department of their work.

The society showed wisdom in re-electing the same officers for the next year. They elected the following district secretaries: Arcadia district, Mrs. A. E. Guthrie; Alexandria district, Mrs. T. S. Randle; Opelousas district, Miss Ida Hopkins; Shreveport district, Mrs. A. E. Baroh. All the interests of the society were looked into carefully by the godly women.

The annual sermon was preached by the writer, Sunday morning; subject W. P. and H Mission Work in General." At night Bro. T. B. White preached a very earnest sermon on the "Necessity of the Holy Spirit in carrying on the work."

A very deep and lasting impression was made upon the citizens of Ruston as to the importance of this Auxiliary in promoting the parsonage and mission work of the church.

Sunday afternoon a meeting was held for the children which was very entertaining. Mrs. M. E. Carr, of Oak Ridge, gave a sensible talk to the children and organized a Juvenile Society. Towards of forty members joined. Ruston was delighted with these representative ladies of our Conference. Hope they will make us another visit.

JNO. A. MILLER

Ruston, La.

Money Easy Made by Hustlers.

Dear Editor: My experience may interest others who need money. Fifteen years clerking, farming, hustling, trying to sell books, wringers and every contrivance made me discouraged and mad when I met my cousin in Iowa making $45 a week, plating tableware and jewelry. I got a complete outfit from Gray & Co., Columbus, O. They send materials, instructions, receipts, trade secrets and teach the agent, and have treated me elegant. I plate gold, silver, nickel and white metal, get all the knives, forks and other goods I can plate; make from $15 to $75 per week plating and sell some platers besides. Anyone can get a good plating outfit by writing them. J. RYAN.

FROM THE WORK.

Rev. D. P. Bradford, Shubuta, Miss.: "We have recently put into our Quitman Church as pretty benches as can be found in any of our village churches. These seats were made by the 'Meridian Furniture Factory.' Our people are delighted with the work. This completes our church at Quitman at a cost of $1,800. This being our fourth year among these good people, we are trying to have everything in shape for some good brother."

Rev. R. P. Goar, Chester, Miss.: "Thinking our friends would like to hear from us, I beg leave for space in the dear ADVOCATE to make this as my first quarterly report for 1896. I have sent all my appointments; sold about $30 worth of Bibles and other good books; collected $43 for foreign mission; sent 38 new subscribers to the NEW ORLEANS ADVOCATE—five of which have taken the best Bible premium; raised for other purposes about $18; paid preacher in charge, $116.80; paid presiding elder, $18. Now, in conclusion, would say send that lay-man up here, and I will show him that he does not know as much as he thinks he does about other denominations' smart preachers. Our preachers will compare with any in the world. God bless you."

Rev. W. L. Blackwell, P. C., Martinville, Miss.: "Perhaps a few words from the writer will be of interest to some of the readers of the dear old ADVOCATE. I am on my third round in my new field of labor, and I am very much pleased with the work. I find the people kind and hospitable. The churches are getting along splendidly, financially and spiritually; and, the Lord being our helper, we expect to do a good year's work for the salvation of immortal souls. We have had some bad luck on this pastoral charge. We lost one of our churches by fire. The house caught from a defective stove-flue while it was being used as a school-house as well as a church. But as it happened, we had another new church about complete. We lack some material with which to finish. But we hope to have it completed soon as possible, and it is going to be an honor to the community and a blessing to immortal souls. The Lord bless the editor and the dear old ADVOCATE. Brethren, pray for us."

Rev. T. H. King, Fannin, Miss.: "Our first Quarterly Conference for this charge was held at Fannin, March 7 and 8. Rev. R. D. Norsworthy, P. E., was with us, and presided with grace and dignity. Bro. Norsworthy, though not himself at all physically, preached two excellent sermons to the delight and edification of all who heard him. We have heard nothing but comments of praise on our new presiding elder from all sources. Oh! how he did infuse new life into us. He was indeed a fresh inspiration to us and many of our people. May he live long to bless the church and honor the God he loves! We note some of the results. On Sunday, after the eleven o'clock service, the preacher in charge was gently commanded by the presiding elder to take pencil and paper and pass through the congregation and solicit subscriptions for the Conference collections at that church, and, to our great joy and surprise, in less than ten minutes we had in cash and good subscription (most in subscription) $44.10, and this, added to $6 that Bro. Norsworthy had just collected for Bishops and repairs on the district parsonage, gave us the round sum of $50 10. If the other four churches will follow the example of Fannin, all our collections will be paid in full. We are working and praying for better times on Fannin charge."

Rev. D. Scarborough, Coffadeliah, Miss.: "On account of the typhoid fever, we were late in reaching our work. We arrived on Jan. 29, and spent the first two weeks visiting around among the brethren. We are now comfortably domiciled in the parsonage and are hard at work. No preacher's family have been more warmly received than we. The people have shown us many acts of kindness, and have taken good care of us since our arrival. This charge, like every other one in the Conference, has a great many members who are not as pious as they should be; but we have some faithful, godly men and women who have given us full assurance of their hearty support and sympathy in our efforts to advance the Lord's kingdom on this work. We are planning, hoping, and praying for a glorious revival of religion all over the circuit. Everyone who may read these lines is earnestly solicited to pray for us, that we may realize the desire of our heart—the awakening of every believer and the conversion of every sinner on the work. I am, by the grace of God, going to do all I can for the spiritual elevation of this people, and to this end I pray that I may keep close to God myself. I want to live at the foot of the cross and hold sweet communion with Christ every day. Oh, may God fire my soul with zeal for the salvation of sinners, and give me such a mighty baptism of the Holy Ghost that I may preach his word with power and lead lost souls to Christ! Our first quarterly meeting was held on the last day of February and the first day of March. Our presiding elder, Bro. R. J. Jones, was with us, and preached two strong sermons which were edifying to all serious hearers present. The Quarterly Conference in the afternoon on Saturday was both interesting and profitable. Everybody was cheerful and seemed to be hopeful of achieving good results from the year's work. I find that my predecessor, Bro. J. H. Foreman, was greatly beloved by the people here. May I as successfully win the confidence of everybody as did he, and then may the Lord help me to live and labor so that I will be worthy of their esteem!"

Rev. G. S. Morehead, Tatum, Miss.: "I have had my brethren to organize three Sabbath-schools since I came here; will organize one more soon. Have one prayer meeting organized. Thank God the good work is going on, and will go on as long as time lasts. I preached last Sunday at Friendship. Had a glorious time there. The good Lord was with us there, and that to own and to bless. Several of the brethren seemed to be so happy that day. I was happy all day long to see my people rejoicing in a Savior's love. I am moving along nicely with my work now, considering the time I commenced. I am going to do all in my power to bring up all of the assessments of our charge this year. A preacher's work is like any other man's work. If he does not push his work, it will push him; and for a work to push a preacher when he does not try to take hold of it, he can't succeed. I wish all of the young preachers had the Christian bravery that the Wesleys and Whitefield had when they were carrying the gospel to different parts of the world. Brethren, the time has come that we have the enemy to face. Everywhere we go stand firm all of the time, and the victory will be ours. I do not expect to be here long in this world; but, thank God, I am going to do all I can in proclaiming his Word to all the world. So when I come to bid farewell I can be like Paul, and say, 'I have fought a good fight, I have finished my course I have kept the faith;' then all will be well with me. O! what a sweet thing it is to serve God in this world while traveling through it. Bro. Black, I wish you success in your work. I have been talking to my people about our paper, and I think I can do a good work soon for it."

Beware of Ointments for Catarrh That Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

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This story is told in connection with a celebrated musician who had a large number of pupils. It was his purpose at the end of a specified time to give a grand concert, at which his favorite pupil was to be the conspicuous figure. There was one among the others to whom was given fragmentary work. No part of his instruction seemed to have the least connection with any other part. It was dull work, but he practiced upon the dull fragments and fought discouragement. He did his best and forced the whole man into the work. When the day of celebration came he was chosen as the favorite pupil. He felt that he did not know a single complete piece of music. Tremblingly he took his place at the instrument; but when the score which he was to play was placed before him he throbbed and thrilled with delight to find that the completed work was made up of the fragments which he had mastered, and which were now perfectly arranged. This gave him courage, and so he performed in such a way as deservedly to win the plaudits of the great audience. We are that musician. When we go hence we shall find that the fragmentary Christian earth-life with its principles and its loves and its Christ-spirit, is that out of which heaven is made. Heaven is the holy life of earth glorified and perfectly arranged and grandly transfigured. — Rev. David Gregg, D. D., in "The Heaven-Life."

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PUBLISHER'S NOTICES.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is March, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

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My right eye became closed, and I had no use at all of it for a long time. I was attended by my doctor, used his medicine, but nothing would bring relief. I applied the Electropoise, and now the lid of the eye has been raised again, and I feel thankful to say that I am able to use it. I gained so much confidence in the Electropoise that I applied it for a case of severe sore throat, and was relieved over night.

My little grandson, 2 years old, had a severe cough, which kept him awake at night. I applied the Electropoise and he immediately went to sleep, and had fine sleep for the entire night.

I feel that I should write these facts to you, and for the benefit of suffering humanity, and that I should recommend it to all who are afflicted.

Very thankfully and respectfully,
MRS. ELIZABETH FLOCK GUPTON
Clarksville, Tenn., Feb. 18, 1896.

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Thursday, March 26, 1896.

Glorious Tidings.

A more cheering piece of news than that which is given in the article on our fifth page, headed "A Great Step for Christian Civilization," has not greeted the ears of the Christian world during the present century. The removal of all restrictions upon the propagation of the Christian religion throughout the vast empire of China means more than can be easily told. We join Bishop Hendrix in saying that this should be a cause of devout gratitude to Almighty God on the part of the Christian world.

In the midst of our rejoicing, however, we should not lose sight of the fact that these cheering tidings bring with them increased responsibilities. Of what avail is it that new territory is opened to us if we are not ready to occupy it? If we are to occupy new fields, we must increase our missionary forces; and in order to do that our revenues must also be increased. In conversation with Bishop Keener, a day or two since, we spoke of this edict of the Emperor of China as one of the most remarkable facts in connection with modern mission work. His reply was, "The most remarkable except one, viz., that the Methodist Church contributes less money *per capita* for the cause of missions now than she did in the very infancy of her existence." Sad! sad! The truth is that while a small proportion of our people give liberally, we have many thousands among us who give nothing whatever for the world's evangelization. Upon the pulpit, the press, the Sunday-school and the Epworth League devolves the responsibility of arousing the conscience of the church on this subject.

John Bull's Opportunity.

The recent Italian defeat in Abyssinia gave Great Britain a long-desired pretext for perpetuating her hold upon Egypt and reoccupying the Soudan. John Bull like, she has made good use of the opportunity, much to the dislike of France. Like many other people in this world, however, France has to endure what she can not prevent. The whole civilized world, as well as poor, down-trodden Egypt, has been profited immensely by the English occupation of Egypt. And like beneficent results will follow her permanent occupation of the Soudan.

The Outlook for Temperance.

Every now and then the secular press makes much ado over some temporary or local backset to the temperance cause, the announcement that a county previously "dry," has voted "wet," being heralded as a triumph of reason and liberty over fanaticism and Puritanism. The reports of advances made here and there are either passed over without comment, or, for the most part, referred to slurringly as indications of crankism. But notwithstanding the hostile attitude of the majority, we may say, of the secular papers to the success of prohibition, taking the whole country over, steady progress is being made.

"Revolutions," it is said, "never go backward," nor have we good reason for believing the contrary respecting the crusade against the whisky curse. The continuance and extension of Christianity mean nothing less than the downfall of the saloon. Local reverses and temporary defeat have attended the progress of every reform movement in the world's history; but far from being omens of final failure, they only stimulate to renewed effort, to greater zeal and caution.

Recently there has been much rejoicing in the camp of the Philistines over the defeat in the Iowa Legislature of the resubmission measure brought before that body. As two years ago the Legislature of that State passed a mulct law, legalizing the saloon under certain conditions, the foes of prohibition fancy that they see in this defeat the entire and final repudiation of prohibition by the people of Iowa, who, it is assumed, have become tired of such sumptuary legislation. The fact is, however, that the mulct law—a compromise measure—could not have passed without the aid of prohibition votes, nor could these have been secured save for the promise of submitting a constitutional amendment to a direct vote of the people. This supposed victory of the anti-prohibitionists gives them little cause for boasting. The resubmission measure was defeated, it appears, not because the Legislature is overwhelmingly antagonistic to prohibition, but because of the lack of united effort and watchfulness on the part of the prohibition members who were really in the majority. Since every religious body in Iowa has declared in favor of resubmission, and since the majority of the people believe strongly in the wisdom and success of prohibition, party bossism and trickery will not always be able to defeat their will. The party leaders who opposed resubmission are finding that they reckoned without their host, and are receiving just censure for their duplicity. So then the end is not yet. This back-set is already resulting in a better consolidation of the prohibitionist forces, and the planning of a vigorous campaign.

Says a prominent Iowan, writing for the Northwestern Christian Advocate, anent the defeat of the resubmission measure which lacked only seven votes of passing:

Last year the dominant party ignored the prohibition question in its platform, the party leaders hoping that an anti-prohibition Legislature would be elected. To their surprise a small majority for resubmission was discovered in both branches. Prohibition Republicans should have held a caucus and pledged themselves to stand by the action of the previous Legislature to resubmit. If they had done so success would have been certain. But the party leaders declared that such a caucus would injure the prospects of a "favorite son" who seeks the presidential chair, and by yielding, the Prohibition Republicans in the Legislature lost a golden opportunity.

Another mistake was their abandonment of the speakership fight in the House when they had the power to elect one who would have selected committees not hostile to resubmission. The result was the election of a man who voted against resubmission and for the opening of breweries and distilleries, and who appointed committees largely of his views.

But with all these drawbacks resubmission would have won if it had been properly managed. It was called up unexpectedly in the House, when some of its friends were absent, and rushed through by the speaker without discussion.

Another evidence of the progress of the temperance sentiment is the enactment by the New York Legislature of what is known as the Raines Liquor Law. This law, though far from being an ideal one, is nevertheless a vast improvement upon the old regime. One feature of this law is its provision for local option. Local option, though it has never been considered by the leaders of the temperance reform movement as the goal of their efforts, is an immeasurable advance upon any straight-out license system. At a certain stage of temperance sentiment it is the very best system attainable. The best argument in its favor is the beneficent results achieved through its instrumentality in a number of States—notably Georgia and Mississippi.

Another feature of the Raines Law is a high-license feature. While temperance people prefer no license, yet if there must be license, they prefer that the holder of the license shall pay a good round sum for it. In Mississippi the high-license feature has almost annihilated the dram-shop it the rural regions. It is only in the towns that men can afford to pay the license fee. The Raines Law does not put the license as high as it is in Mississippi. Nevertheless, it is as compared with the old law emphatically a high-license measure.

Another feature of the law is the prohibition of free lunches in connection with the saloon. However much this provision may be ridiculed by whiskyites and their allies, it has its foundation laid in wisdom. If the saloon must be tolerated, the temptation to drink ought to be reduced to a minimum. The free-lunch bait catches many an unwary youth, many a laborer and business man, and helps to convert him from an occasional to a regular patron of the saloon. Those who partake of lunches at the saloon counter in ninety-nine cases out of a hundred buy a drink before leaving. This the saloon keeper knows, and it is for this reason alone that the free lunch is given. Does anybody believe that saloon keepers give away a part of their income just for benevolence's sake? The man who thinks so is verdant beyond the common run of greenhorns.

Another feature of the law which commends it to good citizens everywhere is its provision against Sunday opening.

Another provision prevents the opening of a saloon within two hundred feet of a church or school-house; another requires the consent of two-thirds of the property owners in a residence portion of a city before license can be granted. Grocery stores are not allowed to deal in intoxicants. Screens are interdicted, so that the habitues of the grog-shops will be in full view of passers-by as they perform the imbibing act.

The friends of the Raines Law claim that it will take the liquor question out of politics. We very much doubt whether this will be the case altogether. Yet it is apparent to all that it does deal a severe blow to the Tammany Ring in New York City, which has been for many years running the municipal affairs of that great metropolis in the interest of the liquor traffic. This is no small gain. Take it all in all, the Raines Law is, perhaps, the best that could by any means have been secured a decade ago. The friends of temperance, therefore, as they "view the landscape o'er" have reason to "thank God and take courage."

If the preachers and educators of the land will do their duty in teaching the young the harmful nature of intoxicants, and the dreadful evils resulting from their use, the whisky curse will ere long be a thing of the past. Let the work of educating the people upon this subject go on unceasingly. There must be given "line upon line, and precept upon precept; here a little and there a little." Let the pulpit continue to thunder against the saloon and the drink habit, and depict the blessings of total abstinence and prohibition. Voting out whisky will do but little good, if interest in the matter be allowed to die down. Local option or constitutional prohibition in order to be effective anywhere must be backed by a strong public sentiment, not only against drinking, but also against violations of the law. Nothing short of constant vigilance and a perpetual campaign of temperance education will insure victory over this monster iniquity.

The New South.

Last week Carroll D. Wright, United States Commissioner of Labor, delivered a lecture on "The New Industrial South" before the School of Social Economics in New York City. He regards the South as a region of magnificent resources and possibilities. Among other striking statements were these: that the South is forty times as rich in mineral resources as England, and that her facilities for transportation are such that it costs her only about one-fifth as much to get her mineral productions ready for the refiner as it costs in Pennsylvania. Since Mr. Wright is, perhaps, the best-posted man on this subject in the United States, we of the South ought to relegate croakers and pessimists to the rear.

A National Divorce Law.

The Lower House of Congress has passed a bill requiring one year's residence in a Territory as a prerequisite to a divorce. It is to be hoped that the Senate will concur. The divorce laws in some of the Territories—notably Oklahoma—are shockingly lax.

Any person desiring a divorce has only to go to Oklahoma and remain ninety days, when upon some flimsy pretext the marriage tie is dissolved. The consequence is that Oklahoma is deluged with ninety-days' immigrants of free-love propensities.

The thing has grown to be a national disgrace. All honor to the men of whatever political party who stand for the integrity of the home.

"The Volunteers."

"The Volunteers" is the name adopted by Ballington Booth for his branch of the Salvation Army. The flag, which is to be used in all parades, is white, with a blue star in the center, and a white cross in the center of the star. In the upper left-hand corner is a blue field bespangled with forty-five white stars representing the States of the Union. Above the central star is this inscription, "The Lord My Banner." Beneath the star the name and number of the post are to be inscribed.

The uniform for men is almost exactly like that of the United States Army. The women's uniform will be seal brown in color and very plain.

Where Are the Parents?

Nebraska has a law prohibiting boys and girls from being on the streets unattended by their parents or guardians after 8:30 o'clock at night. Since the passage of this law, it is said that there has been an immense decrease in crime. That there is a necessity for such a law shows a very deplorable state of society. Parents who allow their children to roam at will upon the streets at night are not fit to be entrusted with the bringing up of a litter of pigs. One of the greatest wants of the age is parents who realize the responsibilities of parenthood. There is no more sacred task than that of moulding and fashioning young lives that are destined to live as long as God himself shall live.

Education Day.

The Louisiana Conference, by resolution, appointed the second Sunday in April as "Education Day." I hope that every preacher in our Conference will observe the day in the manner indicated in the resolution of the Conference. The preachers will find some good ammunition in the March-April Review in an article by D. J. D. Hammond, president of Central College, Missouri, on "The Church College *vs.* the State University." If all the preachers will observe the day, then all the Methodists in Louisiana will know that we have such an institution as Centenary College, located at Jackson, La.; and that will be a great gain. There are few things better than specific knowledge.

C. W. CARTER.
Centenary College.

NOTES.

Rev. G. D Anders made a brief sojourn in the city last week.

***

Bishop Hendrix will preach at Shreveport on Sundry, April 12.

***

Be sure to read Dr. Carter's appeal on this page. Read, and profit by the reading.

***

We invite special attention to the communication of Rev. H. J. Harris, on our eighth page.

***

Those interested should not fail to read the notice of Rev. J. A. B. Jones anent the Sam Jones Camp Meeting Association.

***

Dr. S. A. Steel will deliver the annual address at the commencement of Southern University. The commencement sermon will be preached by Dr. J. J. Tigert.

***

Let every Louisiana Methodist be sure to read the communication of Dr. W. H. La Prade on our fifth page. No better investment of the Lord's money can be made than the one he suggests.

***

The Peninsula Methodist brought out last week a special edition of seventy pages profusely and handsomely illustrated. An immense sale will be required to meet the expense of such an edition.

***

The New Orleans District Conference will be held at Felicity Street Church this week, commencing on Thursday. Bishop Keener will preside. The opening sermon will be preached by Rev. J. M. Henry.

***

Rev. S. H. Werlein, of the St. Louis Conference, paid a visit recently to relatives in the city. The congregation at Rayne Memorial were favored with one of the able sermons which they have learned to expect from him.

***

Rev. L. F. Jackson, of the Louisiana Conference, will publish soon a new song book. It will contain a number of old standard hymns, and also a number of popular new hymns. It will be of small size, and will sell at a low rate.

***

The Kentucky Legislature, after balloting and wrangling for more than two months, adjourned without electing a United States Senator. This is practical politics in the United States in the latter part of the nineteenth century.

***

Commissioner Booth Tucker, who has been appointed to the command of the United States department of the Salvation Army, is a brother of that well-known writer, the late Miss Charlotte M. Tucker, better known as A. L. O. E.

***

Rev. T. Lewis Mellen, missionary secretary of the Mississippi Conference, was a caller at the ADVOCATE office recently on his return from a trip of some days to Bay St. Louis and Long Beach, whither he had gone in the interest of the cause of missions. As his shadow does not diminish and his countenance is bright and cheerful, we judge that he keeps a good appetite and a clear conscience.

We wish to put ourselves on record still another time as heartily in favor of the movement for permanent international arbitration among the English-speaking nations. We believe the movement is destined to succeed in the near future.

***

Recent advices from Africa only tend to confirm the most alarming reports as to the extent of the disaster at Adowa. Over 13,000 men were killed, wounded or made prisoners. The Abyssinians captured almost all the Italian artillery, ammunition and supplies.

***

Rev. Thomas Price, a superannuate of the Mississippi Conference, living at Lake Charles, La., was stricken with paralysis a few days since, and is now speechless and helpless. Bro. Price in his prime was a preacher of marked ability. He has filled the office of presiding elder for several years.

***

Rev. H. H. Ahrens closed his meeting at Parker Chapel last Sabbath. Thirty-three professed conversion, and there were eleven accessions to the church. Moreover, the membership was greatly revived. Bro. Ahrens was his own evangelist during the whole meeting, which lasted three weeks.

***

Mrs. Rayne, wife of B. O. L. Rayne, after whom Rayne Memorial Church was named, died on the twentieth, and was buried on the twenty-first from Rayne Memorial Church, the funeral services being conducted by Bishop Keener and Rev. F. N. Parker. She was a thoroughly exemplary woman in all the relations of life.

***

Miss Mary McLaurin, daughter of Gov. McLaurin, of Mississippi, died last Friday. Friday was the day set for the final adjournment of the Legislature. As there were a number of bills awaiting the signature of the governor, the Legislature took a recess until Tuesday, the thirty-first, in order to give the governor time to consider these bills.

***

Mrs. Barber, of Philadelphia, widow of the late Phineas M. Barber, is about to erect and equip a seminary for girls at Anniston, Ala., costing about $40,000, and then hand it over to the Presbyterian Board of Missions for Freedmen. The Board has accepted the gift, and has been assured that the building will be ready for occupancy in October, 1896.

***

We are in receipt of an invitation to attend the marriage of Rev. W. H. Lewis, of the St. Louis Conference, to Miss Ruth Cotton, of Carthage, Miss. The marriage ceremony will be performed in the Methodist Church at Carthage, Miss., on Thursday, the second of April. May unalloyed felicity be the portion of the gifted young itinerant and his accomplished bride throughout life!

***

The Mississippi Legislature has appointed a committee of three, consisting of the governor, attorney-general and secretary of State, to procure plans and specifications for a new Capitol to cost between five hundred thousand and one million dollars, and report to the Legislature at its next session, two years hence. Thus all hope of the immediate construction of a new Capitol has vanished.

***

Religious pessimism is the deadest blight that can fall on the spirit of any man who calls himself by the name of Christian, smiting his activity into spiritual barrenness, and pushing the ardors of enthusiasm out of his life. Its fruit is the cynicism which mars the beauty and blessedness of religion. We should beware of its insidious leaven. We should leave fault-finding to the enemy, and banish doubt and despair by the expulsive power of the passion of an optimism founded on the promises of God.—The Observer.

***

The Wesleyan says: "While our people honor Dr. Young J. Allen, they do not appreciate the great work he is doing by half. If they did they would count him one of the greatest men Georgia has ever produced. He is doing apostolic work in China. When that great empire is Christianized and civilized, it will appear that Young Allen has been among the chief human instruments of its regeneration, and a century hence men will magnify his work far beyond their present appreciation of it."

***

In his charge to the grand jury of Boone county, Judge Green took occasion to give his ideas of the difference between progressive euchre, as known to society, and gambling.

I don't know anything about progressive euchre, but I know that when two "one-gallus" fellows play cards for money or other property, down in a hollow, that is gambling. Progressive means advancing, and when parties clad in silks, satins, broadcloth, diamonds, gold watches and gold chains, meet in a parlor and play a series of games, and upon the result of the series the property in the prizes changes ownership, I think the game has progressed very far from the "one-gallus" fellows in the hollow, but it is still gambling.—Christian Observer.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

FINLAY, DICKS & CO., New Orleans. **CURES PAIN**

A Great Step for Christian Civilization.

A recent communication from D. Y. J. Allen, Shanghai, China, and another received to-day from Bishop E R Hendrix, Kansas City, Mo., gives news of utmost importance to the church at large. No imperial edict of the present century has been so significant; none can be more influential. We render grateful thanks to Almighty God, and pray that under the inspiration and leadership of the Holy Spirit the forces of Christendom will go forth to victory. WALTER R. LAMBUTH.

Kansas City, Mo., March 16, 1896.

My Dear Dr. Lambuth:

I have just received the following important information from U. S. Consul General Jernigan, Shanghai, China, under date of Feb. 22. He writes: "The most welcome news I have for you is told by the enclosed circular, which was received to-day, and at once given to the press by me. A great step for Christian civilization has been made, and under judicious influence others will soon follow. No one act by the Emperor so distinctly heralds the coming change as this edict removing all restrictions upon the propagation of the Christian religion in China, and may it not be that all of this good has grown out of the massacres and burning of the homes of Christians in China? I believe that the vigorous policy of the President, evidenced by a distinctively American Commission to investigate the wrong done Americans at Chungtu, has given to the efforts of the French Minister a power which helped to make them successful. The President and Secretary Olney opened the eyes of China when an American Commission traveled over three thousand miles through her center to inquire why the homes of American citizens had been burnt.

"This fact speaks volumes, and while the French Minister should have the full credit of the achievement in behalf of Christian civilization, I am sure that Mr. Gerard would be the first to acknowledge the good effect resulting from the timely action of our government."

The circular mentioned is as follows:

Legation of the United States,
Peking, Feb. 6, 1896.

To the Consuls of the United States—

GENTLEMEN:—I have the honor to inform you that his Excellency, M. A. Gerard, Minister of France, has recently procured from the Tsung-L'Yamen, by virtue of the French Treaty of 1858 an order directing the local authorities in all provinces of the Empire to expunge from the various editions and compilations of the Chinese Code all claims placing restrictions upon the propagation of the Christian religion.

You are directed to bring this circular to the attention of the American Missions in your consular districts.

It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter. I am, sirs, Your obedient servant.

CHARLES DENBY
U. S. Minister.
THOS R. JERNIGAN
U. S. Consul Gen'l, Shanghai.

The important action of the Emperor of the Chinese Empire should be a cause of devout gratitude to Almighty God on the part of the Christian world.

Yours cordially,
E. R. HENDRIX

An Opportunity.

There are now three young preachers at Centenary College, worthy, earnest young men, who are being assisted by the Ministerial Aid Association of the Louisiana Conference. The funds of the association are limited because the membership is small. These young men are not objects of charity. They will pay into the treasury of the association all that is furnished them now, besides bringing into our Conference and commonwealth the fruits of their future labors as educated men of God.

Will not all our preachers who can do so send $5 for annual dues to Rev. Fitzgerald S. Parker, New Orleans, and so become members of this helpful organization and aid in meeting an emergency? Are there not several scores of laymen who will, through Bro. Parker, aid us just now to place these young men where the continuance of their college course will be assured? A better, wiser investment can not be made. WM. H. LA PRADE.

First Church, Shreveport.

The secretary of our Conference Board of Missions, in his report, says: "It is a source of rejoicing to the Board that one of our churches—First Church in Shreveport—has taken upon itself the pleasurable duty of supporting a missionary in China." The Shreveport brethren raised for that purpose $750, and we suppose it is their purpose to do the same every year. This amount did not get into the Minutes, except as losing its identity in the $890.70 reported "special" by Treasurer Thomson, and so we take great pleasure in calling attention to it through the ADVOCATE. If it be added to its regular collection for foreign missions, First Church must be credited with $1 025; and if the amount raised by the Woman's Foreign Missionary Society be also added, then First Church must be allowed as her total for foreign missions last year the creditable sum of $1,139.50. The Minutes show a total of $665.75 for this cause in the Shreveport district. Adding to this amount the $750 special, it is found that Shreveport district last year raised $1 415 25 for foreign missions—nearly as much as the New Orleans district. Bro. J. L. P. Sheppard, presiding elder of that district, writes us, as follows: "We have a good prospect of excelling last year's reports; so you must get a move on you, or we will carry the banner."

Are there not other churches in our Conference who will support one or more missionaries, and will not the other districts join the Shreveport district in seeking the honorable distinction of carrying the banner in the cause of foreign missions? The total for our Conference last year was only $5,912 96. We ought to raise this year double that amount, and let who will get the banner.

JOHN T. SAWYER.

Saying Good of Them in Life.

Bro. L. S. Jones, P. E. of Natchez district, Mississippi Conference, has given us all a good example in his report of last week. He looks on the bright side, and says good things of his brethren and their flock. He does not wait until they have gone to heaven to speak of their good qualities, but makes pleasant mention now of their useful deeds. It is in life our brethren need sympathy and encouragement. Going into print with fault-finding is not always the better course.

R. M. BLOOKER

Jeanerette, La., March 19, 1896.

Notice.

MR. EDITOR: Through my oversight the following report was not made for Floyd charge at the last Conference:

Paid presiding elder, $51; preacher in charge, $193.93, assistant, $43; Bishops, $1.50; Conference claimants, $2.50; foreign missions, fifty cents; domestic missions, $2.05; church extension, $2.50. Local preacher, 1; members, 294; received into the church, 34; removals, 5; children baptized, 2; adults, 4.

B. F. WHITE, P. E.

Floyd, La., March 17, 1896.

Notice.

The Woman's Parsonage and Home Mission Society of the Methodist Church, South, will hold its fourth annual convention in Little Rock, Ark., on the thirtieth of June to seventh of July, inclusive.

MRS R. K HARGROVE,
General Secretary.

Notice.

To those interested, my address is changed from Shiloh, La., to Arcadia, La. ROBERT RANDLE.

Arcadia, La.

A Chance to Make Money.

I read how one of your subscribers made money selling Dish washers. I ordered one, and my lady friends were charmed, as they hate dish washing. My brother and I commenced selling them, and have made $1,700 after paying all expenses. We don't canvass any. Our sales are all made at home. People come or send for them. The Mound City Dish Washer is the best Dish washer on the market. Our business is increasing, and we are going to keep right on until we make ten thousand dollars. We sell from 5 to 15 machines every day, and some days more. The Dish washer is lovely, every housekeeper wants one. There is no excuse to be poor when so much money can be made selling Dish washers. For full particulars, address the Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success.—A Reader.

New Orleans District.

Having completed my first round of Quarterly Conferences, I think I can honestly say that there are many and marked signs of improvement at every point. The preachers are all at work in the spirit of the Master, and are eager for souls. We have everywhere been greeted with large, attentive and responsive congregations, and frequently mourners at the altar and conversions have evidenced the presence and power of the Holy Spirit. There is a tendency in some charges to repair, or to "rise up and build." Mission work in the city is having attention, and is meeting with success. We have had some precious love feasts, and, both materially and spiritually, the district is on rising ground. Some parts of the field are very hard to till, the soil being resistant and even stubborn to the best efforts of our workers; but we have long ago learned that faith in God and steady work can accomplish wonders. The women of New Orleans Methodism are working nobly. Before long our gospel tent will be pitched right in the midst of the unsaved masses, and, as last Summer was the case, so this Summer we look for gracious results. All tokens indicate that we should be "thankful and take courage." The sixteen pastors and the presiding elder are in a most glorious field, where sinners are plentiful and opportunities for good abound. Surely, then, they should, during this year, capture hundreds of souls for their blessed Lord.

JOHN T. SAWYER.

Notice.

To the Presiding Elders of the Mississippi Conference—

DEAR BRETHREN: Do not forget to fill out the missionary blanks sent you by me some time in January, and let me have them at your earliest convenience. I wish to make my report to D. Lambuth as soon as possible.

The report of Bro. Norsworthy, of the Jackson district, has been received.

Yours faithfully, T. L MELLEN.
Miss. Cont Miss'y Sec'y.

North Mississippi Conference Ministers' Relief Association.

IMPORTANT.

All members who have not paid mortuary fee due on death of Rev. T. B. Hargrove, must remit the same to me at Water Valley, Miss., on or before the twenty-seventh day of this month (March). Failure to comply with this will result in a forfeiture of membership. THOMAS B. CLIFFORD,
Secretary and Treasurer.

Water Valley, Miss., March 16, 1896.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "*Brown's Bronchial Troches*" are an effectual remedy. Sold only in boxes.

Sam Jones Camp Ground Association.

Each member of this association is earnestly requested to attend the regular semi-annual meeting on the camp ground, Tuesday, April 7, at 10 A. M.

J. A. B. JONES, Pres.
J. F. CASSELS, Secty.

Why I Did Not Reply.

I did not reply to Rev. W. J. O'Bryant because he denied nothing that I asserted, and asserted nothing that I deny. GILDEROY.

Too Tired to Sleep.

Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

We quote the following from a private letter from Rev. A. J. Jones, of the North Mississippi Conference:

I think I am improving in health very much; feel that I will soon be able to go back and continue my work on the Pleasant Hill charge. This is certainly a great climate.

Pleasanton, Texas.

Rightly Named.

"Oh! we all suffer with it," said a bright, breezy little woman, "and I call it 'house-keeper's headache.'" She had the right name, and we herewith name the right remedy—PRESTON'S HEDACHE. Cures every type of headache.

The Knickerbocker Shoulder Brace provides new and improved suspenders for men's pants and supporters for women's underskirts. Sold by druggists, surgical appliance stores, general stores, etc., throughout this continent and abroad. See advertisement.

MUL-EN-OL is the greatest of all antiseptic dressings. It is a sovereign remedy for healing flesh wounds on man or beast.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

MUL-EN-OL is a clear, pleasant penetrating Liniment. No grease, no stain.

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 21, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic And Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,
J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

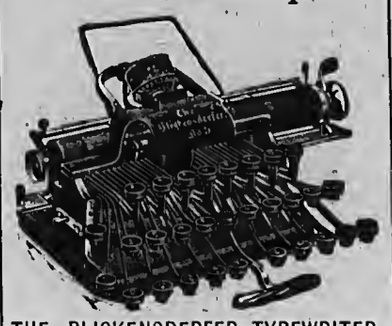
I. L. LYONS & CO., Prop'rs,
NEW ORLEANS, LA.

MME. BAILEY'S SURE **HAIR Grower**

will produce a THICK, SOFT and BEAUTIFUL head of LONG, FLOWING HAIR in EIGHT to TWELVE WEEKS. A purely vegetable and positively harmless compound. Endorsed by leading physicians. Two or three packages do it.

Price, 50 cents per package, or three for $1. Sent by mail, prepaid. THE BAILEY COMPANY, COOPERSTOWN, N. Y.

Design, -:- Material, Workmanship.



THE BLICKENSDERFER TYPEWRITER.

PRICE, $35.00. WEIGHT, 6 LBS.

Equals any of the High-Priced Machines in Capacity and Quality of Work, and Excels Them all in Convenience.

Send for catalogue and testimonial letters from those using.

J. L. CAMPBELL, STATE AGENT, Cheneyville, La.

C. H. CRAWFORD & CO., Agents for New Orleans and Vicinity, 807 Common Street, (Room 403) New Orleans.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

CHRIST IN TEMPTATION: THE TEMPTATION TO SUCCEED BY UNLAWFUL MEANS.

(Matt. iv, 8-10; I. Tim. ii, 5.)

Many things relating to this spiritual duel between Christ and Satan will ever remain a mystery.

1. The locomotion of Christ and Satan require attention. Not in a naked spirit the one, and in cumbrous body the other. Both in spirit, alike. Move with the rapidity of thought.

(1) Thus Christ temporarily divested himself of his visible body after he was recognized by the two disciples at Emmaus.

(2) Again, invisibly he entered the room where his disciples were assembled. After lovisibly entering, notwithstanding closed doors, he soon assumed his usual visible form.

(3) St. Paul states that man has both natural and spiritual body. It is this spiritual body which dies not at death. In the case of Lazarus it was borne by angels into Abraham's bosom.

2. The temptation here indicated is that Satan would give Christ all the glory of the world if the latter would fall down and worship him.

(1) "All these things will I give thee." And Christ did not call Satan a liar. His silence on this subject is tantamount to admission.

(2) The glory of the world. Wealth, honor, pleasure. They belong to Satan. He has the right to give them to whom he pleases.

(3) Prosperity in secular life is certainly no proof of divine favor. Frequently to the contrary. Dives was not a favorite of God.

3. Christ's method of parrying Satan's wicked attack.

(1) Treats him according to his animus. As a dog. Begone! "Get thee behind me, Satan!" Satan is our enemy. Treat him as such.

(2) Christ incidentally acknowledges the great worth of the Bible. "It is written," should be our rule of life.

(3) Christ's reference to the First Commandment in the Decalogue food for wholesome thought. Him alone shalt thou worship. How about you?

In answering advertisements please mention the ADVOCATE.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$34,520,688
N. Y. Life,	"	"	"	"	"	40,684,168
Equitable,	"	"	"	"	"	40,117,612

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

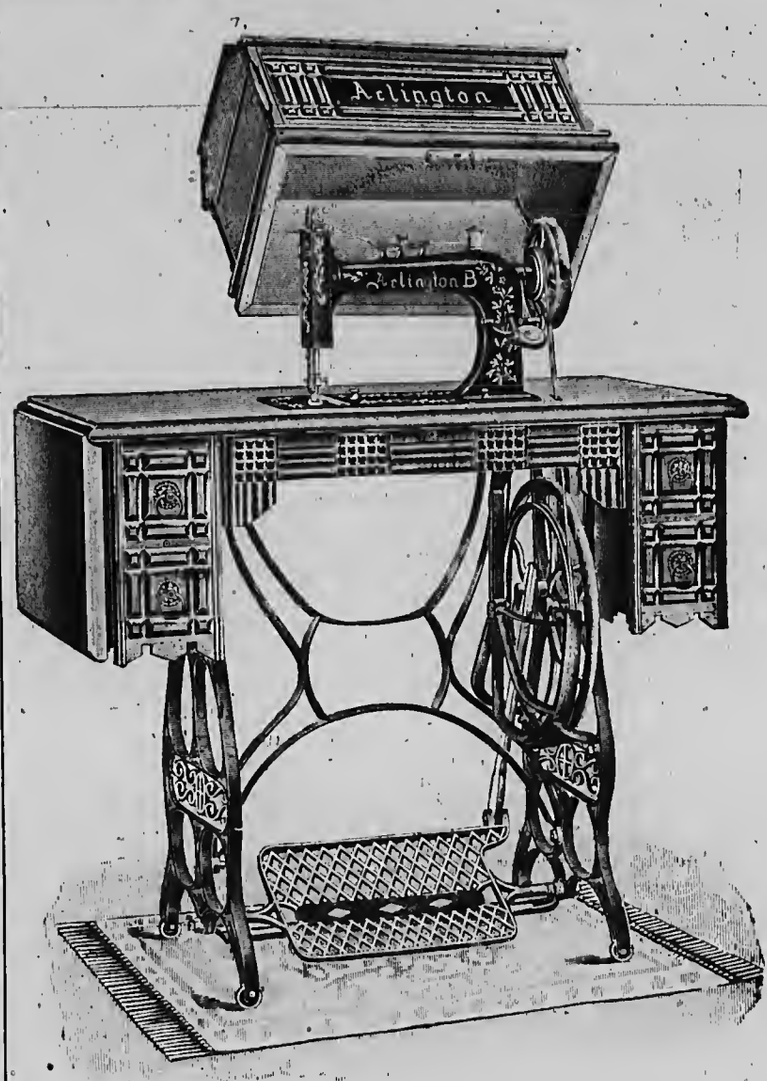
General Agents The Mutual Life Insurance Company of New York,

120 Common Street, - - - - New Orleans, La.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20 50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to July, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

Can You Solve This?

SEA OVER

(1) The printer's bane.
(2) A part of speech.
(3) Part of your anatomy.

THE WHOLE.

Formerly a luxury, now almost a necessity.

Together they form one of the attractions of our store.

There is a fine mandolin in our window awaiting the first correct solution. Will give the solution in a later issue.

Dunning-Medine Music Co., Ltd.,

NEW NOS.: 214 AND 216 CAMP STREET.

Grand National Prize of 16,600 francs at Paris

QUINA LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

Paris: 22 Rue Drouot
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HOME CIRCLE.

USELESS.

A life without a motive
Is a useless thing at best,
When so many acts want doing
Which would bring us peace and rest.
It brings us pain and worry,
It brings us discontent;
It makes the world seem empty,
And all effort poorly spent.

A life without a motive,
Like a plant without a flower,
Surely ends in disappointment
At the wasting of its power.
Each life is sent for something;
That something each must find,
We know that ere we grasp it
We must work among our kind.

A life without a motive
Is a thing that can't exist,
When we try to do our duty
And bring light down through the mist
Of the lives of weary toilers,
Though discouraged, sick and poor,
Who hopelessly seem waiting
For worse evils at their door.

A life without a motive
We will gladly cast aside,
When we catch the inspiration
Of those busy lives, beside
Which all others will seem nothing
On the day when we restore
Our talents, bright or rusty,
To the Master, for his own.

Concerning Books.

BY DR LYMAN ABBOTT.

A book may be an ornament, a tool, or a friend. As an ornament it lies on the parlor-table, and enters into competition with a vase of flowers, a plaque, a Japanese monstrosity, a Turkish table-cloth, or what-not, or lines the wall in a set of shelves, and serves as an expensive wall-paper. There is no objection to books as ornaments for those people who can afford literary *bric a brac*, and like that sort of thing. As a tool the book belongs to the scholastic workshop. It is professional. The boy's school-books are tools; the woman's cookery-books are tools; the minister's commentaries are tools; the lawyer's reports are tools; Webster's Dictionary is a tool. Every perfectly equipped house ought to have a carpenter's shop, and the master of the house ought to know how to use it; cooking-schools for girls, and carpenter-shops or garden-beds, or both, for boys. So every house ought to have its literary tool-shop, its library of books for literary labor, its intellectual carpenter's shop; its books of reference — dictionary, geography, cyclopædia. But the highest use of a book is as a companion and a friend. You are not particular as to the binding; for, though you like to see your friend well clad, the tailor does not make the man; neither does the bookbinder make the book. A three-penny edition of an English classic may be a friend The highest use of a friend is his friendship, and, in some respects, a friendly book is the very best of friends. Speech is silver, silence is golden. A book is a bi-metallic friend; it will give you either silver speech or golden silence, as you prefer. I sit by my fire-light dreaming, with my friend in my hand. "Come, come," I say to him at last, "you are silent and I am weary; talk to me, amuse me." And he answers not my petulance with reproach, but looks with kindly face into my eyes and talks. At last I weary of him. "You talk too much," I say, and turn from him. He stops as quietly as he began, relapses into silence, and breathes no complaint of my unreasonable mood. A book is never jealous, never suspicious. It asks no attentions. It never pouts or sniks because you prefer another book. It never reproaches you with—"I thought you had quite forgotten me." I can not pet my cat without a remonstrance from my dog; but I can choose any book out of my library with no look or word of reproach from its companions. It exacts nothing. Conversation is give and take; but reading is all take. The book demands of you only one thing—attention. That you must give, or it closes its lips and is resolutely silent. Indeed, the generosity of this friend is its worst fault. Beware! or it will make you selfish. Your true book-lover is in danger of not being a true lover of his kind.

The book as a friend is a living soul. Some one has said that a cathedral is "frozen music." A good book is embodied and undying spirit. It is the thought and experience of a noble nature crystallized and endowed with an earthly immortality. It is the touch of a vanished soul. It is a voice come back from the unseen world. On the title-page of every true book might be inscribed the words, "Being dead, he yet speaketh." Carlyle, the great talker, pours unmeasured contempt upon talk; and that which is mere talk deserves his fine scorn—all of it; yet what is that scorn itself but talk? "Words! mere words!" Ay, and yet there is nothing so immortal as a true word. "Heaven and earth shall pass away," says Jesus of Nazareth, "but my words shall not pass away." Mere vibrations of the air he set in motion; yet their music has been encircling the globe ever since. Frost can not bite them, nor sun burn them, nor damp mildew them, nor rain wash them away, nor steam wreck them. Empires have risen and set, civilizations come and gone, cities been built and crumbled to the dust, even languages have died and been buried, and yet these words still live, and, as the centuries goes by, a constantly increasing congregation reverently gathers about the sacred Speaker on the grassy slope of the Galilean hill, and listens to the words that can never die. Words are immortal because a soul lives in them A good book is immortal because it is an incarnate soul. In the presence of a great book I am in the presence of a great nature. He is an artist; and he lends me his eyes with which to look into Nature and read her mysteries. He is a poet; and I, too, am a poet in his companionship, and endowed with his insight. He is a novelist; and as I sit with him my heart throbs with his profound sympathies. He is an historian, and I live in another epoch, or a philosopher, and his broad horizon opens before me, and I am on the top of an exceeding high mountain, and all the kingdoms of Nature and of truth are in a panorama before me; they are mine without the devil's condition attached.—Christian Union.

Somebody's Prayers.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor, it was never opened. Mr. and Mrs. Edwards did not believe in training their children in Bible doctrines; they said, when they were old enough to understand them, they could be left to make their own choice of denominations and beliefs.

When Annie was twelve years old, she had a strong desire to be a Christian. She did not like the way her father and mother kept Sunday, and their irreligious views made her very unhappy. She thought it must be a great comfort to children to have praying fathers and mothers. She had talked with some of her companions at school whose mothers had taught them to kneel at her knee and pray to their Father in heaven. Annie thought a great deal about it, and one night she went to a meeting near her house. She felt as if she were in heaven, she enjoyed it so very much, and she asked her father and mother if she might attend the meetings. At first, they did not seem willing to have her go, but the Lord softened their hearts, and they gave Annie permission to go two evenings in the week.

After Annie had been a number of times, her father, who had a good Christian mother, was coming home from the store, and he thought he would step into the meeting a moment, for he was very fond of Annie, and had noticed how loving and thoughtful his little girl was getting to be.

The meeting was half out when he went in and took a seat back by the door. The minister was giving the invitation for any who would like the prayers of God's people, to rise in their seats. What was Annie's father's surprise to see her standing up alone in one part of the room.

When the meeting was over, he waited at the door for his little girl. It was a bright, pleasant night, and when his daughter came out of the door, he said:

"We will take a short walk, Annie, before we go home."

Annie thought her father had never been so gentle and kind as he was that night. He talked about his own dear mother, and how she used to pray for him, and then he said:

"Annie, what made you rise to-night in meeting?"

"O, papa dear," she replied, "I hope you won't be displeased, but I did want somebody's prayers for me so very much! I want to be a Christian, and work for Jesus as long as I live."

Not long afterwards Annie and her father and mother united with the church. The younger children of that family are being taught the Scriptures, and are learning infant prayers at their mother's knee, and you may be sure Annie is trying to do all she can to have them know the loving Lord who took little children in his arms and blessed them, thereby showing that none are too young to come to him and learn of him.

Between the young life and the temptations of an evil world God has set the Christian home. Can anything be more pitiful than that this home should open its doors to temptation, letting the poisonous atmosphere of unnatural excitement banish the sweet serenity that should breathe through it. There is not a community where half-a-dozen determined Christian households, working together, might not bring about any social reform they thought desirable in their own circle, and such homes would be sanctuaries of blessing to all coming within their influence. Why not unite to keep up a round of informal, simple home receptions; for reading, for study, for entertainment—for anything rational that shall make prominent the idea of mutual helpfulness, and the fact that we are in this world for growth and education and advance, and not as simple, irresponsible pleasure-seekers.—Emily Huntington Miller.

Set out in the very morning of your lives with a frank and manly determination to look simply for what is right and true in all things. . . . This is the only way to know God's will and do it. You may not find it at once, but you have set your face in the true direction to find it.—J. J. Taylor.

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HYGIENE.

The Conditions of Healthful Living.

In the first place, it is quite evident that due regard for the welfare of the body does not permit one to eat a full meal immediately following hard labor, either physical or mental. The vital energy has become depleted, and needs a period of rest, during which it can gather its scattered powers and prepare them for exertion in a new direction; because the labor of digestion is labor, just as much as digging a trench or plotting a novel, though in a different way. The exhausted housewife who drops in her chair at the dinner table, after having prepared food for a large family, declaring that she is "too tired to eat," states in non-technical phrase a truth which students of the science of nutrition have long recognized. A suitable period of rest should intervene before any solid food is taken into the stomach. The middle-aged person who feels an unaccountable "drowsiness" soon after dinner should recognize that it is the demand, he coming imperative, of nature calling for the opportunity to do its work of digestion in a proper manner. All of the energies are required for the processes of digestion, and the rest of the system naturally falls into the condition of repose which will aid the natural processes. Observe yonder group of laborers upon the public highway. They have never received technical education, but an intuitive sense directs their movements. Their dinner is at hand, awaiting their attack in a row of tin dinner pails; but they have an hour for the meal, which can easily be dispatched in a fourth of the time. They throw themselves upon the grass by the roadside, resting for a few minutes—perhaps indulging in some light sport or "horse-play" Then the meal is taken, and the remaining half hour is given to a post-prandial rest. These men simply realize that they feel better by dining in this way, and though their meal is probably far from attractive in its composition, yet it gives them health and strength, with plenty of brawn and muscle for their laborious occupation. Crudely they obey nature.—Good Housekeeping.

Deep Breathing.

Cultivate the habit of breathing through the nose and taking deep breaths. If this habit was universal, there is little doubt that pulmonary affections would be decreased one-half. An English physician calls attention to this fact, that deep forced respirations will keep the entire body in a glow in the coldest weather, no matter how thinly one may be clad. He was himself half frozen to death one night, and began taking deep breaths and keeping the air in his lungs as long as possible. The result was that he was thoroughly comfortable in a few minutes. The deep respirations, he says, stimulated the blood currents by direct muscular exertion, and caused the entire system to become pervaded by the rapidly generated heat.—Medical Report.

THE CUISINE.

CONDUCTED BY L. A. B.

CREAM OMELETTE.—Beat the yolks and whites of two eggs separately until very light. To the yolks add two tablespoonfuls of rich cream; add salt, and then the stiff whites. Heat and butter the omelette pan, and when very hot pour in the omelette. Stir frequently, as it thickens in the bottom, and dip out the thickened portions by spoonfuls and lay on slices of bread that have been toasted, dipped quickly in hot water, buttered, neatly arranged on a hot platter, and the whole kept hot in the oven, for not over one minute—for the omelette must be served immediately. Twelve eggs with proportionate cream makes a notable omelette. —Selected.

CHICKEN SALAD.—Take breasts of two chickens, and one-third more celery than chicken; cut both of them in pieces about one-half inch long. Make a dressing of two eggs, one fourth cup of butter, one teaspoonful of olive oil (or the oil may be omitted), pepper, salt, one teaspoon of mustard, one half pint of vinegar. Let it boil and cool. Pour over the salad just before using.

ILLINOIS CENTRAL.

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In Memoriam.

Died at New Orleans, La., Feb. 29, 1896, Col. L. M. Kidd, aged sixty-nine years.

The chapter is ended, the book is closed, and the story of a long life has been finished. The flower fades in every clime and the leaf falls beneath every sky. The curtain of night has been drawn over the eyes of clay, and the sombre shadow of sorrow rests upon our saddened hearts. It is ever thus, when least expecting it, we stand face to face with death. All have witnessed this grave monarch's work; all have felt the bitterness of his presence.

Surrounded by friends, crowned with honor, and the silvery locks of age, this noble man lies down in his last sleep at the close of a long and useful life. He has gone the way of all flesh; has passed forever beyond our horizon, beyond the twilight's purple hills, beyond the utmost reach of human help or harm, to that vast realm where the innumerable dwell. We thank the Lord that he died in the hope of a happy resurrection, and passed away as serenely as the Autumn dies. Upon his pallid lips with bleeding hearts, we print love's last and holiest kiss; and with bowed heads, with sacred thoughts, with tender feelings, with love that melts into sorrow, we say, Farewell. In his grave we drop a tear of regret, upon it we plant a flower of love, and above it set a star of hope. May thy slumber bring thee sweet rest and peace!

In parting with those we love, we part with no blessing which they have brought to our hearts. The pure, noble life, full of sacrifice and self-denial, can not be hid in the grave. All the fond memories of kind acts and loving deeds live in our lives to make us purer and better.

We will let this experience soften our feelings toward the living, and make us truer to one another, nobler in speech and act, purer in thought, and kind to all, so that when our name is called to go and join the immortal dead, we may go with less to regret and more to remember with gratitude.

Why lament the Christian dying?
Why indulge in tears of gloom?
Calmly in the Lord relying,
He has met the opening tomb.

Hark! the golden harps are ringing;
Sounds celestial fill his ear;
Millions now in heaven singing,
Greet his joyful entrance there

L. M. L.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

LEWIS—The Hon. CLARK LEWIS, of Mississippi, is dead. He was an ex-member of Congress from this district. On Friday afternoon, March 13, at 1:30 o'clock, while the pure white snow (emblem of his spotless Christian character) mantled the bosom of earth, his deathless spirit took its flight from earth to heaven. He was a pronounced Christian from early manhood, and exemplified in his life not only what the religion of the blessed Christ can do for us in its transforming and exalting influence, but how one with his heart filled with divine love can suffer wrong himself, and at the same time be guilty of no wrong.

I shall not attempt to review even partially his life as a politician. The indorsement of a majority of his fellow-citizens of Noxubee county at our last primary election as their choice for Congress is sufficient proof of his standing in the county of his boyhood and manhood. He has given to the world a practical demonstration that a man can be a successful politician and maintain Christian integrity, and come forth from the fires better and brighter than when he entered the furnace.

He was a Missionary Baptist. He loved his chosen church, and was always ready to respond to the call of duty in his church, but at the same time there was in him that broad catholicity that always marks the truly great and good man, and that recognizes the universal brotherhood of man and the kinship of all of God's children, no matter to what church they may belong. I shall always carry in my own heart pleasant recollections of Christian association with my sainted friend and brother.

Our county and State has lost one of its best and purest citizens, his wife a true and devoted husband, and this writer an intimate and warm friend. But this is not the end. We will meet again, and know each other "in that land of light and song."

"Where the old is ever new,
Where the skies are ever blue."

B. F. PHILLIPS,
Pastor Methodist Church, South.
Shuqualak, Miss.

CARRUTH—MELISSA A., daughter of Elijah L. and Elizabeth Terver, was born in Amite County, Miss., Nov. 23, 1843, and departed this life near Adams Church, Lincoln county, Miss., Feb. 8, 1896. In January, 1871, she was married to J. E. Carruth, and to them were born seven children, six of whom are still living. At the age of sixteen, under the ministry of Rev. W. E. Ballard, she was happily converted and joined the Methodist Church, in which she lived till called to the church triumphant.

Next to her family she loved her church, and as long as her health permitted she was always at her post, and ready for every good word and work. Raised and taught by pious parents, she early imbibed the spirit that characterized her through life. A preacher never had a truer friend, and a church a more faithful member. Her convictions were deep, her opinions fixed, and her spirit always sweet and gentle. As a mother she was as near a model as it has ever been my pleasure to meet. A visit to her home was always pleasant. The stranger sojourning for a night was impressed with the fact that a spirit of love pervaded the entire family. As a neighbor she was honored and respected. She counted no sacrifice too great when the cry of need or suffering came to her ears.

Sister Carruth was an invalid for two years, and for the last twelve months she realized that her end was near. These months of suffering were a season of spiritual development, and into her heart came that blessed experience of love that casteth out fear. She has gone to that better country, but not without a conscious knowledge that her husband and children are on the highway that leadeth to eternal rest.

May the mantle of the mother fall on each of the daughters, and may the sons never leave or forsake their mother's God, and may her husband ever have that comfort which God only can give! M. L. BURTON.

HICKS—Mrs. DORA BEVENS HICKS died after a short illness Oct. 15, 1895.

She lived not for herself, but was ever ready to sacrifice her pleasure for the pleasure of others. As a child, she was pure and good. When budding into womanhood, her life was consecrated to an invalid father; and while older ones might have shrunk from the heavy burden placed upon her young shoulders, she, like the Savior, bore it cheerfully and uncomplainingly. The night was never too cold or dark for her to immediately respond to the many calls made on her by the afflicted one; but for four long years she, like a true soldier, was at her post of duty, making bright and happy the last days of the aged father.

As a woman, her example was worthy of imitation. As a Christian, her life was blameless. As a wife and sister, she was all anyone could wish her to be

A sister, L. T.

Cleveland, Miss.

JULIAN—The infant daughter of C. E. and Ruth B. Julian was born Aug. 4, 1894, and died Jan. 27, 1896, in Dallas, Texas

Grief-stricken ones, look to God for comfort; cast your care upon him, for he careth for you.

Go to thy rest, fair child;
Go to thy dreamless bed,
Gentle and meek and mild,
With blessings on thy head

GRANDMOTHER.

Berlow, Miss.

MCCALL—Mrs. MALINDA C. MCCALL, widow of M. C. McCall, was born Aug. 1, 1820 and died Dec. 22, 1895. She was married, first, to M. Anglin in 1835. After his death she married M. C. McCall in 1841. She had been a member of the M. E. Church, South, sixty-one years. For more than a week she suffered with *la grippe*; still she was patient. She was a devoted mother; devoted to her church. She will be sadly missed by her many friends. "Blessed are the dead which die in the Lord."

O. L. SAVAGE.

Cookrum, Miss.

OGDEN—J. LUTHER OGDEN was born Aug. 28, 1831, and died Nov. 30, 1895, aged sixty-four years three months and two days.

He was living with his sister, Mrs. Dunghely, at Tunica till his death. He was always pious from childhood, and joined the Christian church at twelve years of age.

We buried him at the old home, near New Hope Church, in West Feliciana parish, La. May God comfort the bereaved ones!

A. C. FLOWERS.

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Be wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life.
—Young.

They are the safest who are most in their closets; who pray, not to be seen of men, but to be heard of God.

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NEWS OF THE WEEK.

DOMESTIC.

Omaha has passed a curfew ordinance, and hereafter the young folk will have to be early at home, or go to the lockup.

Apropos to the proposed statue of Ben Butler in Boston, the Boston Transcript demands, "Shall we have a monument to demagogueism?"

The South Kansas M. E. Conference voted unanimously to admit women to the General M. E. Conferences. The Kansas Conference did the same last week, and the Southwest Kansas Conference, next week, will probably do likewise.

The members of the Ancient and Honorable Artillary Company of Boston have made arrangements for a tour this Summer. They will be the first body of American soldiery to parade the streets of London, armed and equipped.

The gavel for the use of the chairman of the coming Republican Convention has been made from a piece of oak wood taken from the cabin in which Abraham Lincoln used to live at Salem, Ill. It is handsomely carved and mounted with gold and silver.

Senator Blanchard, in an interview with the Washington Post, after describing the campaign now going on in Louisiana, predicts that the Democrats will carry the State by from 40,000 to 50,000 majority. He also predicts the re-election of Mr. Boatner by a large majority.

The American Protective Association, better known as the A. P. A., which has been a factor in the State and municipal politics of several States for a number of years, has announced its intention to enter upon the field of national politics in the coming presidential campaign.

Two members of the City Council of New Orleans were landed as convicts last week in the cells of the State Penitentiary, at Baton Rouge. These were Thoma Haley, alderman for the Third Representative District, and Peter B. Caulfield, alderman for the Eleventh Representative District of the city.

Congressman Boatner has been unseated. The House of Representatives at Washington has, by a strong Republican partisan vote, adopted the report of the Committee on Elections declaring the entire congressional election in the Fifth District of Louisiana fraudulent, and, therefore, it is void, as if no election had been held.

The Missouri Catholics were so pronounced in their affections to Cardinal Satolli at Kansas City the other day that on the morning after the reception his arm was so lame and swollen that he could not move it without pain; two of his fingers were cut, where his ring had been crushed into the flesh, and his whole hand was badly bruised.

Governor Drake, of Iowa, received from Secretary Herbert of the navy an invitation to be present at the launching of the battleship Iowa. Miss Mary Boyd Drake, daughter of the governor, is at the same time invited to christen the ship. Governor Drake will accept the invitation for March 28, and will be accompanied by his staff and many prominent men of Iowa. Action has also been taken by the Legislature looking to the presentation of a silver service to the ship's equipment.

FOREIGN.

The Bismarck monument, the cost of which was defrayed by public subscription, is being erected on the shore of Starnbergar Lake, Bavaria.

There has been a large increase in the number of cases of influenza and pneumonia in Berlin lately, and there have been fifty-three deaths from influenza during the past week.

It is said in Toronto that the burning issue at the next Canadian election will be independence of England. The dominion is being flooded with circulars declaring that England is robbing Canada.

The Queen of England and the Emperor of Austria met last week for the first time, though she has been reigning fifty-nine years and he forty-eight, and that at no great distance from each other.

It is said that General Weyler has telegraphed the home government saying that he is satisfied with the course of the military operations in Cuba and that he has no motive which would prompt him to resign, as stated in the newspapers.

However disposed France and Russia may be to prevent the British advance up the Nile from Egypt, all attempts of that character have apparently been abandoned in the face of the support of that movement by the Triple Alliance.

At the International Medical Congress, to be held in 1897 in Moscow, French will be recognised as the official language, and all papers and discussions must be in Russian, French or German. This has angered the English doctors, and they are talking about not attending the Congress.

The Abyssinian and Egyptian questions are the subject of a great deal of negotiations upon the part of the Triple Alliance. Germany, in response to Italy's representations, supports Great Britain, although the bitterness manifested by the former towards the latter is not effaced.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	3 3-16	@ — —
Ordinary	3 11-16	— —
Good ordinary	7¼	— —
Low middling	7 3-16	— —
Middling	7⅝	— —
Good middling	7 15-16	— —
Middling fair	8 5-16	— —
Fair	8¾	— —
Galveston middling	7⅝	— —
Mobile middling	7⅝	— —
Memphis middling	7⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	2¾	3⅛
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2½	3 13-16
Prime yellow	4	4⅝
Gray white	4 5-16	4 9-16
Choice white	4 3-16	4 9-16
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	4⅛	1¾
Good	3½	4
Fair	2⅝	3⅛
Prime	4⅛	4⅛
Rough, ₩ bbl	1 95	2 60
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 00	4 06
Fancy	3 80	3 75
Choice	— —	— —
Minnesota Patents	4 30	— —
Winter wheat patents	4 25	4 33
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 66	1 96
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	2 56	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	33
Yellow	— —	39
Mixed No 2	— —	33
OATS:		
Western	33	28½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	89½	93
HAY:		
Prime	13 00	17 00
Choice	18 50	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	10 25
Prime Mess	10 00	19 33
Rumps	9 50	9 75
BACON:		
Fancy Breakfast	8¼	8
Shoulders	— —	5½
Sides, short rib	6¾	6¾
Sides, long clear	6¾	6¾
HAMS:		
Sugar-cured	9	10
DRY SALT MEAT:		
Shoulders	5	5¾
Sides, short rib	5¾	5⅞
Sides, long clear	5¾	5⅝
GROCERIES.		
COFFEE:		
Prime	17	— —
Fair	15¾	— —
Common	13	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	20	23
Western Dairy	15	17
Common	9	11
LARD:		
Refined	— —	6¾
OILS:		
Coal, bbls	8¾	— —
Coal, cases	13¾	— —
Cotton seed, crude	13½	20
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	1 50	2 00
POTATOES:		
New Louisiana	— —	— —
Western	1 15	1 25
ONIONS:		
New Louisiana	— —	— —
Western	1 75	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	3½	— —
Jute, 1¾ lb, ₩ yard	4⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	3½	3½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 75	3 25
Chickens, Southern	3 00	3 50
Young	2 75	3 25
Turkeys, Southern	10 00	14 00
EGGS:		
Western	8½	10
Southern	10	— —
WOOL:		
Lake, ₩ lb	12	13
Louisiana	11	12
Burry	9½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

BUSINESS NOTICES.

For Over Fifty Years

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To My Brethren and Friends.

I find myself now in condition that I am unable to advance the money to have my "Reminiscences" published in pamphlet form, and I must at least delay the publication to some future time. I must advance $60 to have them printed, for which I supposed I could command the means; but, like many others, I am unable to make the arrangement now. If my friends desire the publication and will assist me by depositing the money to the amount of $60 with Capital State Bank in such sum as they may see proper, I can have the pamphlet printed in the course of two or three weeks. These "Reminiscences" make a part of the history of the M. E. Church, South, very dear to many. Fraternally,

H. J. HARBRE.

Centerville, Miss.

A perfect cure! Mr. Edward E Broughton, 140 W. 19th St., New York City, N. Y., says this: "I have used five bottles of Dr. Bull's Cough Syrup in my family and find it a perfect cure. I cheerfully recommend it."

Memphis Stuttering Institute.

MR. EDITOR: I have been acquainted with the NEW ORLEANS ADVOCATE for many years, and can say the same of its editor. I thank you again and again for writing up my Stuttering School at Memphis. Yes, Bro. Bartlett witnessed the cure of those young men, and his great big heart went out after other stutterers. The same feeling prompted you to publish his letter, which I hope will bring many stutterers to me to be cured of that annoying habit. If all the religious papers have the interest of suffering humanity at heart like the NEW ORLEANS ADVOCATE and our Memphis Christian Advocate, St Louis Christian Advocate, and the Southwestern Presbyterian, thousands would flock to me or write for mail treatment. Then I could and would cure all the widows and orphans—yes, and poor—free of charge. As for preachers, I never charge them for a cure. You may say in your great paper that I want every preacher of all denominations who stammers or stutters to visit me at 468 Poplar street, Memphis, Tenn., and stay one week for $6. You may say furthermore that I will cure widows and orphans at half price. Ask them to write me. I refer them to the Memphis Christian Advocate; Judge Roane, of Oxford, Miss.; Judge I. W. Buchanan, of Memphis. Your friend,

G. W. RANDOLPH.

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Programme.

The Preachers' Institute of the Brookhaven district, Mississippi Conference, will be held in Hazlehurst, April 27-28. The following is the programme:

TUESDAY, 3:30 P. M.

1. History of the Tithe Law: Is it Binding on Christians?—Paper by M. L. Burton. Discussed by E. F. Edgar and ——.

2. Ministerial Courtesy—Paper by I. W. Cooper. Discussed by J. D. Crymes and J. M. Morse.

3. Sermon at 7:30 P. M. by B. F. Jones. Subject—The Office of the Holy Spirit.

WEDNESDAY, 9 A. M.

1. Our Duty Toward the Jewish Population about Us—Paper by W. G. Backus. Discussed by J. W. Chambers and T. L. Mellen.

2. The Higher Life: What Is It?—Paper by T. L. Mellen. Discussed by V. V. Boone and J. B. Robertson.

11 A. M.

Sermon by W. W. Morse. Subject—Faith.

3 P. M.

1. Loyalty to the Church and Its Institutions—Paper by J. M. Morse. Discussed by B. H. Rawls and B. W. Lewis.

2. Woman's Work in the Church—Paper by J. D. Crymes. Discussed by J. W. Sandell and J. W. Tisdale.

3. Sermon at 7:30 P. M. by T. L. Mellen. Subject—Missions.

THURSDAY, 9 A. M.

1. Importance of Doctrinal Preaching—Paper by E. F. Edgar. Discussed by J. T. Abney, W. L. Blackwell, and Geo. Hively.

2. How Can We Develop Our Educational Institutions?—Paper by J. W. Chambers. Discussed by I. W. Cooper and J. D. Crymes.

11 A. M.

Sermon by I. B. Robertson. Subject—Prayer.

B. F. JONES, for the Committee.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

The Omaha garden enterprise, for the unemployed and the poor, which was commenced during April last, and which was carried out by the agricultural commission and the associated charities, considering that it was a first trial and a dry season, resulted in a success which encourages a continuation and extension of the plan for the coming season.

Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.

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Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

MARRIAGES.

BELL-WALTER.—Near Morton, Miss., March 12, 1896, by Rev. O. McDonald, Mr. J. J. Bell to Miss Henrietta Walter.

BUCHANAN-ROGERS.—At the residence of Mr. Zabe Rogers, March 8, 1896, by Rev. J. H. Evans, Mr. D. C. Buchanan to Miss Lucy Rogers.

SANDFORD-COLDMAN.—In the clerk's office at Williamsburg, Jan 2, 1896, by Rev. J. H. Evans, Mr. C. A. Sandford to Miss B. T. Coldman.

IRBY—WRIGHT.—At Sanders' Church (La.), March 13, 1896, by Rev. W. T. Currie, Mr. Nathan B. Irby and Mrs. Fannie E. Wright.

The best remedy for rheumatism that has yet been discovered. Mr D H. Tyler 150 W. Main St., Galesburg, Ills., writes: "I have used a good many bottles of Salvation Oil, and think it the best remedy for rheumatism I ever used."

There are thirty Bible societies in the world, and they have issued over two hundred and forty million Bibles. The most active of these useful organizations are the American and the English, and four fifths of the vast output have come from their presses. This is a marvelous record. The demand for the Word of God continues, and liberal contributions are yearly made to meet it.—Exchange.

MUL EN-OL—Nature's Great Healer and Pain Destroyer. Often is it that lives are lost, that might have been saved by the timely use of MUL EN-OL.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Durant station	Mar.	28, 29
Kosciusko station	Apr.	4, 5
Lexington and Tchula		11, 12
Sallis circuit, at Harmonia		17
Salem circuit, at Smyrna		18, 19
Poplar Creek, at Salem		24
Ethel circuit, at Bethel		25, 26
Bellona circuit, at Mathetia	May	2, 3
Ackerman circuit, at Ackerman		9, 10
Eupora circuit, at Steward		13
Walthall circuit, at Edgeworth		13, 17
Chester circuit, at Mt. Nebo		23, 24
Ashton circuit, at ——		23
Ebenezer circuit, at Hebron		30, 31
Louisville circuit, at ——	June	3
Rural Hill circuit, at ——		3, 7

The District Conference will convene in Sallis, June 11-14. The first day will be given to the Sunday-school question.

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona and Nettleton	Mar.	27
Aberdeen circuit		28, 29
Shannon	Apr.	4, 5
Prairie		11, 12
Sparta		13
Buena Vista		16, 18
Houston mission		25, 26
Houston and Wesley	May	2, 3
Fulton circuit		6
Tremont circuit		9, 10
Okolona circuit		16, 17
Quincy circuit		21
Amory station		23, 24

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND

Hill House circuit, at Sherard	Mar.	28, 29
Friar's Point		29, 30
Greenville	Apr.	4, 5
Hollandale circuit, at Winterville		5, 6
Rosedale and Bolivar, at Rosedale		11, 12
Gunnison		12, 13
Belen circuit, at Dickerson's Chapel		16, 19
Lula circuit, at Lula		19, 20
Carnesville circuit, at Hollywood		25, 26
Tunica circuit, at Tunica		26, 27
Lehrton and New Salem, at Quiver	May	2, 3
Arcola circuit, at Boyle		9, 10
Cleveland		10, 11

District Sunday-school Conference will convene at Rosedale, April 8, at 3:30 P. M.

District Conference at Rosedale, April 9-10. Bishop O. P. Fitzgerald will preside.

The District Board of Education will meet at Rosedale, Friday, April 10, at 2 P. M.

Committee on District Parsonage will meet at Rosedale, Friday, April 10, at 3 P. M.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—SECOND ROUND.

Brooksville	Mar.	28, 29
Sturges	Apr.	4, 5
Columbus station		11, 12
Macon		16, 18
Starkville circuit		23, 26
Columbus circuit	May	2, 3
Tibbee		9, 10
Crawford		13, 17
Shuqualak		25, 24
West Point		30, 31
Cedar Bluff	June	6, 7
Hebron		30, 31
Singleton		27, 28
Winstonville	(Tues.)	30

The District Conference will be held by Bishop O. P. Fitzgerald at Columbus, April 9-12. The first day will be devoted to the Sunday-school work.

R. A. BURROUGHS, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit, at Pleasant Valley	Mar.	28, 29
Booneville circuit, at Blackland	Apr.	4, 5
Kossuth circuit, at Kossuth		11, 12
Corinth circuit, at Gaine's Chapel		13, 13
Marietta circuit, at Palestine		23, 25
Brown's Creek cir., at Pine G. (Fri.)	May	1
Iuka circuit, at Paradise		2, 3
Ripley and New Albany, at Ripley		3, 10
Jonesboro circuit, at Brown's Chapel		13, 17
Ripley circuit, at Dumas (Fri.)		20
New Albany circuit, at Mt. Olivet		23, 24
Blue Springs circuit, at Blue Springs		30, 31
Saltillo circuit, at Saltillo (Tues.)	June	3

HARLEY R. TUCKER, P. E.

WINONA DIST.—SECOND ROUND.

Valden, at Columbiana	Apr.	4, 5
Greenwood station		11, 12
Winona		18, 19
Winona circuit, at Bethesda		23, 26
West, at Hebron	May	2, 3
Indianola, at Salem		9, 10
McNutt, at Shell Mound		16, 17
Sidon, at Green Brier		23, 24
Dublin and Brooklyn, at ——		30, 31
Carrollton circuit, at ——	June	2, 7
Black Hawk, at ——		13, 14

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar.	28, 29
Como	Apr.	4, 5
Batesville and Wesley		11, 12
Nesbit	(Fri.)	17
Coldwater, at Hernando		16, 19
Court'and		22, 26
Longtown	(Fri.)	May 1
Pleasant Grove		2, 3
Tyro	(Thurs.)	7
Wall Hill		9, 10
Cockrum		16, 17
Pleasant Hill		23, 24
Arkabutla		30, 31
Burgess	June	6, 7
Eureka		13, 14

District Conference will meet at Arkabutla, May 27-31.

T. O. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Tocopola, at Lafayette Springs	Mar.	28, 29
Oxford station		28, 30
Charleston	Apr.	4, 5
Water Valley circuit, at Pattenville		11, 12
Torrance, at Scobey		13, 19
Tatum, at Friendship		19, 20
Grenada circuit, at Sparta		25, 26
Elixey, at ——	May	1, 2
Slate Springs, at ——	(Wed.)	3
Paris, at Sarepta		9, 10
Strathmore		17, 18
Chapel Hill, at ——		23, 24
Pittsboro, at ——	(Tues.)	28

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 9 A. M., and will include 31th Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. C. MOREHEAD, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	Apr.	3
Newton and Hickory, at Newton		6, 8
Lake, at Carr's		8
Clarksburg, at Clarksburg		11, 12
Forest and Morton, at Pelahatchie		12, 13
Walnut Grove, at Pine Grove		16, 19
Carthage, at Liberty		21
Homewood, at Independence		25, 26
Shiloh, at Shiloh	May	2
Brandon		3, 4
Trenton, at Gorgue Chapel		6
Raleigh, at Hopkin's		9, 10
Hillsboro		16, 17
Sisson's Creek, at Bethel		22
Westville, at Jones' Branch		23, 24
Montrose		30, 31

W. W. SIMMONS, P. E.

Forest, Miss.

VICKSBURG DIST.—SECOND ROUND.

Edwards, at Edwards	Mar.	28, 29
Port Gibson	Apr.	4, 5
Crawford Street, Vicksburg		11, 12
South Vicksburg		13, 16
Bolton, at Bolton		18, 19
Hermanville, at Carlisle		25, 26
Harriston, at Harriston	May	2, 3
Utica, at Bear Creek		9, 10
Rocky Springs, at Oak Ridge		16, 17
Mayersville, at Mayersville		23, 25
Anguilla, at Sunflower Chapel		30, 31
Rolling Fork, at Cary	June	6, 7
South Warren, at ——		13, 14
Mt. Olivet, at Satartia		20, 21
Warren, at ——		27, 28

The District Conference will be held at Edwards, March 26-29. The opening sermon will be preached by Dr. C. G. Andrews, at 7 P. M. on the twenty fifth.

J. M. WEEMS, P. E.

Vicksburg, Miss.

NATCHEZ DIST.—SECOND ROUND.

Roxie, at Knoxville	Mar.	28, 29
Fayette, at Bell Grove	Apr.	4, 5
Jefferson Street		10-19
Wesley Chapel		11, 12
Wilkinson, at Friendship		18, 19
Amite, at Salem		25, 26
Woodville	May	2, 3
Percy Creek		9, 10
Meadville		16, 17
Barlow, at Lebanon		23, 24
Washington		30, 31

During the second quarter let the pastors make a prayerful, painstaking effort to raise the missionary assessment on their several charges.

L. S. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Adams, at Bethel	Mar.	28, 29
Summit, at Johnson	Apr.	4, 5
Martinville, at Pleasant Ridge		11, 12
North Wesson, at Beauregard		12, 19
Wesson		23, 26
Gallman, at Old Crystal Springs	May	2
Crystal Springs, May 1 (at 8 P. M.), and		3
Magnolia and Osyka, at Osyka		9, 10
Providence, at Georgetown		12, 17
Hazlehurst (7:30 P. M.)		17
Whitestown, at Bethany		23, 24
McComb City		23, 23
Pleasant Grove, at Pine Grove		30, 31
China Grove, at Holmesville	June	3, 7

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Vineville circuit, at Why Not	Mar.	26, 29
Meridian—East End	Apr.	2, 3
Meridian—S. Side and Pop. Sp'gs, at S. S.		12, 13
North Kemper cir., at Bird's Chapel		18, 19
Daleville circuit, at Bethel		23, 26
Meridian—Central	May	2, 4
DeKalb circuit, at Pleasant Ridge		9, 10
Meridian—West End		17, 18
Rose Hill circuit, at Paulding		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey	June	6, 7
Neshoba cir. and mis., at Hester's Ch.		13, 14

R. J. JONES, P. E.

Meridian, Miss.

JACKSON DIST.—SECOND ROUND.

Yazoo City	Mar.	28, 29
Benton, at New Hope	Apr.	2, 3
Sharon, at Lone Pine		11, 12
Yazoo circuit, at Short Creek		18, 19
Silver Creek and B. L., at Silver City		23, 26
Canton	May	2, 3
Flora, at Livingston		9, 10
Madison, at Madisonville		13, 17
Lake City and Ledi, at Lodi		23, 24
Camden, at Soule Chapel		30, 31
Fannin, at ——	June	6, 7
Tranquil, at ——		20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

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NEW ORLEANS, LA.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

First Conf., at Felicity St. Ch. 9:30 A. M.)	Mar.	26
Dryades Street (11 A. M.)	Apr.	6
Carrollton Avenue (7:30 P. M.)		1
Parker Chapel (11 A. M.)		13
Tchoupitoulas Street (7:30 P. M.)		11
Covington, at Mandeville		13
Carondelet Street		11
White Castle	May	1
Tallsheek and Slidell, at Fitzgerald		10
Morgan Street		17
Algiers		18
Louisiana Avenue		11
Felicity Street	June	7
Rayne Memorial		11
Lower Coast, at Wesley		11
Plaquemine and Donaldsonville, at D.		13
Crapa Street	July	1

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Wilson, at Pisgah	Mar.	13, 29
Slaughter, at Slaughter		29, 30
Zachary	Apr.	4, 5
Live Oak, at Bethel		5, 6
Jackson		11, 12
Bayou Sara, at New Hope		12, 13
Baton Rouge circuit, at Antioch		25, 26
East Baton Rouge, at Brookstown		25, 27
Baton Rouge station		26, 27
Port Vincent, at Huff's Chapel	May	2, 3
Pouchatoula, at Wesley Chapel		9
Franklinton, at Fisher's		9, 10
Amite City, at Tangipahoa		12, 17
Pine Grove, at Pipkin		23, 24
East Feliciana, at Clear Creek	June	6, 7
Clinton		13, 14
Greensburg, at Greensburg		20, 21

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

DELHI DIST.—SECOND ROUND.

Monroe, at Monroe	Mar.	26, 27
Calhoun, at Sardis	Apr.	4, 5
Bastrop, at Bastrop		11, 12
Oak Ridge, at Mer Rouge		11, 12
Lind Grove, at Jones'		22, 26
Floyd, at Oak Grove	May	1, 2
Bayville, at Union		2, 3
Winnsboro, at Magnolia		11, 12
Florence and Oakley, at Pine Hill		21, 22
Harrisonburg, at Jones		27, 28
Waterproof, at Waterproof	June	1, 2
Lake Providence, at Lake Providence		11, 12
Delhi at Delhi		18, 19

The District Conference will be held at Delhi, June 18 and 21, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for Admission on Trial into the Traveling Connection: Rev. J. B. Cassity, Rev. H. W. Knickerbocker, Rev. R. A. Davis.

B. F. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Pelican, at Bethel	Apr.	6, 7
Shreveport—First Church		12, 13
Shreveport, at Jordan		13, 14
Red River, at ——		18, 19
Coushatta, at Brownville		26, 27
Wesley, at D. S.		27
South Bossier, at Haughton	May	2, 3
Pleasant Hill, at Marthaville		3, 10
Mooringsport, at C. O.		16, 17
Grand Cane and L., at Logansport		21, 24
North Bossier, at ——		30, 31
Caddo, at ——	June	3, 7
Mansfield		13, 14

T. W. Boynton has been appointed pastor of South Bossier circuit—address, Haughton, La.; and J. M. Franklin, pastor Fort Jessup and Many—address, Fort Jessup, La.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Patterson	Mar.	26, 29
Franklin	Apr.	5, 6
New Iberia		7
Jeanerette		11, 12
Crowley		18, 19
Abbeville, at P. Gregg		21, 26
Rayne, at Bethel	May	2, 3
Indian Bayou, at Perry's Point		4
Lake Arthur		9, 10
Plaquemine Brules, at Church Point		13
Lake Charles—Broad Street		16, 17
Lake Charles—Jackson Street		16, 17
West Lake and Sulphur Mine		21, 24
Grand Chenière		30, 31
French Mission	June	6, 7

We will elect delegates to the District Conference on this round.

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Farmerville, at Marion	Mar.	28, 29
Downsville, at Wilhite	Apr.	4, 5
Ringgold, at Ringgold (Tues.)		14
Ruston, at —— (Thurs.)		16
Vernon, at Oak Ridge		18, 19
Gansville, at Rochester		23, 24
Arcadia	May	2, 3
Minden, at Mim's School-house		9, 11
Vienna, at Pine Grove		16, 17
Homer, at Foster Chapel		23, 24
Bienville (Wed.)		27

J. D. HARPER, P. E.

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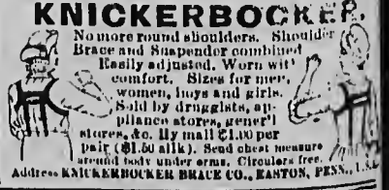

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

PREPARATION TO MEET GOD.

There is a time, we know not when,
A place, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen
That crosses every path—
The hidden boundary between
God's mercy and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that fo chead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

—Exchange.

Communications.

The Sonship of the Spirit.

BY BISHOP KEENER.

The Gospel according to St. John is by emphasis a Book of Life. In it St. John gives us the creation of all things and persons, of spiritual life, of divine Sonship, of the work and power of the Spirit. He writes after the departure of Christ, and after the coming of the Spirit. The full force, therefore, of Christ's words are with him in this announcement of the purposes of God in sending his Son into the world. He has given us an accurate account of the interview between Christ and one of the best of men among the Jews at that time. It occurred far in the night, for it was not easy to get at the Son of man in the midst of his great work. The room in which were Christ and several disciples was on the inner court of the house, lighted by a cresset, which threw the shadow of the nobleman and of the Master on the wall as they conversed together. All the disciples were asleep excepting St. John.

Nicodemus, though a believer, regarded religion as a science, and Christ as its teacher sent by God. Christ knew it to be a power, a kingdom, revealed. As was his custom, he states the true issue, the nature of God's kingdom. That it was not learning, but life; in its last analysis, a being, not a doing, or a not doing; a new nativity; not a reshuping of the old man; not a growth; not a change of purpose, or of habit, but a vitality: the old man dies; the new man lives.

The dogmatic manner in which Christ affirms this truth strengthens its force: "Except a man be born again he can not see the kingdom of God;" "Ye must be born again." There is no letting up in the face of the impossible, as suggested by the Ruler. Many unaccountable things are true and of daily occurrence. This is the miracle of the Spirit; a work of power, to be wrought upon the heart and soul of man, in mature life, in fair standing, and of good intelligence; upon a Master in Israel, as well as upon every other man who would enter the kingdom of God.

The Savior defines this great possibility:

(1) It is not any change of the flesh. It used to be thought that matter was evil, and that the only way to be good was to imprison, to starve, to reduce the body, and so transform it into spirit. Hence that vast system which obtained in the Middle Ages, of Anchorites, Hermits, Monks, Nuns, Saints, in coarse haircloth, and with long fastings; but at the end "flesh" was no more "spirit" than a dead body is a living child.

(2) It is not by inheritance of blood. Abraham, Isaac and Jacob were not the sources of spirit, but of flesh. One can not get piety from parents, though parents condone wrong-doing in their children, and think that careful training will insure spiritual life. This was the fearful blunder of Israel, that the Sonship came by descent.

(3) "Not of the will of the flesh." Sentiment, romance, poetry, choirs, processions, societies, mere benevolent activities, can not radically effect a change in the nature of man. So far as this goes, the Temple service, its sacramental offices, symbols, bells, robes, and instruments, were as venerable in the sons of Levi, and as imposing in the trained choristers of Asaph, as at any period since. The worshiper was as often in high poetic rapture then as now. But St. Paul says that all this appointed ritual has been displaced, and that the revival of this grand, elaborate system of priestly service, or any attempt to restore it, makes faith, the faith of Christ crucified, of no effect. "If righteousness comes by the law, then Christ is dead in vain."

(4) Neither is this Sonship to be the result "of the will of man"—not by rationalistic views of Scripture, and the mere power of the intellect. The logical statement: "I have prayed, therefore I have obtained; I have believed, therefore I am blessed," may describe a logical faith and a logical blessing. They are natural, but not spiritual evidences—the best the flesh can do, maybe, yet far from the conscious truth of being "a partaker of the Divine nature."

(5) "But of God." A supernatural work of the Holy Ghost, from without, extraneous of man's will; not contrary to it, but distinct from it; consciously so; wrought upon a repenting mind and a prayerful spirit. "Who shall deliver me from the body of this death?"

This mighty work unites "the spirit that raised Christ from the dead"—resurrection power—with creational energy; "created anew in Christ Jesus," and also with the incarnation; the Sonship which was imparted thereby to the human race. This constitutes this divine experience a birth. "Ye are sons, because God has sent the spirit of his Son into your hearts."

It is "of the Spirit," because he it is who changes man into the image of the Son, and delivers us from the power of darkness. He it is who presided over the hour of my natural birth, when "I was fearfully made," that now presides over my spiritual translation into the kingdom of God's dear Son. "The Spirit of love, of power, and of a sound mind."

The absolute necessity for this work is set forth by the Son of man in the review which he gives in this chapter of the scheme of redemption: (1) That God sent his Son into the world to this end—the forgiving sin for a sufficient cause; (2) the restoration of our manhood by the creation of sons in the image of the Son—a "new man in Christ Jesus," a new personality.

The absolute demand is based upon the death of the Son. Pardon and the gift of life go together; the condition of escape being faith in Christ's death as God's offering for sin.

In estimating the sum of the various states and powers implied in the consciousness of having been "born again," we must not forget that it is the full expression of a new and divine Sonship, which has been achieved and imparted by the united will and act of Father, Son, and Holy Spirit. First of all, it is the consciousness that I am loved of God, and also that I have found in the Son of man an end in which my entire personality may rest. He is to me "the fairest among ten thousand, the one altogether lovely." (2) That I am freely forgiven all sins that are past for the sake of his death. For this sufficient cause, the sacrificial death of Christ, my substitute, who thereby redeemed me with a price, and by death saves me from death. (3) That I have no fear of death, and that I should be saved were I to die in the hour of my spiritual birth. (4) That I am, in a sense I never before conceived of, a son of God. That I have for God the love of a son, and feel that he is my Father as well as my God. (5) That I am a new creature in my powers of apprehending God in every part of nature. That the One who created the world is the One who creates me a new man in Christ Jesus. (6) That in this respect I am in a new world—all things are new, as now seen, through a supernatural medium. That my heart kindles into rapture at the song of a bird, or at the sight of a shining dewdrop, and the sky and the earth are but the sounding-board of my soul, overflowing with gratitude to my Savior and to my God. (7) That I have a substantial conviction of the existence of heaven, and with it a hope that realizes the unseen and the future. (8) That I have a desire to be like the Savior in all his sublime qualities. That I am sanctified to his service in all the possibilities of my new nature, and have in him an object toward which I am continually drawn. (9) That I have power over the enemy, and am able to resist him. That he has been judged by Christ. That "I can smile at Satan's rage."

Nothing less than this covenant in his blood can save us, now that it has been so explicitly stated by Christ's coming, by his death, and by the rendering of this covenant of life which has been given us through the apostles and the inspiration of the Holy Spirit. Now that he offers to put his law in the mind and write it on the heart—that is, make it not only intelligible, but precious to our spirits—a law of love; and, above all, to bring all our sins within the arch of a great overspanning mercy and of forgiving grace—and "remember them no more."

This change of heart is the characteristic of the Spirit's dispensation. It is the standing miracle of the Holy Ghost, a resurrection of man's spirit, by which the Holy Ghost maintains the church of God from age to age. It is the concentrated expression of God's love for his creatures.

"O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?"

The whole of life, with all the aid of the Spirit, both in his holy Word and in his special providences, is barely sufficient to fully develop the great powers and the sublime graces imparted to us at the instant of conversion. In its potentiality the new birth can well be compared with the Incarnation—it is the Spirit of the Son dwelling in us indissolubly forever.

Without this provision we must perish—if we fall into the hands of the living God, and if we accept not life and pardon for sin through him "who suffered without the gate, that he might sanctify the people with his own blood."

But what pen is adequate to describe this new creation by the Spirit?—"suddenly," etc. Suddenly, as the sky parted at the Jordan, the soul realizes that Christ crucified is its Savior. Why it had not seen this long ago is its wonder. The faith that is of the operation of God had been given so quickly that its supernatural source was not suspected. And yet it was the evidence of things not seen, and was the divine faculty which perceived not only Christ as its Redeemer, but the spiritual universe. In the same instant its whole being was attune with the love of God! That he should love me! became the refrain of the heart's throb; and all the wonder of conscious love responded with a lowliness that found its only place at the Savior's feet. The long conflict was now ended, and peace through the blood of Christ, as the waves of the sea, passed again and again over the soul. All fear of death gave place to an assurance of the future life; the substance of things hoped for became a conscious heaven. The invisible present and an invisible future were melted into one.

A new personality now has become the center of all creation, and there dwells in the soul the Spirit of the Son, the life of a new existence. For the first time the idea of Sonship fills the mind, that God is a "Father," and instinctively the soul, for the first time, utters the word which the Spirit has put in the mouth. The new man is now become conscious of God! "He that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." Devotion to the Father has now become the abiding impulse of renewed nature.

The Spirit now confirms the soul in its power over the enemy, because the Prince of this world is judged. The soul feels that the mountains of earth are full of the chariots of God; that there are more with us than all that be with them. To the renewed man the whole earth, sky and sea have taken on a new expression. A veil has been torn from the sun's face, and a brighter light bathes the landscape. He cries out, He that creates me anew is the Creator of all things; he is "my Lord and my God!" Nor is this outward change the least of the evidences of divine favor, which now suffuse the soul, for he could appeal to nature itself to testify what great things God had done for him. Henceforth his faith works by love. The blood of Christ daily cleanses him of sin, and he walks in the light, in fellowship with the Father, and with his Son, Jesus Christ. It is this reflex action of faith that advances the soul in love. The crucifixion and love go together. In his dying hour Mr. Wesley contemplated that offering which Christ made once and forever, by which he entered into the holy place, having made eternal redemption for us.

"I the chief of sinners am,
But Jesus died for me,"

and it filled him with the rapture of a Savior's love. "I am going to throw myself," said the dying Fletcher, "under the wings of the cherubim before the mercy-seat."

Both all of life and all of death will barely suffice to explore the infinite fullness of the Spirit's sonship, "for as many as are led by the Spirit of God, they are the sons of God."

In the Living Present.

England celebrates this year the tri-centennial of the potato's introduction in Europe. It is three hundred years ago that Sir Walter Raleigh first planted the same in Cork, Ireland. The native country of the potato is Chili and Peru.

The temperance law recently passed by the Legislature of New York, and already signed by Gov. Morton, forbids the so-called free lunch in bar rooms. Forthwith come blatant politicians, styling themselves patriots, saying that the free lunch is a characteristically American institution. That abolishment is unpatriotic. Well, the system of treating at the bar is also peculiarly American; but it is of the devil all the same.

To inveigh against the rich may sound patriotic and philanthropic to the unthinking masses; but said rich may actually be more liberal and pious than the demagogical and impecunious declaimer. To be rich is not a sin; nor is poverty a virtue. Socialism is Utopian. If all property were equally divided to-day, three months hence there would be paupers and millionaires.

The art of doing without should be more generally learned and practiced. Of course, extremes are to be avoided. The fact remains that there are nine spendthrifts to one miser. Our education should not create and encourage extravagance and luxury, but modesty and frugality. More than half of the bankruptcies among business men are caused by the extravagancies of wife and daughters. The art of doing without makes the poor rich.

Archbishop O'Reilly, in Adelaide, Australia, edits and, assisted by the parish priests, mechanically completes the Catholic Record. He is a skilled compositor and printer. Mechanics should be more freely taught in our colleges. Let our boys and girls, besides the necessary drill of intellect, learn something practically useful. Education should make truly independent.

London has seven public lunatic asylums, containing twelve thousand invalids. In private institutions a larger number of demented find treatment. Physicians declare that the increase of insanity is not always due to inextricable complications of society, to pecuniary depressions and criminal practices, but frequently to injurious diet. Dyspepsia destroys not only the body, but also the mind.

Dr. Alex. Dowie, of Chicago, calls all existing Christian churches "synagogues of the devil." He has hence organized a church of his own. Has himself elected "general overseer." Teaches that salvation is only by Christ. Immersion only, he declares, constitutes baptism. Extols the prophets and apostles. Declares himself their successor. Already a thousand persons have joined his organization. Pretends to effect miraculous cures. The walls of his tabernacle are decorated with crutches, trusses, spectacles, etc., left by healed invalids. Well, truth and humbug joined never failed to win temporary victory.

Most conversions undergo the following four stages: 1. The truth heard makes angry. 2. Reflection induces to go and hear once more. 3. The conclusion is reached that the difficulty lies with himself, not with the truth heard. 4. Submission to the truth's dictation and peace in the blood of the Lamb. IRA DIEN.

Selections.

Indoctrinate.

No Methodist pastor has done his full duty by his people until he has taken all pains to show them that Methodist doctrines are the best in the world. If he does not believe them to be the best in the world, he has no business to be in a Methodist pulpit; and if, believing this, he fails to make it plain, he has not fully met the demands of his position, he is not competent for his place. The people have a right to this service at his hands. Their whole needs are not met when they are treated year in and year out simply to warm exhortations, vague moralizations, and easy enlargements on universally accepted Christian truth. "Why are we a people?" "In what do we differ from other denominations?" "For what do we especially stand?" are questions that they will ask if they have any intelligence, and which deserve an answer. It is the business of the preacher, on proper occasions, to put this answer before them and supply them with arguments wherewith they may meet opponents.

Such opponents are by no means lacking. Our right to be is still plentifully challenged. It is denied that we are a properly constituted New Testament church. Both Episcopalians and Baptists deny this. It is denied that our system of doctrine can be squared with reason and modern research. Both Unitarians and Universalists deny this. Our people have to face these things in the shops and on the streets. They ought to be so grounded in their faith that they will not easily be swept from their moorings; so fortified that no subtly planned attack or plausibly presented theory will throw them into perplexity and sap their loyalty to their church. Unless a person knows why he believes what he does, he is an easy prey to those who lie in wait to lead him astray.

An outcry is often heard against doctrinal preaching, and no doubt there have been times when there was too much theology in the pulpit. But that time is not now. The danger is now quite in the other direction. Our children are growing up with very little knowledge of the catechism; our young people readily drift away from us because they have always heard that there was really no difference of any importance in what the various churches believed; and in our average congregations not one in ten knows wherein lies the superiority of the Methodist creed to that of the church across the way. This is nothing less than a crying evil fraught with danger. Some time should be taken in every pastorate at least, if not in every year, to preach a series of sermons that shall set people thinking along doctrinal lines, that shall answer the questionings of the people, satisfy their doubts, and strengthen their attachment to the church of their choice. These sermons, when managed at all well, are almost always popular in the best sense with the best people, and are exceedingly useful. If the pulpit is to retain its place in this thoughtful age, it must keep the people thinking; and if our people are to be made or kept enthusiastic Methodists, they must be skillfully and vigorously indoctrinated.—Zion's Herald.

Missions and Civilization.

It is not too much to say that what has been really accomplished for the benefit of uncivilized races in the particular here considered, has been directly or indirectly through the instrumentality of Christian missions. Indeed, the method pursued by the missionary is the only one which has any real promise of good. An attempt by compulsory means to change the customs of a savage or barbarous race, save in the case of acts too bad to be allowed, is folly, and may be cruelty. The missionary method aims at change in the man himself, as that which shall go before and guarantee all things else. The process may be slow, but it is sure. Nor is it always so very slow. Little more than two generations have passed since the Sandwich Islander was a brutal savage. Christian methods have redeemed whole tribes of American Indians. When men of science, and those who follow their lead, will study Christian missions with some other purpose in view than disparagement and fault-finding, they may discover that here is a "more excellent way" of dealing with the savage and barbarous races of mankind than to leave them as they are, and that the problem which science and civilization seem like abandoning in despair, Christianity has already solved.—The Standard (Chicago).

Be Decided.

Why not be out-and-out for God? What good is there in the half-and-half life? Is it not better to settle some question once for all? Most surely the question of our allegiance to the Lord ought to be so settled that it shall never again be counted open. He whose loyalty is in any way left doubtful gives encouragement to the enemy, and prepares for himself endless trouble. It is better to have it out with Satan in a pitched battle wherein all the forces of both sides are brought on to the field, and where the adversary gets so overwhelmingly crushed that he loses all desire for a repetition of that sort of thing. A resolute life is in every way a gain; it is the admiration of angels and the reproduction of Christ.—Zion's Herald.

I go at what I am about as if there were nothing else in the world for the time being. That's the secret of all hard-working men. But most of them can't carry it into their amusements. Luckily for me, I can stop from all work at short notice, and turn head over heels in the sight of all creation, and say: "I won't be good or bad, or wise, or anything, till two o'clock to-morrow."—Charles Kingsley.

THE GOOD WE DO.

BY MRS. W. A. HOLT.

The good we do will (motives true)
Will never (quite) be lost!
Or somewhere in time's distant hue
We gain more than it cost;
And (if I think a strange surprise
Will meet us as we gain)
Some diadem that hid (sad lies,
From deeds we thought in vain)

Oh, toiler, (life's weary land
Work on with cheerful face;
And sow the seed with lavish hand,
With all the while grace
That (marks a busy yet loving sont,
A sont of royal birth;
And golden harvests shall enfold
Your own bright (crossed earth

—Presbyterian Journal.

Selfishness.

The Apostle Paul tells us, under the illumination and impulse of inspiration, "That in the last days perilous times shall come," and mentions as the first and most fruitful source of these "perilous times" that "men shall be lovers of their own selves;" one of the most hurtful forms of idolatry. Of course, the apostle means perverted self love. Normal self-love is so far from being wrong that it is made the standard and extent of our love to our neighbor—"as thyself." "Love worketh no ill to its neighbor;" it is in its last analysis simple, even justice, doing as we would have men do to us. Legitimate self-love leads to self-respect, to self-improvement, both mental and moral. It says to us as Paul said to the jailor: "Do thyself no harm."

When self-love is perverted, it is properly called selfishness; and selfishness is the most general expression of human depravity. It suggests so much that it can by no means be treated exhaustively in a newspaper article. We can but glance at a few of the manifold forms and developments of selfishness, for all history is little more than an exhibition of its triumphs and wrongs. This selfishness in its public and national forms develops itself in wars, and armies marching to subjugation, pillage and spoil of a neighboring, but weaker nation. The great conquerers who have ravaged and pillaged, and dyed the earth in the gore of its murdered children from the days of Sesostris to Napoleon, have not sought the peace and welfare of their fellowmen, but they have sought to gratify their insatiable rage for power and personal aggrandizement. It distinguishes Washington from the world's heroes, and raises him immeasurably above their level. He sought and would have no personal gain, but always at the earliest opportunity resigned the sword and the reigns of power, restoring them to his fellow-citizens, who committed them for a season to his charge. The selfishness of too many of our public men is deeply deplored by many patriotic citizens. Such men sell themselves for places and profits, instead of serving their country for their country's good.

Personally, in private life it leads men into a thousand wrongs and crimes. It often leads to overweening self-conceit, to a haughty overbearing arrogance that despises others, and grasps at the most desirable no matter who suffers or who is wronged. This selfishness is one of the causes of the slow progress of the gospel. The cry for help, for more laborers in the harvest field, comes up from many lands. There are many devoted men willing to give themselves, their all indeed, but the Missionary Boards have not the means to send and sustain them while they give their time and energies in making the ignorant heathens wise unto salvation. No well-informed person doubts for a moment that our church could easily give five times as much as it does for missions, instead of the average of twenty cents per member for foreign missions. It ought to be and could easily be a dollar as an average for missions—but for selfishness. Selfish people will not practice any self-denial, but will lavish money on needless trifles and luxurious self-indulgences. We trust the millions being trained in our Sunday-schools will do better than the majority of our people are now doing for missions.

This selfishness leads many capitalists to seek to grow richer by paying only starving wages to those whose circumstances compel them to accept what the capitalist chooses to pay. Selfishness sometimes prompts employees to take advantage of the employer's situation to demand and extort excessive increase of wages, or reduction of labor time.

This selfishness leads to the thousands of chicaneries, tricks and adulterations in trade, where we see the cunning taking advantage of the simple confidence of the ignorant. Selfishness in business seeks by a hundred arts to get more than that which is just, or to pay less than the value demands.

Selfishness leads the remorseless hell-deserving debauchee to seek to gratify his beastly lust at the expense of his victim's innocence and character, and there abandon her to shame and poverty, to die in a ditch or in a mad-house. This unhallowed selfishness leads the heartless gambler to alluringly decorate his infamous den, and then by persuasive arts allures his victims into his grasp, and then with drugged liquors and deceptive arts cheats and robs them of all their money.

This selfishness in business seems to me to reach its climax in the saloonist, who, to escape honest labor, and live a life of ease, sells what he knows are poisonous stimulants, that will create a raging appetite for the deadly liquors. He sees his victim failing in health, sinking in character, losing position, growing poorer. He sees the wretched man's children in want of shoes, clothes, nourishing food and comfortable shelter. He sees the weeping mother, the pale, crushed and broken-hearted wife. He sees the crimes, the arrests, the criminal trials, the jail, the penitentiary, the gallows—all as the outgrowth and output of his heartless, selfish, destructive business, and yet holds to it, persists in it in defiance of humanity and the law whenever he can. I can not conceive of a more supremely selfish life. If he sold small-pox, cholera and yellow fever by retail over his counter, it would not be so hurtful as his daily and nightly sales of liquors ruinous to the souls and bodies of men. J. B. WALKER.

Rev. T. B. Hargrove.

The foundation of Bro. Hargrove's strong, manly character was laid in childhood and young manhood. He was an obedient child and a strong, pure, right-living young man. His habits were good. He kept himself free, entirely free, from the vices that corrupt so many young men. He offered himself, his body, a living sacrifice, holy, acceptable unto God, regarding this as a just and reasonable service. He was not conformed to this world—to the customs and habits of the majority of the young men in the community where he lived, but was transformed by the renewing of his mind, and so made the law of God the rule of his life. This he did from childhood. He was cheerful enough, full enough of life, social enough; but whenever anything had even the appearance of evil he stopped right there and then, and he had the Christian courage and manhood to enter his protest. He stood for the right at all times, on all occasions and under all circumstances. Everybody knew where to find Tom Hargrove on every subject. Bro. Hargrove sowed no wild oats, and in after life had no crop of cheat to reap. It was a matter of pleasure to him that he could not boast of having "gone all the gaits" and reveled in all forms of sin—a boast that in no way reflects credit on the gospel of Christ. The grace of God, by Christ, was meant to save men from sinning at all, as well as to snatch them as brands from the burning when they are at the door of hell. This grace is most efficient in saving souls from sin from the very first. A life of sin and of dissipation may be, often is, forgiven, but it can not be forgotten. It remains as a sad memory to pious souls as long as life lasts—saddest to the most deeply pious. It is a great mistake the world makes in thinking that none can know the fullness and blessing of salvation but those who have gone to the depths of sin. The best men and women the world has ever known were saved by faith in Christ in childhood—some in infancy. The grace of God is coeval and coextensive with the existence and ruin of sin. It was meant to save infant children, youths and young men and women from sin—from all sin. The gospel of Christ is most and best glorified in those earliest and most fully saved from sin. The faith faculty is at its best before sin as an act exists. Each succeeding act of sin only tends to blunt that faculty and to blind the eye of faith. No young man is made better or stronger by spending his earlier years in sin and in riotous living. No preacher is the better able to explain the way of salvation because he wallowed in the mire of sin for long years.

Bro. Hargrove was fully as much a sinner saved by grace as was John Bunyan or Sam P. Jones. He was certainly as sure of his footing as either of these. He had no bad habits to master and no vitiated appetites to control. No man is helped by going half way to hell before he repents, and turns towards heaven. Some sins beget an heritage of sorrow that lives as long as life lasts—lives to sting the conscience and the memory. God would have us accept Christ by personal faith at the inception of moral responsibility, and to be saved from all sin throughout the whole life.

Bro. Hargrove, through faith that is of the operation of God, lived a pure, clean life from childhood. His end was a sudden transition—much like a translation—and he was ready for it. His life is worthy of imitation, certainly of emulation.

I was his pastor from December, 1870, to December, 1874. I want to lay one flower on his grave.

GILDEROY.

AT EASTER SERVICE.

BY MRS. JULIET HOWE HARMON.

The clustered lilies, pure and pale,
Offerings for God's altar meet,
Gleam fair within the chancel rail,
Whispering with their fragrance sweet,
"The Lord is risen."

Soft stealing o'er the sacred calm,
The organ peals a joyous strain,
And bursting in triumphant psalm,
Choristers voice the glad refrain,
"The Lord is risen."

Reverently the man of God
Declares the creed of Christian faith;
The gloomy vale the Savior trod,
That we might conquer cruel death,
When he had risen.

The spotless Lamb for sinners slain,
The sorrow of the Crucified,
Of Christ, who died, then rose again,
That thus we say at Easter-tide,
"The Lord is risen."

The Magdalen, whose weary feet
Had wandered to this holy place,
Hears gladly this old story sweet:
For her, with matchless love and grace,
The Lord has risen.

Lo! from her dark, sepulchred heart,
The stone of sin rolls quick away;
The blessed words fresh life impart,
And spirit new proclaims that day,
That Christ has risen!

Henceforth a soul redeemed, whose days
In ceaseless benediction move;
Whose deeds of love and songs of praise,
And whole, sweet, noble life doth prove
That Christ is risen.

Bay St. Louis, Miss.

Correspondence

To the Stewards of the Natchez District.

DEAR BRETHREN: The object of this communication is to set before you the duties of your office and the responsibility that devolves upon you as the stewards of the church of Christ. You are the spiritual advisers of your pastors and the custodians of their temporal interests. Out of these relations arises the twofold duty of giving your pastors the benefit of your godly counsel, and of looking prayerfully and thoughtfully after their support. If you are men of solid piety, you can be of great service to your pastors by advising with them concerning the welfare of Zion. Every pastor feels the need of such support from his stewards; and when he does not receive it, suffers for the lack of it. But the purpose of this communication is to help you to realize your duty in the support of your pastors. Your pastors' living is absolutely in your hands. You have it in your power to have them comfortably supported, or to have them shut up in financial embarrassment. You are elected by your several Quarterly Conferences to look after the temporal interests of your pastors. Your pastors commit the material welfare of themselves and their families to your keeping. They look to you for their support. It is needless for me to tell you that it is your duty to be true to this sacred trust imposed upon you by the church, and committed to you by your confiding pastors. Of this you are already aware. Let me show you what is requisite to the performance of this sacred duty. Get your hearts burdened with a sense of your duty. Ask yourselves what is depending upon your stewardship. Will anybody suffer if we are negligent in the discharge of our duty as stewards? These questions prayerfully answered will burden you with a deep sense of your duty and responsibility. Ask for divine help in the discharge of your duty. Ask God to prepare you to approach the people with the claims of your pastors. Much depends on how you approach men on any subject. While you are seeking preparation for your duty, ask God to prepare the people to hear you, and to incline them to respond to your cause. God going before you in answer to prayer will always insure success. Be diligent in the discharge of your duty—interestedly and perseveringly attentive to your duty. Here is where so many stewards fail in their work. They feel no particular interest in the temporal welfare of their pastors; and if they fail to collect one day, they do not persevere the next. They lose sight of the pastor's salary till just a day or two before Quarterly Conference, and then, as a matter of course, they report little or nothing at the Conference. In order to do anything, we must begin in time and work diligently till we have accomplished the desired end. So also to succeed with the collection of salaries, the stewards must begin in time and persevere till they collect them. Stewards, as the custodians of their pastor's support, are in a large measure responsible for the failure or success of the several charges in the support of their pastors. Almost any work or church with efficient stewards can and will support its pastor. Every charge in the Natchez district can and will pay every dollar assessed for the support of the ministry, provided the stewards will discharge their duty. Let me admonish you not to put off your collections till just before the Quarterly Conference, but put in all the time necessary to do the work; and, above all things, don't wait till the last quarter, and then expect to settle with your pastors in full. Address yourselves now to your work, and continue through the whole year, and give your people no rest till the last dollar is paid. May the Lord bless you, and fill you with wisdom and the Holy Ghost!

Your brother, L. S. JONES.

Gloster, Miss., March 16, 1896.

Some Epworth League News and Other Notes.

Bro. J. M. Henry and myself have just returned from a trip through the Opelousas district in the interest of the Epworth League work, having visited all the points that could be reached in the time that was at our disposal. The way was prepared for our coming. At one church new steps were erected on the day of our arrival (possibly in view of the avoirdupois of Bro. Henry); and at every place the brethren had kindly advertised our coming, so that, with scarcely an exception, we had large and enthusiastic audiences who responded readily to our appeals. We were thus able to organize wherever there was no organization, and to encourage and assist to some extent organizations already existing.

I think that I can safely report to the ADVOCATE that interest in the Epworth League is now at high tide in the Opelousas district, since as many as twelve Leagues, and perhaps more, are organized within its bounds. These are, for the most part, actively at work, and will send representatives to the State Conference, which meets at the Carondelet Street Church, May 29–31. Let us have every part of the State equally well represented at our coming Conference, and we will have a glorious time.

Much to my regret, I was not able to visit Lake Charles, but Bro. Henry reports that there is an army of two hundred and fifty Leaguers in the Methodist Churches there, and that in spite of the all-day rainfall on Sunday, quite a large number of these assembled in the evening to listen to what he had to say. We visited together Morgan City, Patterson, Franklin, Jeanerette, New Iberia, Lafayette, Abbeville and Rayne, and at all these places had a splendid time, socially and religiously, and endeavored to contribute something to the Epworth League cause. I spent Sunday in Crowley, and had the pleasure of preaching twice to Bro. Drake's congregation.

Nearly all the towns of South Louisiana give signs of rapid material progress, and several of the brethren are planning to build new churches—Bro. Harp, in Lake Charles; Bro. Reames, in Lafayette, and Bro. Armstrong, in Franklin. When the spirit of improvement is in the atmosphere of peace, it ought to be the favorable opportunity to look to the improvement of church edifices.

I was struck by hearing several of the preachers make substantially the same remark—"I have found the kindest people here that I ever met"—and the groaning tables to which we were invited to come were witnesses to the truth of what they said.

Bro. Notestine, in New Iberia, has a fine arrangement for a study, and an ideal one for Summer time. He has an upper room so situated as to catch any breeze that may be stirring, and has telephone connection with the dining-room of the parsonage.

The French Mission, under Bro. Wallace, is doing finely, nearly twenty members having been received since Conference. South Louisiana needs, and ought to have, liberal appropriations from the Board of Missions in Nashville. I can not see why it would not be a wiser and more Christian policy for the M. E. Church, South, to appropriate funds in territory like this, that is as much heathen as Mexico or Brazil, than in territory where other churches are doing the necessary work.

ROBERT H. WYNN.

Algiers, La.

W. P. AND H. M. S.

EDITORS

Mrs. H. W Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference.

The W. P. and H. M. Society met at Ruston, in annual convention, March 13, 14 and 15, 1896. The attendance, although not as large as usual—owing to the small-pox scare—made up in interest any lack of numbers. Only about fifty-five members were present; but the beautiful little church among the hills was filled at almost every meeting. Too much can not be said of the cordiality and hospitality of the good people of Ruston. Their lovely homes were open to receive us. Their cordial, welcome, hearty co-operation and deep interest in Parsonage and Home Mission work rendered our stay not only one of profit and encouragement, but of pleasure as well.

The convention opened on Friday morning at the Methodist Church. On entering, the eye was greeted by lovely flowers and bright faces, and the ear delighted by several beautiful hymns from the Ruston choir. Rev. J. A. Miller, pastor in charge, led in prayer by request of the president, Mrs. F. A. Lyons. Then followed the roll-call of auxiliaries and appointment of committees, and the business of the meeting commenced in earnest. The annual address of the president presented a comprehensive survey of the work and an earnest appeal to the workers, bearing upon the importance of providing homes for the preachers and establishing mission schools. Rev. J. A. Miller and Rev. T. B. White addressed the meeting, endorsing and commending the work of the W. P. and H. M. Society. The address of welcome was charmingly given by Mrs. Pitts, of Ruston, and the response by Miss Vaughn, of Homer. A fine report of the work by Mrs. Russ (Conference corresponding secretary), an interesting paper on the "Holston Industrial School," at Greenville, Tenn., by Miss McDowell; full report of mission work in New Orleans, by Mrs. Campman, and Cuban work in Florida, by Miss Neilson, followed by an essay on the "Importance of Answering Letters," by Mrs. Kennedy, closed the exercises for the day.

Our ladies are indebted to the Ruston Auxiliary for a most delightful excursion to the Industrial Institute and the Chautauqua grounds, both of which are ornaments to the town of Ruston.

After the usual exercises on Saturday morning, all were pleased and interested to hear Mrs. T. B. White speak of her experience as a minister's wife, and Mrs. Carr on the subject of juvenile work at Oak Ridge, and Mrs. Watts (fraternal delegate from the W. F. M. Society) on faith and prayer. Following these, Mr. Sloane, president of the Epworth League of the Louisiana Conference, spoke of the Supply Department and its power for good in the destitute appointments of the church. Then came the election of officers as follows: President, Mrs. F. A. Lyons; corresponding secretary, Mrs. F. E. Russ; recording secretary, Mrs. E. R. Kennedy; treasurer, Mrs. J. H. Campman; first vice-president, Mrs. J. T. Sawyer; second vice-president, Mrs. La Prade; third vice-president, Mrs. T. B. White. District secretaries: Arcadia district, Mrs. Anna Guthrie; Opelousas district, Miss Ida Hopkins; Shreveport district, Mrs. A. L. Burch.

At three o'clock P. M. a mothers' meeting was held for the purpose of special prayer. At this meeting a juvenile auxiliary was organized by Mrs. Carr, numbering forty-five members. At the evening session Mrs. Faulk, president of the Ruston Auxiliary, conducted the devotional exercises, and reports of the several committees were adopted as a whole. Special thanks were tendered Dr. Black for his courtesy in giving this work a column in the NEW ORLEANS CHRISTIAN ADVOCATE; to Rev. J. A. Miller and Rev. T. B. White for their presence and words of encouragement, and to the ladies of Ruston for their kindness and hospitality.

Sunday morning, at eleven o'clock, the annual sermon was preached by Rev. J. A. Miller. This discourse was an able and eloquent revelation of the work accomplished, and proved most helpful and encouraging to all engaged in this field of labor.

The evening service was conducted by Rev. T. B. White, his subject being, "The Need of the Holy Spirit as an Equipment for the Work." His long experience as a laborer in his Master's vineyard gave to his words the power of truth, and impressed his hearers with the great need of divine love and guidance, if they would walk in the footsteps of their Lord.

This closed the fourth annual meeting of the Woman's Parsonage and Home Mission Society, and all felt—as the benediction was pronounced—that it was "good" to have met together, even for a brief space, in the service of their King.

E. R. KENNEDY, Rec. Sec.

Selections.

Kindness.

BY BISHOP J. WEAVER, D. D.

More souls are won to Christ through words and acts of kindness than in any other way. It is strange that Christian men and women are so slow in learning this fact. Any man acquainted with himself knows that kind words and kind acts will have ten times more influence over him for good than rash words and rash acts. The Bible is full of the doctrine of kindness. If it had not been for the kindness of our Father in heaven not one of us would be saved; and if that kindness is not continued to the end we shall perish. How can a man with the Spirit of Christ dwelling in him be other than kind, especially when he knows that his eternal destiny in large measure depends upon the kindness of God? Men are not driven from wrong to right, but they may be led. As a rule, those who are hardest to drive themselves, are most inclined to drive others, mark that; and when they get down on a man they never get up. No matter how hard the man that is down may struggle to get up, they will hold him down if they can, and pursue him to the bitter end. How can such a man, with such a spirit, offer the Lord's prayer? "Forgive us as we forgive others." Have they ever read the words of Jesus: "If ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses?" The spirit of forgiveness was breathed into the gospel when Jesus hung on the cross bleeding and dying. "Father, forgive them, for they know not what they do." Such matchless kindness at such a time ought to break our hearts.

"If a brother be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." Oh, that cruel and unchristian-like spirit that, because a brother has stumbled, and may be fallen, will prompt a man to hold him down if he can!

A lawyer visited a hospital, and sat down by a cot and talked kindly to a poor, miserable wreck. The man drew the bedclothes over his face and wept as if his heart would break. When he could speak he said: "You are the first man that has spoken a kind word to me, and I can't stand it." Men may think and talk as they please, but observation and experience will teach any man of common sense that the nearest and most direct road to the human heart is kindness.

Blessed is the man that has learned to be firm and kind—firm for the right, and kind to the erring. Turning to the Scriptures we read words like these: "Be kind one toward another;" "God is slow to anger, and of great kindness;" "thy loving kindness is better than life;" "add to your faith * * * brotherly kindness;" "love as brethren, be pitiful, be courteous;" "be kindly affectioned one to another." The Scriptures abound with lessons on the doctrine of kindness, and we do well to study these lessons and practice them in our lives.—Religious Telescope.

FROM THE WORK.

Rev. Elton Wilson, P. C., Washington, La.: "Just closed a successful revival. Fifteen professions and ten accessions, with a revival of spiritual life among the membership. I am regaining my former health under such favorable environments as a healthful locality, and amid the influences of a good and kind people. Pray for us, that we may lead many souls to Christ."

Rev. Lyman F. Jackson, Alexandria, La.: "Bro. McIntosh reached here Feb. 19, and remained until March 4 preaching day and night. It has been pronounced the greatest meeting ever held here in point of interest and, possibly, of accession. It was such a meeting as it was thought by some could only be held in Georgia, and Texas, and other old Methodist States. Hence it was a great victory for those who believe in revivals that move whole communities. God was with us in great power. The evangelist made full proof of his ministry,' the church was strengthened, and thus far twenty-five have been received at Alexandria, and about twenty at West Alexandria—many converted in the first church going there."

Rev. K. M. Harrison, Batesville, Miss.: "Our wife is slowly improving. Bro. McIntosh has come and gone. We had a good meeting. It was not all we desired. Sickness, rain, snow all hindered, yet we went on. About sixteen have and will join the several churches. The lukewarm and backslidden were reclaimed. The card and dancing parties were nearly broken up. The whole church and Christian community were revived, and many good purposes were formed. All hates, grudges and animosities were confessed and cured, and God's people raised to a higher plane of Christian living. Bro. and Sister McIntosh endeared themselves to us; also Bro. Smith, a noble Christian gentleman, who led the choir. May the good work be permanent and lasting, and to God be all the glory. We have a contagion of la grippe. Some persons very sick."

Rev. W. C. Harris, Corinth, Miss.: "Our second quarterly meeting was held last Sunday and Monday. Our presiding elder, Bro. H. R. Tucker, was with us in fine spirit over the trials of the work throughout the district. He gave us three good sermons; very much appreciated by us all. My report on Conference collections at this Conference was the best I have ever made this early in the year. Foreign missions, domestic missions, and Bishops' fund all paid in full, with good subscription for all the other collections. The stewards also, in their collection for support of ministry, are several dollars ahead of where they were at this time last year. This is not all. Our good women are at work. They carpeted one room of the parsonage nicely just after Conference, and now they are going to paint the parsonage and make some needed repairs on the fence—I mean they are going to have it done—right away. Better than all this, the spiritual condition of the church encourages me to pray for, work for, and expect a glorious revival in the near future, in which sinners shall be converted and the church made to rejoice. For all of these gratifying facts we thank and praise God."

Rev. E. H. Rook, Paris, Miss.: "I have now been on this circuit about three months. I followed Rev. J. M. Huggins, and he followed Bro. Grisham. I found the work in a very dilapidated condition. It is too large for any one preacher. Has nine appointments and six hundred members. Bro. Grisham is a very thin man, too thin to spread himself out over nine churches and six hundred members. Then came Bro. Huggins; not so thin as Bro. Grisham, but still too thin for so large a nest. Now I am here trying to cover the same nest. Whether I will be able to hatch anything out of it, or not, remains to be seen; but if I don't, there will be some good cackling done. We held our first Quarterly Conference the fifteenth of February, our very efficient presiding elder, Bro. H. C. Morehead, presiding. One new member had been added to the already six hundred. We raised something over eight dollars for the district parsonage, and nearly one-fourth of the pastor's and presiding elder's salary was reported. The Quarterly Conference authorized $75 to be raised to repair the circuit parsonage, which we are now getting up, and expect to make it $100 before we quit. The work of improving the parsonage is already going on. So you see that there are signs of eggs piping now. I found but one Sunday-school in operation. I think, however, there will be at least eight in my next report to your paper. These are a teachable people, and will do better things when they find out how (which they have already evidenced by their financial report at their first Quarterly Conference of this year). We are planning to have some time this Summer a big central bush arbor, or kind of camp meeting, for the whole circuit, and other circuits, if they want to join in with us. You, Mr. Editor, must come to it. Now, it might be hard to carry out all these projects, but we have an efficient presiding elder with us, and, more than all, God, who will lead us to certain victory. Now, please allow one more word. Let us all seek a second blessing, not in the sense that our sanctified friends put it, but as a good case of religion, which is all they get after all."

Columbus District.

The first round of Quarterly Conferences has been made on the Columbus district. Have had some very good meetings; the preachers are all doing well; the people seem to be cheerful, and the outlook is good for a fine year. I am glad to have to follow such a man as Dr. Wier. Everything was in good shape, just as a good workman will leave it.

Columbus station is in good condition. Bro. Slandifer is greatly loved by his people. He closes his quadrennium with this year, and will take charge of the college at Holly Springs. We hate to lose him from the pastorate. Methodism needs a mission church at Columbus, to develop material that can not be reached otherwise.

Bro. Gordon and the Columbus circuit seem to have a mutual admiration society. Gordon has started well, and will do a fine work.

Our church at Macon is the best organized of any I have seen. The Official Board look after all financial matters; so the pastor has nothing to do but study, preach and visit his people. What a delightful charge it is! Dye is happy in that charge, and the people hear him gladly.

Brooksville circuit, under the guiding hand of Leech, has made a good beginning, and everything promises to be a success.

Crawford circuit, with their meek and gentle Shumaker, is in good spirits, and I am sure a fine work will be the results on this charge.

Bro. Foster, the most wonderful preacher in some respects that I have heard, is delighted with Starges circuit, and the people are well pleased.

Bro. Thomas has made some needful repairs on the parsonage at Starkville. Over $400 have been expended for this purpose. It is a great thing that we have some men who will look after this special work. A revival will begin here Sunday, the twenty-third. We are hoping and praying for a great awakening.

Starkville circuit is doing fine work with Bro. Gibbs in the lead. One revival has been held with good results. A good sum of money has been raised to pay a debt on the parsonage.

Tibbee circuit has the tallest preacher in the Conference. The developments of this charge under this tall apostle have been wonderful.

Bro. Phillips is doing a fine work on the Shuqualak circuit. Many have been the improvements here since my first year in the ministry. Nineteen years ago I served this charge at Shuqualak. We had only a few members; now we have a good congregation. I was delighted to have the pleasure of preaching in the little church among the pines that I spent so much time and labor on during my pastorate here. Methodism will succeed if you only give it a chance.

Our church at West Point has been called to pass under the rod. The much-loved pastor, Rev. T. B. Malone, was discharged from labor and entered upon his reward on the early morn of the tenth of March. But, thank God, he died well. While the people go about the streets mourning they mourn not as those who have no hope. N. G. Augustus was put in charge, and the work so well begun by our sainted brother goes on without a break.

The Cedar Bluff circuit has made great improvement under the leadership of that noble young man, P. E. Duncan, who possesses many rare gifts, both as preacher and pastor.

Singleton mission is an experiment. Much hard work and money is needed to make this a charge that will support a pastor. The work is well supplied by J. H. Berentine, a local preacher.

Bro. Fullilove is serving the Winstonville circuit for the third year, and is popular with his people. Here we need much improvement in the way of better church-houses, and if the pastor has the proper co-operation of the people, this much-needed work will be done.

The Hebron circuit moves on nicely with Rev. J. E. Buck at the helm. This is the best farming section to be found outside the great Mississippi Delta. The mud in the Winter months greatly hinders church work, but the outlook is favorable.

Now, brethren of the district, let's make this one of the most successful years that this district has enjoyed. Every dollar of all assessments can and must be paid. Let early collections be taken, and press the matter until every dollar is in hand. A great revival is needed in each charge, and will be realized if we plan, work and pray for it. More interest is needed in our Sunday-schools and Epworth Leagues.

Closing, I will say that any work you want the presiding elder to do, just call on him and you shall have the best service he can render.

R. A. BURROUGHS.

OBITUARIES.

JONES—Died at Jonesville, Miss., Jan. 5, 1896, the lovable little boy, LEWIE JONES, youngest son of Mr. and Mrs. A. J. Jones.

Little Lewis, the bright, winsome child, who, by his artless ways, wove himself into the very meshes of the hearts of all, lies still in the cold embrace of death. The solemn "dust unto dust" and "ashes unto ashes" has been said over the little mound in the churchyard, and the sunshine, which, as it were, but yesterday played in and out of the windows so merrily and bright, seems but a mockery to-day. The winds which but lately seemed burdened with joy, and came softly whispering of pleasant dells, of flowery banks, to-day seems strangely sighing—it has changed its joy to sorrow. Yet God, in his infinite goodness, "who doeth all things well," saw fit to remove the little jewel of earth from the arms of loving parents to the shining courts of heaven, where there shall be no more death.

May he who holds the powers of life and death in his hands help the much-bereaved parents to be resigned to his will!

A FRIEND.

BERRY—ARNEY OMER BERRY, son of S. L. and S. C. Berry, was born Oct. 12, 1877, and died at the home of his father, in Lowrence county, Miss., Jan. 17, 1896.

His life, though short, was fraught with many virtues, endearing him to all and contributing to make up a noble young manhood. For several years he had been a member of the M. E. Church, South, at Bethel. His life promised to be one of usefulness to the church and cause of Christ. But God preferred to call him away to dwell with him and the angels forever.

Those who were near him in his dying hours tell us how triumphantly he met the dark angel. He called his loved ones around him, kissed them good by, and told them he was dying and that he was prepared for heaven. "This life," said he, "is short, but in the next life I will live always." In many other ways he gave assurance of the fact that "it is well with his soul." His beautiful life and glorious death will live long in our memories, pointing to mansions above, where we hope to meet him again.

PAUL D. HARDIN Pastor.

ROSS—FRANCIS M. ROSS was born March 12, 1832, and died at his home near Lewisburg, Miss., Feb. 27, 1896. He was received into the M. E. Church, South, at his home in the presence of many neighbors, friends, and anxious loved ones, Sept. 14, 1895, which time he remained steadfast in the faith till the Master called him from his great suffering to that land where "pain and death are felt and feared no more."

Bro. Ross was a great sufferer for about two years previous to his death, being afflicted with cancer. He bore it all with great Christian patience and fortitude. My last visit to see him was a benediction to my own heart. About the last words I ever heard him say was that his only hope was in Jesus, and that soon he would be taken from his suffering to meet the companion of his youth and many other loved ones in that land of "unclouded day."

He will be greatly missed by all, but especially by his aged mother, now nearly ninety years old, and his only daughter, who, through all the long, weary months of suffering, so tenderly and patiently administered to his every want.

Bro. Ross was laid to rest by loving hands in the old Ebenezer Graveyard in the presence of a large concourse of people, relatives, friends, and neighbors. May the Lord bless the aged mother, the only daughter, and all of his sons! Be faithful a little longer, and you will be called to join father, mother and children in that land where parting is no more. A. J. JONES

(Continued on Seventh Page.)

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PUBLISHER'S NOTICES.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is March, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

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My little grandson, 2 years old, had a severe cough, which kept him awake at night. I applied the Electropoise, and he immediately went to sleep, and had fine sleep for the entire night.

I feel that I should write these facts to you, and for the benefit of suffering humanity, and that I should recommend it to all who are afflicted.

Very thankfully and respectfully,
MRS. ELIZABETH BLOCK GUPTON.
Clarksville, Tenn., Feb. 18, 1896.

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Thursday, April 2, 1896.

A Trip to Yazoo City.

We gave a lecture on Thursday night, March 26, at Yazoo City, for the benefit of the Epworth League Library Fund. We were greeted with a good audience, who listened attentively for more than an hour to what we had to say. We made headquarters at the parsonage. The pastor, Dr. Henry W. Featherstun, is very popular not, only with his own flock, but also with outsiders. His congregations are large and the church is in a prosperous condition. The Epworth League is paying the expenses of a pupil at Whitworth College. It has also undertaken to procure a library of well selected books, and has already made a good beginning in that direction. Good work—both these.

A movement for the better enforcement of law has been recently inaugurated in Yazoo City. Although Yazoo City has been for several years a prohibition town, it is not entirely free from the liquor traffic. Blind tigers abound much to the detriment of good morals. This illicit traffic has recently become so defiant that the law-abiding element has been aroused. The W. C. T. U. (of which Sister Featherstun is president) is the power behind the throne in this reformatory movement. Indications point to a speedy victory for the right.

Itinerants T. J. Norsworthy and E. E. Langford honored us with their presence at the lecture. We also met *en route* Bros. Mellen and Chambers.

"The Mississippi Prohibitionist."

The above is the title of an eight page weekly paper, the first number of which was published at Jackson, Miss., March 21, '96. Its editorial staff is as follows: Editor-in-chief, Rev. H. Walter Featherstun, of the Mississippi Conference; assistant editor, Rev. T. W. Lewis, of the North Mississippi Conference; editress of the W. C. T. U. department, Mrs. Clara B. Drake, wife of Rev. J. P. Drake, of the Mississippi Conference. Rev. R. W. Bailey, of the Mississippi Conference, is business manager. It is handsomely printed and ably edited. It has a fair field, there being no paper in the State devoted specially to the temperance cause. Success to you, brethren and sisters; you may count on the ADVOCATE as a hearty ally in every phase of the warfare against King Alcohol.

Mastering the Will.

Though Christianity has more adherents than ever before in the world's history, the deceitfulness of sin and the hardness of man's hearts prevent it from working the same glorious transformations in the lives of all believers. One finds the yoke of Christ easy, and his burden light. To another, whose consecration is imperfect, the yoke of obedience is galling and difficult. While the gospel is still preached in all its purity, and thousands are bringing forth unto holiness, there are many whose lives are a disappointment to themselves and to the church. Instead of a settled peace they have unrest; instead of unwavering devotion they exhibit weakness and vacillation. To-day they appear clothed in the bright garb of righteousness; to-morrow their garments are soiled by sin.

Why should any believer display such unsteadiness of step, such unevenness of conduct? In most cases, the reason is not far to seek. The fault lies in not submitting the will entirely to God. No man is any better than he intends to be. The many inconsistencies and ever-recurring defections that characterize so large a per cent. of professed Christians find their explanation in an unsurrendered will. Something more is necessary in regeneration than intellectual assent to the truth. Though in addition the feelings be deeply wrought upon, true conversion goes deeper still. Until the human will submits itself in all things to God, there can be no inward change from death unto life, no true discipleship, no real enjoyment of religion, no abiding in Christ.

Persons under conviction too oft mistake emotion and belief of the mind for volitional consecration, without which religion is but a form. However much we may admire the gospel, however reasonable it may appear to us, we can never experience its vitalizing power so long as we cherish any purpose or desire contrary to the will of God. The converted man loses the inward witness as soon as his purpose always to serve God is shaken. "If any man *wills* to come after me,' declares the Savior, "let him deny himself, and take up his cross daily, and follow me." Consecration of heart, soul, mind, strength, of every faculty of our being for all time, is the condition of true discipleship, of abiding in the faith.

The attempt to lead a godly life without having the will firmly fixed and centered in God is as vain as trying to steer a ship without a rudder. The tendency is well nigh universal to observe closely outward acts, and to pay little heed to thoughts and motives. Yet it is in the secret chambers of the heart that sin and lust are born. We can not afford to guage our piety by outward behavior simply, for our rectitude may be largely the result of environment rather than of right purposes and pure affections. Men oft exhibit a fair morality more out of respect to the proprieties and requirements of the social world, than from any fear of offending God.

As Dr. Marcus Dods forcefully says: "The soul and life of every sin is some lust of our own; and while quite anxious to put an end to some of the evils which this lust produces in our life, we may not be prepared to extinguish the lust itself. We pray God, for example, to preserve us from the evils of praise or of success; and yet we continue to court praise and success. Unconsciously we cherish the evil desire within us which is the soul of the sin, and seek to destroy only some of its manifestations. Therefore our warfare against sin becomes unreal." Liability to sin will ever characterize human beings in a state of probation; but, under the riches of grace provided through Christ Jesus, no necessity is upon us. While lapses of a greater or less degree occur from time to time in the experience of most of us, being due partly to lack of watchfulness, partly to weakness engendered by previous sinful habits, such lapses and omissions of duty should become more and more infrequent. If the will be subdued, victory over temptation is sure. Happy indeed is he whose will is lost in God's. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The American Methodist University.

Bishop Hurst announces that more than a million dollars have been contributed for the Methodist University at Washington. While this mammoth institution is to be conducted under the auspices of American Methodism, it will be not so much a Methodist as a Protestant university. All denominations are contributing to it. Sixty per cent. of the purchase money for the lot came from outside the Methodist Church. A Baptist gave twelve thousand dollars; a Presbyterian, twenty-five thousand, with a promise of more when the corner-stone is laid. The strangest feature in connection with the movement is that two Catholics have contributed, respectively, ten thousand and twelve thousand dollars.

All honor to the far-seeing men who conceived and are pushing to completion this magnificent enterprise. Since the Catholics have founded a university at Washington it is of the utmost importance that Protestantism should do likewise. Not to do so would be to give Rome such a preponderating influence in national affairs as ought not to be tolerated for a moment. This American University at Washington ought to become in a few years the peer of the great universities of the old world in material resources and in educational facilities of every kind. Ten years from to-day there ought to be no necessity for any one to go to Europe to equip himself for work in any department of human activity.

Civil Service Reform.

It is announced that President Cleveland will in a few days issue an order extending the civil service rules to more than two-thirds of the federal offices. Civil service reform is steadily growing in popular favor, notwithstanding the inveterate opposition of politicians. In Chicago a few days since the people voted by an overwhelming majority for the application of civil service rules to municipal offices. This is a straw which shows which way the wind is blowing. We believe that the day is near at hand when efficiency in office rather than dirty work in behalf of a political party will be the test in the distribution of official patronage. All the reasons that underlie civil service reform in its application to federal offices apply with equal force in State and municipal affairs, especially the latter.

"The Heathen Are at Our Doors."

It is very true that the heathen are at our doors, and this undeniable fact explains the existence of the good-sized army of home missionaries that are sustained by the various churches of Christendom. But never was truth more sadly perverted than when professing Christians quote John Randolph's striking utterance to justify their opposition to foreign missions. On the lips of many who use it, it is the sheerest hypocrisy. They excuse themselves from giving to send the gospel to the heathen abroad because there are heathen at home, and then do nothing at all for the home heathen. Our observation, running through a number of years, leads us to believe that home missions are sustained by the contributions of those who believe in foreign missions. Home missions left to be supported by the anti-foreign-mission crowd would become extinct in no time.

The fact that "the heathen are at our door" in great numbers should stimulate us to do all we can to give them the gospel, but it should not cause us to abate one jot or tittle of our interest in the heathen abroad. Our Savior commanded his apostles to begin their evangelistic work at Jerusalem, but he did not command them to stop there. On the contrary, they were to go "to the uttermost parts of the earth."

Municipal Reform.

It is a singular fact that in this great republic, "the land of the free and the home of the brave," there has been for many years more official rottenness in the conduct of municipal affairs than in any part of the civilized world. American cities have become a by-word—a stench in the nostrils of civilization. For this anomalous and disgraceful state of affairs the better element of society is largely responsible. The moral, respectable classes have been wont to abstain from participation in political affairs, thus playing into the hands of the vile crew who always stand ready to take the reins and run the machine in their own interest. Within the last decade, however, a vast change has been wrought. Good citizenship has been aroused from its lethargy. The better classes have made themselves felt in municipal affairs. Reforms of vast magnitude and importance have been wrought out in New York, Brooklyn, Baltimore, Chicago, Philadelphia, Boston and other great urban centres. Seeing that "in union there is strength," the reformers in all sections have united in an organization called "The Municipal League for Good City Government." This organization has had three annual meetings. The fourth will be held in Baltimore May 6, 7 and 8. This organization, though small at first, has steadily grown until it has now assumed formidable proportions. Under wise leadership magnificent possibilities lie before this organization.

The Vicksburg District Conference.

It was the pleasure of this writer, as the representative of the ADVOCATE, to attend the session of the Vicksburg District Conference, which was held in Edwards, Miss., March 26-29 inclusive. All the clerical members were present save two. Lay delegates, however, were scarce, not more than half a dozen being in attendance. Presiding Elder Weems was at the helm, and showed by his speech and manner that the interests of the district are dear to his heart. He is a wide awake, progressive, and zealous church officer. His address to the Conference was so excellent that the brethren passed a motion to have it printed in the ADVOCATE.

Bishop Galloway arrived on Thursday morning, and preached one of his grandest sermons. It was a rare intellectual and spiritual feast. The connectional officers in attendance were: the genial Dr. T. S. West, agent of Millsaps College; the suave and scholarly Dr. W. B. Murrah; the jocund and diligent John W. Chambers, president of Whitworth; the sprightly T. B. Holloman, president of East Mississippi College; the portly and dignified T. L. Mellen, Conference Missionary Secretary and the stirring R. W. Bailey, Conference colporter. Dr. W. L. C. Hunnicutt, of West Jackson, was also present for one day.

This scribe having spent two years of his boyhood in Edwards, his visit to the Conference was doubly delightful by reason of the renewing of former acquaintanceships, and the recall of old scenes and associations. Royal hosts are those Edwards people. It was our good fortune, as well as that of Bro. W. T. Griffin, to be entertained in the home of Capt. W. A. Montgomery, a devout Baptist brother. We feel sure that none of the other brethren had a more delightful home. We are indebted to the Conference, to Pastor J. P. Drake and numerous others for many courtesies. Bro. Drake is greatly beloved by his flock, and is doing a fine work. A fuller account of the Conference proceedings will be given by the efficient secretary, Rev. H. M. Ellis.

McKENDREE M. BLACK.

New Orleans District Conference.

Had a pleasant time. Bishop Keener presided. The worthy senior endeared himself anew to preachers and people. The spiritual and financial condition of the district is satisfactory. Sunday-school and Epworth League are doing excellent work.

Bros. John W. Edgell and J. M. Eldridge were recommended for admission to the Louisiana Conference. Rev. C. H. Ellis was recommended for readmission.

As delegates to the Annual Conference were elected: W. B. Thomson, David Zible, E. P. Mackie, W. W. Carre. Dr. J. W. Adams, alternate.

The report from the Seashore Camp Ground by the financial secretary of the Trustee Board, Bro. H. W. Spear, was very encouraging. For the ensuing year Bros. David Zible, W. B. Thomson, J. H. Campman, A. S. Daniels, Pa. Werlein, H. W. Spear, W. W. Sutcliffe and E. P. Mackie were elected trustees of said Board.

Dr. H. C. Morrison, Missionary Secretary, attended and enthused the brethren in their efforts to build up the cause of Christ.

The agent of the American Bible Society was present and addressed the Conference on the subject dear to all Christians.

The next session of the District Conference will be held in Carondelet Street Church.

Of course, we had good preaching. On Sunday Bishop Keener filled the pulpit of Felicity Street Church, the place where the Conference convened.

Colporter E. T. Denson reported his work. The temperance cause received renewed support.

Dr. Sawyer, the efficient presiding elder, rejoices in the success of his work.

Last, but not least, Dr. C. W. Carter, president of Centenary College, delighted the Conference with his presence. The great cause of Christian education found in him a worthy representative.

H. H. AHRENS, Secretary.

NOTES.

What is the most common vice? *Ad*vice.

"Is life worth living?" That depends upon the liver.

An attempt was made a few days since to burn the residence of Rev. C. M. Lyons.

A movement is on foot to endow a chair of history in Emory College in honor of Bishop Haygood.

We are pleased to be able to present to our readers this week an article from the vigorous pen of our senior Bishop.

Dean Farrar has publicly stated that 7,000 of the English clergy are avowed supporters of the Romeward movement.

The new Hernando Street Church, Memphis, was dedicated on the twenty-second by Bishop Galloway, after a collection amounting to $4,000.

Dr. W. M. Baskerville, Professor of English in Vanderbilt University, has been given charge of the classes in English Philology, at Chautauqua, New York, for the coming season, beginning July 10.

Rev. S. J. Davies is carrying on a meeting at Felicity Street Church. He is assisted by Rev. F. S. Parker and other city pastors.

Dr. Buckley, editor of the New York Advocate, is writing a series of very strong articles in opposition to the removal of the time limit to the pastorate. To us they seem unanswerable.

Bishop Keener preached last Sunday, at Felicity Street Church, from the text, "Canst thou not that we perish?" The sermon was able, profoundly spiritual and full of comfort for the tempted, the tried and the sorrowing.

Rev. J. A. Randolph, of the North Mississippi Conference, and Rev. R. W. Bailey, of the Mississippi Conference, paid a visit to the Crescent City recently in the interest of the approaching Epworth League Conference.

Bishop Goodsell says: "The world has come to understand that whenever a Methodist preacher comes to town—whether he comes afoot or on horseback, in a palace car or on a freight train, in a stage-coach or by a bicycle—an enemy of the rum power has arrived!"

It has been forty years since Pen Oak Circuit made its appearance as one of the publications of the Southern Methodist Publishing House; yet the first extended critical notice of it ever published was that which appeared in the NEW ORLEANS CHRISTIAN ADVOCATE a few weeks since from the gifted pen of one of our contributors.

"Something new under the sun" has been projected by a Frenchman of the name of Andree, who is constructing a balloon in which he expects to sail in a few weeks in search of the North Pole. He will carry provisions for four months. Bro. Jonathan should look to his laurels. The French are about to get ahead of him in the way of enterprise.

Last Wednesday, just after the ADVOCATE had gone to press, we received the following telegram:

Lake Charles, La., March 24, '96.
Announce death of Rev. Thomas Price this morning at two o'clock.
R. J. HARP.

A most excellent man has gone to his reward on high. A suitable memoir, we suppose, will be prepared by some one of the old guard of the Mississippi Conference.

Prof. C. A. Young informs us, in the pages of the North American Review, that the new Yerkes telescope, recently finished for the Chicago University, will bring the moon, optically within about sixty miles from the observer's eye. A building as large, for instance, as the Capitol at Washington would be visible; and any brilliant object, "even if no larger or brighter than an ordinary arc light," would attract attention. With such a powerful instrument specific knowledge concerning the lunar surface, especially the character of so-called "craters," ought to be speedily gained.

I am convinced in the depths of my soul that the direction in which the Holy Ghost is working in this our day is against exclusiveness, and in the direction of the freest spiritual communion between those who differ as to methods, creeds, and definitions of the faith; and no English Churchman does credit to himself, or honor to his church, by speaking superciliously of godly dissenters by calling them heretics and schismatics, and refusing to receive the Word of God from their lips when it is manifest they are doing, and doing well, nearly half the Christian work of this country.—Canon Wilberforce.

The present year promises to be one of great political activity. Already the managers of the two leading parties are deploying their forces; unless all signs fail the country will soon be in the midst of the turmoil and uproar of a fierce and exciting campaign. Christian men and women should remember their responsibility and set an example of moderation. It is to be feared that more than one lad for whom the future now promises bright things, will begin the downward way during the coming months. One presidential campaign, it has been said, is almost as demoralizing as a year of war, and the remark is a just one.—Central Advocate.

Character-sketching is a most valuable method of effective pulpit work. In the delineation of character there are two points of excellence. The first is a tracing of character as one finds it; the other is the delineation of ideal and noble character. Both of these points are worthy of careful cultivation by the pulpit orator. Abstract moral lessons are good, but they are unlipped arrows. When they are pointed with sharply drawn sketches, they become much more effective. He who would pierce, must have keen weapons. Literature abounds in works of great value to the preacher who would improve himself in this line. He is wise who studies them.—Selected.

CHILLIFUGE

Is guaranteed to CURE Chills and Fever, and all Malarial Troubles, or money refunded.

Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

FINLAY, DICKS & CO., New Orleans.

Recollections of Old Preachers.

E OF THE PREACHERS I KNEW IN Y BOYHOOD, AND HOW THEY AP PEARED TO ME.

rst was Ezekiel G re, who was a al preacher supplying e circuit, and my mother's pastor during the wer. He was uneducated in the books of that day, but well posted the Bible, Methodist Hymn Book, pline and Wesley's Sermons. The er he almost knew verbatim. He a man of fair mind, and a fair acher for his time. He went o lean ven after the old Methodist order. had rather e sharp voice. How he ding, pray, exhort and shout! I n think of his favorite song: "We l camp on top of the mountain," "I neve long time heerd that there be a judgment." One he would just before preaching, the other lier. His favorite theme was judgment. During the late wer horse died, and he wes forced to up his work or walk; but, though was some sixty years of age, and his it consisted of some twenty ap- ntments, reaching over what is now part of four counties, he never ed an appointment, but walked nd and round preaching, praying singing, leading many to Christ. died many years ago, and his body t now in a cemetery in or near ville, Miss. I expect to meet at the judgment, and see him on right hand with Christ and the od.

e next, Wiley Lewis—another lo- preacher—whose name is like ointment poured forth in all Central Mississippi. He was our neighbor, friend counselor during the dark days of r. A man tall of statue, straight as Indian warrior, high forehead, ge mouth; loose, thin lips; deep thetic voice and deeply pious, and of iring energy. He went from place place comforting the sorrowing, eaching Christ and leading many better living. If he had lived in had the opportunities of this day, would fill our best pulpits, and be an nored leader in our great church. was wise in counsel, and ruled his household well. He was a great lover class meetings and love feasts. He lieved God called even a local acher to preach every opportunity; equently he was always employed. ny will be the stars in his crown. sleeps in Double Springs, Miss., d no doubt will be in the first resurrection.

Rev. James G. Cerlisle, commonly lled "Uncle Jimmie," was presiding ier when I first knew him. He was a ge, square-shouldered, stout-built an, and wore chin beard, and was clined to talk through his nose, es- cially if he wanted to use sarcasm, hich he frequently did, for he was e Sam Jones of his day in Mississippi in that respect. He was of Irish scent, and in his early life was very icked. He did much towards planting Methodism in North Mississippi. y some he was considered rough, acrimonious and unkind; but in his breast eat a warm, sympathetic heart, and a ter man never lived. He was a man deep conviction, and one who had e courage to do or say what he thought was right. He said he loved church more or better than other urches, because he loved his mother ore than he did other people's mothers. He had many sayings peculiar to himself. Many of them are remembered and told by the older people to is day. During his last sickness he id to his wife: "Old woman, we have been travelling together for more than ty years, but I am going to beat you ome." And he did.

W. B. Rainey is another man of no can repute. I used to call him "Uncle Ratney," and sometimes do yet. man of feeble frame, tall, with a ll beard, of Scotch descent, yet as illy as an Irishmen. He is still a perannuate in our Conference. hen but a boy I heerd him preach n "What is man?" and I was made to realize that I belonged to a wonderful ace. A truer man to his friends never lived. Wise in council, true to e last, he could always be trusted. o man could excell him in entertaining the people, young or old, saint or inner, cheerful or bereaved; the most wonderful man in prayer I ever saw. I think I can safely say that he has married more people, baptized more children, preached more funerals, visited more sick, settled more difficulties, done more hard work and received less pay than any preacher in North Mississippi. He is just waiting for the Master to say, "It is enough," and he is ready to go. God bless him! We all love him. J. A. L.

The Most Significant Imperial Edict of the Present Century.

So says Dr. Walter Lambuth of the edict promulgated in China (by order of the Tsung-Li-Yamen), procured by the Minister of France, Mons. M. A. Gerard. This edict directs the local authorities in all provinces of the Empire to "expunge from the various editions and compilations of the Chinese Code all clauses placing restrictions upon the propagation of the Christian religion."

This is the final act by which China invites the Church of Christ to preach throughout her entire dominion "the gospel to every creature." Perhaps, as Mr. Jernigan, United States Consul General, Shanghai, suggests to Bishop Hendrix, under date of Feb. 22, this has grown directly out of massacres and burning of Christian homes in China." Who can say? Does not God still use "the wrath of man to praise him?"

Let the church bow in gratitude to God for her enlarged opportunity. Let her, in proof of her sincerity, quadruple her contributions to establish Christ's kingdom in the regions beyond."

Our own church is already firmly established at strategic points in China, and is ready to reach out into adjacent provinces. The call from our mission is, "More men." The men are ready, waiting to be sent. The money to send them is in the hands of our people. Our people need only that this, the greatest work of the church, be laid upon heart and conscience, and the money will be forthcoming. God speed the day! WM. H. LA PRADE.

Epworth League Conference.

What is the matter with the towns in the Mississippi Conference, that the State Epworth League Conference should go a-begging? Only one town, Meridian, has manifested any particular desire for the meeting. Two or three others give us to understand that, as a matter of accommodation, they would get us meet with them, but leave the impression that they prefer our meeting somewhere else. And Jackson, the place where the meeting ought to be held, is as dumb as an oyster. The meeting will be a blessing to any town, and if Mississippi Conference towns do not want the meeting, there are half a dozen towns in North Mississippi that will take it and thank you besides.

J. A. RANDOLPH.

Yazoo City, Miss.

Dr. West spent last Sunday with us in Yazoo City, preaching and pleading Millsaps College at 11 A. M., and delivering his lecture on "The Weakness of the Human Judgment" at 7:30 P. M. We were entertained and profited. The lecture was fine, full of wit and wisdom. The Doctor's illustrations were capital. I have never heard better. They certainly illustrate, and the truths he gave us were rugged and stalwart and timely. The Doctor says his collection for the college was among the very best he has gotten.

H. WALTER FEATHERSTUN

Notice.

The annual meeting of the Mississippi W. C. T. U. will take place in Jackson, Miss., on May 2, and adjourn on May 6. Delegates are expected to arrive on Saturday, May 2. The usual railroad rates will be given on certificate plan, and Unions are urged to send large delegations.

Papers friendly to the cause please copy. MRS. ANNIE E HARPER,
Rec. Sec. Miss. W. C. T. U.

Mr. Thomas Hughes, Queen's Counselor, most widely known as the author of "Tom Brown's School-days" and "Tom Brown at Oxford," died in London last week.

Item for Ladies.

Ladies, have your system always right, and you will know and enjoy the luxury of perfect health. CROLE FEMALE TONIC is the Ladies' Remedy, "par excellence," and, as such, is in high repute, professionally and popularly, for diseases "peculiar to the sex."

EPWORTH LEAGUES.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

CHRIST AND THE SCRIPTURES: (1) CHRIST AS A BIBLE STUDENT.
(Matt. xiii, 3-8; Luke iv, 17-27.)

Nazareth means "green twig." His enemies called Christ a Nazarene disdainfully. But that twig planted has indeed become a tree of life.

1 In the second lesson Christ is represented as going to the synagogue on the Sabbath, as was his custom.

(1) Christ honored the Sabbath day. Though he inveighed against straining at gnats by the Pharisees, he deemed said day a holy day.

(2) On the Sabbath he went to the synagogue. Has taught us by example that the visit of the house of God on the Sabbath is a sacred duty.

(3) To go to the synagogue on the Sabbath had with him become a habit. "As his custom was." Happy the parents who form such wholesome habit among their offspring.

(4) Reading the Scriptures and explaining the same, he is constrained, with sad heart, to give expression to that dolorous and proverbial utterance that a prophet is not accepted in his own country.

2 In the lesson by St. Matthew Christ teaches the multitude by parable. He makes use of the parable of the Sower.

(1) A sower must be skilled in his avocation. More than mere loquaciousness and verbosity is required of a preacher.

(2) A sower must see to it that his seed is good. In many pulpits too much worldly wisdom, sociology and political economy.

(3) A sower should not be unconcerned about proper tillage of the soil and suitable weather and time. First inform, then apply. Revival services without proper preparation of the congregation may prove injurious.

3. The parable of the Sower aptly portrays the different classes of hearers.

(1) Some hearers with hard hearts are compared to the wayside. Trodden hard. Seed can not enter the soil for germination. Hence readily found and eaten by the birds.

(2) The second class are the superficial thinkers. Emotions equally shallow. Stony ground. Only a thin layer of good soil. Of them: The Course of Time, by Pollock, justly says: "They resolve and re-resolve, then go to hell."

(3) Some fell among thorns. In due time said thorns choked the growing crop. Care of the world and the deceitfulness of riches—end poverty as well—choked the seme. Many have fallen from grace. The thorns did it.

(4) But to some hearers the gospel is a savor of life unto life. They are good ground. Though the result is not equal, all bear fruit.

Our Master was well acquainted with the contents of three books: the Bible, human nature and the material world. No wonder he was a good preacher. Would that we, too, acquired said knowledge.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "Brown's Bronchial Troches" give immediate and effectual relief

Notice.

The Woman's Foreign Missionary Societies of the Greenville district, North Mississippi Conference, will meet at Rosedale, on April 7, at half past two o'clock P. M. All delegates are requested to be promptly on hand, and all preachers cordially invited to be present.

MRS. G. C. JONES, Dist. Sec'y.
Beton, March 24.

Any sudden change in the condition of the atmosphere is certain to bring its harvest of coughs and colds. These, if suffered to run on, are likely to terminate in consumption; but they may be readily cured by Dr. Bull's Cough Syrup.

Notice.

District meeting of W. F. M. and the P. and H. M. Societies of Greenville district, North Mississippi Conference, will be held in Rosedale, April 7 and 8. Both societies insist that each auxiliary be represented. Delegates must bring their railroad certificate.

MRS. G. C. JONES,
MRS GEO. B. SHELBY.

Notice.

The Winona district meeting of the Woman's Foreign M. S. and P. and H. S. will be held at Winona, April 15. Send names of delegates and visitors to Mrs. Jennie Williams.

MARY V. JONES, Dist. Sec.

For Nervous Depression Use Horsford's Acid Phosphate.

Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.
DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,
J. J. McDOUGALD.

PRICE, $1.00 a bottle.

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NEW ORLEANS, LA.

MME. BAILEY'S SURE **HAIR Grower**

will produce a THICK, SOFT and BEAUTIFUL head of LONG, FLOWING HAIR in EIGHT to TWELVE WEEKS. A purely vegetable and positively harmless compound. Endorsed by leading physicians. Two or three packages do it.
Price, 50 cents per package, or three for $1. Sent by mail, prepaid. THE BAILEY COMPANY, COOPERSTOWN, N. Y.

Design, Material, Workmanship.

THE BLICKENSDERFER TYPEWRITER.
PRICE, $35.00. WEIGHT, 6 LBS.

Equals any of the High-Priced Machines in Capacity and Quality of Work, and Excels Them all in Convenience.
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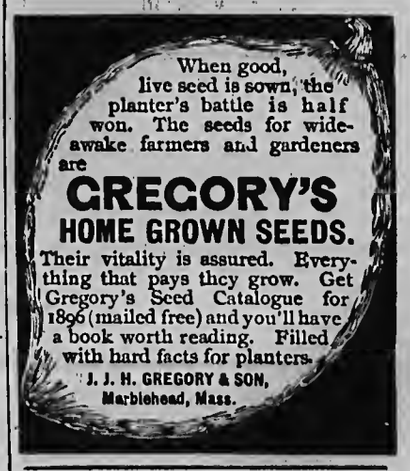
When good, live seed is sown, the planter's battle is half won. The seeds for wide-awake farmers and gardeners are
GREGORY'S
HOME GROWN SEEDS.
Their vitality is assured. Everything that pays they grow. Get Gregory's Seed Catalogue for 1896 (mailed free) and you'll have a book worth reading. Filled with hard facts for planters.
J. J. H. GREGORY & SON,
Marblehead, Mass.

We never care to wander from our own fireside when it happens to be mother's comfortable kitchen, and we sitting in the cosy corner watching the dear old lady fixing the "pies and things" to place in the stove, glowing with heat from a good wood fire. All those who favor T. J. Murray, wood and coal dealer, at Rampart and St. Andrew streets, know how true is this picture, and they will be gratified to learn that their popular wood merchant is full of business, is grateful for their patronage and will continue to serve them with first-class stock, full measure and at usual prices.

A Good-Sense Book for Sensible Planters.

Those planters who wish the latest information about seeds, presented in a straightforward, matter-of-fact way, will be gratified by the practical good sense evidenced in Gregory's Seed Catalogue for 1896. The purpose of this book is to help the planter in the choice of seeds best adapted to the conditions of his particular locality, and is probably contains descriptions of a greater variety and more new varieties of seeds, than any other catalogue. It gives plain, useful information in place of chromos, and hard facts instead of fanciful descriptions. It is work worthy of the reputation of the firm that publishes it, and one that can not fail to win the approval and appreciation of all farmers and gardeners. Any one who plants seeds can obtain a copy free of postage upon application to J. J. H. Gregory & Son, Marblehead, Mass., who are the oldest and largest seed growers in New England, and one of the best-known firms in the entire country. Their business was established in 1856, and its growth has been continuous and healthy. There is probably no section of the country where Gregory's "Home Grown" Seeds are not sold and planted.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,[illegible]
N. Y. Life,	"	"	"	"	"	40,684,143
Equitable,	"	"	"	"	"	40,117,615

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

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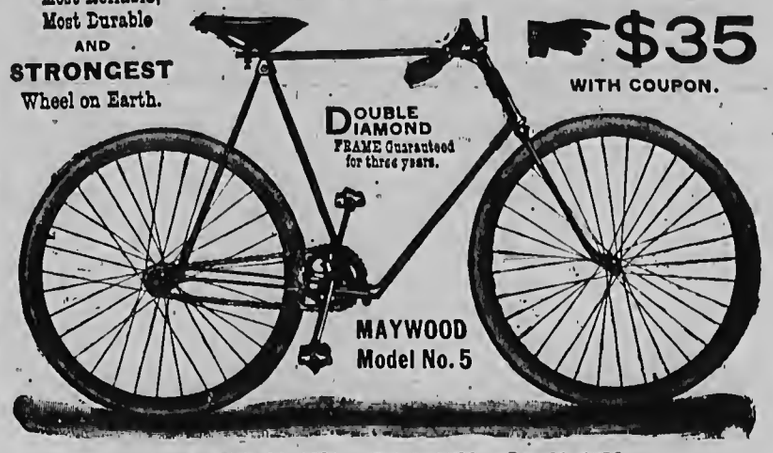
The Indestructible "Maywood" BICYCLE

The Most Modern, Most Reliable, Most Durable AND **STRONGEST** Wheel on Earth.

THIS $75.00 COMPLETE BICYCLE **$35** WITH COUPON.



PATENTS { Feb. 24, 1801 May 17, 1891 Oct. 3, 1803 Jan. 1, 1895 Jan. 21, 1896 Others Pending.

A Bicycle constructed of material that is **solid, tough and wiry;** that is simple in construction, easily taken apart and put together again, has few parts, is of such wiry material that its parts will hold together even in an accident, no hollow material to be crushed in by every contact; a frame that cannot possibly be broken; a frame so simple that its adjusting parts serve as its connecting parts; a one-piece crank in place of a dozen parts, always ready to give reliable and rapid transportation.

SPECIFICATIONS AND DESCRIPTIONS.

FRAME.—Improved Double Diamond. What is a Double Diamond Frame? Simply a true truss in every direction for strains that occur in Cycles—the outline of two diamonds in its makeup. The frames are constructed of ⅛-inch cold rolled steel rods, the toughest and strongest metal for its weight known, and the parts are joined together with steel and aluminum bronze fittings in such a manner that it is impossible to break or any part to work loose. A marval of novelty, simplicity and durability, the greatest combination of ingenuity in bicycle mechanism, —to build a frame without brazen joints and tubing, as you know that frames continually break and fracture at brazen joints, and tubes when they are buckled in cannot be repaired. **We guarantee our Double Diamond Frame for three years. You cannot break it.** Standard size steering head and wheel base, ball bearings both ends of head.

WHEELS.—28-inch front and rear, warranted one-piece wood rims, best quality piano wire spokes and brass nipples, large barrel hubs, fitted with "Arlington" hose pipe, Morgan & Wright "quick repair," or some other first-class pneumatic tire.

PATENT INTERLOCKED CRANK AXLE CASES AND BEARINGS.—Indestructible ball bearings throughout, with 148 hardened steel balls. Crank shaft bearings are fitted with **our patent** ball cases, which are interlocked and support each other and cannot possibly come apart while in use. Are neat and cover the bearings completely. It has been an acknowledged fact that crank axle bearings are susceptible of improvement, as threaded cones or crank axles are continually crowding or working loose. We save this entire nuisance by having no threaded parts whatever, but a clever device in frame for adjustment. Our invention is most perfect in simplicity and must be seen to be appreciated. The sprocket and chain are on the inside of the frame and ball bearings. Great value is gained by this arrangement, ease of running, double wear saved, positive never loose bearings, freedom from contract with chain and sprocket, smooth outward globular ball bearings, less friction and lost motion, hence greater speed. Then with the jointless "one-piece crank," feet, ankles and trousers are free from injury.

ONE-PIECE CRANK.—Our great achievement; by its application we put two cranks, two pedal axles, two keys, six screws, six nuts and four washers all in one piece. From 50 to 100 per cent, of all trouble to Bicycles is from cranks working loose and pedal axles that break from clamping connections. They get loose no matter how much pains is taken to key and tighten them. This is caused by too many parts, and it is entirely saved by our device, which is but **one piece** and made from tough rolled steel rods, impossible to break. It has been proven that when other cranks break from accident, our one-piece crank will hardly bend. But if bent any person can easily straighten it with a large wrench, and without removing it from the frame.

CHAIN.—Humber block pattern, best quality, hardened. **SPROCKET WHEELS.**—Best drop forged steel. **REACH.**—Shortest, 28 inches; longest, 37 inches. **GEAR.**—64 or 72, as specified.

FRONT FORKS.—Indestructible. Our fork crowns are simply a section of gun barrel steel turned up to size, then bored and bent, forming a perfect fork crown that cannot be surpassed for strength and beauty, also giving a support to our solid cold rolled fork rods that just limit the necessary amount of springiness required in a front fork and which can only be obtained by the use of our forks and crown.

HANDLE BARS.—Reversible and adjustable, a marvel of simplicity, readily adjusted to any position desired, with best cork or composition handles. In buying a Bicycle it is always a vexed question whether you want dropped or elevated handle bars. If you wanted one kind you could not have the other. Our handle bar enables you to have either at will. Will furnish Ram's Horn handle bars if preferred.

SADDLES.—Gilliam, P. & F., Reading, or some other first-class make.

PEDALS.—Rat trap or rubber, full ball bearing.

FINISH.—All parts are enameled with our own special enamel, rubbed down and baked, giving it a handsome black, glossy appearance. All bright parts are heavily nickle-plated; these, with the jet black glossy parts, give a handsome appearance which cannot be excelled.

ACCESSORIES.—Each "Maywood" Bicycle is furnished with leather tool bag, containing pump, wrench and patent oiler.

WEIGHT.—According to tires, pedals, saddles, etc., from 27 to 30 pounds.

The **"Maywood"** has successfully passed through the experimental stage. During the past three years we have put out over 5,000 **"Maywoods,"** placed in the hands of riders of all classes and widely distributed through the country. Expert riders and clumsy riders, heavy men and light men, on smooth roads and on rough roads, have given this wheel every conceivable test, proving it to be the best wheel on earth for every day use, a wheel that can be constantly used over the roughest and hardest roads without showing weakness and the constant necessity of repairs. Its construction is so simple, its vital parts so strong, that the possibility of breakage is reduced to a minimum.

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Do not imagine because it is not high priced it is not high grade. We do not use expensive hollow tubing, besides, we belong to no **Combination or Trust.** We own every patent, pay no royalties, manufacture the entire wheel ourselves and are satisfied with a reasonable profit, employ no expensive racers, but depend upon the good common sense of the American people to appreciate a good thing when they see it. We can afford to make the price we do for we expect to sell ten **"Maywoods"** to one of any individual make sold. We simply say that the **"Maywood"** is a perfect Bicycle, containing more originality and genuine points of excellence than can be found in all other machines bunched together.

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HOME CIRCLE.

EVENTIDE.

BY MRS. ANNA M. HICKS.

I'm nearing the end of my journey,
The length'ning shadows creep
Silently over the meadows,
And across the path at my feet;
But I look away to the hilltops,
Aglow in the setting sun,
And think of the hills of glory,
And the day that is never done.

The gentle breeze grows cooler,
As eve draws on apace;
It lifts the thin and faded hair
Away from my heated face;
It cools my brow, and cheers me
With its grateful fragrant breath,
While my soul in song mounts upward,
On the wings of living faith.

The sky above is radiant,
With not a cloud in sight;
It bends a cheery smiling face
To greet the coming night.
Nor dread I the deep'ning twilight,
I welcome its sweet repose,
And turn my face to the Father
In praise for the day's calm close.

Thus I wait my dear Lord's coming,
I list for the sound of his feet
Amid the lengthening shadows,
So peaceful, cool and sweet.
Not long, I know, will he tarry,
For morning and noon are past,
But here, in the quiet evening,
I'll hail my King at last.

Better and Best.

With some the better is the enemy of the best. With others the best is the enemy of the better.

The former are endowed with some ambition, and are by no means willing to be left undistinguished among the common crowd. Their high impulses and ideas forbid this. They make very considerable effort to attain, and they do attain, decided superiority to the average. But they stop short of the highest excellence, even of the highest which they might with proper exertion reach. They look down with self-satisfaction upon those below rather than up with self-depreciation to those above. Their perceptions are not very finely cultivated, and their work seems to them about as good as it need to be—certainly better than most. So they rest here. Their complacency and easy contentment supply them with a copious fund of happiness, but are fatal to any really first-class achievements. The better is the enemy of the best.

But there is another class who can see very readily the deficiencies in their work, too readily for their own peace of mind or their efficiency in practical life. Their ideal is extremely high. The smallest defect greatly annoys them. Their admiration for the very best is exceeding large. But the misfortune is that, not being able to achieve it, they lose heart altogether and attempt nothing. The best with them is the enemy of the better. For the better, which is quite within their power, they turn from in disgust through their desire of the best which is beyond their reach. In this way life becomes, if not absolutely a failure, very nearly so in comparison with what, but for this unhappy peculiarity, it might easily have been.

The true way is, while keeping the ideal at the highest point, to recognize the distance that must usually remain between that and actual achievement, and hence be content with something less, provided only a fair degree of progress is secured. There is much that needs to be done in which the utmost possible degree of perfection is not demanded. In these things over-much thoroughness only hampers. Some books should simply be skimmed; any extensive amount of time devoted to them would be wasted. Some parts of work, if roughly done, are well done so far as the practical object to be gained is concerned, and fine finishing would be out of place. Razors need not be taken to cut down trees with, nor is the blow of a trip-hammer called for when mosquitoes are to be killed. To know how to proportion means to ends; to know what is well enough, and when to let well enough alone; to know when the good will answer, when the better is required, and when nothing but the best will do at all—is an acquisition of the utmost service in real life.—Exchange.

The Mother's Spirit.

When the mother's spirit is impatient, petulant, and fiery, can she expect her children to be gentle? When she governs by shouting, scolding and threatening, can she expect them to speak gently one to another, or even to herself? Will she not see in the carriage and demeanor of her children a reflection of her own spirit and life? If a mother is worldly-minded and fond of ornamental dress and show, can she expect her family to grow up in humility?

If a mother is in the habit, in her common conversation, of coloring facts, of exaggerating what she hears and relates, can she expect her children to grow up with a love and reverence for the truth?

The tempers and dispositions of parents, whether good or bad, whether lovely or hateful, make such impressions on the souls of their children that they are like seeds implanted within them, which shall take root, and grow, and form part of their future character. Many an angry, fretful, passionate mother is propagating these evils in her children; she does not wish to do so; she does not intend to do so, and she is frequently trying to check these unhappy tempers when she sees them springing up in her children; but so long as she herself manifests these tempers she is transmitting them to her offspring by a natural law. She is breathing into them her own unchristian spirit. They are living in an atmosphere infected with moral depravity. They are taught to be impatient and passionate by example. And sometimes the mother will try to beat out of them with the rod what she is daily infusing into them with her own spirit.—Selected.

The Force in Each Day.

To live each day so that it ministers to the day that is to follow, is the unexpressed hope of every thinking mortal. In business we call this foresight, in education it is love of study, in religion we call it living like a Christian. Every day, whether we will it so or not, represents the high water-mark of attainment. The mistakes of to-day mark the development of business sagacity; the unlearned lesson is the test of intellectual ambition; the sin of to-day measures the strength of resistance.

Physicians tells us that our weakest point, physically, measures our strength to resist disease. In mechanics there is an adage that expresses a principle: "The vessel is no stronger than its weakest part." It is true of man. The measure of his strength is where he shows the least resistance; where he is persuaded by outward or inward forces to that act which results in evil, in retarding of development, whether in purse, in mind, or in soul.

Men grow narrow because they do not live in sympathy with the times; they grow hard because they keep the world outside; they lose in spiritual force because they keep that force under in their daily life. Every day witnesses to the life lived the preceding day; this must be so, for life is cumulative either in good or evil; there is no blank. Consciously or unconsciously, this force is working, for good or evil; stagnation is death When we realize this to the full, we strive to compel attainment. When we look upon each day as a period by itself, we become the playthings of time.—The Christian Home.

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Business and Religion.

A phrase in a book struck us unpleasantly the other day. It was this: "A thoroughly business-like disregard of all interests but his own." And is it true, we asked ourselves, that this expresses the general run of the principles and maxims most prevalent in the world of business? Is "Look out for number one," the guiding thought? Is "Let the buyer beware," the well-understood rule? Is it impossible to be a good business man and a faithful Christian man at the same time? We were unwilling to think this, because we know of some who beautifully combine practical sagacity and sweet spirituality, who refuse to sell their principles with their goods, and consider character of more consequence than cash. But we had to confess that they were few. As a rule, different ideas prevail. He is considered a fool who tries to act up to the spirit of Christian love in the marts of trade, and refuses to take advantage of the weaker. Nevertheless we are fully persuaded that to have an eye to other people's interests as well as our own, to be ready to lend a hand and cultivate bowels of compassion—in a word, to be Christ-like—is to be on the winning side in the long run even from a temporal point of view; and in the light of eternity what a dreadful mistake all others are making!—Zion's Herald.

A Child's Heart.

A curious looking old woman, having a bundle in her hand and walking with painful effort, sat down on a curbstone to rest. A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the eldest child asked:

"Are you sorry because you haven't got any children!"

"I—I had children once, but there are all dead," whispered the woman, a sob in her throat.

"I'm sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever," sobbed the old woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid, you may kiss him four times, for he's just as sweet as candy."

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her, were greatly puzzled. They didn't know the hearts of children.—Pansy.

The Child Character.

The first character of right childhood is that it is modest. A well-bred child does not think it can teach its parents, or that it knows everything. It may think that its father and mother know everything—perhaps that all grown up people know everything; very certainly it is sure that it does not. And it is always asking questions, and wanting to know more. A second character of right childhood is to be faithful. Perceiving that its father knows best what is good for it, a noble child trusts him wholly, gives him its hand, and will walk blindfolded with him if he bids it. A third character of right childhood is to be loving and generous. Give a little love to a child, and you get a great deal back. It loves everything near it when it is a right kind of child; would always give the best it has away if you need it; does not lay plans for getting everything in the house for itself, and delights in helping people—you can not please it so much as by giving it a chance of being useful in ever so little a way. And because of all these characters it is cheerful. Putting its trust in its father, it is careful for nothing; being full of love to every creature, it is happy always, whether in its play or its duty. So, then, you have the child's character in these four things—humility, faith, charity and cheerfulness.—Ruskin.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—Beveridge.

HYGIENE.

Food for the Sick.

When preparing food for a sick person do not ask him if he is hungry or what he would like to eat. The surest way of tempting the appetite is to bring to the sick-room some unexpected, daintily prepared dish, prettily served, and generally it will be eaten with a relish which would have seemed utterly impossible to the invalid had he been consulted beforehand. A small tray, covered with the whitest of linen, the prettiest of china, and the brightest of silver, a spoon for each separate dish, will appeal to the eye and imagination of the sick one, and he will be prepared to enjoy the food so attractively served. Further stimulate his appetite by dishing only a small supply of food, and he will be tempted to ask for more. Be careful that hot food is served hot, and cold food served cold, and do not let any food stand in the sick-room.—Selected.

An Old Roman Prescription for Consumption.

Celsus was a Roman physician who flourished in the third century. He was a follower of Hippocrates and wrote various books on medicine. One of his prescriptions is for consumption, and, strange enough, it is quite in accord with modern methods in some respects. He says: "As soon as a man finds himself spitting and hacking on rising in the morning he should immediately take possession of a cow and go high up into the mountains and live on the fruit of that cow." Although he knew nothing of the cause of phthisis, he had observed that good living, out-of-door life, lots of sunshine, and an abundance of milk and cream were absolutely essential as prerequisites for treatment.—Journal of Hygiene.

Overwork.

Overwork goes on, day after day, and perhaps with little variation for month after month. The stomach and its powers are not only called upon to operate that wonderful laboratory, from which are evolved the forces moving the man, but they are obliged to do this at an expenditure vastly greater than at all necessary; to dispose of untold quantities of worthless matter, poisons, drugs, rubbish, all of which are wearing out the beautiful machinery, clogging and impeding its work—hastening that day when, prematurely disabled, it shall stop! This is what, all too often, kills; but it is not overwork, it is wanton—possibly ignorant—destruction which has brought the deplorable result.—Good Housekeeping.

Chaplain McCabe bears testimony to the value of hot water. He says: "I used to have fearful headaches for years; they grew so violent that I seriously contemplated giving up my work and resigning my position because of physical incapacity. Just then the hot water was recommended, and I tried it, eschewing my cup of coffee and tea. I used the hot water in their stead at meal time, putting in about two tablespoonfuls of coffee just to remove the brackish taste of the water. It has made me a new man. I never have had headache since, and never get tired; I feel as well as a boy, and can keep on the move continually. I believe it will add ten years to my life-work."

THE CUISINE.

CONDUCTED BY L. A. B.

HOT WATER GINGERBREAD.—One-half cup butter, one-half cup sugar, one-half cup molasses, one teaspoonful soda, two cups flour, one-half teaspoonful salt, one tablespoonful ginger, one teaspoonful cinnamon, one-half cup boiling water. Mix spices and soda with the flour. Cream the butter and sugar; add the molasses, then the flour mixture, and lastly the boiling water.—Exchange.

DATE PUFFS.—Two eggs, one cup of sugar, one-fourth of a cup of butter, one-fourth of a cup of milk, one teaspoonful of baking powder and flour to make a thin batter. Stir in one cup of stoned dates; fill muffin cups half full and steam thirty minutes. Serve with liquid sauce.

When we are alone, we have our thoughts to watch, in the family our tempers, in company our tongues.—Hannah More.

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In Memoriam.

Died at the residence of his son, T. A. Holloman, in Phœnix, Miss., Rev. John B. Holloman, Jan. 25, 1896.

The subject of this brief memoir was born in Missouri in 1812; joined the M. E. Church in 1838; was married in 1839; removed to Mississippi in 1852, and settled in Yazoo county, where he remained until his death.

It was his request that no ostentatious parade might be made at his funeral, but desired a simple Christian burial. What thrilling hope is this sentence of divine inspiration, "Sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him."

Our venerable brother fell asleep on Saturday night, Jan. 25, and spent his first Sabbath in our Father's house; and, according to his request, we laid his remains in the beautiful enclosure he had prepared in the Wesley Chapel Cemetery, in sure and certain hope of the resurrection in the last day.

From the long and useful life of our departed brother, we think his death demands more than a passing notice. Of him in the various relations of life much might be said; but our limits will only allow a brief notice of his Christian life. Without bigotry, he was a decided and loyal Methodist. He understood and loved her doctrines, discipline, and institutions; and no one ever heard him inveigh against them or her chief ministers. He filled acceptably the office of local preacher, class leader, steward, trustee, and delegate to the District and Annual Conference. He was liberal and methodical in his contributions to the church. No call was neglected. He gave so much annually to missions, to superannuates, etc., and especially a liberal amount to his pastor.

His last sickness was long and painful; confined to his room most of the time for nearly three years without any probability of his final recovery. I visited him often, and never found him despondent, but cheerful and resigned. He had set his house in order. He told me he had wound up his business, disposed of his property, had given up the world. "I own nothing, I desire nothing, but to depart and be with Christ." Thus he continued to wait until the summons came to release him from his sufferings, and he passed quietly away, leaving his faithful wife (who had so affectionately waited upon him, never leaving him day or night for three years), with his dutiful children and grandchildren, to mourn their loss.

G. W. ALEXANDER.

OBITUARIES.

(Continued from Third Page.)

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

McGUFFEY—Mrs. EMALINE McGUFFEY was born October, 1833, and died at her son's, Mr. Moore Cerney (home of Mrs. R. T. Young, in Plains), on the evening of Feb. 27, 1896.

Her Christian name was Whitaker. In 1850 (April 11) she was happily married to Wm. K. Cerney, of sacred memory. She joined the M. E. Church, South, at old Olive Branch, in 1857, where she worshiped with her sainted husband till July, 1864, when he was called to "the home of the saved." In February, 1866, she was again married to Dr. H. McGuffey, who also preceded her to the spirit land. She leaves six noble Christian sons, whose lives she trained by the Golden Rule, and of whom she had just cause to be proud.

Sister McGuffey was a woman of superior order. Richly endowed with intellectual gifts and very rare Christian graces, she won the esteem and affections of all whose privilege it was to be associated with her.

Well does this writer remember the sweet and gentle spirit she manifested in her home while visiting there in his boyhood days. Her highest ambition was to live to see her boys develop into true and noble Christian men.

In her death we lose a true friend, a rare Christian, a model woman, and a gentle, loving mother. But why should we mourn our loss, since 'tis her gain? Did she not say, just as she was stepping into the mysterious stream, "All is well"? Oh, the significance of these last words! What are they not worth? What would we take in exchange for them? Gold becomes sordid dust; earthly fortunes lose their significance; but the last words of mother, "All is well," is a treasure whose worth we can never estimate. We may forget kindnesses bestowed by living friends and loved ones; we may forget many a soul-stirring sermon coming from the man of God; but never can we forget the last words of mother. They are lamps to our feet, life and inspiration to our hearts, hands beckoning us onward, words calling us higher. Let us bow our heads and devoutly thank God for the last words of this, our loving friend and precious mother, "All is well."

And now, to those bereaved I would say: Your loved one is not dead, but transplanted to the verdant fields of the paradise of God, where she awaits your coming. Let your life be like hers, and some sweet day on heaven's eternal shore you will strike glad hands to part nevermore. Her presiding elder,

R. W. TUCKER.

BRITT—Bro. THOMAS G. BRITT was born in Gordonsville, Va., Nov. 16, 1836, and died at Terry, Miss., Jan. 28, 1896.

He was of Methodist parentage. When but a boy his father moved from Virginia to North Carolina. Here he lived until he enlisted in the Southern Army. He was a brave soldier, and very popular among his comrades. After the war he went to New York, and from thence he moved to Brandon, Miss., in 1866. At Brandon, on the twenty-eighth of April, 1868, he was married to Mrs. Lucy Reynolds. Six children were the fruit of this marriage. Nearly all of his married life was spent in the mercantile business in Brandon, Miss. There he has a host of friends. There his remains rest awaiting the resurrection morn.

Though he did not make a profession of religion till late in life, yet, as the close of his life drew near, he seemed ready to go. He told me time and again during his last illness, which was of long continuance, that he felt accepted of the Lord, and that the way was clear.

He leaves one brother, a wife and five children to mourn over his departure. While they necessarily feel keenly the pang of separation, still they weep not as those who have no hope. May they, one and all, so live that they may all meet "on the happy, golden shore, where the faithful part no more!"

M. H. MOORE,

WHITTINGTON—Mrs. ADDIE R WHITTINGTON (nee Bozeman) was born in St. Helena parish, La., Jan. 2, 1877; joined the M. E. Church, South, the Summer of 1891; was married to Mr. B. F. Whittington, May 7, 1893; died in McComb, Miss., Feb. 12, 1896. The writer buried her child Sept. 15, 1895, and conducted a meeting at Bethany Church, near McComb, beginning Oct. 20, during which time she was induced to give herself wholly unto the Lord; to do his bidding and enjoy salvation.

Though frail in body, yet ever strong in the Lord, even while the dreaded consumption preyed upon her, she was ever patient, cheerful, and trustful. Even when death had seized upon her, though no one had informed her of the probability of her departure, she earnestly entreated her husband and others to come to the Savior. Especially did she plead with her husband, telling him she desired to die with the consciousness that he was a Christian; then, with uplifted hands, she said, "Why, there is Jesus," and quietly passed into rest.

In life she sought her Savior's grace;
In death she knew his face

The Lord bless the bereaved husband, brothers, sisters, and friends, and give them an abundant entrance into the kingdom of rest. Her pastor,

J. T. ABNEY,

HART—On the banks of the Sunflower, Dec. 10, 1895, was born IVAN MAURICE HART, and on Feb. 27, 1896, he died.

The home of our friends, Capt. J. B. Hart and wife, was brightened only to be darkened. He who gave doeth all things well. On the other shore they will some day see beautiful, beckoning hands in the family graveyard at Phœnix, Miss., we laid away the "little stranger" to await the dawning of the great judgment morn.

T. A. H.

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NEWS OF THE WEEK.

DOMESTIC.

George Paul Hugo Foerster, editor-in-chief of the German Gazette, died in this city on last Sunday.

Major General A. McD. McCook with a staff of officers, is to represent the United States at the coronation of the Czar.

New York has passed a law making it obligatory for students to take a four-year course in medicine before practicing.

The National Society of New England Women has determined to build and furnish a colonial mansion in Washington City to be presented to General Nelson A. Miles.

The coming General Conference of the Methodist Church will have to face a very strong demand from the women to be admitted to its privileges on equal terms with the men.

The W. C. T. U. of Chicago is worked up over the report that Ballington Booth has stirred his "Volunteers" with a white ribbon, and telegraphed him that he can not use such a badge as it belongs to them.

One of the six graduating students of the West Penn. Medical College blew out the gas in a hotel bed-room in Pittsburg, Pa., the other night. All six students were sleeping in the room, and all came near being asphyxiated.

The trouble in St. Landry parish over the registration, is a fair sample of the condition of affairs prevailing not only there, but in other parts of the State. It has already resulted in four persons being killed, with prospects of more slaughter ahead.

The House of Representatives last week adopted a resolution instructing the Commissioner of Labor to enter into a correspondence with the census officers of other countries, with the object in view of making the scope of census inquiries uniform, and also to draw up a bill creating a permanent census bureau.

At a meeting of the general officers of the National Woman's Christian Temperance Union on March 28 it was decided not to hold the next National Convention in San Francisco, although that city had been previously chosen. It is probable the next national convention will be held in St. Louis in October or November, 1896.

After weeks of wrangling both in the conference committee and in the Senate, an agreement has been finally reached upon the Cuban belligerency resolutions. The second conference committee appointed has finally agreed, the House conferees receding from the resolutions adopted by the House and accepting those of the Senate.

Commander Ballington Booth has requested Rev. J. G. Hallwood, who was his private secretary for over four years, to be present at all the interviews which he has with his sister, Mrs. Booth-Tucker, who comes prepared to make concessions to the head of the new Salvation Army. Commander Booth has decided to meet no ambassador from his father alone.

Representative Grosvenor, of Ohio has submitted to the House the report of the Joint Committee representing Congress that participated in the three days dedicatory exercises of the Chickamauga and Chattanooga National Park in September last. He advises the securing of the point of Lookout Mountain, which overlooks all the battlefields embraced in the national park.

Rev. George C Lorimer, a prominent Baptist divine of Boston, is in trouble with his congregation because he is a Templar. His acemies say that the rules of the church exclude members of secret societies from communion, and that he can not lawfully minister in the church. Most of his congregation take his part, and the matter will have to be decided in the courts of the church.

FOREIGN.

Japan proposes to spend $60,000,000 this year on its navy. The United States will spend but $1,000,000.

The Emperor of Germany and his wife have gone to Italy for a cruise in the Mediterranean. He expects to have a chat with King Humbert and Emperor Francis Joseph before he gets back.

Germany's grand old man, Prince Bismarck, was eighty-one years old on April 1, and the great emphasis which he did so much to establish honored the day. There would have been an immense celebration had it not been for the feeble health of the ex-chancellor.

The French government in an official note asserts that France occupies in Madagascar a special position, and that it is entitled to special treatment in consequence. France will accordingly grant to Great Britain in Madagascar the benefit of the "most favored nation" clause so far as other nations are concerned.

The announcement of the resignation of M. Berthelot, the French Minister of Foreign Affairs, has naturally created something of a sensation, owing to the attitude of France towards the British Egyptian expedition up the Nile. M. Berthelot's rather premature outburst against England, and his subsequent modification of his utterances, did not please the French people.

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COTTON.		
Low ordinary		6⅛ @ —
Ordinary		6⅝ — —
Good ordinary	7	8 16 — —
Low middling		7¼ — —
Middling	7	11-16 — —
Good middling		7⅞ — —
Middling fair		8⅛ — —
Fair	8	11-16 — —
Galveston middling		7⅞ — —
Mobile middling		7⅞ — —
Memphis middling	7	8-16 — —
SUGAR.		
OPEN KETTLE:		
Prime		3⅛ 3 9-16
Fully fair	3	7-16 3⅝
Good fair		3⅜ 3 7-16
Common		3⅛ 3 5-16
CENTRIFUGAL:		
Seconds		2⅝ 3 16-16
Prime yellow	4	6-16 4⅛
Gray white	4	8-16 — —
Choice white	4	9-16 — —
Standard granulated	—	— — —
MOLASSES.		
OPEN KETTLE:		
Fancy	—	— — —
Fair	—	— — —
Good common	—	— — —
Syrup	—	— — —
RICE.		
No. 2		1⅛ 1⅛
Good		4⅛ 4
Fair		3⅝ 3⅞
Prime		4⅛ 4⅜
Rough, ₩ bbl		80 2 80
Polish, ₩ ton	13	00 14 00
FLOUR.		
Extra Fancy	4	00 4 06
Fancy	3	60 3 76
Choice	—	— — —
Minnesota Patents	4	50 — —
Winter wheat patents	3	10 4 35
Minnesota bakers	—	— — —
CORN PRODUCTS.		
Corn meal	1	85 1 95
Cream meal	1	90 — —
Grits	1	90 — —
Hominy	3	50 — —
GRAIN, ETC.		
CORN:		
White, ₩ bushel		35 36
Yellow	—	— 37
Mixed No. 2		35 36
OATS:		
Western	—	— 28
Texas rust-proof	—	— — —
BRAN:		
₩ cwt		62½ 65
HAY:		
Prime	16	00 17 00
Choice	16	50 18 00
PROVISIONS.		
PORK:		
Mess (Standard)	6	75 10 00
Prime Mess	6	75 10 00
Rumps	8	25 8 50
BACON:		
Fancy Breakfast		8 8⅛
Shoulders		7⅛ — —
Sides, short rib		7½ 8
Sides, long clear		7⅝ 8
HAMS:		
Sugar-cured		9 10
DRY SALT MEAT:		
Shoulders		6 — —
Sides, short rib		8 — —
Sides, long clear		8 — —
GROCERIES.		
COFFEE:		
Prime		13 — —
Fair		12⅝ — —
Common		12 — —
TEAS:		
Choice	—	— — —
No-No	—	— — —
BUTTER:		
Western Creamery		23 23
Western Dairy		16 17
Common		8 11
LARD:		
Refined		5⅛ 5⅝
OILS:		
Coal, bbls		8½ — —
Coal, cases		15½ — —
Cotton seed, crude		30 28½
Lard, Extra No. 1		50 — —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	—	— — —
Chicago, ₩ 100	—	— — —
Louisiana, ₩ 100	1	50 2 00
POTATOES:		
New Louisiana	—	— — —
Western	1	15 1 25
ONIONS:		
New Louisiana	—	— — —
Western	2	25 2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard		5½ — —
Jute, 1¾ lb. ₩ yard		4½ — —
Lane Mills Cotton Bagging	—	— — —
BALING TWINE:		
₩ lb		6½ 6½
TIES:		
₩ bundle		75 — —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4	00 4 25
Young Chickens	3	00 3 50
Chickens, Southern	3	50 3 60
Young	2	75 3 25
Turkeys, Southern	10	00 14 00
EGGS:		
Western		8 — —
Southern		8 8½
WOOL:		
Lake, ₩ lb		18 18
Louisiana		17 13
Barry		8 8
COUNTRY HIDES:		
Green Salted, ₩ lb		3½ 4
Dry salted		5½ — —
FERTILIZERS:		
Cotton seed, ₩ ton	8	00 — —
Meal	17	25 17 50
Pure ground bone	—	— — —
Muriatic acid, ₩ lb	—	— — —
Sulphuric acid	—	— — —

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MARRIAGES.

MURPHY—GRACE.—
McCOWN—GRACE.— } At the residence of the bride's father, Mr. Thomas J Grace, at Yalkner, Miss., March 18, 1896, by Rev. H. M. Young, Mr. J. M. Morphy to Miss Mollie Grace. Also at the same altar, Mr J. E. McCown to Miss Clara Grace.

HERRIN—LACY.—At the residence of the bride's parents, near Anding, Miss., Feb 23, by Rev. Jno. D. Ellis, Mr J. S. Herrin to Miss Ora Lacy.

JOHNSTON—CARR.—At the residence of the bride's mother, near Yazoo City, Miss., March 15, by Rev. Jno D Ellis, Mr. Henry Johnston to Miss Fannie Carr.

Carpenters, and other mechanics, who are so apt to fall from scaffolds and dislocate a limb, will please remember that there is nothing so good for inflammation as Salvation Oil, the greatest cure for sprains and bruises.

A courteous disposition becomes the elect of God; for the design of the gospel is not only to soften the minds of men, but to sweeten them, and to promote friendship among men, as well as reconciliation with God.

A Great Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl, and needing money badly, I tried the Dish Washer business and have cleared $200 every month. It is more money than I ever had before, and I can't help telling you about, for I believe any person can do as well as I have, if they only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions; so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us know how you succeed. ELIZABETH C.

As our body casts a shadow, so do our character cast an influence. As shadow may be either healing or hurtful, so does influence either bless or damn.—Carlos Martyn.

A $35 Bicycle at Last.

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In another column is shown a cut and full description of the "Maywood"—a first-class, high grade wheel in every respect, at the low price of $35. If one will read the specifications carefully, he will be readily convinced that this particular wheel has many points of superiority over any other on the market, and as the manufacturers are a responsible, well known firm, and guarantee the wheel in every particular, we can unhesitatingly recommend the "Maywood."

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CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

There is no authority in the Bible for measuring a man's religion by the length of his face.

Cure Consumption and lung troubles

New York, March 30, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR

A Chance for Women to Make Money.

I see so many men giving their experience in the Dish Washer business that one would almost think the men had taken to washing the dishes. But ladies can do just as well as men. I have been devoting my time for over a year to selling Climax Dish Washers. My husband has aided mornings and evenings, and we have cleared over $5 000 in a year. The trouble with people is they won't try new things and so let the golden opportunities pass. Every family wants a Dish Washer, and any one can sell them if they TRY. I do not canvass at all; people come or send after Washers. I have examined all the Dish Washers made, but the Climax has no equal. You can get complete instructions by addressing the Climax Mfg. Co., Columbus, Ohio. I want ladies everywhere to try this business and let us hear how they succeed.

A READER.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Kosciusko station	Apr.	4, 6
Lexington and Tchula, at Tchula		11, 12
Salis circuit, at Harmonia		17
Salem circuit, at Smyrna		18, 16
Poplar Creek, at Salem		24
Ethel circuit, at Bethel		25, 26
Benoma circuit, at Mathenia	May	2, 3
Ackerman circuit, at Ackerman		9, 10
Emporia circuit, at Steward		13
Walthall circuit, at Edgeworth		16, 17
Chester circuit, at Mt. Nebo		23, 24
Ashton circuit, at ——		30
Ebenezer circuit, at Hebron		30, 31
Louisville circuit, at ——	June	3
Bural Hill circuit, at ——		6, 7

The District Conference will convene in Sallis, June 11-14. The first day will be given to the Sunday-school question.

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon	Apr.	4, 5
Prairie		11, 12
Sparta		11
Buena Vista		18, 16
Houston mission		25, 26
Houston and Wesley	May	2, 3
Falcon circuit		8
Tremont circuit		9, 10
Okolona circuit		16, 17
Quincy circuit		23
Amory station		23, 24

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND.

Greenville	Apr.	4, 5
Hollondale circuit, at Winterville		5, 6
Rosedale and Bolivar, at Rosedale		11, 12
Gunnison		12, 13
Belen circuit, at Dickerson's Chapel		18, 19
Lula circuit, at Lula		19, 20
Carnesville circuit, at Hollywood		25, 26
Tunica circuit, at Tunica		26, 27
Lehrton and New Salem, at Quiver	May	2, 3
Arcola circuit, at Boyle		9, 10
Cleveland		10, 11

District Sunday school Conference will convene at Rosedale, April 6, at 2:00 P. M.

District Conference at Rosedale, April 6, 12. Bishop O. P. Fitzgerald will preside.

The District Board of Education will meet at Rosedale, Friday, April 10, at 6 P. M.

Committee on District Parsonage will meet at Rosedale, Friday, April 10, at 8 P. M.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges	Apr.	4, 5
Columbus station		11, 12
Macon		18, 19
Starkville circuit		25, 26
Columbus circuit	May	2, 3
Tibbee		3, 10
Crawford		16, 17
Shuqualak		23, 24
West Point		30, 31
Cedar Bluff	June	6, 7
Hebron		13, 21
Singleton		27, 28
Winstonville	(Tues.)	31

The District Conference will be held by Bishop O. P. Fitzgerald at Columbus, April 8-12. The first day will be devoted to the Sunday-school work.

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Charleston	Apr.	4, 5
Water Valley circuit, at Palestine		11, 18
Torrance, at Scobey		18, 19
Tatum, at Friendship		16, 2[illegible]
Granada circuit, at Sparta		25, 2[illegible]
Elliay, at ——	May	2, 3
Slate Springs, at —— (Wed.)		8
Paris, at Sarepta		9, 10
Strathmore		17, 18
Chapel Hill, at ——		23, 24
Pittsboro, at —— (Tues.)		26

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 8 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. C. MORREHEAD, P. E.

WINONA DIST.—SECOND ROUND.

Vaiden, at Columbiana	Apr.	4, 5
Greenwood station		11, 12
Winona		16, 16
Winona circuit, at Bathesda		23, 26
West, at Hebron	May	2, 3
Tadmanola, at Vellona		9, 10
McNutt, at Shell Mound		16, 17
Sidon, at Green Briar		23, 24
Dublin and Brooklyn, at ——		30, 31
Carrollton circuit, at ——	June	6, 7
Black Hawk, at ——		13, 14

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Como	Apr.	4, 5
Batesville and Wesley		11, 12
Nesbit	(Fri.)	17
Coldwater, at Hernando		16, 16
Court and ——		23, 26
Longtown	(Fri.) May	1
Pleasant Grove		3, 6
Tyro	(Thurs.)	7
Wall Hill		9, 10
Cockrum		16, 17
Pleasant Hill		23, 24
Arkabutla		30, 31
Burgess	June	6, 7
Eureka		13, 14

District Conference will meet at Arkabutla, May 27-31.

T. O. WEBB, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—SECOND ROUND.

Heidelberg, at Philadelphia	Apr.	4, 5
Shubuta, at Shubuta		11, 12
State Line, at State Line		16, 16
Pachuta, at Salem		18, 19
Winchester, at Goldwood	May	2, 3
Waynesboro station	(Mon.)	4
Ellisville and Laurel, at Laurel		9, 10
Vossburg, at Eucutta		16, 17
Leakville at Pine Grove		23, 24
Energy, at Manassas		30, 31
Ess abuchie, at Eastabuchie	June	5, 7
Fuller, at Bethel		13, 14
Mt. Carmel, at Mt. Moriah		20, 21
Williamsburg, at Good Hope		27, 28
Enterprise and Stonewall, at S. (W.)	July	1
Meridian, at Salem		4, 5

L. CARLEY, P. E.

SEA SHORE DIST.—SECOND ROUND.

Purvis, at Poplarville	Apr.	4, 5
Columbia station		11, 12
Hattiesburg station		16, 16
Ocean Springs, and Biloxi		23, 25
Pearlington and Logtown, at L.	May	2, 4
Necaiawpa, at Orange Grove		8, 13
Vancleave, at Union		16, 17
Ameniens, at Ward's		23, 24
Moss Point station	(Wed. 7:30)	27
Moss Point—District Conf.		28-31
Whitlington, at St. John's	June	6, 7
Bay St. Louis and Long Beach, at L. B.		13, 14
Nicholson, at Gainesville		16
Marion, at Hopewell		20, 21

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Huntley, of Lumberton, Miss.

C. A. POWELL, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	Apr.	5
Newton and Hickory, at Newton		6, 6
Lake, at Carr's		8
Clarksburg, at Clarksburg		11, 12
Forest and Morton, at Pelahatchie		12, 13
Walnut Grove at Pine Grove		16, 19
Carthage, at Liberty		21
Homewood, at Independence		25, 26
Shiloh, at Shiloh	May	2
Brandon		3, 4
Trenton, at Cerque Chapel		6
Raleigh, at Boykin's		9, 10
Hillsboro		16, 17
Steen's Creek, at Bethel		23
Westville, at Jones' Branch		28, 24
Montrose		30, 31

W. W. SIMMONS, P. E.

Forest, Miss.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson	Apr.	4, 6
Crawford Street—Vicksburg		11, 12
South Vicksburg		18, 18
Bolton, at Bolton		18, 16
Harmanville, at Carlisle		25, 26
Harriston, at Harriston	May	2, 3
Utica, at Bear Creek		6, 10
Rocky Springs, at Oak Ridge		16, 17
Mayersville, at Mayersville		23, 24
Anguilla, at Smallowes Chapel		30, 31
Rolling Fork, at Cary	June	6, 7
South Warren, at ——		13, 14
Mt. Olivet, at Satartia		20, 21
Warren, at ——		27, 28

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—SECOND ROUND.

Meridian—East End	Apr.	3, 3
Meridian—S. Side and Pop. Spgs at S. S.		12, 13
North Kemper cir., at Blair's Chapel		18, 19
Enterprise circuit, at Bethel		25, 26
Meridian Central	May	3, 4
DeKalb circuit, at Pleasant Ridge		9, 10
Meridian—West End		17, 18
Bose Hill circuit, at Paniding		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey	June	6, 7
Neshoba cir. and mis., at Hester's Ch.		13, 14

R. J. JONES, P. E.

Meridian, Miss.

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NEW ORLEANS, LA.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria	Apr.	4, 5
West Alexandria		11, 12
Washington, at Bethel		11, 12
Chicot		11, 12
Dry Creek, at Spring Hill		11, 12
Evergreen and Sunkie, at Bay Hills		11, 12
Simsport, at Marine		11, 12
Melville, at Big Cane	May	1, 2
Cross Tete at Rosedale		9, 10
Pineville, at Holloways		9, 10
Columbia, at Faulk's Chapel		9, 10
Olla, at Master's Chapel		11, 12
Spring Creek at Fellowship		11, 12
Anacoco, at Pine Island		6, 7
Boyce, at Colfax		7
Monroe, at St Morris		30, 31
Centerville at ——	June	1
Robeline		1

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Dryades Street (11 A. M.)	Apr.	4, 5
Carrollton Avenue (7:30 P. M.)		4, 5
Parker Chapel (11 A. M.)		5
Tchoupitoulas Street (7:30 P. M.)		5
Covington, at Mandeville		11, 12
Carondelet Street		11, 12
White Castle	May	1, 2
Talleheck and Slidell, at Fitzgerald		2, 3
Morgan Street		8, 9
Algiers		9, 10
Louisiana Avenue		15, 16
Felicity Street	June	5, 6
Rayne Memorial		6, 7
Lower Coast, at Wesley		12, 13
Plaquemine and Donaldsonville, at D.		13, 14
Grape Street	July	3, 4

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Calhoun, at Sardis	Apr.	4, 5
Bastrop, at Castrop		11, 12
Oak Ridge, at Mer Rouge		11, 12
Lind Grove, at Jones'		11, 12
Floyd, at Oak Grove	May	1, 2
Reynolds, at Union		1, 2
Winnsboro, at Magnolia		13, 14
Florence and Oakley, at Pine Hill		13, 14
Harrisonburg, at Jones		17, 18
Waterproof, at Waterproof	June	1
Lake Providence, at Lake Providence		11, 12
Delhi, at Delhi		7

The District Conference will be held at Delhi June 10 and 11, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McMeadon.

Committee on Recommendation for Deacon or Elder's Orders, or for Admission on Trial in the Traveling Connection: Rev. J. B. Cain, Rev. H. W. Knickerbocker, Rev. R. A. Dark.

B. F. WHITE, P. E.

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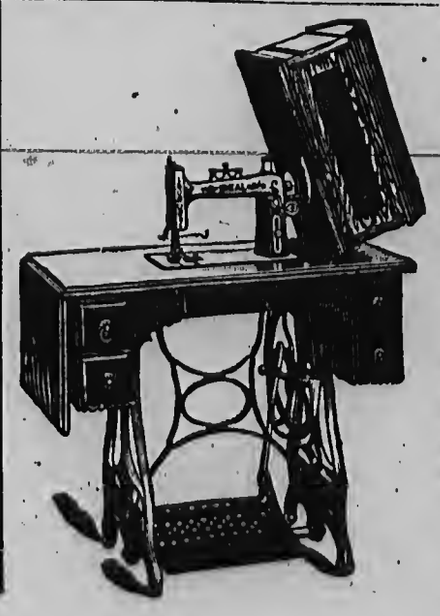

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Christian Advocate.

VOL. 43.—NO. 15. NEW ORLEANS, THURSDAY, APRIL 9, 1896. WHOLE NO. 2068

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MY LORD.

BY ANNA SHIPTON.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on his love for the rest.

—Exchange.

Communications.

Catholicism in Mexico.

All readers of history know that when Mexico was conquered by Cortez the religion of Spain was forced upon the defenseless people. It was not very difficult, however, for the natives to change from the rites and ceremonies of the Aztec worship to that of the Catholic Church. In making the change many of the Aztec customs were retained, and are practiced to this day throughout Mexico. We thus see that this is not a Roman Catholic country, as many suppose, but the great mass of the people are semi-bloaters. They think themselves Christians because they have been baptized. The words "conversion" and "baptism" convey to their minds the same meaning. As a nation, Mexicans know nothing of true worship. Dr. Abbott says: "Christianity, instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself converted. Paganism was baptized, Christianity paganized." These people are so much absorbed in their worship of the Virgin and other saints that they have very little time left to think about God. Mariolatry, or the worship of the Virgin Mary, is carried to a greater extreme in Mexico than in any other country. They have two representations of the Virgin. One is called the "Virgin de los Remedios," and the other the "Virgin of Guadalupe." The last mentioned is the one universally worshiped in Mexico. Pictures of this saint are seen everywhere, from costly paintings in the homes of the wealthy to cheap engravings in the hovels of the very poorest peons. Images of this "Patron Saint of Mexico," as the natives delight to call her, are made and placed in all of the churches; then smaller images are made and worn around the neck as charms.

On the twelfth of December, the anniversary of the miraculous appearance of this Virgin, a fiesta begins. They call this feast "The Crowning of the Virgin." Nearly every home has a shrine, and on this night it is decorated, and a picture of this Virgin placed at the top, all decorated with flowers. Guadalupe Church is the centre of attraction during this feast. The walk leading to this church is nicely paved, is very wide, and a mile and a half long. It is called the "Nun's Walk." On this particular night it is brilliantly lighted all along the way by lanterns suspended from trees on either side. Near the church booths and stalls have been built for this occasion, and men and women are crying out their wares, peanuts, tomales, dulcer chile, rosaries of beads, and every other imaginable and unimaginable thing. In some of the stalls they have music and dancing; and such dancing. Some of the Americans who are fond of this amusement should witness an Indian dance. I think they would surely be disgusted, and never wish to engage in this pastime again. Inside the church is brilliant with the light of myriads of candles. These lights extend away up to the cross on the tower, while on the outside lanterns are suspended in rows. This fiesta begins the twelfth, and continues through Christmas week. Mass begins at midnight the twenty-fifth, and continues several hours. I heard of a party of Protestants going to San Francisco Church last Christmas night just at twelve o'clock, thinking they would remain until the close of the service, but it lengthened out so indefinitely that they departed at half-past one, leaving them in the midst of their ceremonies of chanting, bowing, and swinging around. During the service almost the entire audience kneel on the bare floor. The churches are not supplied with seats. I suppose this is intended as a kind of penance. Sometimes they hold up their hands until their strength is exhausted; then they bow and kiss the floor. They also kiss the feet of the images, thinking, no doubt, that there is merit in all of this nonsense.

At certain seasons of the year they observe a ceremony, consisting of penance alone. The women attend this service in the morning and the men in the evening. They whip each other with scourges made of steel. These scourges have sharp points, sometimes a quarter of an inch long, projecting from all sides. This is continued until the blood flows freely, and their bodies are so bruised and lacerated that it takes months for them to heal. Women have been known to become insane after one of these penances. They sometimes die from the effects of these wounds. Another method of doing penance is crawling for miles over the rough stones to some church, where they offer prayers to the Virgin Mary. I will give one of their prayers to the Virgin, copied by a reliable person from a tablet on one of the doors of the cathedral in the city of Pueblo.

PRAYER.

Most holy Virgin of Guadalupe, glorious daughter of God the Father, mother of God the Son, and wife of God the Holy Spirit, I pray thee, my patron Saint and Lady, that if to-day, if this minute, if this hour, or if during the remainder of my life, or in death, any sentence should be passed against me, or against anything of mine, it may, by thy intercession, be revoked, and by the hand of thy Son, our Lord Jesus Christ, be turned aside. Amen, Jesus.

Our Bible teaches us that there is one "Mediator between God and men, the man Christ Jesus," but they speak of the Virgin in this language: "I salute thee, O Great Mediatrix of peace between men and God; O Mother of Jesus, our Lord, the love of all men and of God; to thee be honor and blessing, with the Father and with the Holy Spirit. Amen."

We see, by reading this extract from one of their books, that the Virgin is not only made mediatrix, but is placed on a par with the Holy Trinity.

The sale of indulgences, against which Luther protested three hundred and seventy-nine years ago, when he posted his ninety-five theses on the door of the church at Wittenberg, and out of which has grown our great Protestant Church, is still practiced widely in Mexico. No wonder the people commit all sorts of sin when they are told that remission will be obtained by paying a certain sum of money to the priests. But, thanks be unto God for the gift of his dear Son, whose death was not in vain, the souls of millions of Mexicans will yet be cleansed through his precious blood, and the Reformation begun by Luther, and carried forward by many brave men since that time, will extend its sway over priest-ridden Mexico.

The gospel has already done much for this country. Those who have only lived here ten years can look back over even that brief interval of time and see great improvement.

VIOLA BLACKBURN.

Speaking Evil of Magistrates and of Ministers.

The habit of speaking evil of magistrates, of Presidents, governors, members of Congress and of Legislatures, and of the Secretaries and Treasurers of State, and of the diplomats, ministers to foreign courts, of public officers generally, is a growing and pernicious evil. It is a sin against the public weal and against God. It is contrary to the spirit and genius of the religion of our Lord. It is condemned in the Scriptures, and is a violation of the Rules of the Methodist Church. No true Christian, no law-abiding Methodist, will allow himself to be given to it. It is unchristian, and not Methodistic.

Much of this trouble grows out of blind, partisan zeal and political prejudice. This zeal is so hot and this prejudice so strong that men lose all regard and respect for the truth. All public virtue, honesty and patriotism is condensed and concentrated in their party, and all profanity, drunkenness, public thievery and disloyalty is in the opposing party. All magistrates and ministers of their party are models of sobriety, honesty and integrity, and all of the other party are liars, thieves, and villains of the first water. When men get this far along in partisan zeal and political prejudice, they had rather hear and believe a lie on the other party than the truth. They have no ear for the truth if it is good, and no disposition of heart to believe it if told in favor of one of the opposing side. When men go this far, they are rotten and ruined in the substance of their own souls. All sense of fairness, justice, truth, and of faith in human kind is gone.

The secular, political and party papers are largely to blame for this. Lying with many of them seems to be reduced to a fine art, and soon becomes their stock in trade. Each party and each partisan knows this of the papers of the other side, and yet neither seems to suspect it of the publications of his own side. The truth is, both are equally given to the same thing. There are a few papers, with really great editors, that are just and honest in discussing party principles, and in their representations of public men. These are worthy of all honor, and deserve the highest praise. The average party paper is too intensely partisan to be trusted in any of its representations of the measures and men on the other side. It—its editors and managers—is false in both fact and form, and so it is a blind leader of the blind. What fools and simpletons sensible and professedly Christian men are to allow themselves to be duped and misled by these emissaries and agents of the devil. The papers that habitually speak evil of magistrates and public ministers violate the plain text of God's Holy Word, and in so far any Christian man may certainly know they are wrong.

Indeed, when the party spirit becomes dominant, it stands in the way of wise and good legislation on the part of the legislators themselves. They are often more for party success than for the good of the country and people. This is manifest to all reading and thinking men and women, and the body of the partisan people on each side silently, if not publicly, approve it. The abusive and opprobrious epithets applied to persons and principles is a shame and disgrace to both Houses of Congress in this country. A good word from the other side for any man or measure of the other party is so remarkable as to attract world-wide attention in flaming headlines.

If the word "ministers" be restricted to preachers, then it is wrong to speak evil of them. This evil is far too common now in far too many of our homes. The preacher's power and influence with the children is destroyed by the parents making the real or imaginary faults and foibles of the preacher the subject of talk and criticism in the home. This is a pernicious evil and a great and grievous sin. This thing grows by what it feeds upon, and from carping and captious criticism of the preacher it extends to all public officers and men.

We have many examples and illustrations of the baleful influence of this evil practice in our own church in this day and time. Preachers are targets, to be shot at with bullets of lies, and often preachers are themselves the gunners. What a shame and sin! The more prominent the position the more frequent, deadly and false the fire. Whoever does this is guilty of sin and breaks the Rules of the church.

GILDEROY.

Miss Clara G. Baer.

Miss Clara G. Baer, of New Orleans, La., is one of the rising young women of the South. A few years ago, after finishing her education in Louisville, Ky., she graduated with distinction at the Posse Gymnasium in Boston, Mass., and was at once offered a lucrative position as teacher by the talented Swedish baron, who was at the head of the institution; but she refused, preferring to cast her lot with the people of her native city. Since Miss Baer's return to New Orleans she has been made Director of Physical Education at Newcomb College and Ladies' Class of the Southern Athletic Club. Besides she is associate superintendent of physical education for the National Woman's Christian Temperance Union. Miss Baer's superior ability is receiving recognition throughout the land. She lectures every season at the Louisiana State Chautauqua, at different State conventions of the W. C. T. U., and was on the program to deliver an address at the Exposition held in Atlanta, Ga.

Miss Baer has recently published a little book entitled, "Newcomb and Basquette Games for the Gymnasium," which will prove a great joy and help to all young people who are students of gymnastics. One of the most hopeful signs of this age is the revival of athletic sports, so popular with the Greeks, and the growing interest manifested in the physical training of the youth of both sexes. The bodily, intellectual and spiritual natures of human beings are so closely connected that the full development of one can not be secured without the equal development of the other two. The trinity of forces has to be cultivated in order to produce the perfect man and woman.

BELLE KEARNEY.

In the Living Present.

Lung gymnastics is very necessary to persons of sedentary habits and weak chests. The object is to produce accelerated respiration. If produced by liquid stimulants, the heart suffers injury. The best lung exercise is animated conversation, moderate singing, reading aloud, public speaking—not ranting—running and deep breathing.

Worry is most frequently the offspring of dyspepsia. Hence, if the latter is cured, the former will disappear. Worry slays thousands. Found everywhere. Recommend medical treatment. Said an ignorant person who was admonished to seek a new heart: "My heart is all right, my liver is diseased." Well, self-control, equanimity, resignation, etc., are impossible in case of indigestion.

Legislation can not affect our moral character. With all that, though reformatory laws by Congress or Legislature can not reform the individual, they are necessary for the safety of society. They are our social dikes. But, as Christians, we should be more concerned about the conversion of sinners than the enactment of sumptuary laws.

A druggist in St. Louis teaches a wholesome lesson on good morals. He has painted on a long show-case: "Only poisons are exposed in this window." The exposed articles, properly labeled, are: Paris green, arsenic, morphine, laudanum, face powder, playing cards, cigarettes, whisky.

The present war between Italy and Abyssinia is attributable to defective translation. In 1889 the two governments entered into a treaty. In paragraph seventeen occurs in the original Italian this language: "In formulating its foreign policy, Abyssinia shall always consult Italy." In the Abyssinian the "shall" has been translated "may."

Sleeplessness is not always the result of evil conscience. Sickness and imprudence frequently the cause. Avoid late hours and late meals. Prevent unnecessary disturbance. Spend less money for gaudy apparel and more for comfortable bed. The best room in the house should be the sleeping apartment. Said apartment should be uncarpeted, and contain no superfluous furniture. Night air is not poisonous. Admit a small quantity through an aperture of the upper window.

Ballington Booth, influenced by his fastidious wife, says that his "Volunteers" will only work among the upper classes of society. The drum, tambourine, etc., are to be abandoned. Unsouth methods discontinued. Well, well. Have already more than enough churches as fastidiously decent and exquisitely fashionable as our far-famed graveyards. If the "Volunteers" are to avoid the slums, they are superfluous. We wish the refractory leader well, but we fear failure.

IDA DIEN.

Correspondence.

Vicksburg District Conference.

I have just read Bro. M. M. Black's account of the Vicksburg District Conference, and thank him cordially, regretting only that it was not complete, as I have neither the inclination nor ambition of the scribe. He has said all the sweet and proper things about the visiting brethren, and thereby saved me a great chase for honeyed words through a big dictionary. But one of our esteemed visitors Bro. Black forgot to mention—Sister E. D. Jones, a loving and zealous representative of the Woman's Foreign Missionary Society.

Thursday, March 26, was devoted to the District Sunday-school Conference. The reports were interesting, and showed the Sunday-schools of the district to be in good condition, with bright prospects for the future. The problems and difficulties of this work were discussed, but with little progress toward their solution; so they are left to the future.

The Epworth League, with its boundless possibilities, furnished a rich theme for the afternoon, and many a heart was cheered by bright hopes in this young child of the church. Rev. T. B. Holloman, president of East Mississippi Female College, delivered an earnest address upon this subject.

The sermon, at eleven o'clock, by Bishop Galloway, from Jer. i, 5, "I ordained thee a prophet unto the nations," was a delight to all, and that at night by our worthy Conference Missionary Secretary, Rev. T. L. Mellen, from Matt. xiii, 38, "The field is the world," was heartily enjoyed. In fact, the preaching generally was strong and spiritual, and a feast, not only to the members of the Conference, but to the excellent congregations which the good people of Edwards furnished.

The following resolutions concerning Millsaps College were offered and requested published in the NEW ORLEANS CHRISTIAN ADVOCATE and in the Clarion-Ledger, of Jackson, Miss.:

Resolved, That we have heard with great gratification of the growing prosperity of Millsaps College, and that plans are being matured for increased facilities and additional buildings.

Resolved, second, That we have heard with pleasure that the Board of Trustees have provided for a Law Department in the college, to be opened with the next session, and that the Hon. Edward Mayes, LL.D., has been elected Professor of Law. The location of the department at the capitol, with the advantage of the Supreme and Federal Courts, and one of the finest law libraries in the United States, together with the acknowledged ability of the distinguished professor, furnish opportunities not excelled in this section. We commend the college in all its departments to the liberal patronage of our people.

T. B. ANDREWS,
H. M. ELLIS.

The following resolutions were adopted in regard to the noble work of the women in their Parsonage and Home Mission and Foreign Missionary Societies:

Resolved, That we heartily endorse the work of our Parsonage and Home Mission Society, and would re-enforce, as far as possible, the request of the general officers of this society, which accords with our Book of Discipline—viz., requesting our aid societies to put themselves in direct and immediate sympathy and help with this connectional interest, and that the society be organized in every community possible.

Resolved, second, That we also commend the organ of this society "Our Homes"—as worthy to be patronized by all our people.

J. P. DRAKE,
A. B. MILLER.

Resolved, That we heartily commend the good, noble and loving work accomplished by the Woman's Foreign Missionary Society, and thank them most cordially for the great spiritual help they have been to us in our charges, and that we not only consider it a duty, but an exalted privilege, to pray for, encourage and help them by every means at our command.

Resolved, second, That we sincerely second the hearty words of commendation and praise uttered by our presiding elder in behalf of their excellent publications—"Woman's Missionary Advocate," and "The Little Worker."

H. M. ELLIS,
JOHN W. CRISLER.

Resolved, That we have been made glad by the presence and ministration of Rev. M. M. Black, representing our loved Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, second, That we note with pleasure the very apparent improvement in the make up of the ADVOCATE, and rejoice in its improved financial condition.

Resolved, third, That we earnestly recommend to all our pastors renewed earnestness and diligence in advancing all its interests. This ADVOCATE ought to make its weekly visits to each family within our bounds.

J. P. DRAKE,
JOHN W. CRISLER.

This was one of the most enjoyable District Conferences ever held, and the good people of Edwards seemed actually disappointed that there were not more preachers and delegates to entertain. They gave us a royal reception at their homes, and cheered and helped us with their presence at the services and sessions of the Conference. Each of us had the best home in the town, and are ready to carry the District Conference to Edwards again at the first opportunity; so the following resolution of thanks met with hearty and unanimous approval:

Whereas, The kind people of Edwards have received us to their homes with a cordial welcome and unstinted hospitality; therefore, be it

Resolved, That we hereby express and extend our warmest thanks for their kindness, and will continue to pray our father's choicest blessings upon them.

H. M. ELLIS,
W. T. GRIFFIN.

H. M. ELLIS, Secretary.

It is not said that the character will develop in all its fullness in this life. That were a time too short for an evolution so magnificent. In this world only the corniess ear is seen; sometimes only the small, yet still prophetic blade. The sneer at the godly man for his imperfections is ill judged. A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. The great dead stone beside it is more imposing; only it will never be anything else than a stone. But this small blade—it doth not yet appear what it shall be.—Drummond.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.—Disraeli.

GOD KNOWS IT ALL.

BY JAY S. JACKSON.

God knows it all, our pain and fears,
That by the world are all unknown.
What though the joys of life are flown,
What though we seem to be alone,
And bear it silent through the years?
God knows it all, our pain and fears.

God knows it all, our ill the cares,
The burdens that we bear, the way
Oft rough and hard, the times we pray
So weary, for a brighter day.
That friend our every burden shares,
God knows it all, our little cares.

God knows it all the broken heart,
That lost the things it loved, and cried
In bitterness, the hopes that died
When scarcely born, the breast that sighed
For comfort and for love's sweet part.
God knows it all, the broken heart.

God knows it all, O trust and rest,
He loves and watches over thee.
Thou canst not in thy blindness see
How near thy Lord must ever be;
Wait patiently and do thy best,
God knows it all, O trust and rest.

Standard

Communications.

Depending Too Much on Stated Revivals.

The subject of this article was suggested by a conversation between myself and a certain steward in the Natchez district. Seated at his fireside, after a sumptuous meal, the brother asked me the somewhat unexpected questions: "Is it a good thing to preach warm revival sermons in July and August? And is it a good thing to invite sinners to the altar for prayers in the Summer months?" To which I replied: "Of course." Then he said: "If it is a good thing to do in August and July, would it not be a good thing to do in January, February and March?" I replied: "Yes; it is the right thing to do at all times—Winter and Summer."

Our cold, speculative sermons during three-fourths of the year, together with our failure to invite sinners to Christ every time we preach, impressed the brother that we were limiting God to a certain season to save sinners, and further that we were letting thousands of souls perish without an adequate effort to save them. Our stated times for holding protracted meetings serve a good purpose, but should not be substituted for the revival fire that should burn in every sermon, song and prayer used in our regular services. Every sermon preached and every song sung and every prayer offered during the year should be charged with fire and power from above; otherwise the service is in vain, sinners are not converted, and Christians are not edified. How many of our churches are enjoying an unbroken weekly revival and drawing sinners into the fold of Christ every Sabbath? How many are depending almost entirely on the annual protracted meeting for the conversion of souls and for an increase of members?

We have finished our first round of Quarterly Conferences, and not a single conversion was reported, and not a single accession on profession of faith during the entire quarter. They are all waiting for the Summer campaign, when they expect to have a glorious revival, when they will let out the gospel net for a great draught of sinners. By thus depending on the stated revivals many precious souls are lost. While waiting many souls pass beyond our reach into the regions of bitter woe. "Now is the day of salvation"—not next Summer, not the next camp meeting, but "now."

Depending on these annual revivals of religion we develop an abnormal religious character in our members. Their religious life becomes spasmodic and irregular. They move not in a regular, even tenor of life, but by fits and jerks. Our people come to think that religious emotion and enjoyment are incompatible with our ordinary weekly or monthly service; therefore we rarely ever hear the happy expressions, "Bless the Lord!" "Praise his holy name"—except during our Summer revival meetings.

There ought to be "a flow of spirits and a feast of love" every time we meet in the sanctuary of the Lord. Yea, more Christians ought to be on fire for Jesus every moment they live. When I was a mere boy preacher I heard an old man say, during a great revival, "I have got religion enough, bless the Lord, to do me until next Summer." But unfortunately his extra supply was exhausted in a few weeks. Now, is it not a sad fact that the followers of this old man are legion? Most of our churches have Summer religion. Their spirits change with the seasons. Three months after the annual meeting you find that the religious life of the people has descended below zero. Prayer meetings have declined in spiritual power. Zeal for souls is almost entirely extinct. The preacher sighs, and says, "Alas! where is the glorious revival?" The stated revival when depended on to keep up the religious life of the church fosters the idea that religion is made up of emotion and personal enjoyment. It is true, religion embraces the emotional nature and produces personal enjoyment, but is neither one nor both. Religion is a vital union with the living Christ. The religious soul is the soul that is all on fire for Christ. Let us have our stated revivals at which we come together from day to day to win souls for Christ, but let us not depend on these annual efforts for the salvation of the world. Let the pulpits and the pew catch fire and burn every day in the year. Let preachers and people get on fire for Jesus; then we will have a revival 365 days in the year. May the Lord fire us and inspire us with power from above!

L. S. Jones.

Gloster, Miss.

The Church Paper.

I was present at a reception given Dr. W. H. La Prade in Carondelet Street Church shortly after his appointment as pastor of that charge, and heard him say, among other good things, that "a church member who did not subscribe for his church paper was not as good as he should be." I thought then, and have continued to think, that he said a good thing. I did not know then of what a large class of Methodists he spoke; their name is legion. This thing should not be, as one of the vows we Methodists take is to support the institutions of the church, and the great majority of our people are able to subscribe for one or more of our church papers. Where there is an ability there is a corresponding responsibility.

Since I have been in the ministry it has been my duty to present the claims of the New Orleans Christian Advocate in every home in my "charge," and in doing this I find that our members give about as good reasons for failing at this point as they do for dereliction in other Christian duties. The most frequent excuse given is a lack of ability, and this very often by people who have never to deny themselves of a single luxury. I have, in presenting the claims of our church papers, received this excuse from people who were subscribers to the leading city daily and weekly secular papers, and on whose table was to be found the leading reviews and magazines of the day, in addition to the cream of late books and the latest rage in sensational novels. It is not so much a lack of ability as it is a lack of will, and this shows a lack of spirituality. It is just as necessary for a church member to have his church paper, and keep posted in regard to the work of his church, as it is for a farmer, a mechanic or a merchant to have papers that give information about the business he is engaged in.

There are others who take other papers instead of those authorized by the church. Such a course is entirely indefensible. Every person, in coming into the church, takes a solemn vow to support its institutions. This includes our church papers. But if the membership is at fault in taking other papers instead of those instituted and endorsed by the church, and in other ways failing to support church institutions, what should be said of Methodist preachers who encourage our people to do so, and are themselves agents for other religious papers? It seems that loyalty to our vows is about dead. May we soon be free from a membership and ministry who esteem their vows so lightly as to violate them on the slightest pretext, or in any way cause others to do so! Our preachers, as well as our membership at large, should remember that they are under vows to support the institutions of the M. E. Church, South.

There is one other thing I would like to call attention to in connection with this, and that is the matter of books. Bishop Hargrove has appointed Rev. J. E. Denson as colporteur for the Louisiana Conference, and by this appointment the book business in his charge becomes the interest of the Methodist Church in Louisiana, and the membership and ministry of the church become pledged to its support when they do not buy their books direct from our Publishing House. Bro. Denson, and Messrs. Barbee and Smith, of Nashville, Tenn., are prepared to sell any standard publications at publisher's prices. Let us stand by them, as they are our servants, and are working for our interests.

W. G. Evans.

Patterson, La.

Our W. C. T. U. Convention.

The convention of the Woman's Christian Temperance Union of the third district of Louisiana has just been held here in the Evins' Opera Hall. We give the names of some of the officers and visitors who were present: Mrs. Snell, of Columbus, Miss.; Mrs. Goodale, of Baton Rouge; Mrs. Zable and Crouch, of New Orleans; Mrs. Pharr, of Berwick; Mrs. Jolly and Faunt LeRoy, of Morgan City; Mrs. Tomlinson, of North Carolina, and Mrs. Baldwin, of Baldwin, La. Nearly all of these sat conspicuously upon the stage, and seemed as much at ease and as familiar with parliamentary usage as an Annual Conference of ministers.

Mrs. Pharr, the president, arranged her program as follows: The first night the Ramish pastor and choir were to open the services. The second night the Episcopalians had charge, the third night was Presbyterian night, and the fourth and last was Methodist night. This was done to draw the different denominations into the convention, and prove to them that the union is undenominational. It had, we think, the desired effect, and we have abundant reason to believe that much good was accomplished. The business sessions were highly entertaining, and the devotional exercises and temperance discussions were spiritual feasts. Sentiment upon the subject of the sale and use of intoxicants was profoundly stirred, and a large number of different ages and sexes publicly manifested their hearty approval of the cause of temperance, and a goodly number in and out of the churches, with flowing tears, promised to lead better lives. We wish we could have such a convention every year in our charge.

The principal part of the public talking was done by Mrs. Snell and Mrs. Tomlinson. The audiences were very fine, and, so far as we heard an expression, all were captured by them. No more objection to women speaking in public. Much of the singing was done by Mrs. Zable, and, of course, that was well done. Take it all in all, the convention was a grand success, and we are sure great good will result therefrom in the future.

Houston Armstrong.

Franklin, La., April 1, 1896.

The Discipline. What Is It For?

Not long since I wrote, by request of a good sister, to her former pastor, Bro. A., of B. station, D. Conference, for her church certificate, and instead of receiving one worded like the Discipline requires, received the following:

CERTIFICATE OF CHURCH MEMBERSHIP.

This is to certify that the bearer hereof, Sister A., has been an acceptable member of the M. E. Church, South, in C. charge, D. Conference.

———, P. C.

Void after one year from date.

It was beautifully lithographed on bordered paper. Should we recognize such, or return to sender requesting one of the prescribed form? Should we "mend our Rules, or keep them"? I await an answer.

E. E. Langford.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M.H. Morrison...Shreveport.

It makes my heart sad to hear a woman say she "can't feel interest in foreign missions when there is so much need of work at our doors." The woman who said this is young and beautiful—one of fortune's favorites. She lives in a home of wealth and refinement; is the wife of a prominent church-man and the mother of lovely little children. She is also a member of the church and a worker in several home societies. Surely this good woman of whom I speak has never thought of how much she owes to the missionary labors of those who came long ago to this land—once a foreign field. In the economy of God's providence, why was she favored with the fruits of Christianity when that other one in the regions beyond, for whom Christ also died, sits in darkness profound? Was it for any superior merit in this dear one that she was born in the midst of Christian civilization, or any demerit in that dear one which dooms her to midnight darkness?

The world's Redeemer will not see the travail of his soul satisfied for many centuries, if Christians never listen to the cries of heathendom. We should no more neglect home missions than we should forget the children whom God has given us; but if we would be in union with Christ, we must look with yearning hearts toward the millions who are falling daily into Christless graves. Here the gospel light beams over all, there no ray of light has ever come; here the call is heard from the house-tops, "Whosoever will may come;" in the regions beyond no sound of the good news has ever gone forth.

If "the Christianizing of the world" is the work assigned the church, how will our indifference compare with the work of the veteran missionary who said he would go over his rough road of thirty years again to raise the women of heathendom from their degradation, even in this life?

For our own and humanity's sake let us care faithfully for our homes; but, for Christ's sake, let us not forget the heathen who know not God. In Christian lands there are refuges for the destitute, hospitals for the sick, public opinion and law for the oppressed; but for the heathen woman there is no home, no ministrations in sickness, no tribunal of appeal from savage imposition. Hers is a joyless life and hopeless death. What wonder that the last thought of the Savior was for these hapless ones—"Go to the ends of the earth."

Miss Laura Haygood sent a special message to the women of Louisiana W. F. M. S. at the last annual meeting. For the benefit of all who are lukewarm in the cause of foreign missions I will quote a few lines from her earnest appeal: "As we think of China's women to-day—millions of women without God and without hope—let us with grateful hearts recall the benefits with which he has crowned our lives, and remember that whatever is sweet and fair in our homes, whatever is bright and beautiful in our lives, whatever is good and strong in our characters, we owe to him. Without the sweet influences of the gospel of Christ, we, too, would be heathen to-day, sitting in darkness that is the shadow of death. Let us hear him as he says to each of us, 'Freely ye have received—freely give.' All who sorrow and suffer and sin are debtors, and I would not turn you away from obligations to any of them. Hundreds of thousands of women are passing out into darkness because no one has shown them the light of the world.' Thousands are dying without the word of hope we might bring. We call our sisters at home to help us that we may help them. The great majority of them will never hear the sweet story of a Savior's love unless you, my sisters, do what God makes possible to you in taking or sending the message to them. Prove, dear ones, that you are his indeed by going or sending to 'the uttermost.'"

Mrs. T. P. Fullilove,
Pres. La. W. F. M. S.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Miss Pauline Stafford, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference.

Mississippi Conference W. P. and H. M. S.

ITEMS FROM CONFERENCE CORRESPONDING SECRETARY.

"Bring ye in all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Miss Pauline Stafford attended the Mississippi Annual Conference in the interest of our work. She secured forty subscribers to Our Homes, and, we hope, reached the hearts of the preachers who have not shown much interest in our work.

We received an encouraging card from Miss Lucinda B. Helm: "There has been most excellent work done in your Conference, and we trust you will make increased efforts towards being the first to secure one hundred subscribers. We are exceedingly anxious that there should be no falling off, and are looking to our friends to help us in this work."

Our loved Mississippi was first in the foreign field. Why not be first in the home work also? We have on our roll eighty-six subscribers to Our Homes. Why not put forth redoubled efforts and reach one hundred? Can we not prevail on every minister and layman in our Conference, who has not subscribed, to send Miss Helm fifty cents immediately and secure a most excellent paper?

Mrs. B. E. Eskridge writes from Port Gibson Auxiliary: "We observed the Week of Prayer. The meetings were well attended, and services greatly enjoyed. Observed the programme Sunday night, which was quite a success. Took in nearly $25. Filled one book of Mutual Building Fund (10 shares at $1 each) last year. Have begun another, and hope to fill it this year. Our society paid out over $100 last year, but hope to do a great deal more this."

Port Gibson Auxiliary deserves commendation, yet we give God all the glory.

Mrs. A. A. Breckenridge, president of Montrose Auxiliary, writes: "We will observe Week of Prayer. Our pastor will preach a sermon on home missions at his next appointment."

Mrs. A. P. Joiner writes from Bay St. Louis Auxiliary: "Failed to observe Week of Prayer. We have no doors or windows in our new church, and when the weather is cold the sermons have to be short, and congregations small. We are almost in as bad fix as on the frontier charges. Pray for us, that the Lord will send help in our time of great need."

It is greatly desired that each auxiliary carry out the programme, or at least hold one public meeting, even if it can not raise any money. Such meetings are sure to bring spiritual blessings, which will give the members greater zeal to press on in the good work. It would rejoice our heart to hear favorably from every programme sent out. We will extend the time to the first of April.

Mrs. G. H. Galloway writes from Lauderdale: "The ladies of this church met last Sunday afternoon to organize a Woman's Parsonage and Home Mission Society. We organized with but four. I feel sure we can have an interesting society here."

Miss Pauline Stafford organized a juvenile auxiliary to W. P. and H. M. S. at Vossburg, with eight members.

Mrs. F. R. Ford writes from Magnolia Auxiliary: "The programme for Week of Prayer was fully carried out, with the exception of the exercises arranged for Sunday night. It was not possible to have this. All of the exercises proved highly enjoyable, and benefited the participants very much spiritually. Our collection amounted to $8.55, but there are still one or two more envelopes out for collection."

Mrs. Powell writes from Hattiesburg, "Can not induce the Ladies Aid to become connectional."

Mrs. Robt. Selby writes from Bolton: "Will you kindly send me literature? I hope to prevail on the ladies to transfer from Aid to W. P. and H. M. S."

Paulding Auxiliary observed Week of Prayer. By request the meetings were conducted by the laymen. The pastor delivered a sermon on home missions Tuesday night, as he could not be present on the Sabbath. Collection was taken Sunday night; result, $10.60.

Paulding, Miss.

Selections.

Power of God.

What is commonly described as the greatness of man really consists only in man's discovery of God's natural powers and their application. Watts, who first studied steam power, and Stevenson, who applied the power, Edison and Morse, displayed their inventive greatness in discovering and applying God's natural powers rather than by creating any power of their own.—Chaplain McCabe.

Progression.

God put no child of his into this world to grovel and to be a worm; God wants everyone to strive to get up in the world. It is only as men are possessed with this desire that the world improves. Let all men be satisfied with everything just as it is, and that would stop progress.—Rev. W. H. Fishburn, Columbus, Ohio.

The Discipline of Uncertainty.

There is ample opportunity for the testing of character and the trying of principle along the ordinary routine of life's journey. Ways with which we are familiar, the crooks and turns of which are matters of experience, are not the less difficult on that account. We know the heights of the hills and the ruggedness of the road, and our knowledge does not lower the grade or smooth the course. But when we are called to go forth, not knowing whither, when the contingencies of uncertainty perplex us, the strain on faith and courage is much greater.

It is easier "to bear those ills we have than to fly to others that we know not of." Yet this discipline we may not escape. Our great Teacher knows that our faith needs education—when the mists envelop us, and the way out is not discernible. We may fear as we enter the cloud, yet we must go forward. Military expeditions are often sent forth under sealed orders. It is not deemed best at headquarters to divulge the object and the purpose of the undertaking. Secrecy is part of the policy which organizes and equips the force. For the soldier there is nothing but faith in authority, and obedience to it.

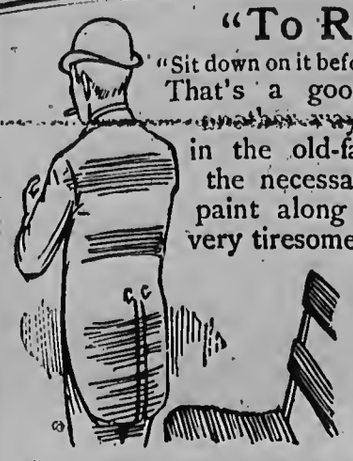
"Theirs not to reason why,
Theirs but to do and die."

The analogy holds good in Christian experience. This hardness, the hardness of uncertainty, of apprehension and doubt, must be endured by those who would prove themselves good soldiers of Jesus Christ. Consecration is not specific and elective. Obedience is not qualified. Heroic faith must be the condition of entrance upon untried ways. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."—Christian Intelligencer.

A sure way of gaining notoriety in a Christian community is to criticise and assail the Bible. Notoriety, we say—not any increased respect or admiration or sense of benefit conferred. But getting attention, a wide-mouthed stare, a name to be talked about for awhile—verily these persons have their reward, such as it is. An English novelist has put into the mouth of one of her village characters an observation to this same effect: "A man who does not believe the Bible is now-a-days supposed to know everything." It is pitiful to observe his air as of one extraordinarily weighted in his reasoning powers sitting on those serene heights to which philosophy has brought him, complacent and supercilious over the lower level and bondage state of his neighbors. A great newspaper of this country, some years ago, turned aside for a moment from its politics and other secular themes, to utter editorially this very truthful reflection: "The readiest way for a mediocre man to gain notoriety is to proclaim himself infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice because of the holy and tender regard in which it is held by the noblest of the race."

Carlyle was not himself the purest type of goodness, yet he was honest enough to say that the best persons he found in London, when he came to live in it, were the religious people. So it is everywhere. Those who come out on the Lord's side are usually the truest and worthiest of characters. There are, no doubt, hypocrites in the church, but not so many as carping critics allege. Many may be deceived and come short of the required measure of duty and responsibility. Still, making the largest allowance for the untrue and the unworthy, the real worth of a community is in our Christian churches. Some good people may be outside of them, but they are the exception, not the rule. Those who truly love Christ and are regenerated by his grace, will almost invariably find their way into his visible kingdom. They can not feel at home in the world, and will seek their own in some Christian brotherhood.

Preach all the sermons you can; talk all the morality you choose; teach temperance as zealously as you please; but until men, women and children have homes of their own there will be vice, immorality, drunkenness, prostitution, pauperism and crime.—Exchange.



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FROM THE WORK.

Rev. O. W. Huff, Nicholson, Miss.: "The following is my report for March: Miles traveled, 128; sermons preached, six; pastoral visits, 21; one mission Sunday-school organized; two infants baptized; secured thirteen subscribers to The World for Christ; held several prayer services. The Lord is blessing us. Pray for us that the Lord may still do greater things for us."

Rev. T. Cameron, Inka station, North Mississippi Conference: "This charge is in fine spiritual condition, taken as a whole. Large congregations of spiritual worshipers greet the pastor twice every Sabbath. The Sunday-school is large and growing; the Epworth League—a religious body of young people—is doing well; the Normal Institute and College is a good place for boys and girls to get a good education at small cost under good Christian influence. Last Sunday our presiding elder was with us, preaching some excellent sermons on Sunday and Monday, holding Quarterly Conference on Monday, and looking faithfully after all the interests of the church. The quarterly love-feast, Sunday afternoon, was a most delightful occasion. As I witnessed the glow of religious fervor, and listened to the testimonies of old and young, the chords of memory were touched, and I was swept back to boyhood's days, when such occasions were common. The good women are faithfully at work on the parsonage and in it, and before many days it will be well furnished and comfortable every way."

Rev. L. P. Meador, North Kemper charge, Meridian district, Mississippi Conference: "This is not only North Kemper, but it's the north limit of the Mississippi Conference territory at this point. The land generally is fertile, but parts of it are very broken and rocky; makes it rough wheeling; but the people are kind and plentiful. We have five appointments. Spring Hill is on this work, minus the spring. This is a noted church—for some things. She has sent out several preachers, viz.: J. W. McLaurin, W. W. and J. M. Morse, of the Mississippi Conference, and V. D. Skipper, of the Louisiana Conference, received their call to preach from this church. You might think, Mr. Editor, that losing so much talent would break her. No, sir; she stands 100 strong—in numbers, not dollars. But she says 'she is going to do better,' and she will. Congregations good at all appointments, and if we don't have hallelujah time this year, I will be disappointed. Money is scarce, they say. I suppose they mean the Lord's part of it, which is so, as I have found out this month on the collections. But we are living and rejoicing; happy on the way. I don't believe you are sending any ADVOCATES to this work, and I can't get them to come. What will we do about it?"

Modern Christianity.

We modern Christians are willing to preach and pray, but we don't want to associate with common humanity. The trouble with our nominal Christianity is that it is too tender to be touched, too holy to be handled, too nice to be nudged, too exquisite to be exposed, too dignified to be desired, too respectable for decent people, too shallow for sensible people, and too idealistic for every-day people.—Rev. J. L. Gordon.

Rev. George L. Crosby.

There lies a lonely grave at the end of the Methodist Church in Brookhaven, Miss. Every time I see that grave it makes me sad, for there lies the remains of my dear old friend, the Rev. George L. Crosby, who died while president of Whitworth College. Bro. Crosby was born in the City of New York. He belonged to a highly respectable family. One of his uncles was at one time governor of the State, one a supreme judge. His father was a merchant. While young he married, and edited an anti-Masonic paper in the days of the Morgan persecution. He also associated the Methodist Church with the Methodists, as the most of the Methodist preachers were Masons in those days. His wife died with the consumption. He thought he was taking it; went to Jacksonville, Fla.; went to teaching school. His sister, Eliza, a gifted young lady, married an eminent Baptist preacher, and through influences joined the Baptist Church, though his people was Episcopalians; but in Jacksonville there was no preaching or church. A young man by the name of John U. Braxton, brought up in East Alabama, quite illiterate, he was received on trial in the Alabama Conference, and sent down in that part of Florida on a mission, and made an appointment to preach in Jacksonville. One Sunday Crosby went out to hear him, and became disgusted with the young preacher's effort; went away to go back no more; but by the next appointment, a month off, he became so anxious to go to church, he went back, and while the young preacher was trying to tell something about Jesus Christ and him crucified for sinners Bro. Crosby began to think: "What brought that young man here? Surely not for fame or money, for he knows that he will not get either on such preaching as that." The earnestness of the young preacher impressed him that the Lord must have sent him. After service Crosby introduced himself to the young preacher, and invited him to his boarding-place. It was readily accepted. They became devoted friends for life. He joined the Methodist Church under Braxton, and was preaching before the year was out. He went to the United States Navy Yard, in Florida, to teach the government school, and was appointed to fill the station there by the presiding elder one or two years. Then he came and settled on the coast of Mississippi; followed teaching. I was the cause of his coming to Brookhaven, or Whitworth College. I preached his funeral as one of my warmest friends. If Bro. Crosby had been well known, as he might have been, as one of the ablest preachers, a true man, a scholar, and a Christian, the church, by all means, ought to put up some kind of a monument at his grave. If Bro. Chambers knew him as I did, I have no doubt but he would have it done. I am told he has sons somewhere in good condition. If so, it seems that they would have it done; but if they will not, some one else, or rather the church, should do it.

A. B. NICHOLSON.

Jew and Gentile.

The Jewish Standard, of this city, thus vigorously criticises unworthy Jews:

"We are sorry to say that there are quite a number of craven-hearted Jews who feel flattered when told that they look like Christians; weak-kneed Jews who are ashamed of their faith; servile Jews who think that because they eat pork people will imagine that they are progressive; greedy Jews who violate their Sabbath because they can make a few dollars; shoddy Jews who believe that a lavish display of jewelry will atone for their uncouth manners; boisterous Jews who play cards in their shirtsleeves at their hotel rooms with open windows on the Christian Sabbath; and indifferent Jews who only believe in Jewish weddings and Jewish funerals."

There are also a number of "craven-hearted" Methodists who feel flattered when they are supposed to be Episcopalians; "weak kneed" Methodists who conceal their denominational relations when they visit watering-places or travel on an ocean steamer; a few "servile" Methodists who think because they drink wine or beer, dance, or go to the theater, people will imagine they are superior to their denomination. We can not follow all the analogies, but the "lavish display of jewelry" and corresponding gross ostentation can be found, and perhaps the "indifferent" Jews can be paralleled by those who only reveal their Methodism where it is prosperous, or when they have some political end to gain by being recognized by a large concourse as connected with the denomination.

The inconsistent Jew is more easily identified than the inconsistent Methodist because of the self-revealing character of Hebrew physiognomy.—New York Advocate.

Skeptical No Longer.

More than seven-eighths of the professors in the higher institutions of learning in this country are Christian men of the evangelical type. Over half the students in the same institutions are Christians of the same sort. These professors and students believe in the inspiration of the Bible as a whole and in all its parts. Whatever it may have been possible truthfully to say in years gone by as to the prevalence of skepticism in the colleges and universities of the land, it may be proclaimed at the present time that the young man who is willing may find companionships which will not endanger his religious beliefs. Not a little of the influence which has brought about the present religious condition of the colleges of the land has been exerted by the college department of the Young Men's Christian Association as a means in God's hands. This agency has been so extended during the past few years that every important institution in the country has been reached. In estimating the value of the Association to the church, the service it has done among the students of the world must be given a large share of attention, especially in view of the fact that scores of them have gone out from the Associations to the ministry and the mission field.—Young Man's Era.

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That style of sermonizing which receives no bent from personal contact with the people is not the best grade of "heaten oil" for the sanctuary—"at home among hooks, but at sea among men." All study and abstraction from the current of adjacent life is apt to bring the preacher under the description given of a certain minister that he was "invisible six days of the week and incomprehensible the seventh." Mr. Spurgeon once gave the advice: "Stand in the stream and fish." That is to say, the pastor should be acquainted with his people in their secular life. Let him know, as far as it may be possible, what vocations they follow, what cares oppress them, what associations they keep, and what sins do most easily beset them. He should let his influence be felt in the social and family life of his people. He should cultivate a sympathetic spirit for the afflicted, a tender thoughtfulness for the aged, a readiness in spiritual ministry with the sick, a winning manner with children, and great fidelity to the unsaved. The thought is too prevalent to-day that the intellectual demands upon the pulpit precede this pains-taking care in the oversight of a church. But it is a wrong opinion, and a very unfortunate one, that it is impossible to show a record of work in both departments of ministry which the Master can pronounce "well done." This does no imply a low grade of excellence in either line, but it does imply a high degree of diligence and fidelity in both.

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My right eye became closed, and I had no use at all of it for a long time. I was attended by my doctor, used his medicine, but nothing would bring relief. I applied the Electropoise, and now the lid of the eye has been raised again, and I feel thankful to say that I am able to use it. I gained so much confidence in the Electropoise that I applied it for a case of severe sore throat, and was relieved over night.

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I feel that I should write these facts to you, and for the benefit of suffering humanity, and that I should recommend it to all who are afflicted.

Very thankfully and respectfully,
MRS. ELIZABETH BLOCK GUPTON.
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Thursday, April 9, 1896.

Push the Epworth League Work.

One of the chief causes of the marvelous success of Methodism in the past has been her readiness to adapt herself to varying conditions and circumstances. As the times change, she changes with them, not in faith or in doctrine, but in methods of reaching the unsaved masses. If our church machinery shall lose flexibility, and our leaders become characterized by timid conservatism, then indeed Methodism as a potent factor in the world's evangelization will begin to wane. The Salvation Army is to-day doing almost exactly the kind of work that John Wesley and his co-laborers did a hundred years ago, a work that Methodism ought at this moment to be doing.

The church has at last awaked to the folly of devoting time and attention exclusively to hardened sinners. We are beginning to realize in some measure, though not as deeply as we should, the importance of preventing the young people from drifting into sinful habits and the gross indifference to religion from which comparatively few are ever rescued. The Epworth League, of such recent origin and magic growth, has come to fulfill a mission which neither the Sunday-school nor the class meeting nor any other agency of the church has hitherto been able to accomplish. For years the burning question in religious circles has been: "How may we reach and hold the young people?" It is a sad fact that in many places nearly all the boys and girls after reaching the age of fifteen or sixteen drop out of the Sunday-school and become exceeding worldly.

A happy day was it in our history when our leaders inaugurated that young people's movement. Henceforward the work of the church is not to be relegated entirely to the preachers and the older men and women. The tireless vigor and quenchless enthusiasm of youth are now to be enlisted also. The young soldiers of the cross are no longer to be left in idleness and shameful indulgence, but are to be drilled and equipped for service. The League is not an organization separate from the church, but is the church itself in its work with and for the young.

The devotional feature of the League work we regard as of prime importance. If this be poorly conducted, or allowed to languish, the League will degenerate into a mere social club, without power to conserve or vitalize religion. In the League devotional meetings young converts find exactly the opportunities they need in order to be developed along spiritual lines. Account for it as we may, very few young people have any liking for the old-time class meeting, useful as it has been. League meetings should be characterized by variety, brevity and earnestness. The leaders should induce all the members, if possible, to take some part in the services, even if it be nothing more than to read a verse of Scripture. Every pastor knows that when young converts can be gotten to pray in public, to relate their religious experience, or to lead a meeting, steadfastness and growth in grace are sure to follow.

It is not enough that Christians should grow in knowledge. There must be growth in grace also. One of the ways in which we grow stronger in the Lord is by engaging in works of mercy. What advantage is it if we know to do good, and do it not? In many charges nearly the whole burden of sympathizing with and relieving the needy and the distressed falls upon the shoulders of the already burdened pastor. Who can estimate the advantage, spiritual and otherwise, that will accrue to a church where the young people can be depended upon for charity work? Methodism has long been sorely afflicted with men and women of the selfish, do-nothing type. How extensive is the list of churchmen who hardly have a religious thought beyond saving themselves! What a work there is for the leaguers to do in the way of throttling selfishness and of directing and utilizing spiritual energy and enthusiasm that hitherto have been allowed to evaporate!

The literary department of the League has a vast field of usefulness before it. Through its agency the youth of the church ought to be made more familiar with the doctrines and history of Methodism as well as stimulated to read other wholesome books. Few people are aware of what rich biographical and historical treasures our Methodist literature affords. If our people would only familiarize themselves with the history of their church, cold indifference would be changed to enthusiastic loyalty. A large per cent. of our members, however, can assign no other reason for being Methodists than that their parents were so before them. Others, again, are Wesleyans simply because they were converted at a Methodist meeting.

While most boys and girls have ample leisure for reading, too oft the time devoted to reading is worse than wasted in devouring trashy novels and flashy story papers. The young will read something. If they feed their minds on unwholesome literature, one of three things is true: (1) They have not access to good books and papers. (2) Little or no effort is made to interest them in good literature. (3) Or, they have been allowed to read impure and worthless books until their taste has become vitiated.

We wish every League in Southern Methodism could hold enthusiastic literary meetings, and also pursue the splendid course of study prescribed. Far too many of the Leagues, we fear, are doing very little in this direction. Our people, it is true, learn much from the pulpit as to our history and polity, but the knowledge thus gained is not sufficient. They need deeper, more extensive acquaintance with what Methodism stands for, and with what she has done for humanity.

We are aware that in some country charges it is almost impossible, for various reasons, to make the literary meetings a success; but in the cities and towns and thickly settled communities this feature of the work should by all means be attended to. It is hardly to be expected that all the leaguers at any place will do the reading they ought to do. Some lack the time; others the inclination. Incalculable good, however, will be sure to result from the literary and social meetings, if the committee in charge will do their duty in preparing an attractive programme. Sketches of prominent Methodists of the past and present, short essays upon current topics, select readings from first-class books, the best magazines, and from the Epworth Era, the Youth's Companion, or from some one of our Advocates, with music and recitations interspersed, can not fail to render such meetings interesting and profitable. If pastors and League officers will take pains to work up these meetings properly, success is sure to follow.

The pastor who fails to organize a League where it is possible to do so, stands in his own light. If your League is not a success, try to infuse new life into it by taking more interest in it yourself, but don't let it die.

Our "new building," as the Epworth League has been happily styled, is going rapidly forward. We believe that God is in the movement. Already there are Leagues organized in every State and Territory of the Union, in every province of Canada, and in many foreign countries. Such burning zeal for the cause of Christ as the leaguers display has not been seen since the days of the Crusades. The missionary conscience of the church has already received a wonderful quickening through their influence. Where can be found a more fitting characterization of this new organization, with its million and more members, than that it is "the chivalry of the country engaged in a blessed conspiracy to save the world"? What more glorious motto was ever inscribed on a warrior's banner than that which shines from the Epworth League standard? Let the watchword, "All for Christ," be caught up by the boys and girls throughout our borders. Let the preachers and laymen everywhere lend all encouragement to this young people's movement that promises such great results for the Master's kingdom.

"Bringing Them In."

The philanthropic work inaugurated a few weeks since by Rev. T. L. Lallance in connection with Tchoupitoulas Mission has grown to such dimensions as to demand more space than the present building affords. A building of ample dimensions and eligibly located has been secured at the corner of Toledano and Chippewa. The employment bureau has vindicated the wisdom of its founder by its results. He has found employment for many worthy poor in homes in the city and out of it. But this does not by any means meet the exigencies of the situation. Many men are out of employment and on the verge of starvation for whom places can not be found in domestic service. Bro. Lallance has, therefore, very wisely resolved to furnish employment by founding in connection with the mission industries of various sorts. A wood yard will be the first established. Quite a number of men will be employed in sawing wood and in delivering it to customers in the city. This is only a beginning. A number of industries will be started in the near future, thus furnishing employment for men and women.

Bro. Lallance has been for some time furnishing meals and lodging for the destitute. The results have been gratifying. Many persons have thus been brought into contact with the gospel of Christ who were previously practically heathen, being under no religious influence whatever. Several of these have professed conversion and have so far brought forth fruits meet for repentance. Two religious services are held on Sabbath, and three during the week. These services are thoroughly evangelical. A full-orbed gospel is preached and is honored by the Spirit's presence. We wish again to place ourselves on record as heartily approving the work in which Bro. Lallance is engaged. Our Savior not only preached the gospel; he also "went about doing good." Day after day throughout his public ministry of more than three years he ministered as occasion required to the physical necessities of men. Happy would it have been for the church had she through all ages followed his example.

The churches of the present day are not reaching the poverty-stricken masses in our cities as they should. It is true that we have done and are doing grand work in many of the cities; but it is a fact that we reach mainly the upper and middle classes. The very poor—those who wear rags and know not to-day where to-morrow's meals will come from—are conspicuous by their absence from our church services.

Is it not our Savior's command that we shall "go into the highways and hedges and compel them to come in"? And what means of compulsion can compare with works of benevolence—feeding the hungry, clothing the naked, etc.? But how shall we feed the hungry? Shall we do it in such a way as to train up a generation of paupers who think it the business of the world to support them in idleness? This is the legitimate result of a certain kind of philanthropic work, which thus aggravates the evil which it aims to cure. It is the dictate of common sense that the very best way in the world to help the poor is to provide a way for them to help themselves; in other words, to give them employment by means of which they can earn a living.

The New Orleans District Conference, last week, gave its hearty endorsement to Bro. Lallance and his work. Those who desire to do good with their money have here an exceptional opportunity. Money is needed to put this scheme into operation. Once in operation it will very soon become self-sustaining. The Parsonage and Home Mission Society, which originated this Tchoupitoulas Mission, is to be congratulated on the splendid results of its labors.

The New Endowment.

I am glad to report to the church that a beginning has been made for a new endowment for Centenary College. A young business man, in moderate circumstances, has sent his note for five hundred dollars, payable in annual installments, with interest from date. This note he has exchanged for one which had been given on the old plan. He says: "I think this plan business-like and one that any friend of the college could adopt." He intends to pay, each year, as much of the principal as he can with the accrued interest. Any one can see that this is better than the old plan, for the reason that the college will not only get the interest for current expenses, but will get each year a part of the principal to be invested in a permanent endowment.

This is a matter in which every Louisiana Methodist is interested, and in which every preacher in the Louisiana Conference should take special interest. One hundred and twenty-five preachers, working the plan proposed by the brother who starts the new endowment, ought to endow the college during this year. There are largely more than five hundred Methodists who are able to do as well as the brother who starts the movement. There are many more than a thousand who could give one hundred dollars on this plan and never know they had given, as far as embarrassment by the gift is concerned. The plan is feasible, and I hope the brethren all over the Conference will put it in operation.

Brethren, why should this matter hang on our hands for years? Let us all go earnestly to work. You can get blank notes anywhere. Supply yourself and go out among the people to whom the college belongs and let us answer, during this year of our Lord, the long prayer of Centenary for endowment.

C. W. CARTER.

Centenary College, Jackson, La., April 2, 1896

Millsaps College Notes.

Senator B. H. Wells will deliver the anniversary address before the Galloway Literary Society, April 17.

Dr. E. H. Moore, professor of mathematics in the University of Chicago, paid the faculty a pleasant visit last week.

Dr. A. M. Muckenfuss, professor of chemistry, has an article in the February number of the American Chemical Journal on the action of phosphorous chloride on a certain benzoic acid. In the preparatory work and in the authorship of the article Dr. Muckenfuss is associated with Prof. Remsen, of Johns Hopkins University.

Millsaps College is, perhaps, the only college in the State that has insisted rigidly on holding entrance examinations. There is no intention now to reduce requirements; but it is believed that mutually helpful relations may be established between the college and the preparatory schools of the State. The following is the action of the faculty in regard to the matter:

Resolved, That in case principals of preparatory schools desire to have their students admitted into Millsaps College without examination, arrangements looking to that end may be made as result of correspondence with the college authorities.

During the coming Fall and Winter two courses of public lectures will be delivered at Millsaps College—one primarily for preachers, the other primarily for teachers. In the first course President Murrah will be assisted by Bishop Galloway, Rev. H. F. Sproles, D. D.; Rev. R. G. Porter, Rev. W. C. Black, D. D., and others. In the second course each member of the college faculty will speak with reference to his own department. Ex-Chancellor Mayes, State Superintendent Kincannon, Major R. W. Millsaps, and others, will deliver lectures specially suited to young men looking toward teaching as a profession.

As the commencement session draws nigh the members of the faculty are sought after to deliver addresses. President Murrah will speak on Education before the New Orleans Epworth Leagues, May 21. He will preach before the Johnston Institute, May 31. Prof. Weber will deliver the literary address before the Columbia High School, May 19. Dr. Muckenfuss will speak before the East Mississippi Female College, June 10.

Methodists, Attention.

The first anniversary of the New Orleans City Missionary and Church Extension Society will be held in Rayne Memorial Church, at 7:30 P. M., Sunday, April 12, 1896.

Let all who possibly can attend this Methodist rally at Rayne Church next Sunday night.

JOHN T. SAWYER.

M. C. McDonald, of Montreal, Canada, has donated $500,000 to McGill University for the purpose of providing a building for the study of chemistry, mining and architecture.

NOTES.

The meeting at Felicity is still in progress. Everybody invited.

***

Rev. Dr. Sheldon Jackson has given $50,000 to establish the University of Utah.

***

The Alabama Advocate got out a woman's edition last week—large, handsomely printed and ably edited.

***

Rev. W. M. Stevens, of the Mississippi Conference has been kept closely at home for some weeks by the illness of his wife. She is now convalescent.

***

Mr. J. Walton Drake, a prominent lawyer of Macon, Miss., a brother of Rev. W. W. Drake, of the Louisiana Conference, died at his home in Macon on Saturday last. He was a young man of fine abilities and most excellent character.

***

G. W. Lee, the leading spirit in the charge known as the Lower Coast Mission, died a few days since. His death is a serious loss to the charge. A memoir from the pen of his pastor will soon appear.

***

According to the Wesleyan Advocate, the Jones-Stewart meeting in Atlanta has been a marvelous success. The estimate is that the number of accessions to the church will aggregate at least a thousand, beside an incalculable influence for good on the membership of the church.

***

Rev. David Marchant, a superannuate of the Mississippi Conference, died March 31 at his home near Ellisville, Miss., in the sixty-fifth year of his age. He had been in feeble health for several years. A thoroughly good man has been called from toil and suffering on earth to eternal rest.

***

Congress did a wise thing when it passed, a few days since, a bill repealing the law enacted during the reconstruction period excluding ex-Confederates from official position in the United States Army and Navy. Surely, though slowly, the animosities engendered by the late fratricidal strife are dying out.

***

On the thirty-first of March, 1896, Rev. Harvey Mallard, pastor of South Side Methodist Church, Meridian, Miss., was united in holy wedlock with Miss Cassia LaGrath, of Birmingham, Ala., the ceremony being performed by Rev. Isaac L. Peebles. The ADVOCATE extends congratulations, and wishes them a long, happy and useful life.

***

On last Friday night Rev. H. H. Ahrens and his family were the victims of an assault. A crowd gathered at his residence unceremoniously took charge of the premises and gave the inmates a huge pounding, from the effects of which they will not recover for many days to come. A noticeable feature of this piece of outlawry was that the intruders were members of the Parkar Chapel Epworth League. Bro. Ahrens survived the attack and, like the man who was funneled with "fire-water," is not averse to history repeating itself.

***

Although Dr. Buckley, editor of the New York Advocate, is vigorously opposing the removal of the time-limit to the pastorate, he announces in his last week's issue that he thinks it proper for the General Conference to make provisions for exceptional cases. The following is the clause which he would insert in the Discipline:

The plan suggested in this: "When a Quarterly Conference, without debate, in the absence of the pastor, by ballot, shall by a three-fourths vote of the entire membership of the Quarterly Conference, assigning the conditions of the pastorate as the ground for the necessity, request the reappointment of the pastor whose limit is about to expire, the Bishop presiding at the next Conference may return such pastor for another year, without regard to the number of years he may have served already in the charge."

We predict that something like this will be adopted as a compromise measure.

***

The publisher of the Chicago Despatch has been punished for publishing "certain obscene, lewd, lascivious matters in print." His counsel, in challenging jurors, ruled out as many church members as he could, which is direct testimony that if the devil should happen to come to Chicago, he would encounter opposition from church members, Mr. Stead to the contrary notwithstanding. It is gratifying to note that the attorney for the United States in his opening plea said: "If the family be corrupted, if the young be tainted, over the doors of the government is written the condemnation of its speedy fall. And it ought to fall! Any government which would establish such a gigantic system as the mail service of this country, and then suffer it to be put to base uses—which would permit that great arterial system to run rotten and reeking with the low sayings and worse imaginings of vile men—any such government ought to fall!"—Congregationalist.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

MUL-EN-OL

Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

Millsaps College.

Our Methodist people now have a splendid college, Millsaps, at Jackson, Miss. We have ample and beautiful grounds, splendid buildings and a productive endowment of one hundred thousand dollars. This was made possible to us by the munificence of Major R. W. Millsaps, who gave fifty thousand towards the endowment. Other generous gifts from him followed. He has a standing offer to give dollar for dollar with the eighty-five thousand Methodists in this State. This college has a splendid president in the person of Rev. W. B. Murrah, D. D. He is supported and aided by a splendid faculty. The fruits of their work are just beginning to be seen, here and there, all over Mississippi. In ten or fifteen years it will be manifest everywhere. Our young men, young preachers, are going to Millsaps to qualify themselves for work. It takes time for a college to grow. A great college can not be made in a day, a month, a year. This college will come to be a great power for good in this State. It will do a great work for Methodism. The time will come when it will have a quarter of a million endowment. It ought to have a million. It is folly to talk about a great college without a competent endowment. Our people will come to see this some of these days. May the day speedily come. Here is one man proposing to give each year as much as the entire membership of the Methodist Church will give. He dares the people of Mississippi to give him a chance to match their gifts up to twenty-five thousand a year. I wish in my soul they would put him to the test for ten years in succession. It would do him and them good. It would put this college on a firm footing. It would be an example worthy of imitation and emulation all over Southern Methodism. It would stir up the North Carolinians for Trinity, South Carolinians for Wofford, Georgians for Emory, Alabamians for Greensboro, Louisianians for Centenary, and so all over the church. Giving would get to be both contagious and epidemic. Major Millsaps is a living example of what a live church should be in the matter of education by the church. We must have church schools. It is life or death. Hear me.—Gilroy, in North Carolina Advocate.

From Macedonia.

"Come over and help us"—or send. We began last year an effort to build a parsonage. Have exhausted all available resources (local), with a small donation from the W. P. and H. M. Society, and have not touched the inside building. Will not those who read this, who are in comfortable quarters and those not comfortably situated (all sympathize with us, too), send a dollar or fifty cents, or even twenty-five cents—any amount will be thankfully received—to help us finish our parsonage?

"If you can not give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight."

Send by postoffice or express money order, payable at Enston, La., or by registered mail.

J. H. BROWN, P. C.

Lacarville, La., March 30, 1896.

The True Condition.

Morphia, quinine, antipyrina, salts, and other nauseous doses from my remedies I've banished. PRESCRIPTION'S BREAK is my standby for every type of headache.

BOOKS.

NEWCOMB AND BASQUETTE GAMES FOR THE GYMNASIUM. By Clara G. Baer. Published by L. Graham & Son. 1895.

There is much wisdom in the oft-quoted maxim of the ancients, "A sound mind in a sound body." A healthy, well-developed physical organism is a prerequisite to the highest development of the mental powers. This is now universally accepted by those who lead the thought and shape the higher civilization of the age. Hence a large proportion of our schools of both sexes have their physical culture department. The gifted author of the above named work, whom we are so fortunate as to number in our list of personal friends, occupies the position of Directress of Physical Culture in Sophie Newcomb College in this city, and so is in a position to speak knowingly on the subject of which she writes. For a more extended notice of the work we refer our readers to the communication of Miss Belle Kearney on our first page.

DR. GILMAN'S BOOKLETS ON THE LAST EVENTS IN THE LIFE OF OUR LORD. Price 10 cents each. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

The secretary of the American Bible Society, the Rev. Dr. Gilman, has written a series of very excellent tracts which illuminate and explain, with great tact and sympathy, the stirring events at the close of our Lord's earthly life and the period between his Resurrection and Ascension. Four of these charming booklets have appeared in as many years, and now comes a fifth entitled "A Doubting Disciple; or, Thomas Didymus." We know of nothing quite so good, in a simple way, on the subject, and we recommend our readers to send for a copy, which costs but ten cents.

Education Day.

All lasting reform must come through education. The hope of the State and the prosperity of the nation is based on the right training of the children. Whatever you would make deeply influential in a nation's life must first be embodied in the education of its children, is a maxim of one of the wisest philosophers of antiquity. Guizot, an eminent Protestant writer of France, wisely says: 'In order to make popular education truly good, and socially useful, it must be fundamentally religious."

I am glad that our church will observe Education Day on the second Sabbath in April. Religion is not simply a subject to be studied at restricted times and places, but a principle, a law, a faith which should be studied and practiced at all times and all places. Our children must be taught daily to practice the commandments of God as well as the rules of arithmetic and grammar if they receive that development which forms the highest character, the ablest citizenship, and fits them for the fullest enjoyment of this life and the life which is to come.

We ask the prayers of all Christian people for Mansfield College, for the pupils and the teachers, that the work done may be for the glory of God and the uplifting of humanity.

MRS. S. S. SLIGH.

Mansfield College, Mansfield, La.

Spring Time

When nearly everyone feels the need of some blood-purifying, strength-invigorating and health-producing medicine. The real merit of Hood's Sarsaparilla is the reason of its widespread popularity. Its unequalled success is its best recommendation. The whole system is susceptible to the most good from a medicine like Hood's Sarsaparilla taken at this time, and we would lay special stress upon the time and remedy, for history has it recorded that delays are dangerous. The remarkable success achieved by Hood's Sarsaparilla and the many words of praise it has received, make it worthy of your confidence. We ask you to give this medicine a fair trial.

Preachers' Meeting of Durant District.

The Pastoral and Theological Society of the Durant district, North Mississippi Conference, held its annual meeting March 26 and 27, in the Methodist Church at Kosciusko. The meeting was called to order and presided over by Rev. J. H. Mitchell, presiding elder. J. T. Murrah, by previous election, took his place as secretary. A call of the roll showed that a majority of the preachers throughout the district were present. Several local preachers and laymen were also present, who entered into the discussion and added very much to the interest of the occasion.

The programme was carefully prepared by the presiding elder, and each preacher in the district assigned a subject. Without exception, every preacher present read a paper on the subject assigned him. These papers evidenced careful and thoughtful preparation. A very marked improvement over last year was noticeable, both in the preparation of papers and interest in the general discussion which followed the reading of each paper.

To give you an idea of the subjects discussed, I will mention two of them. Bro. Park gave us a very practical paper on "Church Work and Methods." I hope he will see fit to reproduce the same some time in the ADVOCATE. From indications it would seem that the theories which he advanced had been practically tested in his own charge. The paper on "The Possibility of Falling Away from Christ, and Being Finally Lost," as prepared and read by W. W. Mitchell, was exceptionally good.

The preaching was both edifying and spiritual. This was done by R. M. Evans, D. W. Babb, J. D. Newsom, R. P. Gear and W. W. Mitchell.

Kosciusko gave to the society a most cordial and hospitable entertainment. Bro. Parks has a strong hold upon the confidence and affection of his people. It was the verdict of all present that the meeting was one of decided pleasure and profit. This is due to the vigorous and painstaking effort of our presiding elder, who I unhesitatingly declare to be the equal of any man in this office. He is abundant in labors, and has the spiritual and temporal interests of all his charges continually on his mind and heart. The home of his wife and children is Durant—he can be found anywhere from Eupora to Belzoni. J. T. MURRAH, Sec.

Special Notice.

NORTH MISSISSIPPI CONFERENCE

Children's Day programs are ready for distribution. Our Sunday-school Board has provided to furnish them free to all who will use them as contemplated by the law concerning Children's Day observance. Let pastors or Sunday-school superintendents send their orders at once to the undersigned for number needed. Let there be no delay, so that timely preparation may be made "the third Sunday in May or as near thereto as practicable."

Remember that "Children's Day" is one of our church institutions, the observance of which is not optional, but obligatory; therefore, let each pastor see to it that every church in his charge enjoys the benefit of this occasion this year.

Brother, if you think you can not have it as you would, do your best and have it as you can. Let us have a report from 140 pastoral charges this year. Send whole amount of collections to Rev. Geo. H. Lipscomb, treasurer, Como, Miss., and he will distribute as the law directs.

G. W. BACHMAN
Sunday-school Agent.

Kosciusko, Miss.

Conference Claimants.

DEAR BRETHREN: The first quarterly allowance for our claimants is now due. I have not yet received funds enough to pay them. One old brother writes me he is starving. All are needy and expecting help. From the Vicksburg district—six charges have reported $113.75. Southern district—one charge has reported $20. Meridian district—four charges have reported $60. Enterprise district—one charge has reported $3. Brandon district—eight charges have reported $168.55. Brookhaven district—six charges have reported $116.70. Jackson district—four charges have reported $102. Natchez district—None have reported.

Now, brethren, do please take a collection for this cause and send me at once.

W. M. THORNTON, Treasurer.

Lake, Miss., April 1, 1896.

Foreign Missions.

Only one man from the Greenville district heard from. H. F. Crowe has sent in $20 (foreign missionary money). What is the matter with the Greenville district? Ten years' experience in that great and good district has taught me there is much to give and willing givers. See them, brethren, and send us in some missionary money quick.

W. S. SHIPMAN, Treas.

Sardis, Miss., April 3, 1896.

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.
DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,
J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

Design, -:- Material, Workmanship.

THE BLICKENSDERFER TYPEWRITER.
PRICE, $35.00. WEIGHT, 6 LBS.

Equals any of the High-Priced Machines in Capacity and Quality of Work, and Excels Them all in Convenience.
Send for catalogue and testimonial letters from those using.
J. L. CAMPBELL, STATE AGENT,
Cheneyville, La.
C. H. CRAWFORD & CO.,
Agents for New Orleans and Vicinity,
807 Common Street, (Room 403) New Orleans.

F. R. Hardon,
Millinery,
Old No. 29 Chartres Street—Now 189.
NEW ORLEANS, LA.

Millinery Novelties a specialty—always the very latest style. Prices moderate. Particular attention paid to Country orders.

Care of Our Homes.

I have just read with interest the article from a "Preacher's Wife," in the ADVOCATE, of March 26. It so accurately describes the condition of things at this parsonage that some one accused me of writing it. I have had plenty of experience with gold dust and sand, as well as my husband with hammer and nails, repairing fence, hanging gates, nailing on pickets and putting up broken steps. An old-fashioned rose and a few other shrubs that are so persevering as to be indestructible are the remains of a beautiful flower garden that was used for a pasture.

But I am not here to make complaint so much as to suggest reform. I do not agree with the dear sister concerning the bedding; but let the outgoing pastor's wife leave the same in good condition—at least, clean. The parsonage is our home—let us treat it as such; let us advance instead of recede. In so doing we will leave the parsonage in a better condition than we found it. A few hours in labor and even a few dollars expended in beautifying or repairing will add much to appearances and will save the incoming preacher and his family from that heart sickness that comes over one upon entering a dilapidated parsonage.

Another argument is this: If we take care of and improve the parsonage, the people will be more willing to help us. I find the greatest obstacle in obtaining contributions for the improvement of the preacher's home is the fact that things placed there are not taken care of by the preacher's family. If we will take care of that which is offered for our comfort and convenience, it won't be many years before our homes will be amply furnished, the floors carpeted, the walls papered or painted, the kitchen supplied with the modern improvements and the china closets well stocked with dishes.

Brothers and sisters, let us be more careful with the homes God provides for us.

ANOTHER PREACHER'S WIFE.

Wyatt's Business Colleges.

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $50. Board from $10 to $12.50 per month. Beautiful Catalogue free.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,688
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,618

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,
General Agents The Mutual Life Insurance Company of New York.
120 Common Street, - - - - New Orleans, La.

The Indestructible "Maywood" BICYCLE

The Most Modern, Most Reliable, Most Durable AND STRONGEST Wheel on Earth.

THIS $75.00 COMPLETE BICYCLE $35 WITH COUPON.

PATENTS { Feb. 24, 1891 May 17, 1891 Oct. 3, 1893 Jan. 1, 1895 Jan. 21, 1896 Others Pending.

A Bicycle constructed of material that is **solid, tough and wiry;** that is simple in construction, easily taken apart and put together again, has few parts, is of such wiry material that its parts will hold together even in an accident, no hollow material to be crushed in by every contact; a frame that cannot possibly be broken; a frame so simple that its adjusting parts serve as its connecting parts; a one-piece crank in place of a dozen parts, always ready to give reliable and rapid transportation.

SPECIFICATIONS AND DESCRIPTIONS.

FRAME.—Improved Double Diamond. What is a Double Diamond Frame? Simply a true truss in every direction for strains that occur in Cycles—the outline of two diamonds in its makeup. The frames are constructed of ⅞-inch cold rolled steel rods, the toughest and strongest metal for its weight known, and the parts are joined together with steel and aluminum bronze fittings in such a manner that it is impossible to break or any part to work loose. A marval of novelty, simplicity and durability, the greatest combination of ingenuity in bicycle mechanism,—to build a frame without brazen joints and tubing, as you know that frames continually break and fracture at brazen joints, and tubes when they are buckled in cannot be repaired. **We guarantee our Double Diamond Frame for three years. You cannot break it.** Standard size steering head and wheel base, ball bearings both ends of head

WHEELS.—28-inch front and rear, warranted one-piece wood rims, best quality piano wire spokes and brass nipples, large barrel hubs, fitted with "Arlington" hose pipe, Morgan & Wright "quick repair," or some other first-class pneumatic tire.

PATENT INTERLOCKED CRANK AXLE CASES AND BEARINGS.—Indestructible ball bearings throughout, with 148 hardened steel balls. Crank shaft bearings are fitted with our patent ball cases, which are interlocked and support each other and cannot possibly come apart while in use. Are neat and cover the bearings completely. It has been an acknowledged fact that crank axle bearings are susceptible of improvement, as threaded cones or crank axles are continually crowding or working loose. We save this entire nuisance by having no threaded parts whatever, but a clever device in frame for adjustment. Our invention is most perfect in simplicity and must be seen to be appreciated. The sprocket and chain are on the inside of the frame and ball bearings. Great value is gained by this arrangement, ease of running, double wear saved, positive never loose bearings, freedom from contract with chain and sprocket, smooth outward globular ball bearings, less friction and lost motion, hence greater speed. Then with the jointless "one-piece crank," feet, ankles and trousers are free from injury.

ONE-PIECE CRANK.—Our great achievement; by its application we put two cranks, two pedal axles, two keys, six screws, six nuts and four washers all in one piece. From 50 to 100 per cent. of all trouble to Bicycles is from cranks working loose and pedal axles that break from clamping connections. They get loose no matter how much pains is taken to key and tighten them. This is caused by too many parts, and it is entirely saved by our device, which is but one piece and made from tough rolled steel rods, impossible to break. It has been proven that when other cranks break from accident, our one-piece crank will hardly bend. But if bent any person can easily straighten it with a large wrench, and without removing it from the frame.

CHAIN.—Humber block pattern, best quality, hardened. **SPROCKET WHEELS.**—Best drop forged steel. **REACH.**—Shortest, 28 inches; longest, 37 inches. **GEAR.**—64 or 72, as specified.

FRONT FORKS.—Indestructible. Our fork crowns are simply a section of gun barrel steel turned up to size, then bored and bent, forming a perfect fork crown that cannot be surpassed for strength and beauty, also giving a support to our solid cold rolled fork rods that just limit the necessary amount of springiness required in a front fork and which can only be obtained by the use of our forks and crown.

HANDLE BARS.—Reversible and adjustable, a marvel of simplicity, readily adjusted to any position desired, with best cork or composition handles. In buying a Bicycle it is always a vexed question whether you want dropped or elevated handle bars. If you wanted one kind you could not have the other. Our handle bar enables you to have either at will. Will furnish Ram's Horn handle bars if preferred.

SADDLES.—Gilliam, I. & F., Reading, or some other first-class make.

PEDALS.—Rat trap or rubber, full ball bearing.

FINISH.—All parts are enameled with our own special enamel, rubbed down and baked, giving it a handsome black, glossy appearance. All bright parts are heavily nickle-plated; these, with the jet black glossy parts, give a handsome appearance which cannot be excelled.

ACCESSORIES.—Each "Maywood" Bicycle is furnished with leather tool bag, containing pump, wrench and patent oiler.

WEIGHT.—According to tires, pedals, saddles, etc., from 27 to 30 pounds.

The **"Maywood"** has successfully passed through the experimental stage. During the past three years we have put out over 5,000 **"Maywoods,"** placed in the hands of riders of all classes and widely distributed through the country. Expert riders and clumsy riders, heavy men and light men, on smooth roads and on rough roads, have given this wheel every conceivable test, proving it to be the best wheel on earth for every day use, a wheel that can be constantly used over the roughest and hardest roads without showing weakness and the constant necessity of repairs. Its construction is so simple, its vital parts so strong, that the possibility of breakage is reduced to a minimum.

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(2) A part of speech.
(3) Part of your anatomy.

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HOME CIRCLE.

YOU OR I.

If we could know
Which of us would be first to go,
Who would be first to breast the swelling tide
And step alone upon the other side—
If we could know!

If it were you,
Should I walk coldly, keeping death in view?
Should I my love to you more oft express?
Or should I grieve you, darling, any less
If it were you?

If it were I,
Should I improve the moments slipping by,
Should I more closely follow God's great plan
Be filled with a sweeter charity to man—
If it were I?

If we could know!
We can not, darling, and 'tis better so.
I should forget, just as I do to day,
And walk along the same old stumbling way—
If I could know.

I would not know
Which of us, darling, will be first to go,
I only wish the space may not be long
Between the parting and the greeting song;
But when, or where, or how, we're called to go—
I would not know.

—Selected.

The Glory of Young Men.

BY THE REV. AME VENNEMA.

Those who have inherited from their parents a strong physical constitution, simply that, may well be thankful. It is worth a fortune. It is well worth taking good care of. If lost, a fortune can not restore it. Sickliness is not saintliness. Richard Baxter was a glorious saint, but his frail body did not make him so. Martin Luther was just as noble a soul, though he had muscular power sufficient to overpower any two ordinary men. Given a bright intellect and a kind heart, and their effect upon the world for good will be all the more telling for having a strong and healthy body through which they can make themselves felt. There is no glory in physical strength when, as with Sullivan or Corbett, it is prostituted to base and ignoble purposes, or merely for vain display. But when we use the members of our bodies as instruments of righteousness unto God, we may well rejoice in having them as perfect and serviceable as possible.

Brain is as useful as brawn A man must be more than a splendid animal. When his faculties are kindled with the torch of truth, and knowledge forms a halo about his head and sheds light upon his path, he has cause to rejoice. Power of mind must be acquired in youth by careful, diligent and persistent application. As the bud in the morning opens to the light of the sun and expands into a beautiful flower, so in the morning of life the budding intellect must receive the light of wisdom, and its capacity will expand, and its beauty increase. King Josiah began his great reformation in Judah at eighteen. Joseph had mounted the throne of Egypt at thirty. Jefferson wrote the Declaration of Independence at thirty-three, and the blessed Jesus had finished his illustrious career on earth at the same age. If a man when young has no intellectual strength, it is not likely he ever will have.

Moral strength must needs be coupled with the bright mind and the strong body in order to give them proper direction, and to insure that they shall be a blessing and not a curse. The body is like the hull of the ship; the mind the machine that propels it; but the conscience, the moral sense, is the helm that guides it. When the splendid mind plans deceit and violence, and the splendid body executes vice and crime, two of God's choicest tools have been wrested from his hand, placed in the hands of the devil, and the young man's glory is turned into his shame. The young men incarcerated in the prisons of our country may all be knaves, but they are by no means all fools. The schemes of wickedness which many of them have cunningly devised and skillfully carried out were shrewd and intricate and far reaching, and tell of more than ordinary ability. The same ingenuity and skill applied to worthy ends would have gained distinction for them. But their moral sense was seared as with a hot iron, or the keen edge of it blunted by neglect or abuse, and that is why they are there.

The young man's chief glory, however, is his spiritual strength. When you can call him moral it is greatly to his praise. When you can call him spiritual, religious, godly, you exalt him to a much higher plane. Not until he becomes spiritual does he answer to the true end of his being. Before, his best energies may have been devoted to the service of humanity, now they become consecrated to the service and glory of God. A moral character is a splendid thing to have for this world. A religious character is an essential thing to possess for the next world. What the jewel is to its setting, or the keystone to the arch, that the soul in which the love of God dwells is to all else that constitutes a true man.—Intelligencer.

Training and Teaching.

BY BESSIE M. FOSTER.

Many persons think the terms training and teaching are synonymous, but there is a wide difference in the meaning of the two words. We teach when we would impart knowledge; we train when we would give skill and ease in execution.

Our habits are all formed by training, though we may teach the child forever that those habits are pernicious, and often end in misery and ruin. We form, develop, and control a child's personal faculties and powers by training, but when we teach a child we put him in possession of something beyond what he naturally claims as his own.

We teach a child the benefits of industry, energy, and study, and we train him into habits of industry and study; but training and teaching must go hand in hand in the work of education if we would secure success in such an undertaking.

Before we feel ourselves fully capable to begin the education of a child we should understand the two terms thoroughly and know that training is the first work and must be commenced as soon as a child's emotional nature is awakened. The little one can be trained into almost any habit, and by injudicious management it may give the nurse or parent an infinite amount of trouble.

Children can be trained to a cradle or a bed, to a light or dark room, to being fed at regular intervals, and during all this process they are perfectly ignorant of the importance of system or regularity in all these things. They can be trained to cry for what they desire when they are too young to be taught the impropriety of such indulgence.

The ancient Hebrews began the training of a child almost from its birth, and Abraham and Solomon attached the highest importance to early training, as the well-known proverb of the latter will attest. The training of a child does not alter his nature, but it does control the manner of given expression to such nature. The training of a child does not give him a new and distinct character, but it does so direct and control that character as to repress and even subdue evil thoughts and passions so that there will be given to that character a new aspect and accomplish more in its establishment for good than all the teaching of the schools.

"Train up a child in the way he should go, and when he is old he will not depart from it." How much wholesome and wise counsel is condensed in this brief admonition, and what a blessing to the world were it universally adopted.—Baltimorean.

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JUST AT THIS TIME.

A FEW VALUABLE HINTS TO THOSE WHO ARE QUICK TO TAKE ADVANTAGE OF SUGGESTIONS.

Can you afford to risk your life during this Spring?

This is a question which a great many people will do well to consider just at this time.

How many people there are, just now, who complain of tired, worn-out feelings. They feel listless, languid, have headaches, backaches and continually suffer from stomach troubles. Their symptoms plainly show that their liver and kidneys are out of order. Others are sufferers from dizziness, palpitation and pains near the heart. Their blood does not circulate properly and it needs purifying. Unless these things are attended to, the first cold or chill they catch is very apt to turn into pneumonia, consumption or some other dangerous malady. Can anyone afford to run these risks?

These dangers are not exaggerated. They actually exist, they must be faced, and it is a serious matter for people who have others depending on them. Such people can not afford to be laid up with a severe illness, lose work and pay heavy doctors' bills. It is wiser to guard against the many dangers by toning up the system and putting every organ of the body in perfect condition. This is easily accomplished by the aid of Warner's Safe Cure, which for years has been recognized as the greatest and best remedy for renewing the strength and building up the health. Every doctor knows this truth. Thousands of prominent people have proved its value in their own experience. Ask them and they will tell you they always make it a practice to take Warner's Safe Cure whenever any ill health approaches. That is why they can face the most dangerous exposures without risk and always keep in perfect health. There are few people who can afford to ignore these suggestions, few who should fail to avail themselves of the valuable hints they contain.

Success.

Every man must bide his time. He must wait. More particularly in lands like my native land, where the pulse of life beats with such feverish and impatient throbs, is the lesson needful. Our national character wants the dignity of repose. We seem to live in the midst of a battle, there is such a din, such hurrying to and fro. In the streets of a crowded city it is difficult to walk slowly. You feel the rushing of the crowd, and rush with it onward In the press of our life it is difficult to be calm. In this stress of wind and tide, all professions seem to drag their anchors, and are swept out into the main. The voices of the present say, "Come." But the voices of the past say, "Wait!" With calm and solemn footsteps the rising tide bears against the rushing torrent upstream, and pushes back the hurrying waters.

With no less calm and solemn footsteps, no less certainty, does a great mind bear up against public opinion, and push back its hurrying stream. Therefore should every man wait—bide his time. Not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady endeavors, always willing and fulfilling and accomplishing his task, that, when the occasion comes, he may be equal to the occasion. And if it never comes, what matters it? What matters it in the world whether I, or you, or another man did such a deed, or wrote such a book, so be it the deed and book be well done? It is the part of an indiscreet and troublesome ambition to care much about fame, about what the world says of us; to be always looking into the faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our own voices.—Longfellow.

How to Save Boys.

Open your blinds by day and light bright fires at night. Illuminate your rooms. Hang pictures upon your walls. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass boyhood and enter upon manhood with refined tastes and noble ambitions depends on you. With exertion and right means a mother may have more influence over the destiny of her boy than any other influence whatever.—Appleton's Journal.

Modesty is to merit as shades to figures in a picture, giving it strength and beauty.—Bruyer.

HYGIENE.

How Bodies Effect Soul.

But it is the effect of alcohol upon the brain that works the greatest injury to the individual and to society. Dr. Fortier says: "The brain is largely composed of albumen, and this largely water. As alcohol has great affinity for water, the result of drinking the former is to harden and shrink the brain substance. . . . As to the intellectual faculties, we find that the memory becomes enfeebled, the judgment less certain and discerning, the imagination dulled, the association of ideas weakened; finally, the moral sensibility thoroughly blunted."

To the question, Is alcohol a food? he says: "Food digests, alcohol does not, but retards digestion. . . . It is well known that alcohol, after being drank, seems to raise the temperature of the body, but this is only temporary and on the surface; its real effect is to lower the animal heat several degrees.

"In brief, alcohol in the stomach paralyzes the nerves, hinders digestion, brings many disorders to the vital organs, cooks and dries up the brain so that all the moral senses are dulled, and, if persisted in, makes stolid brutes of what were once intelligent human beings."

Do you say this is putting the case too strongly? Let those who have lived in any town or city where there are licensed hotels or drinking shops, call to their mind men and boys who were once respectable members of society who have gone this downhill road until now they would hesitate to invite them to their homes and be almost ashamed to be seen speaking to them on the street.

As surely as water runs down hill, so surely does a moderate drinker descend into a drunkard.

Deep Breathing.

I have always remembered the remark of a singing school teacher under whose instruction I sat when young, says a writer on health. He was at that time a large, strong man with full chest, but in giving his pupils the advice to practice deep breathing, declared that he had been at one time a consumptive and had cured himself by deep breathing. I have followed his advice more or less and credit the health and soundness of my lungs partly to that, and no doubt my entire freedom from sickness for many years is in part due to this practice. I would not claim for deep breathing what many of its admirers do. It is not a universal panacea, but lung and heart diseases, and even dyspepia, may be greatly helped by it, not to speak of its excellence as a preventive. There are poisonous exhalations in the lower lungs which if allowed to remain must not only affect the lungs where they are, but will get into the blood and thus poison more or less the whole system. Deep breathing not only carries off this cause of malaria from the lower lungs, but supplies in its place the oxygen which the system needs for the disposition of waste matter in other parts of the body.

THE CUISINE.

CONDUCTED BY L. A. B.

PRUNE PUDDING.—One cup prunes, one-quarter box gelatine, one cup prune water, one cup sugar, one lemon, one pint cream. Wash the prunes in lukewarm water, then soak them in cold water to cover until swollen. Stew them in the same water until very tender. Drain off the syrup and strain it. Meanwhile have the gelatine soaking in a quarter cup of cold water. Put the strained water from the prunes, which should be a cupful, on the fire, and when boiling dissolve the gelatine in it. Add the sugar and lemon juice and then the prunes, having first removed the stones and cut the pulp in quarters. Turn into a wet mould and set away to harden. Serve with whipped cream.—The New England Kitchen Magazine.

VANITY PUFFS.—Boil one cup milk and thicken it with flour to a stiff dough. Set away to cool; then add three unbeaten eggs, one at a time, and one tablespoonful butter melted. Drop small spoonfuls into hot fat, and when fried brown drain and roll them in a mixture of sugar and cinnamon.—Exchange.

I envy no man that knows more than myself, but pity them that know less—Sir T. Browne.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address
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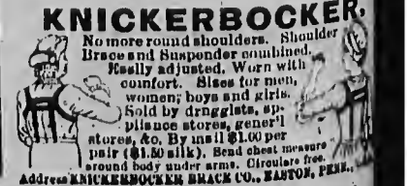

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OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

THOMPSON—LENOY POPE THOMPSON was born in Orange county, N. C., in January, 1822, and died of pneumonia, after an illness of eight days, at his home near Cantoo, Miss., on Feb. 10, 1896. This was the end of an active, useful and successful life of seventy-four years. His parents moved from North Carolina to Madison county, Miss., when he was four years of age, where he spent the remaining seventy years of his life in the enjoyment to any unusual degree of the confidence and esteem of all who knew him. He was recognized by all as a man of generous, noble impulses and of unimpeachable integrity.

Mr. Thompson was married on December 16, 1847, to Miss Martha C. Davis, who in great grief survives him. To their happy union eight children were born. Two of these preceded their father to the realms of bliss above the skies. Those still living are members of the M. E. Church, South, after the righteous example of their pious parents. His eldest son was elected steward in his stead—a position he had filled, zealously and successfully, for many years.

As a husband and father, Mr. Thompson was almost without an equal for tender love and generous attention. He seemed perfectly oblivious to his own comfort, so absorbing was his thought for the happiness of his wife and children. His great love for his family bound every heart in the home circle to him as with hooks of steel. In a thousand tender ministries was this great love expressed for him during his last illness. The death scene was inexpressibly pathetic. The wife and daughters stood by his side, tenderly held his hands and tearfully watched every feature of his face until he drew his last breath, and death fixed a period to the awful agony.

Mr. Thompson believed in the universal brotherhood of mankind. His sympathy and love for men were great. He was always ready to visit the sick, help the poor and administer comfort to the distressed. Like his Savior, "he went about doing good." His goodness of soul and many virtues of personal character won for him a host of warm friends. He had no enemies. He seemed absolutely incapable of any mean act or word that would wound even the most sensitive soul. The immense concourse of people that gathered on his funeral occasion came from many miles around, glad to honor his memory and attest their appreciation of his noble life. All felt that in his death they had lost a true personal friend.

Mr. Thompson joined the Methodist Church in robust young manhood, and spent his life in its communion. He knew and loved the doctrines of his church. He was a Christian of the genuine Methodist type. He was unostentatious in his religious life, but was deeply spiritual. He loved God, and he loved all of God's people. He greatly loved ministers of the gospel. His home was always open to them. They never came too often nor stayed too long. His hospitality was unstint. Pleasant memories of restful visits to his splendid home will come to all of his former pastors as they read these lines. He was prepared to meet his God. He told the writer but a few hours before he died that it was all right with his soul. His end was peace.

T. W. ADAMS.

THOMPSON—Mrs. MARGARET MALVINA THOMPSON (nee Meeks) was born in Wilcox county, Ala., Feb. 16, 1828, and died in Lawrence county, Miss., March 5, 1896.

In early girlhood she removed from Alabama to Jasper county, Miss., where, on the 24th of December, 1846, she was united in marriage to Robert K. Thompson, who survives her. This union was blessed with ten children—six sons and four daughters—all of whom have grown up to the estate of noble and useful manhood and womanhood. One of these (Rev. Geo. H.) is a useful member of the Mississippi Conference.

Sister Thompson was converted and united with the Methodist Church in early life. Her long life of service in the Master's vineyard was characterized by her humble trust in Christ and true devotion to duty. She loved the church, and adhered with unshaken loyalty to its teachings, and attended with marked fidelity upon its ordinances. She was a preacher's friend. Many a weary itinerant found in her home a cheerful welcome and a royal hospitality.

As a Christian, she was earnest and active, strewing life's pathway with good deeds which now shed a twilight lustre around her memory.

As a wife, she was "an helpmeet" indeed, walking hand in hand with her now grief-stricken companion, and sharing alike with him successes and failures, sunshine and shadows, joys and sorrows, of nearly half a century of wedded life. This happy union is broken at last—the wife is called away, the husband is left lingering on the border-land, sighing, longing for the Master's summons to join her on the other shore.

As a mother, she was all this blessed word denotes. True to her children, she "trained them up in the way they should go," and in mature years "they have not departed from it." Truly, "her children shall rise up and call her blessed."

For several years she was a great sufferer, but was patient and submissive in it all. It was a benediction to me to converse with her about God's ways, to quote passages of God's Word to her, and see how sweetly she fed upon his precious promises. She often expressed her willingness to depart and be with Christ."

For several days previous to her death it seemed evident that the end was near. The children were summoned to her bedside, and on the evening of March 5, surrounded by loved ones, she sweetly closed her eyes to earthly tears and pains, to open them to heavenly light and glory.

Surrounded by a large concourse of mourning friends and weeping relatives, we laid her body away in the Bethel Cemetery, of which church she may be called the mother.

Farewell, dear sister, but not forever; "we will meet one another again."

May God's grace be sufficient for the aged husband and bereaved children!

PAUL D. HARDIN, Pastor.

KIDD—Whereas, The grim monster, Death, has again invaded the sacred precincts of our Sunday-school circle and borne away one of our most valued members and active co-workers, Bro. LEROY M. KIDD; And, whereas, The death of our lamented brother has created a vacuum in our ranks that will be hard to fill; and the loss of his valued services and wise counsel is a most deplorable misfortune to our school, and a circumstance which overwhelms us with sorrow and calls for this humble tribute to his honored memory; therefore, be it

Resolved, By the Sunday-school of the M. E. Church, South, of Ruston, La., that with due reverence for the infinite wisdom and goodness and justice of our heavenly Father, we deplore the untimely demise of our be loved brother; and we are painfully conscious of the fact that in his death our school has lost one of its strongest pillars, and the great Sunday-school work one of its ablest friends and supporters; and we are loth to look around us and enquire, "Is there another in our midst who can take his place?" Wise in counsel, conservative in judgment, and deliberate and mature in his conclusions, he was a safe guide and leader; and his many noble qualities of heart and mind rendered him an indispensable factor in our Sunday-school work.

Resolved, That in his unflinching discharge of duty, and his cheerful willingness to do the Master's work whenever and wherever called, he exemplified one of the most beautiful traits of Christian character, one the most difficult of attainment in the Christian's experience; and in this he left us an example worthy of our most sacred regard and emulation, and conclusive proof of his complete subserviency to the Master's will.

Resolved, That we bear with humility and resignation the painful bereavement we have sustained in the death of Bro. Kidd, and bow in humble submission to God's will in this sad affliction, knowing that he doeth all things well, and doeth nothing without a wise and beneficent purpose.

S. D. PEARCE, for Com.

NESOM—GEORGE W. NESOM was born in St. Helena parish, La., Jan. 27, 1847, and moved to Livingston parish about 1874, in which he lived until removed by death, Dec. 20, 1895. He embraced religion and joined the M. E. church, South, June 28, 1883, of which he was a consistent member until death. His father died, leaving a widow and several small children in his care, before he was grown. He took such fatherly care of his mother, brothers and sisters that he was the pride of his mother's heart. On March 21, 1875, he was married to Miss Lizzie Bell Turner, which union was broken by his death. They had ten children, all living except one little girl, who died about ten years ago, soon after he joined the church. He was elected steward, which office he filled well the remainder of his life. He was the preacher's friend, always ready to do his part in any church enterprise that was undertaken in his community, always ready to do deeds of charity. He was elected a delegate to the last Annual Conference, but could not attend on account of his illness—much to his regret.

In his dying hour, when his wife, children and loved ones were weeping over him, he told them not to weep for him—that he was never as happy in his life.

Truly, a good man has gone to his reward. May the blessings of God rest upon his widow and orphans, and may they all meet him where parting will be no more!

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NEWS OF THE WEEK.

DOMESTIC.

Ex President Benjamin Harrison was married in New York City, on April 6. His second wife was a Mrs Dimmick.

Representative Buck, of Louisiana, made his first speech in the House on April 4, approving the Cuban resolutions.

Hon. Chas. F. Buck, member of Congress, has been nominated for mayor by the Democrats, and has accepted.

Brunswick, Ga., suffered from an immeuse fire on April 2. The flames destroyed property to the amount of $500,000.

The Secretary of War has submitted to Congress the report of a survey of a canal from Lake Superior to the Mississippi river.

Miss Frances E. Willard has left Chicago on her way to London. She expects to remain until Fall, and bring Lady Henry Somerset back with her.

The mayor of Omaha vetoed the curfew ordinance, but the council has passed it over his head, and it will ring. The community, as a whole, does not like it.

The negro exodus to Liberia seems to be assuming considerable proportions. One hundred and fifty negroes, from Arkansas and Oklahoma, passed through Memphis recently for Savannah, where there were to take ship for Liberia.

The Democratic convention of Madison county Mo., passed a resolution congratulating the President on his success as a duck hunter, and regretting that he had not paid exclusive attention to that, instead of dickering with bond syndicates.

It is proposed to put a check on the wandering musicians of the hand-organ variety in Washington City by imposing a big license, which must be taken out in June for a whole year, and fining him for playing within two blocks of a church, a hospital or a sick person.

The House bill requiring a residence of a year in suits for divorce in the Territories received the favorable indorsement of the Senate Committee on Territories on April 3. The committee amended the bill so as to provide that it shall not affect suits already begun.

The officials of the A. P. A. in Washington are indignant at Secretary Herbert's order that warships should be painted green, instead of white, and declare that it is a bid for the favor of the Irish Catholics, especially as the order was signed on St. Patrick's day The order is based on the fact that a green vessel is difficult to see any distance at sea.

FOREIGN.

An order has been issued in Austria allowing women, who hold foreign medical diplomas, to practice medicine in the empire.

It is said that Gen. Maceo, of the insurgant army in Cuba, attacked Pinar del Rio, a Spanish stronghold, and captured it, together with much ammunition.

Lord Chief Justice Russell, of England, it is said, intends to visit the United States this Summer to attend the conference of jurists which will meet at Saratoga.

From recent letters from Eastern Turkey, it appears that the condition of the destitute in that section is most deplorable, in spite of the relief work which has been done there.

A terrible fire has occurred at Manila, in the Philippine Islands, by which 4,000 houses were destroyed and 30,000 people left homeless. Manila is the capital of the Philippine Islands, and has a population of 100,000, or, with the suburbs, 160,000.

It is said that General Weyler's way of suppressing the rebellion in Cuba is to exterminate the Cuban men, women and children. It is said that incendiva Cubans are shot to death for amusement, and to remove possible recruits to the insurgant ranks.

In a recent message to his Congress, President Diaz, of Mexico, strongly praised President Cleveland's course in the Venezuelan controversy, as well as the exposition of the meaning of the Monroe doctrine which was set forth in the celebrated message of December last.

A new company has taken charge of the affairs of the Panama Canel, and it is managed by a Board composed of fifteen representatives of the most important financial houses of Paris. The new company is already at work to preserve and restore to usefulness that part of the canal which was completed

Although the Bourgeois Ministry succeeded in weathering the storm in the French Chamber of Deputies, and even coming off with flying colors, it has met with a reverse in the Senate. On April 3 the Senate insisted on questioning the government on the Egyptian question, and, when M. Bourgeois refused to reply, a vote of censure was passed by a large majority.

The Duke of Argyl, president of the Armenian relief fund, and the Duke of Westminster, chairman of the Executive Committee, have issued a circular appealing for relief funds for Armenia which pays a tribute to the work of American missionaries, who, it says, bravely have undertaken the work in the face of many difficulties and much discouragement, and are wisely distributing relief from nineteen depots.

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Low ordinary	¢ 5-16	— —
Ordinary	6 11-12	— —
Good ordinary	7¼	— —
Low middling	7 5-16	— —
Middling	7⅝	— —
Good middling	7 13-12	— —
Middling fair	8 5-16	— —
Fair	8¾	— —
Galveston middling	7⅝	— —
Mobile middling	7 9-16	— —
Memphis middling	7 ¢-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅛	3 5-16
Fully fair	2 7-12	3⅛
Good fair	2⅞	3 1-12
Common	2⅝	2 5-12
CENTRIFUGAL:		
Seconds	2⅝	3 12-12
Prime yellow	¢ 2-12	¢¾
Gray white	¢ 5-16	— —
Choice white	4 9-16	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅝	— —
Good	4¼	¢
Fair	2⅜	4¼
Prime	4⅛	4⅜
Rough, ₩ bbl	2	2 50
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	4 00	4 05
Fancy	3 20	3 75
Choice	— —	— —
Minnesota Patents	¢ 50	— —
Winter wheat patents	¢ 15	4 45
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 55	— —
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	2 ¢¢	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	55
Yellow	— —	56
Mixed No. 2	— —	55
OATS:		
Western	— —	38
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	¢3½	65
HAY:		
Prime	12 00	17 00
Choice	18 50	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	2 50	2 75
Prime Mess	2 15	10 00
Rumps	3 25	3 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	5½	— —
Sides, short rib	5¾	1⅞
Sides, long clear	6⅛	5⅝
HAMS:		
Sugar-cured	8	10¼
DRY SALT MEAT:		
Shoulders	4⅝	4⅝
Sides, short rib	5	— —
Sides, long clear	5	— —
GROCERIES.		
COFFEE:		
Prime	17	— —
Fair	16¾	— —
Common	15	— —
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	22	23
Western Dairy	16	17
Common	8	11
LARD:		
Refined	5½	5¾
OILS:		
Coal, bbls	8½	— —
Coal, cases	15½	— —
Cotton seed, crude	26	28½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 50	1 75
POTATOES:		
New Louisiana	1 00	1 50
Western	1 15	1 25
ONIONS:		
New Louisiana	2 00	2 50
Western	1 00	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5½	6½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 75	6 00
Young Chickens	5 00	5 50
Chickens, Southern	3 75	3 25
Young	3 75	3 25
Turkeys, Southern	12 00	13 00
EGGS:		
Western	8½	9
Southern	8	— —
WOOL:		
Lake ₩ lb	12	13
Louisiana	11	12
Barry	9	9
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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BY REV. HENRY H. ARENDS.

Theme for Prayer Meeting.

THE SCRIPTURES AS A DEFENSE.

(Matt. iv, 4, 7, 10; xv, 1-9; Luke xxiii, 46.)

(References: John xx, 31; James i, 21; Acts ii, 1c, 2t; Acts xviii, 28; Acts xxvii, 28.)

In our three lessons Christ is represented as successfully battling against three foes: the devil, tradition, death.

1. Thrice did Christ put Satan *hors de combat* by quoting Scripture, each time prefacing the same with: "It is written."

(1) If you are tempted to acquire wealth by dishonest means, say, "It is written: thou shalt not steal.

(2) If you are tempted to acquire renown, fame, at the expense of truth say, It is written: thou shalt not lie.

(3) If tempted to yield to sinful pleasures, say, It is written: "love not the world," &c.

2. The Pharisees complained to Christ that he permitted his disciples to act contrary to the traditions of the elders. He replied that the law of God only is binding on man's conscience. To obey the elders in every respect God had not enjoined.

(1) Much contention in our day about the views of different elders on certain subjects. If properly informed we have the right, and it is our duty to have an opinion of our own. Man worship, even if said men be elders, is wrong.

(2) The elders whom many revere, while we agree with them in many respects, held some views ludicrously absurd.

(3) Man is fallible. His emotional nature and prejudice frequently enter in formulating conclusions. The best of men have erred. May err. Hence not any man, but the Word of God alone, is our rule of life.

3. The last enemy, says St. Paul, is death. Christ had to encounter him. The contest was fierce. Death's weapon of attack, his sting, was to be demolished. Will he succeed? Hear the dying Conqueror: "Father, into thy hands I commend my spirit."

(1) The best of us turn away from death. Though to die is gain, all a man hath will he give for his life. It is mostly separation from loved ones which gives death a grim visage.

(2) Death. The soul ejected by the body, or *vice versa*, the soul, tired of its home of cumbrous clay, emigrates. Death's cold flood. A narrow stream. Crossing the Rubicon. How great the change! The body cold, stiff, lifeless.

(3) The desire of all should be to meet death as did Christ. He said: "Father." Are we his children? Consigned his spirit to his Father's safekeeping. Kept by him, we need fear no evil, though we walk through the dark valley and shadow of death.

(4) Christ's victorious death has ennobled the grave. We think not of putrefaction, but plant flowers and evergreen on the grave.

"Since Jesus hath lain there,
I mind not its gloom."

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, use *Brown's Bronchial Troches*." 25c. a box. Avoid imitations.

The British-Egyptian expedition up the Nile, for the purpose of reconquering the Soudan, and incidentally helping the Italians, has very naturally reopened the question of the British occupation of Egypt. It is clear to everybody outside of France that the Soudan expedition, should it prove successful, will afford an excuse for the indefinite prolongation of the British occupation of the land of the Pharaohs.

What a Woman Can Do.

Last week I cleared after paying all expenses, $355.85; the month previous, $260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer and come or send for one. It is strange that a good, cheap Dish Washer has never before been put on the market. The Mound City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting your hands. As soon as people see the Washer work they want one. You can make more money and make it quicker than with any household article on the market. I feel convinced that any lady or gentleman can make from $10 to $14 per day around home. You can get full particulars by addressing, THE MOUND CITY DISH WASHER Co., St. Louis, Mo. They help you get started, then you can make money awful fast. A. L. C.

MUL EN-OL—Nature's Great Healer and Pain Destroyer. Often is it that lives are lost, that might have been saved by the timely use of MUL-EN-OL.

MUL EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

MUL EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

MUL EN OL is a clear, pleasant penetrating Liniment. No grease, no stain.

MARRIAGES.

SMART—FORSHEE.—At the residence of Mr. H. G. Goodwyn, Colfax, La., April 2, 1896, by Rev. J. L. Hoffman, Mr. J. F. Smart, Jr., of Leesville, La., to Mrs. Lulu G. Forshee, of New Orleans, La.

WEEMS—COLEMAN.—At the residence of Mr. W. W. Ellis, near Walnut Grove, Miss., April 1, 1896, by Rev. Irvin Miller, Mr. Charley Weems, of Fannin, Miss., to Miss M. C. Coleman.

DEAN—STRONG.—At the residence of the bride's father, Mr. J. W. Strong, Feb. 25, 1896, by Rev. W. M. Stevens, Mr. W. E Dean to Miss Lillie Mary Strong, both of Carpenter, Miss.

MULLENS—BOBO.—At the residence of Mrs. Bobo, Lyon, Miss., March 18, 1896, by Rev. J. J. Brooks, Mr. E. J. Mullens to Miss Clara Bobo, all of Coahoma county, Miss.

LEWIS—COTTON.—At the Methodist Church, Carthage, Miss., April 2, 1896, by Rev. B. F. Lewis, Rev. W. H. Lewis of the St. Louis Conference, to Miss Ruth Cotton, of Carthage, Miss.

A pronounced success for cure of cold and bronchitis.—Mrs. L'asie M. Meers, North Evanston, Ills., writes: "We have used Dr. Bull's Cough Syrup for every cold we have had; we are also subject to bronchitis in very cold weather, and it has been successful in all cases."

On April 6 the House of Representatives, after more than a week of "jingo" oratory, which emulated the proceedings of the Senate several weeks ago, finally adopted the Conference Committee's report on the Cuban belligerency resolutions. The resolutions recognize the fact that a state of war exists in Cuba and declare that both sides to the conflict should receive equal and impartial treatment in the ports and within the territory of the United States. They also request the President to use his good offices with the Spanish government to secure the consent of that government to the independence of Cuba.

Mr. Francis Treas, Northumberland, Penna., thinks it a good remedy for rheumatism. He writes: "I have been using your liniment called Salvation Oil for rheumatism and find it gives me great relief. It is a good remedy."

The Corinth District Preachers' Meeting.

The Corinth District Preachers' Meeting will convene in Guntown, Wednesday, April 22, at 9:30 A. M., and continue two days.

PROGRAM.

Is There Any Significancy in Methodist Forms, and How Nearly Should They Be Observed?—Thomas Cameron.

How May the Pastor Find Time for Reading, Study and Private Devotion, and Meet the Increased Necessity for Pastoral Visiting?—J. W. Treadwell, S. B. Cox.

The Missionary Spirit of the People Will Rise No Higher Than the Heart of the Pastor—W. L. Graves, H. M. Yonnr.

The Sacredness of the Vows of the Church—T. L. Foster, P. R. Hoyle.

Value of Organization—W. C. Harris, W. G. Burks.

The Necessity of Supplying Our Children with Good Books and Literature—W. F. Rogers, W. W. Edge.

Essentials to the Development of a Circuit, and How to Secure Them—G. A. Klein.

Ministerial Courtesy among Ourselves—W. J. Burt.

How to Conduct the Prayer Meeting Successfully—W. A. Clark.

The Local Preacher's Work—J. M. While, M. L. Tucker.

Christianity in the Home—M. T. McLain.

Why Have We Not Reached the Country with the Epworth League?—J. M. Deavenport.

SERMONS.

The Status of the Conscience of the Church—A. P. Sage.

The Life: Its Purpose—J. M. Wyatt.

Regeneration: Is It a Complete Work?—James Porter.

Preaching Tuesday night by J. M. Deavenport.

HESLEP R. TUCKER, P. E.

For Over Indulgence Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus station	Apr. 11,	12
Macon		13, 16
Starkville circuit		25, 26
Columbus circuit	May	2, 3
Tibbee		2, 10
Crawford		12, 17
Shuqualak		23, 24
West Point		29, 31
Cedar Bluff	June	6, 7
Hebron		10, 11
Singleton		27, 28
Winstonville	(Tues.).	69

The District Conference will be held by Bishop O. P. Fitzgerald at Columbus, April 8-12. The first day will be devoted to the Sunday-school work.

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Water Valley circuit, at Palestine	Apr.	11, 12
Torrance, at Scobey		15, 18
Tatum, at Friendship		19, 20
Grenada circuit, at Sparta		25, 26
Ellzey, at ——	May	2, 3
Slate Springs, at ——	(Wed.).	2
Paris, at Sarepta		6, 10
Strathmore		17, 18
Chapel Hill, at ——		23, 24
Pittsboro, at ——	(Tues.).	26

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 2 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—SECOND ROUND.

Rosedale and Bolivar, at Rosedale	Apr.	11, 12
Gunnison		13, 18
Baker circuit at Dickerson's Chapel		18, 19
Lula circuit, at Lula		19, 20
Coaesville circuit, at Hollywood		25, 26
Tunica circuit, at Tunica		26, 27
Lehrton and New Salem, at Quiver	May	2, 3
Arcola circuit, at Boyle		9, 10
Cleveland		10, 11

District Sunday-school Conference will convene at Rosedale, April 8, at 2:30 P. M.

District Conference at Rosedale, April 8-12. Bishop C. P. Fitzgerald will preside.

The District Board of Education will meet at Rosedale, Friday, April 12, at 8 P. M.

Committee on District Parsonage will meet at Rosedale, Friday, April 10, at 8 P. M.

J. A. RANDOLPH, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville and Wesley	Apr.	11, 12
Nesbit	(Fri.).	17
Coldwater, at Hernando		18, 19
Court'and		23, 24
Longtown	(Fri.).	May 1
Senatobia		2
Tyro	(Thurs.).	7
Wall Hill		9, 10
Cockrum		16, 17
Pleasant Hill		23, 24
Arkabutla		30, 31
Burgess		June 6, 7
Eureka		13, 14

District Conference will meet at Arkabutla, May 27-31.

T. C. WEBB, P. E.

CORINTH DIST.—SECOND ROUND.

Kossuth circuit, at Kossuth	Apr.	11, 12
Corinth circuit at Galae's Chapel		18, 19
Marietta circuit, at Palestine		25, 26
Brown's Creek cir., at Pine G.	(Fri.).	May 1
Iuka circuit at Paradise		2, 3
Ripley and New Albany, at Ripley		9, 10
Jonesboro circuit, at Brown's Chapel		16, 17
Ripley circuit, at Dumas	(Fri.).	22
New Albany circuit, at Mt. Olivet		23, 24
Blue Springs circuit, at Blue Springs		30, 31
Saltillo circuit, at Saltillo	(Tues.).	June 2

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST. SECOND ROUND.

Shubuta, at Shubuta	Apr.	11, 12
State Line, at State Line		16, 18
Pachuta, at Salem		23, 25
Winchester, at Goldwood		May 2, 3
Waynesboro station	(Mon.).	4
Ellisville and Laurel, at Laurel		9, 10
Vossburg, at Eucutta		16, 17
Leakville at Pine Grove		23, 24
Energy, at Manassas		29, 31
East Abuchie, at Eastabuchie	June	6, 7
Fuller, at Bethel		13, 14
Mt. Carmel, at Mt. Moriah		20, 21
Williamsburg, at Good Hope		27, 28
Enterprise and Stonewall, at S. (W.)	July	1
Meridian, at Salem		4, 5

L. CARLEY, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia station	Apr.	11, 12
Hattiesburg station		18, 12
Ocean Springs, and Biloxi		25, 26
Pearlington and Logtown, at L.	May	2, 3
Ercatawpa, at Orange Grove		9, 10
Vancleave, at Union		13, 17
Americus, at Ward's		23, 24
Moss Point station	(Wed. 7:30).	27
Moss Point—District Conf.		28-31
Whittington, at St. John's	June	6, 7
Bay St. Louis and Long Beach, at L. B.		13, 14
Nicholson, at Gainesville		12
Marion, at Hopewell		20, 21

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Huntley, of Lumberton, Miss.

C. A. POWELL, P. E.

BRANDON DIST.—SECOND ROUND.

Clarksburg, at Clarksburg	Apr.	11, 12
Forest and Morton, at Pelahatchie		12, 13
Walnut Grove at Pine Grove		18, 19
Carthage, at Liberty		21
Homewood, at Independence		25, 26
Shiloh, at Shiloh	May	2
Brandon		3, 4
Trenton, at Gattine Chapel		9
Raleigh, at Boykin's		2, 10
Hillsboro		12, 17
Steen's Creek, at Bethel		19
Westville, at Jones' Branch		23, 24
Montrose		30, 31

W. W. SIMMONS, P. E.

Forest, Miss.

VICKSBURG DIST.—SECOND ROUND.

Crawford Street, Vicksburg	Apr.	11, 12
South Vicksburg		12, 16
Bolton, at Bolton		18, 16
Hermanville, at Carlisle		20, 22
Harriston, at Harriston	May	2, 3
Utica, at Bear Creek		2, 10
Rocky Springs, at Oak Ridge		12, 17
Mayersville, at Mayersville		28, 24
Anguilla, at Sunflower Chapel		30, 31
Rolling Fork, at Cary	June	2, 7
South Warren, at ——		13, 14
Mt. Olivet, at Satartia		20, 21
Warren, at ——		27, 28

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—SECOND ROUND.

Meridian—S. Side and Pop. Sp'gs. at S. S.	Apr.	12, 13
North Kemper cir., at Blair's Chapel		18, 19
Daleville circuit, at Bethel		23, 22
Meridian Central	May	2, 4
DeKalb circuit, at Pleasant Ridge		9, 10
Meridian—West End		17, 18
Rose Hill circuit, at Paulding		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey	June	2, 7
Neshoba cir. and mis., at Hester's Ch.		13, 14

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—SECOND ROUND.

Jefferson Street	Apr.	10-12
Wesley Chapel		11, 12
Wilkinson, at Friendship		12, 13
Amite, at Salem		25, 26
Woodville	May	2, 3
Meadville, at Oak Grove		2, 10
Percy Creek		12, 17
Barlow, at Lebanon		23, 24
Washington		29, 31

During the second quarter let the pastors make a prayerful, painstaking effort to raise the missionary assessment on their several charges.

L. S. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Martinville, at Pleasant Ridge	Apr.	11, 12
North Wesson, at Beauregard		18, 19
Wesson		25, 26
Gallman, at Old Crystal Springs	May	2
Crystal Springs—May 1 (at 6 P. M.), and		3
Magnolia and Cayka at Cayka		8, 10
Providence, at Georgetown		12, 17
Hazlehurst	(7:30 P. M.).	17
Whitestown, at Bethany		23, 24
McComb City		24, 24
Pleasant Grove, at Pine Grove		29, 31
China Grove, at Holmesville	June	6, 7

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon, at Lone Pine	Apr.	11, 12
Tasco circuit, at Short Creek		18, 18
Silver Creek and B. L., at Silver City		22, 23
Canton	May	2, 3
Flora, at Livingston		2, 10
Madison, at Madisonville		12, 17
Lake City and Lodi, at Lodi		23, 24
Camden, at Soule Chapel		26, 31
Fannin, at ——	June	5, 7
Tranquil, at ——		20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

RAW ECZEMA **NO REST NO SLEEP DAY OR NIGHT**

zema, and between my fingers the skin was perfectly raw. I had to sit with both hands held up, and away from the fire. My husband had to dress and undress me like a baby. I tried the best physicians, but their medicines gave me no relief, and drove me almost crazy. I was advised to try CUTICURA REMEDIES, and did so, although my husband had to go twenty miles to get them. As soon as he got back, I used the CUTICURA, and in *five minutes after the first application I was perfectly easy*, and *slept soundly all that night*. Before I commenced using the CUTICURA REMEDIES I could get no ease night or day. I could not bear to get warm, it would put me in a rage of itching. I always keep the CUTICURA REMEDIES in my house now, and recommend them to everybody, because of their wonderful effect. Yours gratefully, AGNES M. HARRIS, Push, Mecklenburg Co. Va

SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of humor cures.

Sold throughout the world. Price, CUTICURA, 25c.; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Torturing Skin Diseases," free.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Chic	Apr.	11, 12
Dry Creek, at Spring Hill		13
Evergreen and Bunkie, at Bay Hills		18, 19
Simsport, at Marine		11, 26
Melville, at Big Cane	May	1, 2
Gross Tete, at Rosedale		3
Pineville, at Holloways		9, 10
Columbia, at Faulk's Chapel		13
Olla, at Master's Chapel		16, 17
Spring Creek, at Fellowship		23
Anacoco, at Pine Island		30, 31
Boyce, at Colfax		31
Montgomery, at St Morris		30, 31
Centerville at ——	June	1, 2
Echo, Ina		13

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Parker Chapel	(11 A. M.).	Apr. 12
Tchoupitoulas Street	(7:30 P. M.).	13
Covington, at Mandeville		18
Carondelet Street		19
White Castle	May	1
Tallahack and Slidell, at Fitzgerald		11
Morgan Street		17
Algiers		18
Louisiana Avenue		21
Felicity Street	June	1
Rayne Memorial		11
Lower Coast, at Wesley		13
Plaquemine and Donaldsonville, at D.		14
Crapa Street	July	4

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Calhoun, at Sardis	Apr.	4, 5
Bastrop, at Bastrop		11, 12
Oak Ridge, at Mer Rouge		11, 12
Lind Grove, at Jones'		11, 12
Floyd, at Oak Grove	May	1, 2
Rayville, at Union		9, 10
Winnsboro, at Magnolia		14, 15
Florence and Oakley, at Pine Hill		11, 12
Harrisonburg, at Jones		17, 18
Waterproof, at Waterproof	June	6, 7
Lake Providence, at Lake Providence		13, 14
Delhi, at Delhi		20, 21

The District Conference will be held at Delhi, June 10 and 11, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for Admission on Trial into the Traveling Connection: Rev. J. B. Cassity, Rev. H. W. Knickerbocker, Rev. R. A. Davis.

F. F. WHITE, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Jackson	Apr.	11, 12
Bayou Sara, at New Hope		13, 14
Baton Rouge circuit, at Antioch		18, 19
East Baton Rouge, at Brookstown		19, 20
Baton Rouge station		20
Port Vincent, at Huff's Chapel	May	1, 2
Pouchatoula, at Wesley Chapel		3
Franklinton, at Fisher's		9, 10
Amite City at Tangipahoa		16, 17
Pine Grove, at Pipkin		23, 24
East Feliciana, at Clear Creek	June	6, 7
Clinton		13, 14
Greensburg, at Greensburg		24, 25

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Shreveport—First Church	Apr.	12, 13
Shreveport, at Jordan		13, 14
Red River, at ——		14, 15
Coushatta, at Brownville		25, 26
Wesley, at D. S.		26
South Bossier, at Haughton	May	1, 2
Pleasant Hill, at Marthaville		2, 3
Grand and L., at Logansport		14, 17
Mooringsport		15, 16
North Bossier, at ——		20, 21
Caddo, at ——	June	1, 2
Mansfield		13, 14

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Jeanerette	Apr.	11, 12
Crowley		13, 14
Abbeville, at P. Gregg		18, 19
Ravne, at Bethel	May	2, 3
Indian Bayou, at Perry's Point		4, 5
Lake Arthur		6
Plaquemine Brulee, at Church Point		9, 10
Lake Charles—Broad Street		12, 17
Lake Charles—Jackson Street		13, 17
West Lake and Sulphur Mine		23, 24
Grand Chenieres		26, 27
French Mission	June	6, 7

We will elect delegates to the District Conference on this round.

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Ringgold, at Ringgold	(Tues.).	Apr. 14
Easton, at Easton	(Thurs.).	16
Vernon, at Oak Ridge		11, 12
Gansville, at Rochester		23, 24
Arcadia		May 1, 2
Minden, at Mim's School-house		9, 10
Vienna, at Pine Grove		16, 17
Homer, at Foster Chapel		23, 24
Bienville	(Wed.).	27

J. D. HARPER, P. E.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

The Dixie Sewing Machine Works

Can make your old machine as good as new. No matter how old or how much worn. All worn-out parts are taken out and replaced with new ones; the machine is fixed up as perfectly as a new machine.

Japaned and Ornamented,

making the Machine work the same as new. All work is guaranteed for 5 years, and if not satisfactory, will be repaired Free of Charge during that time. We have a lot of

Rebuilt Machines

for sale. Price, from $7 to $12, with attachments. We handle New Machines, Standard Make, prices ranging from $18 to $35,

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HOMEWARD COME.

Hast thou wandered far
From thy Father's happy home,
With thyself and God at war?
Turn thee, brother, homeward come.

Hast thou wasted all the powers
God for noble uses gave?
Squandered life's most golden hours?
Turn thee, brother; God can save.

He can heal thy bitterest wound,
He thy gentlest prayer can bear;
Seek him, for he may be found;
Call upon him, he is near.

—Exchange.

Communications.

What Are Evidences of Spirituality?

If I am not mistaken, many persons might be greatly profited by pondering deeply the above question. Some good people have a very gross view of, and give a gross and misleading answer to, this question. They have an idea that spirituality is big-mouthed and loud-voiced, and always expresses itself in vociferous terms. This is not true. Some of the most spiritually minded men and women the world has ever known have been the most quiet and unobtrusive in the profession and expression of their religious joys and sorrows. They "dwell in the secret places of the Almighty" without making any great public ado about it. Other good people make a constant and continued "joyful noise before God." Some give the noisy saint great credit for deep spirituality, while the quiet saint is said to be a good man or woman, but not so spiritually minded as the other. We should not "judge the Lord by feeble sense," nor saints by loud sounds. The quiet man or woman may not, on that account, have any the less, nor the loud saint any the more, religion. This difference is not in the amount—more or less—of religion each may have, but it comes of the constitutional temperaments of the individuals. Both may be in the same state of grace, and that the highest possible to be attained, or obtained, in this life, and one expresses it in one way, and the other in another way. Grace has not changed—has never meant to change—the constitutional temperaments of individuals. In the kingdom of God men and women were expected to retain their individuality, identity, personality. The grace of God neither masses nor merges men and women into one individual. They are as separate and distinct in all the essential elements of personality after regeneration and sanctification as they were before. In being born of God, they do not cease to be the sons and daughters of men. This fact should be kept steadily in view in all our estimates of men and women, of their spirituality or lack of spirituality. A correct psychology and a true theology are never in conflict—indeed, truth is never in conflict with itself.

Shouting is not religion, and silence is not religion, and yet religion may express itself in both silence and shouting. I am sure it is as worshipful at times to "keep silent before God" as it is to make a "joyful noise before him" at other times. Indeed, the higher states are often better expressed by silence than in words. Communion with God in the silent watches of the night is as spiritual as the loudest praise in the open light of day. The state of the heart—the inner, spiritual man—is infinitely more important than any vocal expression. One may groan in spirit or shout in spirit without making any vocal or audible sound. There is a soul sorrow so deep that it can not be expressed to God only by groaning in the spirit, and there are religious states so exalted that it is not lawful to utter them. Many Christians, who consider themselves far advanced in the divine life, have never been in these depths of sorrow, nor have they gone up on these mountain peaks that overlook the third heaven. They have never touched the deep silence of the one, nor the expressionless joy of the other. The highest states of the divine life, of Christian experience, are voiceless. They are too high and holy to take form in human words; an attempt to express them is profane. The higher and sweeter communion of the human soul with God is too sacred for expression in human words.

When I was a boy I was deeply, profoundly impressed by the caution of Mr. Wesley in regard to using the terms of human endearment in our addresses to God. They are too human, often too amorous, for use in worship; yet some clever people are so gross as to think the constant use of these terms an evidence of deep spirituality. "Dear Lord," "sweet Jesus," "loving Savior," "gentle Lamb," "Mary's darling," and like expressions, rob religion of all its spirituality when I fall down before God to pray. These expressions are suited to the home and to the nursery, but not in the worship of God at the throne of grace. They tend to lower and degrade the spirit and character of worship. Exalted states demand exalted expressions—the best and highest of which the individual worshiper is capable. In every case it is best to apply no qualifying words to God and Christ that have not the sanction of Scripture. Mr. Wesley was right on this subject. Religion rapidly runs to seed in the use of adjectives.

In some places, and among some people, there is a growing tendency to give expression to the higher religious feelings in these lower forms of expression. This is to be regretted, even to be deplored. It bodes no good to the cause of Christ, none to human souls. We may love the Savior, but we need not fondle and pet him as if he were a sweetheart or a baby. This is to degrade worship and to lower our Lord in the minds of all right-thinking people. It tends to destroy genuine spirituality in the minds of those who indulge in it. If words are the signs of ideas, what low, animal, sensual views some people must have of God, of Christ, and of spirituality in religion. The Bible is brim-full of expletives applicable to God, to Christ, to sorrow, and to religious joy. We need to study its pages, to become saturated with the mind of the Spirit, and then we will find suitable and lofty expressions for all our religious sorrows and joys. These will tend to elevate and refine our religious sentiments and our spiritual worship. Sentimentality and spirituality are two entirely different things. Don't forget this.

GILDEROY.

In the Living Present.

Dr. James H. Riggs, the celebrated Wesleyan preacher in London, suffers from indiscretion. In 1888 he wrote a private letter to Cardinal Manning, commending that prelate's views on the school question, at the same time speaking rather disparagingly of denominational colleagues who differed with him. Now, in the biography of that dead prelate said letter is made public. Consternation manifest. Already Dr. Riggs resigned his position as General Educational Secretary of the Wesleyan Conference. Moral: Never say in a private letter what you would not be willing to let everybody know.

H. H. Holmes confesses to have murdered twenty-seven persons. He had studied medicine for the sole purpose of exterminating human life more scientifically. Ordinary murder had been revolting to his feeling. He had become an expert in his gruesome avocation. Had designed to kill six other persons when apprehended. Says that after two years of confinement his features express his diabolical disposition. Having composed a full autobiography, the New York World has offered seven thousand five hundred dollars for same. The monster will be hanged in May.

In June, Tennessee will celebrate the centennial of its Statehood. The governors of all the States of our Union are expected to be present. Preparation elaborate. The exposition which is to commemorate the event has been postponed to next year.

American heiresses made large sacrifices to the empty bubble of European nobility. Their title has cost them millions of dollars, not to mention shattered hope and blighted prospect. But now some one of the remaining rich maidens has a chance to become a real queen. Milan, the gay, sportive, fat and bankrupt ex-King of Servia, is seeking an heiress as a wife for his impecunious son, Alexander, his successor. True, father and son owe individually only about five hundred million dollars. The American heiress could readily pay that amount for the title of queen.

As a rule, ministers attain to a good old age. No other vocation has such a good record of longevity as the holy ministry. Of seventy-eight ministers who died last year, the average age was sixty-nine years.

Homeopathy, generally, opposes vaccination. Though, the latter is on the principle of like curing—preventing—like. On the fourteenth of May it will be one hundred years since Dr. Jenner first administered vaccination. Berlin will appropriately celebrate this centennial. The Africans are specially predisposed to be afflicted with small-pox. The negro cook, washwoman, house-servant, etc., spending the night in the squalor of their home, spread the disease among the Caucasians.

Ella W. Winston, in the Forum for April, exposes the new woman in a light not at all enviable. She says: "Yes, men are bad: worse than women. But who trained these bad men? Was it not woman?" Yes, as a rule, men are what their mothers make them.

IDA DIEN.

About the Epworth League.

[The following is an extract from the address delivered by Dr. R. N. Burns, of Canada, at the International Epworth League Conference at Chattanooga. It was stenographically reported by Miss Alma Sawtelle, of this city.—EDITOR.]

Now, just a word or two as to the glorious possibilities in the future. One result I notice to-day "over the line" in our own Methodism is a more intelligent love for the church of their choice. I have respect for fathers' and mothers' influence in forming that attachment for church; but I have been anxious that our young Methodists get hold, with an intelligent grapple, of the splendid possibilities as well as the glorious history of the church we belong to, and go forth with a more intelligent understanding.

I believe (and I should not be what I am if I did not believe) that Methodism has a mission, standing, as she does, for the doctrines of scriptural holiness, direct witness of the Spirit, etc. These great truths are her mission largely, and I believe firmly in that mission, and I want our young people to become attached intelligently to the church of their choice in this Epworth League. I believe there will result from this Epworth League work a brighter and better intellectual culture, with a moral tone of coloring. I rejoice that our young people are learning to sink deeper shafts into the old Bible. I want to say a word about the truer and better social life that is coming. It used to be that our young people, sometimes, kept teasing their consciences and their pastors about such questions as dancing, etc.; but since the advent of the League they are getting too busy for social gymnastics, and are getting too busy to want anything but actual Christian work to engage their attention. There is the study of this great question of universal brotherhood in all the relationships of life, and I feel that it is the solution of this tremendous social trouble, and the solution must come on voluntary lines to have any validity and solidity in it; and, therefore, I am hopeful, because I see our young people confronting the question with a more intelligent understanding of it.

Just a word about one of the most hopeful things to me that I notice in this movement—a spirit of aggressive Christian effort. I don't know how you feel, but I have gotten about tired of this "Hold-the-Fort" sort of religion. People will look over the year, and say, "We have made enough progress to make up for the dead," and not getting much ahead. I feel more and more that we must keep pace with the growing population, and keep pace with the golden opportunities that come to us, as God places these great responsibilities upon us. I rejoice in the progressive spirit that is getting hold of our young people and carrying us onward. Here are these great social and moral wrongs. Thank God our young people are facing them, and are bound to down them. We believe our young people are going forward to a truer citizenship, and to the winning of this world to the Lord's cause and his kingdom.

Selections.

Wise Words.

The following is a brief extract from Judge Fewell's charge to the grand jury in Meridian in regard to illicit liquor selling:

Gentlemen of the grand jury, the violation of these laws is in itself and by itself, and in its proximate and immediate consequences, an evil of great magnitude. In many of these infamous dens boys, young men and middle-aged and old men are robbed of their senses and their families deprived of subsistence. Health is destroyed, the constitution, moral and physical, is broken down. The vile stuff that is there sold is a poison the more deadly because it is subtle and unrecognized as such. The moral character of the community is debauched: its moral tone is destroyed. But these immediate evils, great as they are, are nothing to be compared with the resultant evils. The violation of any law lessens the people's respect for the law. Immunity from punishment for one crime is invitation to the commission of other crimes. There is one result that naturally flows from this poisoned spring that is appalling in its character and ruinous in its consequences—the great and dangerous crime, perjury.

I am told that openly and notoriously as this nefarious traffic is carried on, it is difficult to find men who will give testimony against the violators of this law. What! Tell me that among the multitudes of people who visit and drink at these places none can be found who will swear to the truth? If this be true, then, indeed, has this evil so fastened its fangs upon the community that all decency is dead and crime triumphant. But I will not believe this: I know that it is not true. I am well aware that the people who engage in this traffic and their friends have diligently tried to create a public sentiment against men who "give away" to the courts the perpetrators of these offenses. But no man having a grain of sense ought to believe that any such sentiment exists except among those who hope to profit by it, and no man of self-respect would for a moment listen to the infamous suggestion that he ought to commit so vile and so soul-destroying a crime as perjury for the benefit of these people. What reason is there, what palliation can there be of such conduct? It is made for the purpose of making money, and there is not an atom of anything in the transaction which should put a man under any—the slightest—obligation of secrecy.

Do you tell me that if I go into a secret saloon and there pay my money and buy and drink liquor that I am under any obligation to commit perjury, to screen the seller from punishment; that I am to do that which will destroy my self-respect and cause me to shrink from and despise myself and subject myself to punishment for felony? And yet these men have for their own protection sought to establish, and have in some measure established a false code of honor which would make a man damn himself with perjury. Out upon such an idea! It is monstrous! Imagine a man reproached by one of these criminals for telling the truth and imagine what answer that criminal could make to the question: "Did you expect me to commit perjury for your sake? Did you expect me to stain my soul and violate the laws of God and man for your benefit?"

That there are a few misguided men who have yielded to this false and base code thus sought to be set up, I believe, but I never can and never will believe that any considerable number of my fellow-citizens have become so lost to honor and so unmindful of their duties as men and citizens as to adopt any such code. I shall expect every man who may be called before the grand jury and before the petty juries to tell all he knows of violations of the law; let me warn every man who may so forget his self-respect and his duty as to commit perjury, that pains will be taken to detect him and to expose his crime and punish him for its inexcusable commission: and let me further give warning that this court will show no mercy to such men. Witnesses had better tell "the truth, the whole truth and nothing but the truth," as they are sworn to do before God and their fellow-man. All the power, great as it is, of this tribunal will be brought to bear to stamp out this monstrous evil of false swearing. Look at the situation here, and be ashamed of it! We want this city to grow and prosper—who will invest money in any enterprise? Who can be expected to establish his residence and raise his children in a town where the law is thus daily and hourly violated?—violated until it is become a "byword and reproach."

We differ from savages mainly in the maintenance of law and public order and the resulting protection of life and liberty and property. If law be not longer maintained; if it be a dead letter; if there be no public order, then we are in a savage state and had as well abolish the courts and dispense with the useless services of policemen and all other officials whose duty it is to preserve order and protect life and property.

Perjury is not the only crime that illegal dram-selling has bred. Within the last several months there have been two persons assassinated in cold blood in this city. There is good reason to believe that illegal whisky selling was the cause of both of these murders. The police officers have not found, or, at least, have not produced these murderers.

I have been told that men are afraid to arrest or testify against the murderers—afraid that they will fall under their displeasure and mayhap be assassinated for their pains. It is out of this state of things—so destructive of the interests and welfare of every class—that one of the city papers has felt called upon to warn the wretches who thus terrorize the community that if the arm of the law shall be found inadequate to punish them, the people will take the matter in hand and apply to Judge Lynch for redress. See another evil thus incubating under the monster animal whose progeny embraces every beast of prey—lynch law; the lawless rage of the mob; the last resort of a people driven to desperation. I threaten not these people with mob law; I threaten them with the law of the land.

I simply warn the people who do not aid the courts of justice in putting down crime of a result which their supineness may lead to: mob law will assume its horrible sway.

Many years ago the town of Vicksburg was beset with gamblers and other kindred criminals; the law was appealed to in vain—the hardened wretches scoffed at the law and defied public opinion. The good people were at last driven to desperation, and they rose in their might and with bloody and relentless hands purged their city of these wretches by lynching a number of them. I say, again, don't misunderstand me; I am not encouraging or threatening mob law; I am simply telling the good people here assembled that if they do not aid the courts in putting down these crimes the worst of all evils may come, viz.: Another uprising such as we had here some twenty-odd years ago, a thing to be dreaded by every good citizen. The way to avoid such unfortunate occurrences is to enforce the law through and in the courts.

It is immaterial whether one believes in prohibition or anti-prohibition. It is not for any man to say that any law ought not to be enforced. The constituted authorities have established these laws, and require their rigid enforcement. Any good citizen will yield his own opinion to the law, and know that his greatest safety and happiness lie in the enforcement of the law. These laws are good and wise laws; but if they were bad laws, it is better that they should be enforced than that respect for the law generally should be weakened by their non-enforcement.

Respect for the law can not be maintained if any man can be allowed to violate any law with impunity; and no community can prosper morally, financially, or otherwise, unless that community respects and obeys the law.

Indolence in the Christian Life.

Indolence in the Christian life destroys our own hope of heaven. The lazy man is at bottom a bad man, in the church or out of it. God can not tolerate him in his kingdom here or hereafter. The redeemed in heaven serve him day and night. We can hope to enter on that service only as we are active here. A teacher of one of our Freedmen's schools told me that one day as she sat at her window she saw two negroes loading a cart. One of them was disposed to shirk. The other stopped, and looking sharply at his lazy companion, said: "Sam, do you expect to go to heaven?" "Yes," was the reply. "Then take hold and lift," said the other. There was profound philosophy in that remark. There are scores of Christians in our churches who expect to go to heaven, who would greatly increase their chances of going there by taking hold and lifting some of the burdens which they are letting their brethren bear alone. And that, I believe, is the only cure for the sloth to which we are all liable, to take hold of God's work with the little strength we have, and with God's blessing the exercise will increase our strength manifold, and by-and-by overcome the drowsiness of sin.

I have lately heard of a man who took passage in a stage coach. There were first, second, and third-class passengers. But when he looked into the coach he saw all the passengers sitting together without distinction. He could not understand it till by-and-by they came to a hill and the coach stopped, and the driver called out: "First-class passengers keep their seats, second-class passengers get out and walk, third-class passengers get out and push." Now, in the church we have no room for first-class passengers—people who think that salvation means an easy ride all the way to heaven. We have no room for second-class passengers—people who are carried most of the time, and who, when they must work out their own salvation, go trudging on, giving never a thought to helping their fellows along. All church members ought to be third-class passengers—people who, whenever there is need, are ready to dismount and push all together, and push with a will. That was John Wesley's definition of a church, you know. "All at it, and always at it." And that is a true definition. Every Christian ought to be a worker; ought to be in himself an endeavor society; and more than that, he ought to be in himself a doing society.—Rev. F. M. Goodchild, in The Examiner.

OVER IT ALL.

Over it all - the sore and the fear,
The mixture of joy and sorrow,
The anxious thought and the burdened heart,
The bitter loss and the cruel smart -
Over it all this puzzling dream -
His glad love shines with holy beam.

Over it all the hope and the fear,
The struggle for right when wrong is near,
The kind intent, tho' the words be cold,
The prayer for patience and love's sweet hold -
Over it all His Justice line,
Unchanged by sunken or dark surprise.

-Exchange.

Correspondence.

An Address to the Vicksburg District.

(An address delivered by the presiding elder, Rev. J. M. Weems D. D., to the Vicksburg District Conference, at Edwards, Miss., March 27, 1896, and requested published by the unanimous vote of the Conference.)

DEAR BRETHREN: It is with profound gratitude to God, and a just praise of the Christian liberality of the churches in the bounds of the Vicksburg district, that I state the following provisions have been made for the pastors for the current year: Crawford Street, Vicksburg, $1,500; South Vicksburg (with the appropriation), $550; Edwards, $855; Port Gibson, $800; Bolton, $733; Utica, $650; Hermanville, $600; Harriston, $600; Rocky Springs, $600; Mayersville, $600; Anguilla, $600; Rolling Fork, $800; Mt. Olivet, $600; Warren, $600; South Warren, $600.

It will be observed that of the fifteen pastoral charges in the district, but one—and that the mission church in South Vicksburg—falls below six hundred dollars in the assessment for the support of their pastors. And from my knowledge of these charges, based on a careful study of their ability to meet these obligations, there is not, in these assessments, a single charge that reaches beyond its just obligation to God and to the faithful men whom he has called to fill their pulpits. A faithful discharge of duty on the part of each member of the church will send each of these laborers in the Lord's vineyard to the next Annual Conference with every dollar of their living paid in full. I can conceive of no higher tribute that could be paid a pastor than a just appreciation of his labors as a preacher of the Word. And where this appreciation exists, and is founded on a just apprehension of the value of his work, it will manifest itself in as liberal an appropriation for his living as the financial ability of the people he serves will permit. We must admit the correctness of this statement, or else question our Lord's words. He says, "The laborer is worthy of his hire." And, as I read the Word of God, there is no stronger indication of the healthful spiritual development of the individual, as well as the churches under our care, than is the payment of a liberal support to the true and tried men who are in charge of them as pastors. The economies of our ministry makes no provision for the "hireling." At the close of each year all accounts for living, paid or unpaid, are closed; yet the trials and cares that come to the pastor's heart, and that overshadow his home, because of the unpaid salary, work no disqualification for renewed endeavor the succeeding year. Rare, indeed, in the history of the itinerancy can it be said of a Methodist preacher, "The hireling fleeth because he is an hireling, and careth not for the sheep." But let neither the individual nor the church suppose our Lord will lightly pass over the injustice done in this life. To each he speaks the informing word that fixes destiny, and that gives the reasons for it: "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." In no human form does our Lord so strikingly appear and demand to be ministered unto as he does in the pastor, for St. Paul has said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." And in no relation to humanity does he stand in so alarming an attitude to-day as at this point. Thousands of individuals, and not a few of the churches among us, have deficits marked against them that do not represent inability, but indifference to their obligation to God and to this cause. How shall these answer the charge our Lord makes against them? And are we, my brethren, blameless before God and his church? Have we been faithful? Have we realized that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"? The gospel of money is as much yours to preach as is the gospel of repentance and faith. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

PARSONAGES.

Fourteen of the charges in the district are supplied with homes for their pastors. Yet some of these houses are badly in need of repairs, and others are sadly in need of such furnishings as are necessary to make them comfortable and pleasant homes. If our people were more solicitous for these homes, and would remember the long-suffering wives and mothers with little tokens of kindness, they would bring lasting blessings upon themselves as well as the preacher's home. I am constrained to repeat St. Paul's exhortation: "And we beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake."

HOUSES OF WORSHIP.

The territory in the bounds of the district is now occupied by our pastors, though in a few places we are without houses of worship. Deeply conscious of the fact that there can be neither success nor continuance in any place without a house for the Lord, we are preparing to build. In other communities our houses of worship are unsightly and uncomfortable, and in a few instances the houses do not reflect credit on the means and numbers of those worshiping in them. We are striving to correct these evils and hinderances, with a good hope of success. In a few of our churches a small outlay for stoves would add much to their comfort, and would do away with the hurtful practice of driving our Sunday-schools into "Winter-quarters." I trust our pastors and people will give attention to these matters as a duty they owe our Lord.

CONFERENCE COLLECTIONS.

But a little reflection on the object of each of these will suffice to reveal their importance as necessary auxiliaries to the real church state, while their payment in full but measures the church's minimum obligation to God and to humanity. I recommend that you preach on these matters, and that you use your young people in every community as collectors of these funds. This will give them employment in useful and practical church work that can not fail to develop personal piety and liberality, and at the same time prove helpful to you as pastors.

EPWORTH LEAGUES.

This is a work among our young people of the largest importance to the future of our church. The intelligent student of its high aim and possible blessings to the church will not be discouraged by the hinderances that environ its beginning, for it must and will grow on our people until its own worth will force it into every society in Southern Methodism. Give it your unqualified endorsement, and your hearty co-operation and influence.

CHURCH SOCIETIES.

I find some of our churches organized, even unto death, in societies. So much of time, strength, and of means is given to them that there is little of either left for the spiritual life of the church and her mission unto lost humanity. Every degree and class of work to be done by special organization can be done through the Parsonage and Home Mission Society and the Woman's Foreign Missionary Society. These organizations are of known and acknowledged power and utility among us, and should be encouraged by all. Indeed, they are strong arms of the church at home and in foreign fields, and may the Lord speed the day when there will not be a local organization in Southern Methodism that shall feel complete without them.

REVIVALS.

It is my profound conviction before God that the time has come when strong and sound words need to be spoken on this subject. It is a known fact in the history of man that one extreme follows fast upon the heels of another, and, unless there is wise guidance at this point, great danger lies in the near future. It will be a sad day for the effectiveness of Methodism, and for a lost world, when our people turn against the old-time revival of our fathers. And yet this mighty energy of the church has been so abused in these days as to place it on debatable ground in the mind of some of the most thoughtful. To check these deflections, and to build again the walls of our beloved Zion, is the ardent desire of every true pastor. But to do this there must be a conscious experience of pardoning grace in your own hearts. Paul says: "Knowing, therefore, the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." This knowledge and this manifestation to God and to man is not history; it is an experience that burns in your hearts, and that shines into the souls of those who hear you. You will then preach the gospel with the confidence Paul had when he said: "For it is the power of God unto salvation to everyone that believeth." If you have not faith in the gospel to save those to whom you preach, then you may well doubt your right to preach. Then, if you have this faith and this power, what more is needed to have a revival? Only that the church be in a healthful condition and conscious of her own drawing power. Our Lord said of the church, "Ye are the salt of the earth," and, "Ye are the light of the world." This is the normal state of the church, and, therefore, of each true member thereof. Then the mission is, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This is the real drawing power of the church, and it has accomplished much for the world to this date. Throw yourselves upon this reserve force and your own faith in God, and he will revive his work, and save the lost through his own ordained ministry.

J. M. WEEMS.

Communications.

Random Extracts from Old Note Books.

1. To me one of the greatest proofs of the divinity of our Savior is the conduct of his apostles. They intensify or emphasize the natural belief of man in that representing natural incredulity, they were not more enlightened by all Christ's teaching. Their after conduct represents men who could not disbelieve their senses. There was little or no faith in it. It was sight. Thomas represents the man who will believe no number who tell him of an incredible thing. He seems to have been one of those who, if born nowadays, it would be impossible to save, for he could not see Christ (that weren't sufficient); he wanted the evidence of the sense of touch, as well as that of hearing and seeing and to thrust his hand into his side.

Now, the disbeliefs of the apostles were much like those of the skeptics in any age. Then why won't modern skepticism see both sides of the apostles' beliefs, and not only the one in which they asseverate Christ's divinity? Why do they ignore the fact that the apostles were once doubters, and were then convinced and converted (and hardly convinced, too) believers. What motive had they to pretend that they ever doubted certain facts? On the contrary, they attached themselves to Christ, because they believed very differently then (at first) from what they did afterwards. Had they known how matters would have turned out, they never would have joined him. The fact that they thought him an earthly king; that rewards, eminence, power, etc., belonged to him, shows that they never concocted a pretended belief for the sake of repudiating it in order to give the final belief greater credence.

2. The argument that faith in the Scriptures is a matter of education (and firm assurance in salvation too), and attempting to liken it to faith in other beliefs, because persons educated in these have strong (often enduring) faith, is fallacious, for millions of men, who have had faith in other beliefs, have relinquished them and died in Christian faith. It shows that it is not education only that gives the faith and hope. It is the superior assuringness, the durability of solace in Christianity. Education is not all. Certainly the preponderance is vastly in favor of Christianity. The true test would be the effects upon a man of a belief in the religion of his education. How many go from faith in other religions to Christianity! How few from Christianity to other beliefs!

To say that a faith in any religion may support a man in the hour of death is not the whole of the question, and is aside from the present argument. If Christianity overthrows a faith in other religions, then it is not education. It is the aggressiveness and ascendency of its precepts. Herein seems to me the germ of a great argument. Why may not one turn upon the opponents of Christianity the logic of the principle of the "survival of the fittest"?

3. The estimates of the Christian religion are not to be founded on the conceptions of its opponents. Why are we not to take the estimates of Christianity from its true adherents?—and not from perverters and misconstructionists. We permit other religionists (in the main) to say what their religion is. Why not treat the Christian religion so? A misconstruction or misstatement of the Christian religion is not to be taken as its creed.

Again, a man must live the Christian religion to know what it is. It is intensely esoteric. The Holy Spirit is the expounder of the doctrine, not the human or intellectual reading or construction. (Even Rousseau conceded the potentiality of the Holy Spirit.) Here is where the unenlightened fail. The key to the Scriptures is the Holy Spirit, after repentance and the exercise of faith. A man might as well judge art or music without due taste or education. How could a man, without hearing, judge a melody? Feeling (religion being a matter of the heart more than of the head) is an essential, an inevitable concomitant of true religion. Can a man devoid of Christian sensibility know anything of it?

The Christian religion—conversion—is not only a faith. It is an education. And the education can not be acquired by a knowledge of the creed. There is the fatal error of men who seek to apply the intellectual test only. Faith is the alphabet, as it were. If a man don't have that, he can never know what the Christian religion is. A man can know of other religions by learning other creeds. Not so our religion.

The refusal of those who affirm that the Holy Spirit is the true interpreter to be believed by the mere external interpreters, is a violation of logic and common sense, and discredits the validity of human texts and conventional and common tests. If men who know only the geography of a country refused to believe those who had studied its topography and climate, and had lived there, how foolish it would be! Those who have lived there know the country better than foreigners, who get its modes of natural features from books or narratives. Until men have tried our religion they ought not to presume to judge it. Suppose men who had never tried a liquid or food should judge it in opposition to those who had. We are told to taste and see that the Lord is good. How often do we urge children who fancy a food is not palatable to taste it in order to induce them to like it. Their feeling is: "I see it. I don't like it. It don't commend itself, therefore is not good!" The way to do is to try it.

4. Given a supernatural nidus or germ, and our religion develops naturally, rationally. It does not act like the outre, unnatural-like plants and flowers do in Japan paintings: bear things different from nature. As soon as Christ is born, he is human; eats, sleeps, cries. As a man, he talks, works, suffers. There is no thing affected, melodramatic about him. He is miraculous, but never forced, nor ostentatious. If he displays he awes nature and vanquishes death without flourish, pretentions, prefatoriness or preparation. Never exults nor rehearses, nor recites nor narrates it, in self-glorification.

5. The assertion that Hillel, Buddha, and others, preceded Christ, and that he plagiarized or was tinctured with, or borrows their thought, proves too much against the assertion. Had he done so, he could never have risen out of the limitations of intellectual environments, and unlearned his creed and reconstructed his spirituality. No! He never caught any inspiration from them. He originated and fulfilled all and borrowed nothing. If Spencer (Herbert) says God is unknowable, he is most eminent authority. But He is not unknowable, except as undeducible from nature. He can not be evolved from the natural. If God had not said, "Men by nature knew not God," Spencer might be entitled to assert it by reason of his vast lore, his tact of classification and synthesis, and his aptitude for induction. Spencer only endorses or reiterates God. The boasted new inductive science only tells us, the results of its inenbrations and long travails, what a very small child of Christian nurture could long ago tell. That men by nature knew not God. The bridge is faith; the gap between the realm natural and spiritual is thus bridged, and then we know God.

6. While it is true, perhaps, that (within limits) the higher the development of the race the higher its ethics and worship; yet a very low worship is synchronous with great intellectual culture. (Greeks, Romans, et al.) And more than that: culture will not only not develop a high religion, but will not even maintain it. And, conversely, the most barbarous of nations will cherish the loftiest religions—the Christian, for illustration. This is a vital contradiction of the theory of an evolution of the Christian religion.

7. There seems to me something sublime in the literal verification of Christ's being the Savior to his generation, that, through Herod, every soul was saved of those whom Herod slew. It was the only time in the history of the human race that the soul of everyone who died was saved. The devil overreached himself. Had not Herod slain those innocents, many of them the devil would have got. Many would have seen and rejoiced in Christ's crucifixion, who died because of his birth, and will ever rejoice at his crucifixion. So that in a most literal, broad, beautiful sense he was a Savior. He was salvation as well as Messiah.

8. Christ's accessibility, suavity, familiarity with even the vilest (publicans and sinners) tended to detract from an imponderable, but very emphatic influence, and commandingness springing from austerity and reserve, and that protects against, or rather prevents, that familiarity or easy freedom of intercourse, and their disillusionments. The sentiments that "no man is a hero to his valet," and that "familiarity breeds contempt" are true. It was a sublime transcendence of human limitations (disabilities, self-renunciations, self-incapacitation almost) to speak from the human view, to see Christ rise from a table of publicans and sinners, dispel all the suggestions or aggressions of presumptuous familiarity inspired by or incident to his tender condescension, his noble geniality, his amiable affability, and by the power of his personality instantaneously master them by the easy predominance of his omnipotence. There must have been wonderful stir and commotion in the breasts of auditors at the tremendous transitions of emotion, and the rending or thrilling revulsions inspired by the late gentle, genial Guest, and the now towering, commanding, overawing Teacher.

P. O. ORMAN.

W. F. M. S.

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La. Conf.....Mrs. M.H. Morrison...Shreveport.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S REPORT FROM MARCH, 1895, TO MARCH, 1896.

VICKSBURG DISTRICT.

Anguilla	$ 12 20
Anguilla Juveniles	1 15
Bolton	31 00
Bethel	2 00
Bolton Juveniles	1 00
Burtonton	26 85
Edwards	16 40
Mayersville	19 10
Rolling Fork Pansies	4 20
Rolling Fork	24 00
Port Gibson	19 12
Vicksburg	32 15
	$ 189 17

BRANDON DISTRICT.

Montrose	$ 12 40
Newton	2 00
	$ 14 40

ENTERPRISE DISTRICT.

Waynesboro	$ 40 50
Enterprise	20 00
Shubuta	36 25
Vossburg	21 60
	$ 118 35

SEASHORE DISTRICT.

Bay St. Louis	$ 23 47
Moss Point	21 50
Vancleave	8 00
Mrs. E. L. White	2 15
	$ 55 12

MERIDIAN DISTRICT.

Meridian—Central	$ 146 92
West End	26 00
East End	34 80
Meridian, Central, Juveniles	18 25
Sageville	3 50
E. M. F. College	27 86
Paulding	11 83
Paulding Juveniles	1 50
	$ 270 66

BROOKHAVEN DISTRICT.

Bethesda	$ 3 05
Brookhaven	17 70
Crystal Springs	39 75
Wesson	45 93
Gallman	9 20
Miss Addie Marshall	12 00
	$ 127 63

JACKSON DISTRICT.

Canton	$ 8 95
Canton Juveniles	15
Camden Juveniles	4 85
Madison Station	19 80
Millsaps Juveniles	2 50
Jackson—First Church	70 45
Jackson—Capitol Street	115 15
Mrs. Howell	1 00
	$ 222 85

NATCHEZ DISTRICT.

Jefferson Street, Natchez	$ 36 05
Wesley Chapel, Natchez	15 01
McKendree Gleaners, Natchez	2 40
Trueheart Torch-bearers, Natchez	11 75
Rodney	11 40
	$ 76 61

Total for the year..... $1,074 79

A part of the amount credited to the McNemar fund was paid on the deficit on the last scholastic year, so that there is still a debt of $19.31 on this year. Let the auxiliaries that have not paid anything to this fund make an earnest effort to send a contribution to me not later than the first of June, that we may settle our account in full.

Respectfully submitted.

MARY ANDREWS, Treas.

April 2, 1896.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference.
Mrs. E. R. Kennedy, of Louisiana Conference.

Miss Pauline Stafford -

MY DEAR FRIEND: The amount of good that will grow out of the work in which you are engaged eternity alone can unfold. The P. and H. M. S. has already done enough to commend itself to the church at large as an organization worthy of encouragement and support. Everything to be permanent must be domiciled. Not only must the flock have a place where it can worship the Lord "under its own vine and fig-tree," but the pastor needs a local habitation as well. In fact, this is indispensable. He must have a home. If it is not provided by others, he must provide it himself. No one—unless it be an intelligent, sympathetic woman—can realize the heart-aches and inconveniences of a homeless preacher, who feels that "woe is me if I preach not the gospel."

While the church, as a whole, has not awakened fully to the necessity and duty of providing homes for the preachers, there has been marked improvement in the last score of years. In many places, where the preacher, in former years, lived in "his own hired house," the rent of which had to be paid out of his meagre salary, we now find comfortable homes, where the preacher can live in peace, with no landlord "to molest or to make him afraid." There is, however, much land yet to be occupied.

A short time ago I visited Leaksville, in Greene county, where your society has aided materially in establishing a memorial, I trust, to all generations. A little over one year ago Rev. J. C. Ellis and his devoted wife, with two little children, made their way to Leaksville charge. No parsonage awaited their coming. Good men and true had preached the gospel in that country from its earliest settlement; heroic women had shared their toils and sacrifices, but no parsonage had ever arisen where they could say, "Here we rest." Kind friends gave Bro. Ellis and family a temporary home. At the first Quarterly Conference it was decided to build a parsonage at Leaksville, the county seat. A beautiful lot of about two acres was kindly donated. Some money was raised. Bro. Ellis with his own hands rafted lumber for many miles down the Chickasawhay river. The P. and H. M. Society came to his relief with a gift of one hundred dollars. The result is a well-constructed and commodious parsonage, nearly complete. Bro. Ellis and his wife are happy in its occupancy, and by the close of the year the garden and all necessary fencing will be in place.

The P. and H. M. S., by its timely and liberal donation, has endeared itself to the people of the Leaksville charge, and already the seed sown are bearing precious fruit. As you know, we are preparing to build a district parsonage at Enterprise. An assessment has been made, and apportioned to the various charges in the district. At my recent visit the church at Leaksville, in addition to the assessment of Bishops, paid the entire assessment of the work for the district parsonage. This, perhaps, was never a possibility before.

May the Lord bless you in your work of faith and labor of love! The inspiration from him who said: I go to prepare a place for you."

Yours truly, L. CARLISLE.

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FROM THE WORK.

Rev. H. S. Johns, Plaquemine, La.: "We are progressing little by little in this difficult field. Our ladies at both Plaquemine and Donaldsonville organized, and the results are gratifying in the shape of church improvements, painted fences, etc. At Donaldsonville the church has been repainted and a vestibule built in front. On yesterday held out at Donaldsonville against the governor's party of speakers. Pity the Sabbath is thus desecrated."

Rev. W. D. Burroughs, Charleston circuit, North Mississippi Conference: "Second quarterly meeting just held. Our much-beloved presiding elder, Rev. H. C. Morehead, was on hand in fine spirit. Sunday being Easter, Bro. Morehead preached one of the strongest sermons on the resurrection to which I ever listened. I hear this sermon spoken of in high terms on our streets. All in all, the presiding elder's visit was a benediction to us all. Charleston circuit is far in advance of what it was last year at this time. We have two Sunday-schools that have gone through the Winter, and will soon have one other in operation. Have organized one Epworth League, with a good number of members. The work has paid more on preacher's salary than it had last year at this time. I have more on the collection in cash and subscription than the work has ever paid since I have been a member of the Conference. I have not been in good health for some time. I ask the prayers of the members of the North Mississippi Conference in our behalf."

Rev. M. L. White, P. C., Montrose, Miss.: "The first Quarterly Conference for Montrose circuit convened last Saturday, and it was a very happy occasion. Bro. Simmons was in his place, and was up to our expectation, both in preaching and administration. He is firm, yet gentle and kind to his preachers. He believes in old-time usages. For instance, Sunday morning a love-feast was held and proved a blessing to us. He has captured the people of Montrose circuit. Everyone is delighted with him. Nearly one-fourth of presiding elder's and pastor's salary paid; one-half the Bishops', and nearly half Conference claimants paid. The parsonage is being made more comfortable by the good women of the circuit. We have a new yard, garden and barn. Our church here has just been painted, and very soon we trust the parsonage will be painted. The people seem to have gotten a move on themselves somehow (every church represented but one). They seem to be determined to make their preacher and family comfortable. The women here are doing some good work in their different societies, especially in P. and H. M. Societies. Bro. Bradley sowed good seeds here, and we are reaping some of the results. After the sermon last Sunday by the presiding elder, a very large number of communicants were at the altar. One young man joined the church. At night quite a number were at the altar for prayer, and quite an interest manifested. We are looking for a gracious outpouring of the spirit. All are hopeful and cheerful. This circuit is very large and requires a great deal of riding and preaching and visiting. By the help of the good Lord we expect to do it the very best we can. The ADVOCATE is not being forgotten."

Rev. J. H. Foreman, P. C., Trenton, Miss.: "This is my first year on the Trenton work. I met my first appointment the fourth Sunday in December, 1895. We have plenty of work before us, but prospects are encouraging indeed. I have to preach eleven times per month. We have organized seven Sunday-schools on the work this year and several prayer meetings. We have made some valuable improvements on the parsonage at Trenton this year. A new stove, and dining-room has been built, also a new crib, and other valuable improvements have been made since our arrival here in December last. Our first Quarterly Conference was held March 7 and 8; Rev. W. W. Simmons, P. E., in the chair, and he presided with ease—the right man in the right place. He preached us two excellent sermons, which were very much enjoyed by all that heard them. Bro. Thurman, of the Linwood circuit, was with us Saturday, and seemed to enjoy the occasion very much, and our good old brother and father in Israel, Rev. R. A. Sibley, was present Saturday and Sunday. I preached two sermons last Sabbath at Polkville to a very large and attentive congregation. We had a glorious time. The good Lord was with us in power, there to win and bless his people. At the close of the afternoon service we had an old-fashioned Methodist hand-shaking. I was happy all day seeing my people rejoice in a Savior's love. Thank God the good work is going on, and will continue to go on as long as time lasts. Every one who may read these lines is earnestly solicited to pray for us, that we may realize the desire of our heart:—the awakening of every believer and the conversion of every sinner on the work. I am, by the grace of God, going to do all I can for the spiritual elevation of this people. Success to the ADVOCATE."

Rev. J. W. Anderson, Houston, Miss.: "This is my second year on this work (Houston and Wesley), and I am glad to report we have and are still making some advances here in several ways. We had a fine revival at each of the three churches composing this charge last year, resulting in the addition of thirty-five souls to the membership. We organized an Epworth League, which is constantly growing in interest and numbers. Our League is named for our beloved and gifted Mississippi Bishop, 'The Galloway Epworth League,' and has at this time about sixty members, and is doing a fine work. We have three weekly prayer meetings, three Sunday-schools, two missionary societies and two Ladies' Aid Societies—all of which are well attended and are doing a great work for the Master. I procured last year thirty new subscribers to our various church papers, and hope to increase that number this year. This charge made the best financial report last year it has for several years past. For the most part this is an intelligent, loyal and liberal people. This is especially true of our membership at Houston and Wesley. They believe in supporting the church and its institutions. All last year this good people were constantly giving the preacher and his family unmistakable evidences of their appreciation of them and their work, and their love and liberality still abounds. Scarcely had we reached the parsonage, after our reappointment to this charge, when they began to storm and pound us, and still they pound. Just look at that barrel of fine flour they gave us, those nice joints of meat, the coffee, the lard, the sugar, the sausage, the fruits, the turkeys, the dry goods for wife and children—and then just look at my fine suit the good ladies gave me the other day. Why, Mr. Editor, I had almost to pinch myself to see whether it was I or not. But, Mr. Editor, the best part of my report is yet to come. Having secured the help of Bro. W. M. McIntosh and his faithful singer, Bro. Smith, we began a meeting at Houston on the fourth Sunday in March, and protracted it for nine days. It was a meeting of great power. There were not more than six or eight grown white people in town that were not blessed in the meeting. Many of the country people came in and shared the blessing with us. Nearly 100 souls professed faith in Christ, and a large number of backsliders were reclaimed and promised a better life. Sixty-five pledged themselves to join the different churches. Twenty-six have already joined our church, and there are yet more to follow. Those converted ranged from six to sixty-five years of age. Some of the hardest and oldest sinners of the town were saved. Quite a number of heads of families promised to erect a family altar in their homes. Many old feuds and misunderstandings were settled. Houston now belongs to the Lord—blessed be his holy name! The meeting will be far-reaching in that quite a large number of young men and young ladies who are here in school from a distance were happily converted to Christ and will go out from here as witnesses for God. Bless God for what he has done for Houston. Bro. McIntosh won all hearts here. He is a fine preacher. He keeps the upper connection all right, and that is the secret of his success. I heartily commend him to all who may want help in a meeting. God bless him and spare him long to the church!"

Sensational Sermons.

One objection intelligent men urge against the church is its own lack of faith. This, they tell us, is seen in the conversion of the pulpit into an arena for the harlequin and the substitution for scriptural preaching of the quibs and jests of the concert hall. Such alleged preaching is like the foam cast up by the sea; it feeds no man; it quenches no man's thirst. But it does place the church under the ban of intelligence and brings the ministry into disrepute. Irreverent sensationalism, perhaps, more than all other causes combined, is responsible for the weakened hold of the church upon the respect of men of sense and sensibility.—Rev. S. G. Nelson.

There wants nothing but a believing prayer to turn a promise into a performance.—J. Mason.

A Great Chance to Make Money.

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OBITUARIES.

WOODRUFF—WILLIE son of Rev. J. C. and Mrs. L. A. Woodruff, was born Sept. 20, 1884, and died March 14, 1896.

Willie was a bright, cheerful boy, and while he had never made any profession of religion, he was faithful in attending Sunday-school, loved God, prayed to him, and hated sin. He was a boy of clean lips. The call was sudden and the cloud was dark; but when I saw the grief-stricken father kneel by the lifeless form, and say, "Thy will be done!" I knew his grace was sufficient. Over the night of death there beamed a ray of the resurrection morning that brought comfort to the wounded heart. The mother had preceded her boy to the better land, and together they wait the coming of the other members of the family. "We sorrow not as those who have no hope."

JNO. P. COUNTISS.

BARTLETTE—Mrs. NANCY E. BARTLETTE (nee Williams) was born Dec. 2, 1803, and departed this life Jan. 12 1896, in her ninety-third year. Her father moved to Tennessee when Nancy was a child. On Sept. 5, 1827, she was married to W. G. Bartlette, who became a very active local preacher for several years, then passed on before some twelve years ago. To them were born eight children. Five are on the other side, and three on this. In 1833 or '34 they moved to Alabama. From there to North Mississippi in 1836, and in 1850 removed and settled in Newton county, Miss., near what is now Chunkey station on the A. V. railroad, from which place she went to heaven.

Sister Bartlette was a member of the M. E. Church, South, seventy-seven years. No doubt in all these years some of her works preceded her to glory, and some will follow after. Some years ago she had a partial stroke of paralysis, from which she lost the use of her lower limbs, but could move about in the house and yard. She retained her mind and eyesight remarkably well to the last. I was her pastor for the last three years, and visited her often. She always had her Bible in hand or in reach. She made a practice of reading it through in the year. She said, "I can't remember what I read long, but it's a great comfort to me." She had a spell of sickness last Summer, and she thought her time had come, and said to my wife, "I am not at home this morning." "Yes," said my wife; "Grandma, you are at home." "No," says she; "my home is up yonder."

Our last visit to her was in December last. A few days before she went home, though in as good health as usual, she said: "I know I won't be here much longer. I am ready at any time. 'I am waiting at the station,'" a song she enjoyed very much. No more waiting now. The heavenly train has come at last. She got aboard. Her end was peace. "Blessed are the dead which die in the Lord!"

L. P. MEADOR.

(Continued on Seventh Page.)

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Lake Arthur, La.

The Electropoise has been of great value to my wife. I think it has invaluable merit. B. M. STEPHENS
Midlothian, Tex., March 16 1896

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College Hill, Miss.

My brother, C. V. Abernathy, used the Electropoise and obtained more relief from it for Bright's disease than anything else he tried.
O. M. ABERNATHY,
Okolona, Miss., Jan. 9, 96

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T. S. KAVANOUGH
Humphrey, Ark., Jan. 23, '96

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, April 16, 1896.

Presumptuous Critics.

By no means small is the class of persons who take delight in sitting in judgment upon the words and actions of their fellowmen. The critical faculty is God-given, and when rightly used subserves a good purpose. Over-cultivation of this faculty, however, may be as harmful as the failure to use it. The critical spirit, when over-indulged, converts us into cynics, and causes us to see flaws where we should not see them. There are critics and critics. If all who pass sentence upon the work and conduct of their neighbors were competent judges of what constitutes excellence, then their criticisms might be listened to patiently. But, alas! the majority of those who see motes in the eyes of their brethren have beams in their own eyes. Those who are on the constant look-out for faults and imperfections are more than apt to find them. Some hearers spoil the effect of the grandest sermons by examining them too critically. To be always picking things to pieces will not only destroy our own peace, but will at last lead us to attribute unworthy motives to the man who performs a noble action.

It is generally the case that persons who are least capacitated to give advice or to criticise the work of others are the readiest to do these very things. The ignorant and the simple constantly ventilate their opinions and preferences as to matters about which the wise express themselves sparingly. With no little truth has it been said that "fools rush in where angels fear to tread."

Oliver Wendell Holmes was not wrong when he said that mankind are divided into two classes, the first class comprising those who go ahead and do something; the second, those who sit still and inquire why it wasn't done the other way. Hardly anything is so ridiculous as to see a man venturing to criticise what he knows little or nothing about, something outside of his line of work and study. Who would think of applying to an architect for advice about farming? No lawyer is expected to be able to perform a delicate operation in surgery. Nor is a mechanic supposed to understand the art of sculpture.

In order to speak *ex cathedra* a man must be thoroughly acquainted with the subject in hand. It does not follow, however, that fitness to give advice in one direction implies ability to do so in another. Well-rounded men are few in number. Consequently, most of us should confine our criticisms to matters to which we have given special attention. "Let the shoemaker stick to his last," is an old Latin proverb with a modern application.

Instances of presumptuous criticism are not far to seek. Nor are they confined to secular affairs. A notable example is that of a certain class of scientists who arrogate to themselves the right to interpret the Scriptures more authoritatively than devout theologians whose whole lives have been given to Bible study. Such presumption is colossal. These men may know, or think they know, a great deal about microbes, protoplasm, cosmic evolution, star dust, etc.; but biblical interpretation not being their specialty, what folly to regard their utterances upon theological subjects as oracular!

Then, too, church-men who never read a book on missions in their lives, who do not even subscribe for the Review of Missions, are stupid enough to pass judgment upon the Mission Board for appropriating money to this or that foreign field, which, in their opinion, should be left to other churches to evangelize. Some, indeed, imagine themselves capable of advising the missionaries as to what methods they should pursue in reaching the heathen.

What editor does not receive scores of letters every year from persons totally inexperienced in such matters, offering suggestions as to how his paper should be conducted? It is almost beyond belief how many people fancy themselves exactly suited to make successful editors. Now and then some correspondent takes it in high dudgeon because his suggestions are not carried out, and writes a peppery letter to the office.

Another type of presumptuous critics are the worldly inclined church members who set up their opinions as to the innocence of card playing, theatre-going, etc., against the combined wisdom and piety of the church. Every man is entitled to think for himself, but freedom of thought by no means implies that we are to reject or treat contemptuously the conclusions reached by the wise and good of the past and the present. Surely the sober judgment of the best men and women of the church as to the harmfulness of certain worldly amusements is entitled to some degree of respect and consideration. Unorthodoxy and contempt of time-honored authority are far from being indications of advanced thinking and originality. On the contrary, they often are the signs of shallowness and conceit.

Almost every charge is afflicted with members—some, perhaps, in official position—who think they know more about how the work of the church should be carried on than does the pastor himself. Such persons, if allowed to do so, will dictate to the pastor when and how offenders against the Discipline shall be dealt with, the kind of sermons to be preached, how the Epworth League should be managed, and, in fact, want to be consulted about everything that is done. A wise pastor, while consulting frequently with the leading members of his flock, will keep the reins of authority firmly in his own hands, else great confusion will result. What pastor does not have to contend with meddlers and busybodies? Sometimes a heady layman, because he can't have his way in the election of church officers, or in the management of some department of church work, sulks, or perhaps kicks out of the harness. Don't reflect on the intelligence of your pastor by attempting to dictate to him. Even if he does not manage affairs exactly as you think he ought, in most cases, silence is the better course. He may know a thing or two about church work that you do not.

The Apostle Paul's remark about abstaining from the eating of meat if it should cause a brother to offend, is interpreted by some narrow-minded people to mean, as Bishop Haygood says in his book, "Jack-Knife and Brambles:" "What I don't approve it is a sin for you to do." Long time has this passage been made to do service in the interest of fanaticism and excessive Puritanism. The Bishop further adds: "It was flung at this writer—'junior preacher' on the Oxford circuit, Ga., Autumn of 1859—the offense being wearing beard. The apostle's text has not only been ridden as a hobby by booted and spurred ignorance and intolerance; it has been used as a repeating rifle—shooting at everything (accurate never), at men who smoke cigars, or cob pipe, wear clothes like other people's; at women who put a love token on the finger, a pretty flower on the bonnet and many other little concernments of men and women who believe that St. Paul meant something when he said: 'Let every man be persuaded in his own mind.' The meddling specialist thinks he means: 'Be persuaded in *my* mind.'" We have known the same message to be cited against all novel reading, love poems, and the singing of innocent secular songs. O wisdom, how oft does folly pose under thy garb!

Silly Sentimentalism.

Among the prisoners in the Parish Prison, confined in the hospital, is Mrs. Annie E Snell, who was recently convicted in the United States Court for sending obscene literature through the mails, and received a sentence of two years in the Brooklyn Penitentiary. Mrs. Snell has received a great deal of sympathy from the ladies connected with the religious work of the prison, and they are making an effort to secure a pardon for her from President Cleveland.

The ladies connected with the Epworth League, who have in charge the spiritual welfare of the inmates of the prison, have been several times to see the young woman, and have expressed themselves in her favor, and will aid the other ladies in addressing an appeal to the President.

The above clipping from a recent issue of the Times-Democrat brings to public notice a phase of modern civilization that merits consideration. The woman here spoken of, Mrs. Annie E. Snell, and her husband, Charles Snell, have been carrying on their business in this city for a considerable time, not confining their operations to this locality, but reaching out through the mails to regions far remote. The crime is one of more than ordinary baseness. The wares they vended are too vile to be described. Sewage-water is sweet in comparison therewith. The victims were to a large extent the young of both sexes, especially boys. With an ingenuity worthy of a better cause they found an ever-increasing market for their reeking filth. After a fair trial they were convicted and sentenced to a short imprisonment. Before the officers of the law have time to remove them to the place designated for their incarceration, lo! a petition is gotten up for pardon. This is an outcropping of a silly sentimentalism that bodes no good to society. Yea, we go further and say that it is a menace to civilization. It is a fact which stares us in the face every day from the pages of the newspapers that crime is increasing among us with fearful rapidity. This is especially true of the higher grades of crime. This increase of crime is in a large measure due to the false sentiment that is here brought to light. This sentiment has so leavened humanity as to make it exceedingly difficult to punish crime. Criminals count upon it to give them immunity from punishment. It enters the grand jury box and prevents indictment. It dominates the petit juror and makes him bring in a verdict of acquittal contrary to law and evidence.

If perchance a verdict of "guilty" is rendered, instantly the petition-monger is brought into requisition to defeat the ends of justice. A petition for executive clemency, with a formidable array of names from the ranks of respectable citizenship, can be gotten up in behalf of the vilest criminals that pollute the earth with their presence. And these petition-mongers frequently carry on their work in the name of Christianity. Away with such nonsense. The Bible teaches as clearly as language can be made to teach anything, that the law ought to be "a terror to evil doers." Whenever it ceases to be such, the foundations are laid for a reign of anarchy. When will men learn that it is perilous to attempt to improve upon God's plans?

A Noble Judicial Example.

Hon. John W. Fewell, who was recently appointed by Gov. McLaurin as judge of the Tenth Judicial District of Mississippi, has taken a new departure in the way of enforcing the law against the liquor traffic. On Monday, the sixth instant, he opened court in Meridian for the first time. At the close of his charge to the grand jury, which was a very able one, he scared evil doers of the blind-tiger fraternity almost out of their wits by reading out the name and place of business of every person in Meridian who had taken out a United States revenue license, and announced that it was the duty of the entire constabulary of the State and city to visit these places in order to know whether the parties were engaged in the liquor traffic. As soon as the judge had finished his charge, District Attorney Byrd sued out writs of attachment warrants against the holders of government revenue license, and within thirty minutes afterward every place named in the judge's charge had been raided and the entire stock of liquors and blind-tiger paraphernalia seized by officers of the law. We quote from the Picayune as follows:

The warrants were sworn out on the presumption that as they had taken out United States license they had it for the purpose of selling intoxicating liquors and, therefore, were engaged in that business without a license from the State or county; therefore they owed the latter license money, and the stock contained in the buildings by these parties was attached to secure this money. Nearly every place attached contained various quantities of intoxicating liquors, and this fact will be used to prove the charge against the parties.

The places were closed up and are now guarded by special officers. The only way in which the owners can possibly get possession of their property is to file a bond in the penalty of $2000 to secure the license money and all costs incident to the execution of the writ of attachment. It is hardly probable that they will be able to do this, so their property will remain in possession of the State. They will be tried as early as possible. This beginning of court is the all-absorbing topic of conversation on the streets of the city to-day, and everywhere the better class of citizens are heard to indorse Judge Fewell and his able assistant, Mr. Byrd. The ministers of the city, irrespective of creed or denomination, held a meeting to-day and adopted a series of strong resolutions, indorsing Judge Fewell's course and pledging him their hearty support and co-operation. A copy of the resolutions adopted were forwarded to Judge Fewell. A crusade against crime has been inaugurated, and the court officers, backed by the support, sympathy and co-operation of an intelligent citizenship, mean to continue it.

Why hasn't some judicial executive officer resorted to this method before? Does not everybody know that when a man takes out a revenue license in a prohibition town he does it for the purpose of running a blind tiger? And do not the sheriff and the town marshal and the police as well as the judge and district attorney in every prohibition town, as a rule, know the names of these illicit dealers and the localities where they carry on their infamous traffic?

Judge Fewell deserves the thanks of good citizens, not only in Mississippi, but everywhere. All honor to him for the noble example he has set! If other judicial and executive officers will follow the clue he has given them, the day of Mississippi's redemption from the liquor traffic is near at hand.

Church Newspapers.

How many of us take a church paper—a weekly church paper? If not, why not? Are we too poor? Better save on the dailies, and weeklies, and monthlies, which lie so thick on our tables. If we can not afford it, can not we club with our neighbors, and pass the papers round? Do we not think it worth while? Such a paper not worth reading and paying for? Try it awhile, and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics which are to be gotten from a good church paper are worth more than neighborhood gossip and local "personals;" even more than the account of the murders and robberies and bank failures of the civilized world; yes, and worth more than even the wholesome and needful information which comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are apt to know a good many things they would be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also and take time to read it. It will help you.—Bishop Brooks.

The pawn-shop connected with St. Bartholomew's Church in New York City has accommodated, since it was opened eighteen months ago, about thirty-three thousand people, with loans in amounts less than $100. The aggregate amount advanced on these loans was $550,000. About $200,000 have been paid back, with interest; and last week some four hundred unredeemed pledges—opera-glasses, clocks, revolvers, music boxes, silverware, jewelry, etc.—were sold at auction. In every case where the article on being sold brought more than the loan and interest, the surplus was returned to the owner; if less, the society—the Provident Loan—stood the loss. It will be remembered that this enterprise was started by wealthy parishioners of Dr. Greer's church, to help the worthy poor. They subscribed a capital of $100,000, which was afterward increased to $200,000. The rate of interest on loans was fixed at 1 per cent. per month; regular pawnshops were charging 30 per cent. The enterprise has been conducted on strict business principles, and great help has been given, while at the same time the projectors have been paid interest on money invested.—Zion's Herald.

On our first page will be found an extract from Judge Fewell's charge.

NOTES.

Gilderoy's "Quillin' Fellow" showed his face in the Pacific Methodist Advocate last week.

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Greenland, with its population of 10,000 is almost entirely Christianized by the Moravian, Lutheran, and Danish missionaries.

***

Sister Savage, mother of Rev. O. L. Savage, of the North Mississippi Conference, is seriously ill. Her life is despaired of.

***

Dr. J. D. Hammond, president of Central College, Missouri, has been elected president of Wesleyan Female College, Macon, Ga.

***

A bill has been introduced in the Senate looking toward the establishment of a new executive department—a department of commerce and manufactures. Most European countries have such departments.

***

President Diaz announces that Mexico wishes to be counted as a supporter of the United States in resisting the encroachments of European powers upon this continent, if any such are attempted. He suggests that the Monroe doctrine is one in which all American republics should join.

***

Rev. E. L. Spraggins, pastor of the First Methodist Church, Dallas, Texas, died at his home in that city on the eighth. Bro. Spraggins was formerly a member of the North Mississippi Conference. He was quite a brilliant preacher, eminently worthy of the high position which he filled.

***

We take pleasure in announcing the election to the vice-presidency of the Nashville College for Young Ladies of the Rev. W. F. Melton, late president of the Florida Conference College, Lessburg, Florida. Mr. Melton brings to his new position scholarly attainments, youthful energy and professional experience.

***

The Mississippi State Epworth League Conference will be held at Crystal Springs during the session of the Mississippi Chautauqua, which begins July 16, with an address by Gen. J. B. Gordon. Half rates will be given by all the railroads, and the maximum rate from any point in the State will be $5. There will, doubtless, be a large attendance.

***

Even down to this enlightened age, many highly cultured people believe, as do the heathen Chinese, in a gaudy, ritualistic religion, such as Sidney Smith thus described in speaking of the High-Church Episcopalians, "Their services consist in genuflexions and circumflexions, bowing to the East, courtesying to the West, wearing man-millinery and engaged in other tomfoolery."—Baptist Standard.

***

Born in 1820 as a slave, Andrew Ferguson used his freedom, time, and money prudently. He was the trusted janitor of one or more public buildings, and husbanded his earnings. When the opportunity offered, fifteen or twenty years ago, to secure a church building for the Colored Presbyterian Church in this city, which was left without a sanctuary, he took nearly all his savings, almost $5,000, bought the building on Madison street, between Eleventh and Twelfth, and gave it to the church.—Christian Observer (Louisville, Ky.).

***

Mr. Edison has abandoned for the present his experiments in radiography—in picture-making with the X-rays—and is devoting his attention to the study of methods whereby he can see through opaque objects by means of these rays. He finds that by coating paper with crystals of tungstate of calcium he has the spectacles which he needs—powerful enough, in connection with the rays, to enable one to see through a human arm, or eight inches of solid wood—and he is perfecting for surgeons' use a portable instrument which he calls a "fluoroscope." By its aid an operator can see distinctly the injury—fracture, bullet, or otherwise—and avoid unnecessary probing or cutting.—Zion's Herald.

***

A vile and utterly unfair attack is being made on the Funk & Wagnalls Standard Dictionary by some of its business rivals. By careful searching among its 301,000 words, eighteen were found that are thought to be indelicate, and these have been printed in circular form and widely distributed among School Boards, teachers, preachers, etc., to prejudice the public against the work. The shameless insincerity of these publishers appears in the allegation that their own dictionaries contain almost all of these eighteen words; some are in the Bible, and many of them in Shakespeare; all but three are in the Century Dictionary, and justly so.

This infamous attack, however, has recoiled upon its perpetrators. Leading men in all the walks of life, by scores and hundreds, have come to the defense of the Standard, and denounced this piece of villainy in fitting terms. As for ourselves, we regard the Standard as the very best dictionary in existence. We keep it on our desk for constant reference.

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To All Whom It Concerns.

DEAR BRETHREN: At our session of Mississippi Conference in Yazoo City, last December, a number of the preachers and a few laymen gave us subscriptions for building "The Lambuth Training school" at Kobe, Japan. These were taken mostly by the diligence of Bro. B. F. Jones, and were to be paid not later than March. At that month is already expired, I take this means of reminding the brethren who have not yet remitted the amount promised, that we are in a very receptive frame. Also the school-building calls on your liberality, and that of a few more who gave indefinite promises of help. Nothing in the wide field of missionary endeavor promises richer and more enduring reward than this strategic point. We need immediately, and urgently, all that has been promised, and about two hundred dollars additional. Who will make glad the city of God by a stream of benevolence that shall widen and deepen like the river of life's water? If some great heart, on whom God has bestowed the means and entailed the responsibility of high stewardship, will only rise and say that dear Sister Lambuth shall not longer sigh over straitened and rented quarters in which to do the work God calls her to in training Christian mothers for the future Japan; that this sorely needed work shall not longer be hampered for a dwelling while we abide in called houses, what new choruses of praise the cherubim and seraphim would sing around the great white throne!

Beloved, please don't wait for another call. If you prefer to remit to Bro. Thos. B. Holt, treasurer, of Nashville, please notify me, at least, that I may be spared the trouble and you the annoyance of a personal appeal. This "King's business demands haste." The heathen are perishing for lack of knowledge. Yours in hope,

J. P. DRAKE.

Edwards, Miss.

Notice.

To the Ministers of the North Mississippi and Mississippi Conferences:

BRETHREN: How many of you remember your Conference resolutions in regard to the Orphans' Home? How many of you preached that sermon on the first Sunday in April? How many of you took up the collection, as you were instructed to by your Conferences, and sent it to your respective Conference treasurers? How many of you forgot all about it, and continue to forget it up to this time? How many of you intend to follow your Conference instructions? How many of you remembered them, and yet failed to carry them out, and do not intend to?

Brethren, place the responsibility of this matter where it belongs. Get it off your shoulders. It is so easy to do this. Prepare your sermon; preach it. Take up the collection; send it to Bro. Bowen or Bro. Burton, and your skirts are clear. Don't you worry about it; just do it. If you don't get but a dollar, it's not your fault; but if you don't get the dollar, well—you know where to put the blame. I have heard from a few preachers that observed the day, and they were all able to make a fine report.

The next meeting of the Board of Trustees will be held at Winona the latter part of this month, and we want to be able to get to work as soon thereafter as possible.

W. A. GUNNING Chair'n.

Notice.

There will be a meeting of the directors of the Mississippi Methodist Orphanage in Winona, Miss., at three o'clock P. M., on Thursday, April 23, 1896. W. A. GUNNING, Pres.

A. F. WATKINS, Sec.

From J. L. Futrell.

MR. EDITOR: Please tell our friends among your readers that our address for awhile will be Corneile City, Oregon, as I had to give up my charge on account of poor health in November. I've done nothing since then. I now go to help in two counties larger than some States, and many thousand people in them. Very little done except by us, and we have but two preachers. Oh, that I could get all our friends to realize how much I wish their daily prayers, that I may be used for great good! Pray for me.

J. L. FUTRELL.

D. S. Dillehay and Dillehay, dentists, have located in this city to practice their profession. They have fitted up most elegant apartments in the Godchaux Building (Room 20) corner Canal and Chartres.

From a personal acquaintance of many years we are prepared to commend them most heartily to our readers as eminently worthy of their patronage. They are also men of fine Christian character, who will prove a valuable acquisition to the moral and religious life of the city.

New Orleans City Mission Anniversary.

Held in Rayne Memorial Church on last Sunday night, the first anniversary of the New Orleans City Mission and Church Extension Society was a great success. It has been many years since a large mass meeting of Methodists has been held in this city. The exercises were very interesting, consisting of encouraging reports of work done, speeches by H. N. Harrison, Rev. J. L. Pierce and President Sawyer, and choice singing by the choir of the church. A collection amounting to about $500 was taken, the result of which will be the purchasing of a suitable site and the erection of a church upon it. Our city Methodists can come together when they take the notion, and last Sunday night's meeting has helped the connectional feeling that we trust is growing among our city churches. No worthier cause could have called our people out. It was a great regret that Bro. Lallance, city missionary, was kept away by an attack of sickness confining him to his bed.

Epworth Leagues in the Country.

The Epworth League, an institution of recent organization and yet of marvelous growth, is a thing worthy of our deepest consideration. It an organization, reaching such proportions in so short a time, and made up, as it is, of an element so vital to the future, be a mistake or an evil, it certainly demands attention, for, if allowed to run and grow, who can prophesy the harm that may come of it?—and if it be a blessing, as we feel sure it is, then we owe it to our thought, sympathy and help that this new and vital movement may accomplish its God-ordained mission in the church.

The Epworth League is an institution, not separate from, but vitally connected with the church. It is now a part of her organic existence. The institution has a mission and a work to do, and ought to permeate the country as well as the cities and the towns. There is a large population in the country, a great portion of which has never had the advantages of church training as those in the towns, and here is a field needed to be reached.

As yet the Epworth League has not, to any considerable extent, reached the country, and in many places the people know almost nothing concerning this new organization.

At Chattanooga, during the International Conference of the Epworth Leagues, it was ascertained that scarcely any of the twelve or fifteen thousand leaguers present were from the rural districts. Why was it so? What is the reason? Is it because it is not adapted to the country? Surely not. Where, then, lies the real trouble? Who is responsible? It may be that proper efforts have not been made.

I remember to have heard the statement at Chattanooga that there had been, in one year (as I remember), five thousand converts in two presiding elders' districts in India, and that one-half of them were under the Epworth League. Many of these must have been in the country. If such results may follow the work of the League in one section, why not in another? Why not, then, make effort to permeate the masses with an institution capable of doing so great good, and through it infuse a missionary interest and zeal which shall go far towards solving the question of the evangelization of the world?

Are our people in the country incapable of organization? When we have put forth all possible effort, then may we answer. Our people need to be informed concerning the League; and pastors, Leagues, and all who are interested, should make all possible efforts, and then we may find Epworth Leagues in the country. HESLEP.

April 3, 1896.

Indian Mission.

MR EDITOR: Allow me to report the following amounts received to help pay for land bought for the Indians in Mississippi. Amounts received since the last report, to-wit: A friend, by Rev. J. W. McLaurin, $5; Dr. E. B. Martin, $5; Mrs. C. O. Stedman, $10; Matthew Howes, $1; Miss Lizzie Howes, $1; Miss Annie Howes, $1; Mrs. Sallie Johnston, $1; Rev. J. M. Robinson, $2.

Many thanks for above amounts, and may the good Lord bless all the brethren and sisters who have helped.

And now I want to state that we are yet due on the land already bought about $146, which ought to have been paid two or three years ago; but as it is never too late to do good, who will now help me to pay it out? I have been begging so long for the small amount necessary to pay the salary and pay for land I am almost ashamed to ask again, and then I have used all the argument I can think of. What must I do? What can I do? To lose the land will never do; we can not afford it, and it is so necessary to the success of the mission, too. And, then, the Board of Missions appointed me to the special work of paying out the land. What must I do? Well, I will have to appeal to my friends and the friends of the poor Indians and to the friends of our blessed Lord, who said, "Preach the gospel to every creature." I will have to appeal to you, and ask you to give me quick, and let us be done with it, $146.

Brethren, sisters, who will give me $10? Who will give me $5? Who will give me $2 50? Who will give me $1? Who will give at all—any amount? Oh, how glad I will be to get any amount, and to get this land paid for and get it off of hand! May I expect something? Send postoffice order on Hermanville or registered letter to me at Hermanville, Miss. Send without delay, and may God bless you.

A. D. MILLER.

FOR COUGHS, ASTHMA AND THROAT DISORDERS, use "*Brown's Bronchial Troches.*" Sold only in boxes. Avoid imitations.

The Treasury of the Mississippi Conference Sunday-School Board Emptied.

The Executive Committee of our Sunday-school Board held a meeting, April 2 in Jackson, and after consultation with members of the Board of Education and with Bishop Galloway, decided that we would comply literally with the clause of the Discipline which reads:

"Any surplus remaining in the hands of the Annual Conference Sunday-school Board at the end of any Conference year, after providing for needy Sunday schools within the bounds of the Conference, shall be equally divided between the General Sunday-school Board of Education and the Annual Conference Board of Education."

Accordingly, we have issued orders which completely exhaust the treasury. Therefore, to supply the needy schools of 1896, we are dependent solely upon the Children's Day collections of next month. Please observe the day, and send the proceeds at once to our treasurer, Mr. Jno. A. Gnice, Natchez, Miss.

Respectfully, H. G. HAWKINS,
Secretary Miss. Conf. S. S. Board.

Isn't This about So?

Sick people don't enjoy travel; therefore, get them well before starting. That ocean voyage prescribed for the run-down system and pale, sunken cheeks will be far more enjoyed if preceded by the use of a few bottles of CREOLE FEMALE TONIC—the Ideal Uterine Tonic and Alterative.

Wyatt's Business Colleges.

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These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month. Beautiful Catalogue free.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Our Successor.

At the semi-annual meeting of the Union Epworth League of New Orleans our predecessor as editor of the Union (Rev. Robt. H. Wynn) has been elected our successor. We bespeak for him a brilliant career.

H. H. AHRENS.

New Officers.

The meeting of the New Orleans Union Epworth League, at Carondelet Street Church, Tuesday evening, April 9, was largely attended. Several preachers, among them the worthy presiding elder, honored the League with their presence. The chief business of the League was the election of new officers who are to serve for the ensuing six months. It resulted as follows: Robert Irvine, president; E. S. Prescott, first vice-president; W. B. Thompson, second vice-president; Howard Magruder, third vice-president; Miss Susie L. Lyons, secretary; Miss Elsie Ahrens, treasurer; Robert H. Wynn, editor. After an address by the new president, the Union adjourned to meet in the Louisiana Avenue Church on the second Thursday in May. H. H. A.

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LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

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Growing Ignorance of the Bible.

When a late number of Harper's Monthly opens the "Editor's Study" with a discussion of the growing ignorance of the Bible, it is high time for alarm on the part of those who are supposed to care for the preservation of the blessed story of grace in the memories of the coming generation. The "Study" justifies its notice of the deplorable state of affairs, not only from the standpoint of good citizenship, which must have a moral foundation, but from that of the needs of literary training. A sentence is worth quoting: "A boy or girl at college, in the presence of work set for either to master, without a fair knowledge of the Bible, is an ignoramus." We are glad to have this said, and not from the pulpit. To many minds it will carry more weight when it springs, not from the professionalism of the sacred desk, but from the independent judgment of a secular sense of loss.

The great place of power for early gains is the family circle. It is a sad commentary upon the present age to know that the Bible is no longer read in thousands of homes; and it only adds to our appreciation of the difficulties of the case to hear that the Bible is studied (?) in our Sunday-schools, when it is understood that the "Lesson Leaves" are the paltriest substitutes, and in many a class the Bible as an entity is absolutely unknown, so that even teachers hold to the "Leaves" like a drowning man to a straw. And we are no nearer to the final good when we discover that the colleges of the land are introducing the Bible into their curricula; for college students are barely the one-hundredth part of the schooled generation of our land.

The cry was once: "To your tents, O Israel!" Let it now be: "To your homes, O Christians!" There is no other place, no other time, no other opportunity, no other atmosphere, so divinely devised to fasten upon the growing life the enduring and holy memories of the Book of books. Revive the lost art!—Western Christian Advocate.

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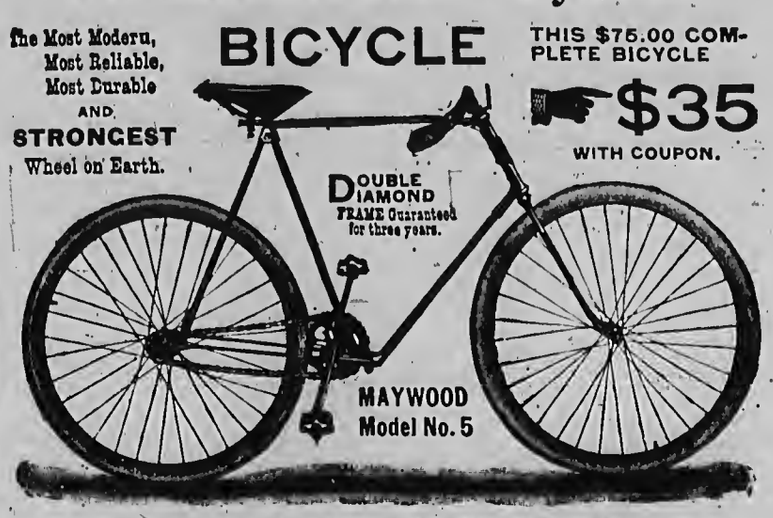

PATENTS { Feb. 24, 1891 May 17, 1891 | Oct. 3, 1893 Jan. 1, 1895 | Jan. 21, 1896 Others Pending.

A Bicycle constructed of material that is **solid, tough and wiry;** that is simple in construction, easily taken apart and put together again, has few parts, is of such wiry material that its parts will hold together even in an accident, no hollow material to be crushed in by every contact; a frame that cannot possibly be broken; a frame so simple that its adjusting parts serve as its connecting parts; a one-piece crank in place of a dozen parts, always ready to give reliable and rapid transportation.

SPECIFICATIONS AND DESCRIPTIONS.

FRAME.—Improved Double Diamond. What is a Double Diamond Frame? Simply a true truss in every direction for strains that occur in Cycles—the outline of two diamonds in its makeup. The frames are constructed of ⅜-inch cold rolled steel rods, the toughest and strongest metal for its weight known, and the parts are joined together with steel and aluminum bronze fittings in such a manner that it is impossible to break or any part to work loose. A marval of novelty, simplicity and durability, the greatest combination of ingenuity in bicycle mechanism, —to build a frame without brazen joints and tubing, as you know that frames continually break and fracture at brazen joints, and tubes when they are buckled in cannot be repaired. **We guarantee our Double Diamond Frame for three years. You cannot break it.** Standard size steering head and wheel base, ball bearings both ends of head.

WHEELS.—28-inch front and rear, warranted one-piece wood rims, best quality piano wire spokes and brass nipples, large barrel hubs, fitted with "Arlington" hose pipe, Morgan & Wright "quick repair," or some other first-class pneumatic tire.

PATENT INTERLOCKED CRANK AXLE CASES AND BEARINGS.—Indestructible ball bearings throughout, with 148 hardened steel balls. Crank shaft bearings are fitted with our patent ball cases, which are interlocked and support each other and cannot possibly come apart while in use. Are neat and cover the bearings completely. It has been an acknowledged fact that crank axle bearings are susceptible of improvement, as threaded cones or crank axles are continually crowding or working loose. We save this entire nuisance by having no threaded parts whatever, but a clever device in frame for adjustment. Our invention is most perfect in simplicity and must be seen to be appreciated. The sprocket and chain are on the inside of the frame and ball bearings. Great value is gained by this arrangement, ease of running, double wear saved, positive never loose bearings, freedom from contract with chain and sprocket, smooth outward globular ball bearings, less friction and lost motion, hence greater speed. Then with the jointless "one-piece crank," feet, ankles and trousers are free from injury.

ONE-PIECE CRANK.—Our great achievement; by its application we put two cranks, two pedal axles, two keys, six screws, six nuts and four washers all in one piece. From 50 to 100 per cent. of all trouble to Bicycles is from cranks working loose and pedal axles that break from clamping connections. They get loose no matter how much pains is taken to key and tighten them. This is caused by too many parts, and it is entirely saved by our device, which is but one piece and made from tough rolled steel rods, impossible to break. It has been proven that when other cranks break from accident, our one-piece crank will hardly bend. But if bent any person can easily straighten it with a large wrench, and without removing it from the frame.

CHAIN.—Humber block pattern, best quality, hardened. **SPROCKET WHEELS.**—Best drop forged steel. **REACH.**—Shortest, 28 inches; longest, 37 inches. **GEAR.**—64 or 72, as specified.

FRONT FORKS.—Indestructible. Our fork crowns are simply a section of gun barrel steel turned up to size, then bored and bent, forming a perfect fork crown that cannot be surpassed for strength and beauty, also giving a support to our solid cold rolled fork rods that just limit the necessary amount of springiness required in a front fork and which can only be obtained by the use of our forks and crown.

HANDLE BARS.—Reversible and adjustable, a marvel of simplicity, readily adjusted to any position desired, with best cork or composition handles. In buying a Bicycle it is always a vexed question whether you want dropped or elevated handle bars. If you wanted one kind you could not have the other. Our handle bar enables you to have either at will. Will furnish Ram's Horn handle bars if preferred.

SADDLES.—Gilliam, P. & F., Reading, or some other first-class make.

PEDALS.—Rat trap or rubber, full ball bearing.

FINISH.—All parts are enameled with our own special enamel, rubbed down and baked, giving it a handsome black, glossy appearance. All bright parts are heavily nickle-plated; these, with the jet black glossy parts, give a handsome appearance which cannot be excelled.

ACCESSORIES.—Each "Maywood" Bicycle is furnished with leather tool bag, containing pump, wrench and patent oiler.

WEIGHT.—According to tires, pedals, saddles, etc., from 27 to 30 pounds.

The **"Maywood"** has successfully passed through the experimental stage. During the past three years we have put out over 5,000 **"Maywoods,"** placed in the hands of riders of all classes and widely distributed through the country. Expert riders and clumsy riders, heavy men and light men, on smooth roads and on rough roads, have given this wheel every conceivable test, proving it to be the best wheel on earth for every day use, a wheel that can be constantly used over the roughest and hardest roads without showing weakness and the constant necessity of repairs. Its construction is so simple, its vital parts so strong, that the possibility of breakage is reduced to a minimum.

A PRICE THAT WILL REACH YOU.

Do not imagine because it is not high priced it is not high grade. We do not use expensive hollow tubing, besides, we belong to no **Combination or Trust.** We own every patent, pay no royalties, manufacture the entire wheel ourselves and are satisfied with a reasonable profit, employ no expensive racers, but depend upon the good common sense of the American people to appreciate a good thing when they see it. We can afford to make the price we do for we expect to sell ten **"Maywoods"** to one of any individual make sold. We simply say that the **"Maywood"** is a perfect Bicycle, containing more originality and genuine points of excellence than can be found in all other machines bunched together.

CASH BUYERS' UNION. EVANSTON, ILL., January 20, 1896.

Messrs.—In regard so **"Maywood"** Bicycle, I will say that I have found it to answer all purposes as guaranteed. Last summer I rode one from Chicago through Michigan, Canada, and all over western New York and northern Pennsylvania. Notwithstanding the fact that I rode it over all kinds of roads and in places where many more expensive wheels would not have stood the test, it is still in good condition.

C. B. SEELY, N. W. University.

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(1) The printer's bane.
(2) A part of speech.
(3) Part of your anatomy.

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HOME CIRCLE.

WOODMAN, SPARE THAT TREE.

BY GEORGE P. MORRIS.

Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now.
'Twas my forefather's hand
That placed it near his cot;
There, woodman, let it stand,
Thy axe shall harm it not!

That old familiar tree,
Whose glory and renown
Are spread o'er land and sea,
And wouldst thou hew it down?
Woodman, forbear thy stroke!
Cut not its earth-bound ties;
Oh, spare that aged oak,
Now towering to the skies!

When but an idle boy
I sought its grateful shade;
In all their gushing joy
Here, too, my sisters play'd.
My mother kiss'd me here;
My father press'd my hand—
Forgive this foolish tear,
But let that old oak stand!

My heart-strings round thee cling,
Close as thy bark, old friend!
Here shall the wild bird sing,
And still thy branches bend.
Old tree! the storm still brave!
And, woodman, leave the spot;
While I've a hand to save,
Thy axe shall harm it not.

Give Attention to Reading.

Books are the sentinels that guard the immortality of literature. Time effaces the orator's eloquence, the iconoclast may destroy the product of the sculptor's chisel, but printed thought is indestructible, and lives forever. No fire can burn up, no storm scatter, nor iconoclasm kill a noble thought once clothed in artistic expression. It becomes a part of our indestructible intellectual possessions, and will continue to live in our life, giving direction and impulse to our thinking.

Take our English Bible. Not only have its sublime truths become a national and international power, but its very language has become a part of our Anglo-Saxon nature. As F. W. Faber, a Roman Catholic, well says: "The uncommon beauty and marvelous English of the Protestant Bible! It lives on the ear like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how to forego. Its felicities often seem to be almost things, rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it—the potent traditions of childhood are stereotyped in its phrases. The power of all the gifts and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle and pure and penitent and good, speaks to him forever out of the English Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him, whose spiritual biography is not in his Saxon Bible."

In a less degree, but still in a most potent manner, the uninspired books of our libraries influence our civilization. Indeed, books and civilization go hand in hand. Men in a savage state produce no books, they have no written language. Books are at once an evidence and a product of civilization. Nor can civilization be perpetuated without books. But the Bible is not the product of civilization. It is the great civilizer, and therefore the real fountain head of all literature as well as the foundation of all true civilization. The Bible has been the creator of language in its best forms. From the time that the Word of God was translated into the English language may be dated the birth of modern English. The debt that modern German owes to the creative genius of Luther's version of the Bible can not be computed. Both English and German speech have been infinitely enriched and immeasurably ennobled by becoming the bearers of the Word of God.

The language of the masters of literature exerts a refining influence upon those who spend time in absorbing it, to say nothing of the power of the ideas thus conveyed. Good books put us in possession of the thoughts, ideas and intellectual fruit of the world's scholars and thinkers, acquaint us with the discoveries of science, impart to us the visions of genius. They store for our use the treasures gathered by others. The inspirations of Isaiah, the proverbs of Solomon, the dialectics of Paul in the Word of God; the "Principia" of Newton, the philosophy of Bacon, the geological investigations of Dana, the lore of Cuvier, the explorations of Humboldt, the intellectual riches of Agassiz in the fields of science and philosophy; the daring flights of the epic genius of Milton and Dante and Goethe; the vocabulary of Shakespeare in poetry; the stately diction of Macaulay and Gibbon and Bancroft in history, all become the common possession of the readers of the best literature.

What a treasure is a good book! We are not fully awake intellectually until we properly value such a book. He who has never felt the mental expansion and stimulus which arises from contact through the printed page, with some master mind, has not yet learned to live in the proper sense. A life without books is mere vegetating.

Ignorance curses us with weakness; knowledge crowns us with power. God says, "My people perish for lack of knowledge." It is the duty of every Christian to improve his talent by the acquisition of useful knowledge. An ignorant Christian in the midst of opportunities of learning is no credit to the Lord and his cause, to say the least. Nor can he fulfill his mission as he should. Especially is knowledge power and Christian work in our time, when everybody is waking up. Christians need to lead the way in intelligence, and in the cultivation of the mind as well as of the heart. No one should be content to live in ignorance in these days when books are plentiful and cheap, and when facilities of every kind are so abundant.

More particularly would we urge upon our readers the value of such study as promotes a knowledge of the Word and works of God. Let the Bible be the centre of your study. Get all the light upon it you can. Master its phrases, absorb its teachings, drink in its spirit, assimiliate its truths. Surely the book that Sir Walter Scott and Daniel Webster desired as a pillow when dying, must be a good staff to lean upon while living. With the Bible read other good literature. Be careful in selecting your books. Only the best are good enough. You do not need a great number of books, but you need choice books. He who has even one good book has good company. Therefore the apostolic admonition to Timothy, "Give attention to reading."—Evangelical Messenger.

Some Day.

When I was a boy my mother used to say to me sometimes: "De Witt, you will be sorry for that when I am gone." And I remember just how she looked, sitting there with cap and spectacles, and the old Bible in her lap. She never said a truer thing than that. While we have our friends with us we may say unguarded things that wound the feelings of those to whom we ought to give nothing but kindness. After a while some of our friends are taken away from us, and those of us who are left say: "Oh, if we only could get back those unkind words, those unkind deeds; if we could only recall them!" But you can not get them back.—Talmage.

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"I can cheerfully recommend Warner's Safe Cure as an effectual remedy for that run-down, depressed feeling so common in the Spring of the year."

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Prayer in the Family.

I shall never forget the impression made upon me during the first year of my ministry by a mechanic I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears, as he said, "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God. But if so, she can tell him what breaks my heart—that she never heard a prayer in her father's house, or from her father's lips! O that she were with me but for one day again."—Dr. Macleod.

Morals.

Be a man. Be a woman. A gentleman or a lady is one who intuitively avoids giving others pain. Never get offended. Never go about asking for explanations as to what some one said about you. Don't get the "big head." Be humble. Be kind. Be sympathetic. Be pleasant. Scatter sunshine. Be agreeable. Don't be coarse. Don't be rude. Don't be boorish. Learn to say, "No," but learn to say it sweetly.

HYGIENE.

Overwork.

It is not work that kills; it is worry. It is not work that breaks down the health, it is overwork. And probably more women yield to this form of prostration than men. They have not been long enough harnessed to the world's chariot wheels to have learned to shirk. They work while strength holds out, and if they hold a responsible position, they are apt to feel that they are indispensable there, and so cling to it alone instead of asking others to share it with them; or training younger persons to be ready to step into their places when the time comes for rest. One of the best lessons, healthwise, for capable men and women to learn is that there are "just as good fish in the sea as ever were caught." It may sound like an inappreciative sentiment, but it is magnifying the human race at large, though it may seem to belittle the individual. No man or women is indispensable. The world is not made on that plan. Therefore the busiest person may pause to breathe, and so be able to live the longer and work the harder. For, though a wise Providence supplies the needs of humanity as they occur, yet the process of adjustment of new men to new places is not easy; and those who are doing important work should so order their lives that changes shall not come oftener than necessary.

But how often people forget this, and, hardening themselves with work enough for several shoulders, sink at last under the heavy load! It is but a little space of time since a noble woman gave away her life in this fashion—a sacrifice to overwork. To-day, too late, three or four people are carrying the heavy load she tried to carry alone.

As we look over the country and study various institutions, we wonder what will happen when the overworked and overworried heads fall, as they must sooner or later. People are raised up to succeed them; but what a pity to lose precious lives and experience simply because the labor was not divided sooner!

One sees the same thing in homes. The patient mother is cook, nurse, maid-of-all-work, till she drops in her place. Then a housekeeper, a maid and a nursery governess are found necessary to make good the absence of the busy hands; but no hired service can fill the void in the home and the hearts.

It is economy to spend money in home, office, institution, if it will lessen the strain of head and heart, divide the labor and lessen the care.—Mid-Continent.

I have learned from observation that three things happen to a man who works steadily without relaxation. In the first place, he becomes nervous, irritable, and hard to get along with. In the second place, the grade of his work falls off, his services are worthless, and he is liable to err in his judgment. In the third place, he dies suddenly. It is an incontrovertible law of nature.—Chauncey D. pew.

THE CUISINE.

CONDUCTED BY L. A. B.

CHARLOTTE RUSSE.—Line a dish with stale sponge cake. Take one pint of milk; set it in hot water and let it come to a boil; the yolk of three eggs, three dessert-spoonfuls of corn starch, scant half cup of sugar; heat altogether thoroughly and stir in the boiling milk until it thickens. When cool flavor with vanilla, pour in the dish and let it stand until cold. Beat the whites with powdered sugar and frost just before serving. I always take a teaspoonful of sugar to the white of an egg.

DELICATE CREAM BISCUIT.—Add to two quarts of flour one teaspoonful of butter or lard, one large teaspoonful of sugar, one small teaspoonful of salt and two tablespoonfuls of yeast. Let it rise over night and in the morning knead lightly and bake in a quick oven.—Exchange.

Many a life has been injured by the constant expectation of death. It is life we have to do with, not death. The best preparation for the night is to work while the day lasts diligently. The best preparation for death is life.—George Macdonald.

The slightest sorrow for sin is sufficient if it produce amendment—the greatest is insufficient if it do not.—Colton.

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New York, April 13 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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OBITUARIES.

(Continued from Third Page.)

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

THOMPSON—Mrs. MARY CURTISS THOMPSON was born in Newberry, S. C., March 12, 1820, and died in Columbus, Miss., March 10, 1896. She was converted in 1835, and joined the Methodist Church, in which she lived for sixty years. January 12, 1836, she married George W. Curtiss. They lived in Newberry until 1839, when they moved to Abbeville, and from thence, six years later, to Eutaw, Ala. Her husband died in 1850. In 1854 she went to Summerfield, Ala., and took charge of the dormitory and boarding department of the Centenary Female College, of which Rev. B. F. Larrabee was principal. Here she entered upon a life of great usefulness. She won the affections of all the pupils.

Her eldest daughter, Clara, was married to the writer of this sketch Aug. 14, 1855, in Summerfield, and went to live with her husband in New Orleans. Soon after this Mrs. Thompson removed to Columbus, Miss., assuming the same important trust in the college there, with Mr. Larrabee as principal, that she held in Summerfield. She was very popular with the students. They loved, trusted, and honored her, and her influence over the whole institution was very great for good.

In 1858 she married Peter G. Thompson, of Columbus, a typical old-time planter, with whom she lived happily until 1880, when he died.

Mrs. Perkins died in 1859, and Mary, the youngest, died the following year, leaving but one surviving child, Mrs. George T. Shattuck, who cared for her mother faithfully and tenderly during the last years of her life.

In 1861 the wife of Rev. J. B. Stone died, leaving a little infant. Mrs. Thompson took the little waif to her home, and raised it as her own.

In 1862 the writer was thrown into the hospital at Oxford with typhoid-pneumonia. Mrs. Thompson came to him and nursed him tenderly, thus saving his life.

A prominent trait of her character was her ardent attachment to her friends and family. She was unselfish and generous. She loved the people of God and his truth. For years she was too infirm to go to church. She greatly enjoyed the visits of the ladies prayer circle and the ministrations of her pastor. She was always his faithful friend and adviser.

When the messenger came she calmly gave a parting message to her physician, her pastor, and each one of the household, and fell on sleep. W. H. PERKINS.

McLAURIN—Miss MARY MCLAURIN, fourth daughter of Gov. A. J. McLaurin and wife, died March 9), after a short illness, in the home of her uncle, Dr McLaurin, of Brandon, Miss.

Just before her death, while she was speaking of Christian duties, her face brightened, and a sweet smile played over her countenance as, with a loud, clear voice, she sang,

"I would not live alway; I ask not to stay"

It was her habit to read her Bible every day. She was the light and joy of her happy home. Her father's heart knew no weariness which her song could not make him forget, or gloom which was proof against the brightness of her smile. Her first thought always was to make her mother happy; to shun all that would pain or even perplex her. She was a gentle, confiding companion, and the constant agent in those numberless acts of kindness which one cares to have rendered, because, though unpretending, they are all expressive proofs of love. She shed a sweet influence over the entire household. Here was a life of beauty, meekness, patience and goodness. By her constant, consistent Christian example she exerted an untold power over her schoolmates and friends. She would have graduated with first honors in the Brandon Female College in June.

How beautifully these Christian parents submit to our Father's will while passing through the most trying ordeal of life! With sweet submission they said: "'Tis all right; God did it." Yes, he sometimes allures us to a brighter, better world by removing our brightest objects of affection here.

"So brightly beautiful, so fair,
So lovely in your tender years,
We might have known you could not bear
To tarry in a life of tears.
Those long-fringed lashes nevermore
With drops of sorrow shall be wet,
For you have reached a blessed shore,
And only left us to regret."

How dear the gate of heaven seems since we know that you have just passed through it!

MRS. R. F. WITT.

The Mississippi Prohibitionist please copy.

LYNCH—Mrs. MARY ANNE LYNCH (nee Hewlit) was born near Lawrence, S. C., Sept. 19, 1810, and fell on sleep at Olive Branch, Miss., Jan. 17, 1896. She was first married to Abraham Johnston Sept 27, 1835; last to Samuel Lynch, Jan. 1, 1857. She was converted at a camp meeting in South Carolina, and joined the M. E. Church at the age of seventeen years, and was faithful until death.

Sister Lynch bore burdens and saw sorrows. In early life the death of her father and mother placed upon her the care of her brothers and sisters. Though twice married, a great part of her life was in the loneliness of widowhood. Her faith in Christ enabled her to turn all these to spiritual advantage, coming to the end of life's journey a happy, patient, sweet-spirited Christian. She never murmured. Her old Bible that I looked through told the secret of her strength. It was a lamp to her feet and a light upon her pathway.

She is "not dead, but sleepeth." Thank God for such a life of purity!

BEN P. JACO, P. C.

Southern Christian Advocate (Greenville, S. C.) please copy.

CRAFT—Mrs. MATTIE M. CRAFT, formerly Miss Clower, was born NOV. 25, 1863, and died March 25, 1896.

She professed religion when quite young and joined the church, and remained steadfast in faith and true to her church vows down to the day of her death. Sister Craft was a patient, gentle, self-sacrificing follower of our Lord. This was seen in every-day life and in every relation to others—as daughter, sister, neighbor, wife, mother and friend.

The four last years of her life were filled with deep, personal bodily affliction and with constant pain; but all this was borne with the greatest Christian fortitude and with perfect resignation to the divine will.

Her end was sweet and full of comfort. She said, "Do not hold me back, but let me go home to rest," and near the last, "I feel as if I were an angel now." In this triumphant faith she went home to God. She leaves a husband desolate and six children motherless, and a large circle of friends and relatives in sorrow.

We laid her body to rest in the family burying ground in the presence of a large concourse and in full hope of a glorious resurrection. GILDAROY.

SIMPSON—Died suddenly at his residence in Lafayette, La., SAMUEL F. SIMPSON, on Feb. —, 1896, at 11 A. M.

This announcement, as it was scattered through our town with the notice for the funeral services, came as a clap of thunder to large circle of friends and acquaintances, and as an overwhelming sorrow to his widow and to his children and their families.

Bro. Simpson was born in Dark county, Ohio, Dec. 26, 1825. He was married in New Albany, Ind., in February, 1850, to Mary Esther Burs, who survives him; but for the last seventeen years a resident of the town of Lafayette, La., and for eight years its postmaster.

He joined the Brooks Street (Louisville, Ky.) M. E. Church, South, in the year 1847, and for the last twenty-five years (as long as the writer has known him) has lived a consistent Christian. Naturally of a diffident and retiring disposition, his piety was manifested in a uniform holy and unblamable life. He delighted in the study of the Word of God. To him it was always the message of God to men. Much of his time was given to preparing a new translation of the New Testament from the original Greek; and the manuscripts he has left, though they may never reach the hands of the publisher, will be an invaluable memento of the dear departed.

Bro. Simpson leaves, besides his widow, two sons and two daughters—all happily married. T. F. W.

CARRUTH—Whereas, Mrs. MALISSA CARRUTH, ex-president of the Parsonage and Aid Society, has, in the infinite wisdom and mercy of God, been called to her reward; And, whereas, Our beloved sister has for many years been in the front in every work undertaken in the society; therefore, be it

Resolved, That we, the undersigned, members of the society, bow in humble submission to the will of God in this dispensation of his providence.

Resolved, That in recognition of her invaluable service rendered the church and the cause of missions, we hereby express our profound sense of the irreparable loss which has been sustained.

Resolved, That, as friends of this estimable lady, whose fellowship we have enjoyed, we suffer personal bereavement, and in Christian love we tender to husband and children our heartfelt sympathy and prayers.

Resolved, That a copy of these resolutions be spread upon our Minutes; that a second be sent to the family, a third to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

F. E. MAGEE, for Com.

LEE—Resolutions upon the death of Mr. GEORGE W. LEE.

Whereas, In the providence of God, Bro. G. W. Lee, the superintendent of our Sunday-school at Wesley Church, Lower Coast Mission, Louisiana Conference, has been removed by death from our midst; And, whereas, Under his fostering care this school has prospered from its organization in 1890 until the present; And, whereas, its loss to the church, Sunday-school and community at large is very great; therefore, be it

Resolved, By the Wesley Church Sunday-school, that whilst we do not understand the inscrutable Providence which has taken away in the prime of his manhood our beloved superintendent, yet we know that God is too wise to err and too good to do wrong.

Resolved, That we shall ever lovingly cherish his memory, and will, with sincerity of heart, imitate his Christian virtues and pious example.

Resolved, That we tenderly sympathize with the bereaved family, and will ever pray that the grace of God may sustain their faith, and graciously comfort them in their irreparable loss.

Resolved, That we request the publication of this action of our Sunday-school in the NEW ORLEANS CHRISTIAN ADVOCATE, the representative of our church and its principles.

Learning gives us a fuller conviction of the imperfections of our nature; which one would think, might dispose us to modesty: for the more a man knows, the more he discovers his ignorance.—Collier.

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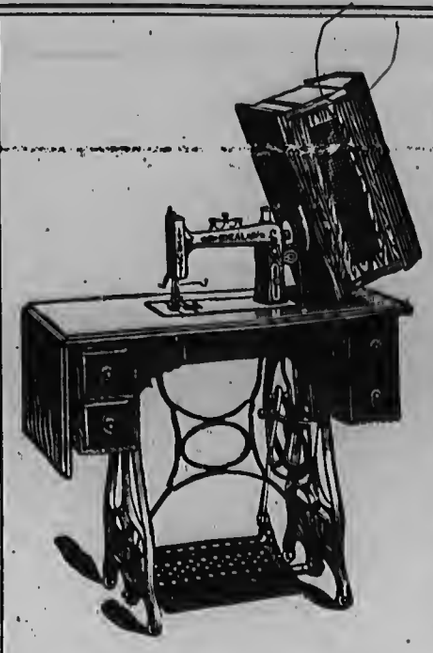

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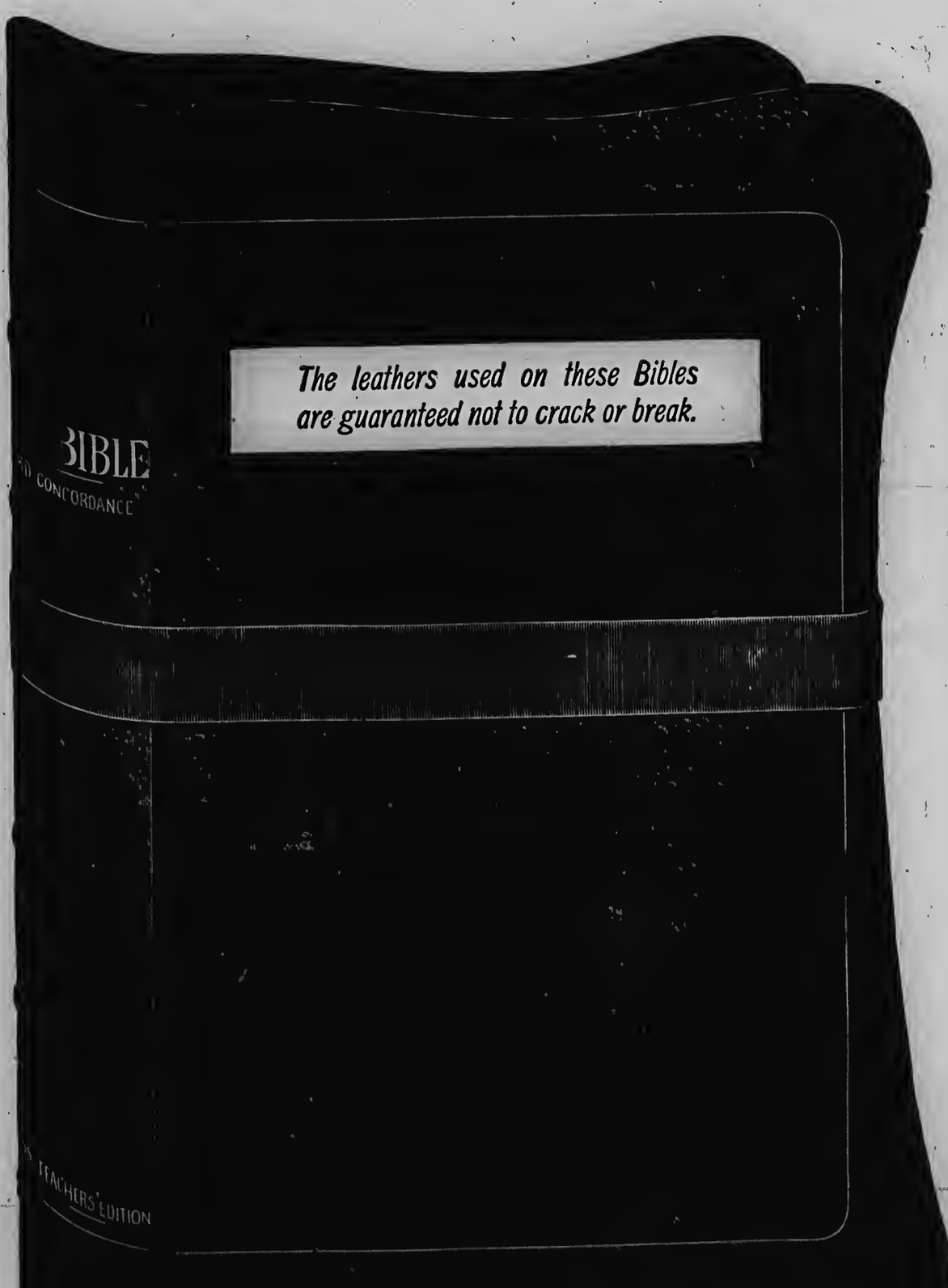

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NEWS OF THE WEEK.

DOMESTIC.

The militia which were sent to Ope lousas to prevent disorder about regis tration, returned to this city on Sun day.

Some of Ballington Booth's promi nent backers in New York are desert ing him, and going back to the Salva tion Army.

Commander Booth-Tucker, of the Salvation Army, has taken the first steps towards becoming an American citizen, in the hope of taking the wind out of Ballington Booth's sails.

The mineral output of the United States for 1895, according to the En gineering and Mining Journal, amounted to $628 489 895, an increase of more than 15 per cent. over the previous year.

The New York Legislature has been asked for a little of $810,000 to "continue work on the new capitol during the Summer." New York bids fair to have the costliest capitol in the country, if not the handsomest.

It appears that the single State of Georgia now has more manufactories than the whole South had in 1860. This is an illustration of the remark able change that has been taking place in Southern industries during the past thirty years.

Ohio has passed an anti-lynching law, making the county where a lynching takes place liable for dam ages to the relatives of the victim. The bill was drawn by Judge Tongee, and championed through the Legislature by a negro member.

At last President Cleveland has taken action in behalf of Cuba. He has made to Spain a formal proposition that the good offices of the United States be accepted in mediation be tween that country and her rebellious colony in the West Indies. This propo sition brings to a crisis the relations of the United States and Spain.

On April 10, the Committee on Ap propriations of the House of Repre sentatives reported favorably a bill providing for coast fortifications and other works of defense and armament. The amount appropriated will exceed $11,000,000, all of which will become available after July 1, should the bill pass. Of the total appropriation, $5,200,000 will be expended for heavy guns and mortars, the balance of the money being for sites and the construc tion of forts and works.

FOREIGN.

The government of Canada has au thorized the British government an offer of a regiment of Canadian militia for service in the Soudan.

The population of Europe has in creased 29,928,000 during the past ten years, nearly one-half the increase be ing in Russia. France gained but 67,000.

King Menelik, of Abyssinia, has sent to the Czar his regrets over his inability to attend the latter's approaching coronation at Moscow. He has a previous engagement with the Italian gene ral.

Indians of the Six Nations, in Canada, have applied to the Canadian govern ment for permission to organize a regi ment in their tribes. They say that it would have a very happy effect on the spirit of the tribes.

It is said that Emperor William and King Humbert, at their conference on Saturday last, decided to prolong the Triple Alliance until 1902. The pres ent agreement includes an offensive as well as a defensive clause.

The approaching coronation of the Czar of Russia promises to bring to gether some very remarkable men from all parts of the world as representatives of their respective nationalities; but probably the most conspicuous figure in the gathering will be old Li Hung Chang, the Chinese statesman.

Mr. Gerald Balfour, chief secretary for Ireland, introduced the new Irish Land bill in the House of Commons on April 13. It is of much wider scope than that of Mr. John Morley, who was chief secretary for Ireland in the late liberal government, and is upon the principle of purchase by the occupying tenant, being the ultimate solution of the land question.

It now appears that the rebellion of natives in South Africa is a very much more serious affair than was at the first supposed. The entire Matabele tribe, which gave the British so much trouble two years ago, is in active revolt, and it is even reported that Lobengula, the Matebele chief, supposed to be dead, has reappeared, and will lead the tribesmen in their fight against the British South African forces.

The imperial yacht "Hohenzollern," with Emperor William of Germany and the Empress on board, entered the St. Marie dock, Venice, on April 11. The King and Queen of Italy, accompanied by Premier Rudini, all the cabinet ministers and General Count Lanes of Busca, the Italian ambassador at Berlin, boarded the imperial yacht as soon as she was moored and greeted the distinguished visitors. The meeting between the Emperor and King Humbert and between the Empress and Queen Margaret was of the most cordial nature.

Ninety Per Cent. of all the people need to take a course of Hood's Sarsaparilla at this season to prevent that run-down condition of the system which invites disease.

Hood's Pills are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

From Macedonia.

"Come over and help us"—or send. We began last year an effort to build a parsonage. Have exhausted all available resources (local), with a small donation from the W. F. and H. M. Society, and have not touched the inside of building. Will not those who read this, who are in comfortable quarters (and those not comfortably situated will sympathize with us, too), send a dollar or fifty cents, or even twenty five cents—any amount will be thankfully received—to help us finish our parsonage?

"If you can not give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight."

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J. H. BROWN, P. C.

Gansville, La., March 30, 1896.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6⅞	— —
Ordinary	8⅛	— —
Good ordinary	7 5-13	— —
Low middling	7⅛	— —
Middling	7 11 13	— —
Good middling	7⅛	— —
Middling fair	8⅛	— —
Fair	8 11-13	— —
Galveston middling	7 11-13	— —
Mobile middling	7⅛	— —
Memphis middling	7⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅜	3 13-13
Fully fair	3⅛	3 11-13
Good fair	3⅛	3 11-13
Common	3	3⅛
CENTRIFUGAL:		
Seconds	3	3⅛
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	4⅛
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	1⅝	— —
Good	2⅛	4
Fair	3	3⅛
Prime	4⅛	4⅛
Rough, ₩ bbl	80	2 75
POLISH, ₩ ton	18 00	14 00
FLOUR.		
Extra Fancy	5 80	4 00
Fancy	5 30	3 75
Choice	— —	— —
Minnesota Patents	4 30	— —
Winter wheat patents	4 20	4 30
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 55	— —
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	2 30	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	55
Yellow	— —	55
Mixed No 2	— —	35
OATS:		
Western	— —	— —
Texas rust-proof	— —	55
BRAN:		
₩ cwt	82½	65
HAY:		
Prime	18 00	17 00
Choice	15 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	3 50	3 75
Prime Mess	3 00	3 25
Rumps	3 50	— —
BACON:		
Fancy Breakfast	8	8⅛
Shoulders	— —	5⅛
Sides, short rib	5⅛	5⅛
Sides, long clear	4⅝	4⅝
HAMS:		
Sugar-cured	5	10⅛
DRY SALT MEAT:		
Shoulders	4⅝	4⅝
Sides, short rib	5	— —
Sides, long clear	5	— —
GROCERIES.		
COFFEE:		
Prime	17	— —
Fair	11⅛	— —
Common	13	— —
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	21	— —
Western Dairy	16	17
Common	5	11
LARD:		
Refined	5⅛	5⅝
OILS:		
Coal, bbls	3½	— —
Coal, cases	13⅝	— —
Cotton seed, crude	18	23½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ [illegible]	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 00	1 50
POTATOES:		
New Louisiana	3 05	3 25
Western	1 15	1 25
ONIONS:		
New Louisiana	2 00	2 00
Western	3 50	3 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5½	— —
Jute, 1¾ lb. ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5½	5½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 25	4 25
Young Chickens	5 00	5 50
Chickens, Southern	2 75	3 25
Young	2 75	3 25
Turkeys, Southern	18 00	12 00
EGGS:		
Western	9½	— —
Southern	9½	— —
WOOL:		
Lake, ₩ lb	18	23
Louisiana	11	18
Burry	6	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	5½
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Sense of Sin.

I never felt the sense of sin so much as in reading a monograph describing some sixty-two cases of melancholia, in most of which the depression was originally caused by some outrageous violation of the laws of natural and healthful living. In other words, there had been something which it used to be allowable to call sin at the root of it. And when we look around upon all the iniquity in the world; when we see things creeping into our educational institutions which the best of our educators recognize, but do not speak of, I for one feel that we need to have sin preached and realized, as arrest of development, as the perversion of human nature, as possible in its worst forms under the mask of intellectual culture, as being able to corrode and rot the soul in our very midst by its insidious approaches, and as needing and meriting just as strong language as Calvin himself ever wanted to use of it. We are losing out of our souls, somehow or other, two things: the old, healthy Socratic sense of ignorance, and the old Pauline, Calvinistic sense of sin. It is a magnificent tonic for any young man to take a moral stock of his own soul once in a while, and to see how far he has lived right and how far he has not, and to realize what the consciousness of sin, biological and physiological, really is, at that great stage of adolescence when we receive from nature and from heredity the stock of life force that is to bring men to maturity, if they do not squander their capital too soon; it is the most healthful thing in the world to take account of that stock, to recognize where the leaks and wastes are, and to develop a healthful, strong and deep moral self-consciousness. From every standpoint—from the study of childhood, from the study of adolescence, from the study of disease—it seems to me that the conscience of the world is soon to be much more awakened than it has been in generations, and that from this very standpoint of biology.—G. S. Hull.

Cooks for Hotels and Restaurants as well as for private families are fast settling down to the conviction that Salvation Oil is absolutely necessary for burns, scalds and chapped hands, and they show their faith by keeping it on hand.

Aberdeen District Ministers' Institute.

The Ministers' Institute of the Aberdeen district will be held at Tupelo, Miss., April 22 and 23, and the following programme will be observed:

1. The Best Method of Preparing for the Pulpit—Rev. J. W. Anderson.
2. The Proper Length of Regular Public Services—J. M. Barnes and J. A. Poe.
3. The Best Way of Conducting a Prayer Meeting—W. W. Woollard.
4. Do We Attach Sufficient Importance to Pastoral Visiting?—J. P. Moore and J. W. Bell.
5. Do We Co-operate with, and Encourage as Much as We Should, Our Godly Women in Their Work of Extending the Master's Kingdom?—W. T. Sullivan.
6. Have We Reached the Extent of Our Ability in Circulating the Literature of the Church?—M. E. Tunnin, J. N. Butler, and G. W. Bachman.
7. The Best Way to Raise the Collections Ordered by the Conference—T. H. Dorsey and J. W. Raper.
8. What Is Sanctification?—and Is It Instantaneous or Gradual?—Amos Kendall and Dr. J. W. Peavey.
9. The Proper Way of Enforcing Discipline in the Church—M. H. Honnoll and A. P. Leech.
10. Do We Give the Holy Ghost Due Prominence in Our Preaching and Other Church Work?—D. L. Cosdell and B. B. Sullivan.
11. Should the Pastor Be a Teacher in the Sunday-school and an Officer in the Epworth League?—S. M. Thames and F. P. Jenkins.
12. Do We Insist Sufficiently In Our Preaching upon the Danger of Total Apostasy?—J. O. Lowe.

S. M. THAMES, P. E.

How a Woman Paid Her Debts.

A lady in Lexington says: "I am out of debt, and thanks to the Dish Washer business. In the past six weeks I have made $530.00. Every house-keeper wants a Dish Washer, and any intelligent person can sell them with big profit to himself. The Dishwasher is lovely, you can wash and dry the family dishes in two minutes and without wetting your hands. You can get particulars by addressing, The Mound City Dish Washer Co., St. Louis, Mo. There is big money in the business for an agent. I expect to clear $5 000 the coming year. I need the money, why not make it.

MRS O E.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

MARRIAGES.

ALLEN—ABLES.—At the residence of the bride's mother, Mrs. M. J. E. Eldridge, Rosedale, Miss., April 5, 1896, by Rev. Joseph C. Mimms, Mr. J. F. Allen, of Vicksburg, Miss., to Mrs. L. E. J. Ables.

BATTERBEE—BLACK.—At the residence of the bride's parents, Franklin, La., April 8, 1896, by Rev. H. Armstrong, Mr. George E. Batterbee and Miss Emma A. Black.

FINLEY—YARBOROUGH.—In Ruston, La., April 7, by Rev. Jno. A. Miller, Mr. Thos B. Finley to Miss Mattie Yarborough, all of Ruston, La.

LEARD-LONGMIRE.—At the Methodist Church at Bewelcome, Miss., March 26, 1896, at 8.30 P. M., by Rev. J. N. Tucker, Prof. R. T. Leard to Miss Sue Longmire, both of Amite county.

The prudent and provident mother makes it a rule to keep Dr. Bull's Cough Syrup in the house. She has tried it before and she well knows that when her little ones have croup it will surely cure them.

Not Wasteful.

It is wonderful how contracted some minds are in regard to foreign missions. We are told that they are too costly, that we are spending too much money abroad in this sort of work; yet such persons have nothing to say about the enormous sums spent in personal luxury or in various kinds of amusement. It seems to them a wasteful expenditure to contribute millions for the spread of the gospel, yet all that is given to this purpose is a mere pittance compared to what is lavished upon even one item of worldly gratification. Statistics show that all the Protestant Churches of the United States give annually to foreign missions $11,250,000. How large the sum and how creditable to the church! say some. What a tremendous waste! say others. But, on the other hand, note how paltry this sum appears alongside of what is "paid every year by the American people for their theatrical entertainment!" Dion Boucicault said that it amounts to $200,000,000. Think of it and make the application! Eighteen dollars annually is given to maintain the theater, whose influence is demoralizing, and which the country could dispense with to its moral advantage, for each dollar yearly contributed to extend the gospel to the nations of the earth, or to multiply an agency which carries Christian enlightenment and redeems humanity.—Presbyterian.

For Indigestion
Use Horsford's Acid Phosphate.

Dr. PATRICK HOOT, Oxford, N. C., says: "I have frequently prescribed it in appropriate cases of indigestion with great satisfaction."

To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—Tillotson.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Macon	Apr.	18, 19
Starkville circuit		25, 26
Columbus circuit	May	2, 3
Tibbee		9, 10
Crawford		16, 17
Shuqualak		23, 24
West Point		30, 31
Cedar Bluff	June	6, 7
Hebron		13, 14
Ellington		27, 28
Winstonville	(Tues.)	30

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Torrance, at Scobey	Apr.	18, 19
Tatum, at Friendship		19, 20
Grenada circuit, at Sha[illegible]		25, 26
Ellzey, at ——	May	2, 3
Slate Springs, at ——	(Wed.)	3
Paris, at Sarepta		9, 10
Strathmore		17, 18
Chapel Hill, at ——		23, 24
Pittsboro, at ——	(Tues.)	26

By appointment of Bishop C. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 3 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. C. MORRHEAD, P. E.

DURANT DIST.—SECOND ROUND.

Sallis circuit, at Harmonia	Apr.	17
Salem circuit, at Smyrna		18, 19
Poplar Creek, at Salem		24
Ethel circuit, at Bethel		25, 26
Kosoma circuit, at Mathenia	May	2, 3
Ackerman circuit, at Ackerman		9, 10
Eupora circuit, at Steward		16,
Walthall circuit, at Edgeworth		16, 17
Chester circuit, at Mt. Nebo		23, 24
Ashton circuit, at ——		23
Ebenezer circuit, at Hebron		30, 31
Louisville circuit, at ——	June	5
Rural Hill circuit, at ——		6, 7

The District Conference will convene in Sallis, June 11-14. The first day will be given to the Sunday-school question.

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista	Apr.	18, 19
Houston mission		25, 26
Houston and Wesley	May	2, 3
Fulton circuit		9
Tremont circuit		9, 10
Okolona circuit		16, 17
Quincy circuit		23
Amory station		23, 24

S. M. THAMES, P. E.

WINONA DIST.—SECOND ROUND.

Winona	Apr.	15, 13
Winona circuit, at Bethesda		25, 26
West, at Hebron	May	2, 3
Indianola, at Peisona		9, 10
McNutt, at Shell Mound		16, 17
Sidon, at Green Briar		23, 24
Dublin and Brooklyn, at ——		30, 31
Carrollton circuit, at ——	June	6, 7
Black Hawk, at ——		13, 14

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Nesbit	(Fri.)	Apr. 17
Coldwater, at Hernando		18, 19
Courtland		25, 26
Longtown	(Fri.)	May 1
Pleasant Grove		2, 3
Tyro	(Thurs.)	7
Wall Hill		9, 10
Cockrum		16, 17
Pleasant Hill		23, 24
Arkabutla		30, 31
Burgess		June 6, 7
Eureka		13, 14

District Conference will meet at Arkabutla, May 27-31.

T. D. WIER, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit at Galae's Chapel	Apr.	18, 19
Marietta circuit, at Palestine		25, 26
Brown's Creek cir., at Pine G.	(Fri.)	May 1
Iuka circuit at Paradise		2, 3
Ripley and New Albany, at Ripley		9, 10
Jonesboro circuit, at Brown's Chapel		16, 17
Ripley circuit, at Dumas	(Fri.)	23
New Albany circuit, at Mt. Olivet		23, 24
Blue Springs circuit, at Blue Springs		30, 31
Saltillo circuit, at Saltillo	(Tues.)	June 2

HEslep R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—SECOND ROUND.

State Line, at State Line	Apr.	18, 19
Pachuta, at Salem		24, 25
Winchester, at Goldwood	May	2, 3
Waynesboro station	(Mon.)	3
Ellisville and Laurel, at Laurel		9, 10
Vossburg, at Encutta		16, 17
Leakville at Pine Grove		23, 24
Energy, at Manassas		30, 31
Eastahuchie, at Eastahuchie	June	6, 7
Fuller, at Bethel		13, 14
Mt. Carmel, at Mt. Moriah		27, 28
Williamsburg, at Good Hope		27, 28
Enterprise and Stonewall, at S. (W.)	July	1
Marshallville, at Salem		4, 5

L. CARLEY, P. E.

SEASHORE DIST.—SECOND ROUND.

Hattiesburg station	Apr.	18, 19
Ocean Springs, and Biloxi		25, 26
Pearlington and Logtown, at L[illegible]	May	2, 3
Escatawpa, at Orange Grove		9, 10
Vancleave, at Union		16, 17
Americus, at Ward's		23, 24
Moss Point station	(Wed. 7:30)	27
Moss Point—District Conf		28-31
Whittington, at St. John's	June	6, 7
Bay St. Louis and Long Beach, at L B		13, 14
Nicholson, at Gainesville		13
Marion, at Hopewell		20, 21
Augusta, at Garaway		23
Black Creek, at Salem		27, 28

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Huntley, of Lamberton, Miss.

C. A. POWELL, P. E.

BRANDON DIST.—SECOND ROUND.

Walnut Grove at Pine Grove	Apr.	8, 9
Carthage, at Liberty		21
Homewood, at Independence		25, 26
Shiloh, at Shiloh	May	2
Brandon		3, 4
Trenton, at Garque Chapel		8
Raleigh, at Boykin's		9, 10
Hillsboro		13 17
Stennis Creek, at Bethel		23
Westville, at Jones' Branch		23, 24
Montrose		30, 31

W. W. SIMMONS, P. E.

Forest, Miss.

VICKSBURG DIST.—SECOND ROUND.

Bolton, at Bolton	Apr.	18, 19
Hermanville, at Carlisle		25, 26
Harriston, at Harriston	May	1, 2
Utica, at Bear Creek		9, 10
Rocky Springs, at Oak Ridge		16, 17
Mayersville, at Mayersville		23, 24
Anguilla, at Snadower Chapel		30, 31
Rolling Fork, at Cary	June	6, 7
South Warren, at ——		13, 14
Mt. Olivet, at Satartia		20, 21
Warren, at ——		27, 28

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—SECOND ROUND.

North Kemper cir., at Blair's Chapel	Apr.	18, 19
Daleville circuit, at Bethel		25, 26
Meridian Central	May	2, 3
DeKalb circuit, at Pleasant Ridge		9, 10
Meridian—West End		17, 18
Rose Hill circuit, at Paulding		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey	June	6, 7
Neshoba cir. and mis., at Hester's Ch.		3, 4

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—SECOND ROUND.

Wilkinson, at Friendship	Apr.	18, 19
Amite, at Salem		19, 20
Woodville	May	9, 10
Meadville, at Oak Grove		9, 10
Percy Creek		16, 17
Barlow, at Lebanon		23, 24
Washington		30, 31

During the second quarter let the pastors make a prayerful, painstaking effort to raise the missionary assessment on their several charges.

L. S. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

North Wesson, at Beauregard	Apr.	18, 19
Wesson		25, 26
Gallman, at Old Crystal Springs	May	1
Crystal Springs, May 1 (at 8 P. M.), and		1
Magnolia and Osyka at Osyka		2
Providence, at Georgetown		9, 10
Smithhurst (7:30 P. M.)		10, 17
Whitestown, at Bethany		17
McComb City		23, 24
Pleasant Grove, at Pine Grove		30, 31
China Grove, at Holmesville	June	6, 7

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Short Creek	Apr.	18, 19
Silver Creek and B. L., at Silver City		25, 26
Canton	May	2, 3
Flora, at Livingston		9, 10
Madison, at Madisonville		16, 17
Lake City and Lodi, at Lodi		23, 24
Camden, at Sonie Chapel		30, 31
Fannin, at ——	June	3, 7
Tranquil, at ——		30, 31

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen and Bunkie, at Bay Hills	Apr.	11, 12
Simsport, at Marine		21, 22
Mulvihill, at Big Cane	May	9, 10
Gross Tete, at Rosedale		1
Pineville, at Holloways		9, 10
Columbia, at Faulk's Chapel		16, 17
Olla, at Master's Chapel		18, 19
Spring Creek, at Fellowship		21
Anacoco, at Pine Island		23, 24
Boyce, at Colfax		23
Montgomery, at St. Morris		30, 31
Centerville at ——	June	6, 7
Robeline		13

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Covington, at Mandeville	Apr.	19
Carondelet Street		19
White Castle	May	1
Tallsheck and Südell, at Fitzgerald		11
Morgan Street		17
Algiers		24
Louisiana Avenue		11
Felicity Street	June	3
Bayne Memorial		13
Lower Coast, at Wesley		11
Plaquemine and Donaldsonville, at D.		11
Crapa Station	July	1

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Bastrop, at Bastrop	Apr.	11, 12
Oak Ridge, at Mer Rouge		17, 18
Lind Grove, at Jones'		19, 20
Floyd, at Oak Grove	May	1, 2
Rayville, at Union		9, 10
Winnsboro, at Magnolia		14, 15
Florence and Oakley, at Pine Hill		21, 22
Harrisonburg, at Jones		27, 28
Waterproof, at Waterproof	June	3, 4
Lake Providence, at Lake Providence		11, 12
Delhi at Delhi		13, 14

The District Conference will be held at Delhi, June 3 and 21, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. T. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for admission on Trial into the Traveling Connection: Rev. J. B. Cassity, Rev. H. W. Kuckenbocker, Rev. R. A. Davis.

F. F. WHITE, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Bayou Sara, at New Hope	Apr.	18, 19
Baton Rouge circuit, at Antioch		20, 21
East Baton Rouge, at Brookstown		25, 26
Baton Rouge station		26, 27
Port Vincent, at Huff's Chapel	May	9, 9
Pontchatoula, at Wesley Chapel		9
Franklinton, at Fisher's		9, 10
Amite City, at Tangipahoa		14, 17
Pine Grove, at Pipkin		22, 23
East Feliciana, at Clear Creek	June	6, 7
Clinton		13, 14
Greensburg, at Greensburg		20, 21

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at ——	Apr.	18, 19
Coushatta at Brownville		24, 25
Wesley at D. Cox		25
South Bossier, at Haughton	May	2, 3
Pleasant Hill, at Marthaville		9, 10
Grand and L., at Logansport		16, 17
Mooringsport		23, 24
North Bossier, at ——		30, 31
Caddo, at ——	June	6, 7
Mansfield		13, 14

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Crowley	Apr.	18, 19
Abbeville, at P. Gregg		20, 21
Ravne, at Bethel	May	2, 3
Indian Bayou, at Perry's Point		1
Lake Arthur		9, 10
Plaquemine Brulee, at Church Point		12
Lake Charles—Broad Street		16, 17
Lake Charles—Jackson Street		18, 17
West Lake and Sulphur Mine		23, 24
Grand Chenière		23, 24
French Mission	June	3, 4

We will elect delegates to the District Conference on this round.

H. O. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston, at Ruston	(Thurs.)	Apr. 16
Vernon, at Oak Ridge		18, 19
Gansville, at Rocheter		23, 24
Arcadia	May	2, 3
Minden at Mim's School-house		9, 10
Vienna at Pine Grove		16, 17
Homer, at Foster Chapel		23, 24
Bienville	(Wed.)	27

J. D. HARPER, P. E.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

RIGHT LIVING.

So should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future meed.
—Milnes.

Communications.

False Swearing.

Perjury is more frequently committed and less seldom punished than any of the felonies. This sore evil has not only spread through all the departments of juridical jurisdictions—the practical administration of the law—but starting thence, as a fountain head, its baneful influence has gone out into the social and business life of the people. Social and political conditions have been important factors in the conditions above stated. The evils arising from the sale of intoxicating liquors, and, above all, that tiger that creeps and slides through the dark, hidden and low places of our town and villages—an enemy of all good—and whose very name symbolizes the darkest depths of hellish hatred, baseness and ferocity—these all live and thrive by means of perjury. Men engaged in the sale of liquor, lawful or unlawful, seek to build up a public sentiment that winks at perjury when committed to shield these violators of the liquor law from the penalties thereof. It is common to hear such men say something like this: "That the man who will patronize a blind tiger, and then betray it, or the man who will purchase liquor from the illegal vendor thereof, is a worse man than he who sells the liquor or runs the blind tiger." And how plausible do they make this argument appear to the youth who has, for the first time, gone into a blind tiger! And here comes in the danger of association with the sellers of liquor—a kind of comradeship is formed, a "bon homme," hail fellow, well met (sympathy and friendship); and to betray one of these boon companions is treason.

Now, whilst men of strong will and firm moral convictions will not be influenced by these things, but when placed in the witness stand, under his corporal oath, will tell the truth, though the effect of his evidence is to bring down the penalties of the law on his so-called comrades (yet weaker natures), equally as good men, with the exception that they are wanting in moral firmness and fearlessness. These, too, too frequently, when they come down from the witness stand, are received by their liquor friends with open arms. But let the whole truth be told, the witness has committed perjury. There is no disputing the fact: the sale of liquor, illegal, as well as the legal sale thereof, tends to foster perjury.

There is another fact that has played an unimportant part in the increase of false swearing, and that is the black cloud of witnesses which the results of the late Civil War placed on the witness stand. It would have been a singular fact if this great revolution had not had its effect on judicial evidence. The negro, as a class, lacks moral firmness, is pliant, and much disposed to take on the character of his surroundings, and is more particularly liable to the sin of false swearing. But to his credit, let it be said, that, as a race, he is the freest and last seldom guilty of the crime of malicious perjury, for whilst the negro, through the infirmity of his nature, may be prone to false swearing to save a friend, yet we but seldom find him attempting to swear away the life of an accused person.

It may be asked, Do not our laws sufficiently punish perjury? Has the law denounced no penalty against the false swearer? Yes, both by the common and statute law perjury is made a felony. In this respect the common law (old English common law) departs from the Mosaical code. According to the law of the Pentateuch, the false swearer was punished in this wise, "Then shall ye do unto him as he had thought to have done unto his brother." (Deut. xix, 19.) Our law, on the other hand, punishes perjury by imprisonment in the penitentiary, without reference to cause, purpose, or object of the perjury (our law books on perjury as a distinct substantive offense). The Levitical law punished this offense strictly with reference to its cause and purpose. We are told by the sages of the law that harsh penalties do little good, for two reasons—one is, they are but little enforced; the other is, that they tend to produce false swearing. When perjury is punished as a substantive offense, the operation of the law must be harsh in many instances. Take this case: A father swears falsely to save his son's life. Another man—the prosecution say—swears falsely, commits perjury, to have that son hung; to have an innocent man hung. Now, can any just man say that the two men should be equally punished? Yet the common law—which is the law of all the States of this Union save one only, where it is not changed by statute—declares that both these men are guilty of felony, and punishable as felons. How much more reasonable is the Levitical law, which punishes the false swearer according to the object and purpose of the false swearing! And in the case mentioned the prosecutor would have been punished, according to the Mosaical code, as a felon; and was he not a murderer at heart? It may be objected that according to the Levitical law a false swearer would not be punished at all where the object of the perjury was to acquit, instead of convict. But this objection is not relevant to the issue, which issue is, that false swearing should be punished with reference to its purpose and object. We repeat again that it can not be truthfully said that there are no degrees in perjury; that perjury is the same, whether committed with the object of saving the life of a relation, or for the purpose of punishing an innocent man. It is not even true that there are no degrees in malicious perjury, for the man who swears falsely to convict another of assault and battery is not so great a criminal as the man who perjures himself to hang an innocent man. We again repeat that the wisdom of ages has demonstrated the fact that harsh laws, and especially where they are uneven and unequal in their operation, are but poorly enforced. We commonly hear of men sent to the penitentiary for murder; but how seldom do we hear of a man being sent to the penitentiary for perjury! This sometimes happens, but how out of all proportion to the frequency of the offense! The importance of truthfulness in the administration of the law can not well be overestimated. How frequently are courts and juries, and even lawyers, censured, when the fault lies, not with them, but with the witnesses!

It is in vain to look for permanent relief from present conditions until the causal factors of that condition have been changed. The sale of whisky—at least the sale of it by the drink—the saloon, will soon be a thing of the past. The condition of the negro—his moral betterment—I hope, is likewise being changed, to his profit, and with these improved relations our civilization will receive a new impulse; and, as we go to the Bible for all that is good, let us likewise go to this pure fountain and drink long and deep from this inexhaustible source of divine jurisprudence, and learn therefrom to temper justice with mercy; and while we punish the false swearers, let him be punished with reference to the object and purpose of his false oath. Laws are not made for angels, but for men subject to the infirmities of the flesh. Mere abstract justice is entirely too theoretical for practical use. It is only when the "res gestæ" of the offense are all considered, the facts and circumstances that surrounded the offender at the time of the offense committed, and, above all, the purpose and intent which actuated the wrong-doer—when these all are heard and heeded, and the punishment graded, fixed, and established with reference to the same, then can exact justice be done, and the criminal punished as his crime or offense deserves. LAYMAN OR SEXTUS.

A Boy Again.

A short time since it was my great pleasure to spend a night and part of a day at Millsaps College. It being Friday night, I found the students rather more at leisure, I suppose, than usual; and having two boys in the institution, they took me in hand to care for and show me the sights.

The first event was an introduction to the dining room of Williams' Hall, presided over by that most estimable lady and housekeeper, Mrs. Emma Cook. Here I found a score or more of young men doing full justice to the evening meal, and getting value received for money paid. No breakdown there for want of proper nourishment, which was fully attested by the general appearance of those around the board. Twenty, and more, years ago I sat with just such a company; and on this evening I was transported backward to the dining-halls of old Emory and Henry in the far-off State of Virginia. I recalled the cheerful faces of Werlein, Steele, Adams, Newell, and a score of others now in the midst of life's battles—true men in the Master's vineyard—and wondered if it were possible that so many years had fled, or was I dreaming? During these years the schools have made wonderful strides in scientific and other knowledge; but I found the same peculiarities, idiosyncrasies, and mirth-loving dispositions that have in all the past, and will for the ages to come, characterize human nature. The jocular, the quick-witted, the irrepressible tease, the sedate, the chatter-box, and the intensely busy with the work in hand, were all represented in that merry crowd.

"Backward, turn backward, O time, in your flight;
Make me a boy again just for to-night,"

came almost audibly from my lips.

Supper over, I was escorted to the college building, where the two literary societies, Galloway and Lamar, were in session. After hearing quite a spirited debate in the former, I was conducted to the latter, where, although the main question had been decided, I heard in the discussions of their business affairs enough to convince me that a public debate between members of these two societies would evince talent of no mean order. President Murrah informed me that many very grave questions—social, political, and otherwise—were satisfactorily settled in these halls. Here again the spirit of earlier days came upon me, and I was only too glad to renew the recollections. I recalled the shaking of knees and stammering speech of other days. I remembered, too, the flights attempted and the mortifying failures; yet I said,

"Backward, turn backward."

On Saturday morning I visited the improvised "Science Hall" in company with Prof. Muckenfuss. Here I found a very neatly arranged set of apparatus for chemical work, though entirely too cramped to meet the desired end. As I passed through, getting many valuable suggestions from the learned professor, I said: "Surely, if the Methodists of Mississippi could realize the needs and the advantages to be gotten from a well-equipped Science Hall under the direction of such a man, our genial Dr. West would have easy sailing in the collection which he has in hand." In this department I felt that to be a boy again would be my delight to study the wonderful works of Him who in wisdom hath created the heavens and the earth.

A base-ball game at four o'clock P. M. tempted me to linger and see a few runs, for I remembered the great delight to me was this game as I played at the "short-stop" on the old play-ground. Again, again, "Backward, turn backward," my spirit cried; yet I could not yield, so I awoke from my reverie, and thankful for a pleasant stay with the boys, cheerful greetings from friends, and realizing the changes which have separated me so far from these days and boyish pleasures, I turned my steps to the stern duties that awaited me in my own field of labor.

T. B. HOLLOMAN.

In the Living Present.

The endowment for churches is not wise. God loves a cheerful giver. Why constrain God to love only a wealthy few? All, even the poorest, should be privileged to contribute towards the support of the house of God. Endow colleges, hospitals, etc., but not churches.

Horse meat is gaining in favor with European housekeepers. Of all animals, the horse is the cleanliest. It would rather starve than eat fetid matter or drink foul water, as other animals consume with relish. Trichina of the porcupine and pulmonary diseases of cattle are unknown among horses. Horse meat is said to taste like goose.

The Free Thought Magazine compares Mrs. Stanton, chief editress of the Woman's Bible, to our Savior. He had corrected and revised the Old Testament. Hence fierce opposition, which resulted in his crucifixion. Mrs. Stanton was doing a similar work—expunging from the Bible all that is of human origin, etc. Hence the opprobrium of men. Well, the magazine does not seem to know that to render a thing ridiculous is to kill it.

In the North American Review Rev. Judson Smith defends successfully, we ween, the missionary movements of the various churches. That it was not true that missionaries are political agitators, dangerous innovators, and fanatical sociologists. A new civilization, literary impetus, independence, usually follow evangelization; but missionaries seek primarily the salvation of men. If the gospel upsets antiquated and erroneous views, it should not be charged to the missionaries.

The Christian at Work advocates keeping our churches open during the entire week, from morning until night. Well, if the family altar collapsed and prayer in secret is not practiced, then the movement is advisable. Discouraging the same because of Roman Catholic usage in this respect is silly. The wise refuse not to learn even from an enemy. We should facilitate communing with God in prayer.

We have heard it said that a church is not a prison. Admittance and exit of member voluntary. 'Tis hence very reprehensible to stay in a church with whose doctrines and designs we are no longer in sympathy, proving ourselves pestiferous agitators, causing unrest among others. If a church no longer suits us, we should have the honesty to quit.

Kindness always pays. Happy the person who is enabled to scatter many beams of sunlight. But Rev. W. R. McNeil, of Emporium, Pa., has received even pecuniary remuneration for his kindness. When, a year ago, in Jersey City, he met an old lady carrying several bundles, dropping her spectacles on the muddy street. Her bundles prevented raising the glasses. Boys near by derided. But the preacher handed her the spectacles. She asked him his name and address. Recently the old lady died and left in her will $10,000 for the kind preacher.

ICH DIEN.

Correspondence.

Greenville District Conference.

The Greenville District Conference met at Rosedale, Miss., April 9, 1896, Rev. Jno. A. Randolph in the chair. A critical inquiry showed marked improvement over last year in nearly all the interests of church work. Every pastor in the district was present, and one or more laymen from most of the charges. It was gratifying to learn that the spiritual condition of the district is in advance of any year in its history. The temperance sentiment is growing all the time. Two counties have voted dry. One other has closed saloons by petition. Tunica county recently voted wet by thirty majority. Three supervisors' districts in that county have closed all saloons by petition. It was developed that one of the greatest evils the church in the Delta has to contend with is desecration of the Sabbath. In many places some merchants transact business as on any other day. Prominent citizens, to whom the people look for a better example, spend the Sabbath hunting and fishing, and indications plainly declare that some are to be found in club rooms and other places gambling.

We were glad to welcome Dr. W. B. Murrah, of Millsaps College, who made the best speech on Christian education we have ever heard him make.

Our old reliable J. W. Honnoll, of Malone College, was on hand, preaching and talking some, and not a surplus word in all he said.

Mrs. W. M. McIntosh, the accomplished wife of Bro. McIntosh, of Grenada Collegiate Institute, carried the day, for her brief statement provoked a spontaneous collection toward contemplated improvements.

Resolutions commendatory of Bro. Randolph's administration as presiding elder on this district for four years were unanimously passed by a rising vote.

We missed you, Mr. Editor, and many regrets were expressed on account of your absence.

E. H. Moore, J. D Palmer, L. P.; Dr. J. B. Pease, G. F. Maynard, were elected delegates to the Annual Conference, with Robert Somerville and D. J. Allen as alternates.

The next Conference goes to Clarksdale.

The hospitality of Rosedale can not be surpassed. It was hearty, cheering, abundant, and gracious.

Our host, Bro. J. C. Mimms, deserves the thanks of the Conference for his share in our entertainment.

T. Y. RAMSEY, Sec.

Greenville, Miss., April 16, 1896.

Selections.

Church Air.

Most persons who attend church with some regularity, especially crowded ones, have often experienced a feeling of drowsiness during the service, which could not have been caused by the dullness of the sermon. Experience has shown that it is soon dissipated on going into the fresh air. The cause of this drowsiness has generally been attributed to a lack of oratory on the part of the minister, or to his dullness, or prosy ways of thinking. A hygienist will, in most cases, trace its cause to the impurity of the air of the church. In too many cases those who build sacred edifices have no conception of the amount of fresh air required to keep the atmosphere of a room sweet and clean. It can, however, be easily calculated. There should be not less than 3,000 cubic feet of outside air provided hourly for each person while in the church. If much less is supplied, the carbonic acid and other toxic matters given off by respiration increases so fast that in a crowded room the air becomes too foul for supporting life healthfully in a very few minutes. We can not expect to keep the air in our rooms as pure as outdoor air; but there is a standard of purity which we should try to maintain. Outdoor air contains from 3 to 4 parts of carbonic acid in every 10,000 parts of air. This we may breathe with impunity. But indoor air contains more, and may contain much more, even 10 parts; and in a crowded place, as in some schoolrooms, theatres, and churches, 15 or 20 parts. If, however, there are more than 6 parts in 10,000 of air, it has a depressing effect on the nervous system and produces drowsiness.

Such an air, if heated, as in cold weather, affects also the preacher. Clergyman's sore throat and hoarseness are induced by the constant effort to speak well in a heated and relaxing atmosphere. Church windows, except in the rural districts, are not made to open, and even if they were, unless the entering air is directed upwards to a considerable height, it falls upon the heads of the congregation, and complaints of draughts are made, which promptly secure their closing. Most churches are heated by hot air furnaces, and this brings in much fresh air if properly arranged, but never enough. Exhaust ventilators in the roof are practically unknown in churches; consequently the foul and heated air never escapes, and after service, as the heated air cools, it descends, and a fresh congregation rebreathes the used air of its predecessors. Our churches are intended as places in which to keep alive the moral sentiments and to increase our knowledge as to how our conduct should be regulated by principles of right and duty, and we are beginning to find out that morals may be related to our physical conduct, and that it is a sin against the laws of our being to live and breathe a polluted atmosphere even in a house of worship. The clergy, who are as deeply interested as any in this subject, may most properly act as leaders in reforming our church air to a standard which hygiene demands.—The Journal of Hygiene.

Both English and American literature is suffering from the introduction of French realism. It is one of the unsettling agencies at work in both countries. It goes into homes and circles from which a few years ago it would have been rigidly excluded. Libraries are now full of it, and an increasing number of readers seek after it with greediness. As the result, the standard of public morals has been lowered, and personal moral conviction has been weakened. The demoralizing effect in Great Britain has been so marked that The Christian, of London, in its review of current events, has been forced to raise a note of warning against this evil tendency. In regard to its productions, our contemporary forcibly remarks: "What strength lies in them is derived from sensationalism, from vivid, but doubtful, scenes of passion; from situations in which the seamy, unregulated, self-assertive side of human nature is boldly and sympathetically depicted, and in which the old social conventions equally with eternal spiritual ideas are cynically and scornfully repudiated."—Intelligencer.

God takes into account intentions as well as actions, belief as well as practice, profession as well as life. The purpose is as important as the execution. What we are is the result of what we will and feel. The inner and outer relations must be in harmony with God's requirements.

Without memory the judgment must be unemployed, and ignorance must be the consequence. Pliny says it is one of the greatest gifts of nature.—Montaigne.

KINDNESS.

BY K. DOLORES.

Speak but a word of kindness
To a sorrow-stricken heart;
And sympathy, with tender voice,
Bids half the pain depart.
One little word of kindness,
Oh! who can tell its worth,
When misery's pall has shadowed
A creature's path on earth?
Just as a gleam of sunshine
Across the frozen earth
Awakes the sleeping flowers
And calls them forth in birth,
So may a word of kindness
Wake depths in the human heart—
Unsounded depth; perchance that lay
Congealed by sorrow's smart.
One little word of kindness
May prove a beacon bright
For some poor pilgrim, storm-tossed
On some bleak, dismal height.
Oh! could we know the value
Of every spoken word,
Throughout the land from east to west
What kind ones would be heard.

—Exchange.

Communications.

Education—Another View.

Of late some of the brethren have had much to say about education and the ministry, and discoursed eloquently on the subject, stating that the burning need of our branch of the church was a better educated pulpit. One brother talks in a manner that would lead one to think that he believes the cause of so frequent removals among our preachers is want of education or preaching ability: says that the men who serve the same church the full term, and then go away wept by the congregation, are college-bred, or words of like import.

Now, does not such speech do that large class of preachers, who are removed every year or two, a very grave injustice? Is it always so that he who moves often is "weak above the eyes?" Then religion must be of the head rather than of the heart. I know a good many men of the moving class, who, judged by their "conversation" in the pulpit and out of it, are quite well educated. Now, as it strikes me, the tendency these days to classify a man by the money he collects and is paid, as by the length of time spent in the same place, is entirely too strong. It savors too much of the world's method of measuring success. Not alone to the clergy does this idea confine itself, but the members of the churches are, it seems, looking at it that way. Maybe some of our Bishops do, but I trust not. How is it that most of the city preachers usually remain four years, while in the small towns and country circuits few remain over two years? In the cities the people are better educated than the country people are. The common experience of country or town preachers is that the really educated portion of their charges are not hard to get along with. The cry of ignorance in the preacher quite invariably comes from the half-educated. The cause is dullness in themselves: inability to see the point of a bright thought when it is presented. Very few men are interesting or edifying every time they speak. We have heard very dry and commonplace speeches and sermons by D. D.'s, and even Bishops. Educated people are aware of this. They do not expect something grand every time they go to church. Here is another thing: In the city, where there are always more churches than are ever filled, if one falls out with the preacher, or tires of his voice or sermons, that one goes abroad for one or two Sabbaths; whereas, in the country, nothing of the kind can be done. The preacher must be endured till Conference meets. Meanwhile, no stone is left unturned to secure its unpopular preacher's removal. Oftentimes all that is ever said or done is the dropping of a note to the presiding elder just about Conference time. He (the said presiding elder) is a conscientious man, and he must remove the preacher. He does so for the glory of the cause (?).

Now, if Bro. Parker don't believe this; if he thinks the work is as easy-going in country places and villages as it is in cities, let him come out here next year, and I'll take his place in town.

As to helping young preachers through college, I favor helping, but for very strong reasons, to my mind, disfavor the policy of taking them into full charge and pushing them through school. Let the young men be men, and work their way through school. It may be a little hard on them, and take a little longer; but what of that? They will be stronger and more valuable men to the world when they do go out into it. A young man who has the determination to fit himself for the office of a minister of Christ in the church of God, let the obstacles be never so great, is a right manly man, no dollbaby sort of a pretty fellow, and just the sort the church needs and God needs to do his work everywhere. If you make education so easy, there are sure to be abuses. Too many will be called. Why, look at the Mississippi Conference. A year ago she shut her doors right in the faces of ten bright boys, and she has had a Ministerial Educational Association quite a long time. Everywhere the Conferences are full; some places overflowing. God has other work than preaching for holy men to do. Why tell every young man, as soon as he is converted, that he is called to preach? We need pious men in the steward's office, to teach in Sunday-schools, and to work on farms, in shops, and behind counters. There is the weak point in the church. That is why our pastors in the country find it so hard to raise the collections; and that is why they must live on so little while they toil so hard. No, do not help the boys too much. That were even more fatal than no help.

A word to my "Bro. Layman." He lives in the county, judging from the tone of his letter, which appeared in the paper several weeks ago. He complains at his poor preacher, and says he wants a better educated man and a more edifying preacher. Your pastor could and would do much finer work if you would support him more genteely. Hire a man to work his garden and truck patch, and thus give him more time to visit, study, and quietly and all alone, with only God near, to meditate. He needs a few new books yearly. He does not take the papers he needs in order to keep up with the time. He would very much appreciate one or two of the best magazines, but is not able to take one—not even that published by his church.

Compare your preacher, educationally, with the other public men in your town—say the doctor, the school teacher (professor they call him now), or with any of your village officials; or, as for that matter, with your honorable representative, and how does he stand? Unless you have an exceptionally bright set, I tenderly pity him if he knows less on general subjects than do they. But if you will pay your pastor more, to enable him to maintain his family well, and have plenty to spend for such books and literature as his taste may dictate, you will be astonished at the difference in the quality of his preaching as well as in social life.

"Leisure maketh wise" is as true now as formerly. J. E. R.

March 25, 1896.

Rev. Thomas Price, Late of the Mississippi Conference.

BY I. W. COOPER, D. D.

When Dean Stanley was drawing near his death, he asked Dr. Vaughan to preach his funeral sermon in Westminster Abbey, saying, "You knew me the longest." Our departed brother selected a friend to write his memoir, saying, "You knew me well." The old soldier has fallen! He fell on the battlefield of life, with his face toward the eternal hills. The Christian warrior had been in many a conflict; but when the last battle was fought, the sword was placed in its scabbard for the first time, and our brother laid down on the tented field to awake amid the victories of the other life, in which peace floweth as a river. The home, the church, and the world have lost one who could say, as Pericles said when dying, "I never caused an Athenian to suffer."

Measured by the standard of popular acclaim, measured by the gain of riches, measured by what the world calls success, our brother's life was not a great success; but when measured by the laws of the inner life, by the inscription of character, by the capacity to love, by the heart which is receptive to the movements of the Holy Spirit, by the faith which laid hold of the cross, by the fidelity which never grew weary, our brother's life possessed all the elements of a successful life. His conceptions of life were too broad for him even to be sordid or contracted. He gave the world all he had—the wealth of his love, the wealth of his tenderness and usefulness, and the wealth of his triumphant faith and character, which were made rich by having their main-spring in Christ, who possesses all the riches of eternity.

Our brother possessed the beautiful trait of humility. Acathocles, who became a king, kept an earthen plate to remind himself that he was once a potter. Our brother never forgot the frailties, vanities, and dangers of human life, and that the secret of human character was not in human agencies, but in spiritual forces which are supernatural. His life touched the Christ of Gethsemane—and from the place of sorrows he went forth with the likeness of Christ stamped on his brow. While he was humble he possessed all the elements of the highest moral bravery. Eudoxia threatened St. Chrysostom with banishment; he calmly replied, "Tell her I fear nothing but sin." The slip of this faithful servant of God gave the same testimony.

There were no stings in his words; they were freighted with faith and love. Our friend was a most excellent preacher of the gospel. His sermons as delivered could have been printed without correction. Coming as they did from a well-trained mind and a consecrated heart, they were always a delight and inspiration to the thoughtful hearers.

The home life of our brother was beautiful and sacred. He was the center of affection and reverence. Carlyle said when his wife died, "The light of my life has gone out." There are many loved ones who feel since the vacant chair in the faithful itinerant home that the light of the home went out when he left.

We record these events: Rev. Thomas Price was born in Washington, Adams county, Miss., Oct. 9, 1819; was early converted; was educated at LaGrange College during the presidency of Bishop Paine; entered the work of the ministry at an early age; was married to Miss Tabitha E. Haney, daughter of Rev. J. P. Haney, Nov. 25, 1845. By this union there were ten children, four of whom are living. May 24, 1883, he was married to Miss Laura M. Whittington, daughter of the late Rev B. B. Whittington. Departed this life at Lake Charles, La., March 24, 1896. His bereaved wife writes: "On the evening before his death, while sitting with him alone, though unconscious as to things around him, and his life quietly ebbing away, I repeated the 123rd Psalm and the hymn he so much loved, 'Jesus, lover of my soul.' I felt sure that he heard me from the look on his face."

Farewell, dear friend! You have reached heaven. You understand love and friendship are eternal. We will cherish your memory and emulate your virtues, and hope to overtake you some sweet day in the summer land of glory. Rest sweetly in your new-made grave—far away from your comrades of other years—for you were weary and burdened with years and heaven is richer since you entered.

"It is not death to die,
To leave this weary road,
And, 'mid the brotherhood on high
To be at home with God.

"It is not death to close
The eye long dimmed by tears,
And wake, in glorious repose
To spend eternal years."

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf.... Mrs. E. D. Jones.... Carlisle, Miss.
La. Conf..... Mrs. M. H. Morrison... Shreveport.

The annual gatherings of our dear Lord's laborers are delightful oases in life's journey, the sweet memory of which serves to beguile the lonely hour, and nerves us to press onward with renewed vigor. Appreciation of old friends prepares us for full enjoyment of new friendships hallowed by grace divine. We were pleased to find the pastors of the Vicksburg district so ready to encourage and help us in our work. All can form some idea of the spirit of the brethren—their appreciation and readiness to help us—by reading the resolutions adopted at the recent session of the District Conference, to be found in the report of the secretary in the NEW ORLEANS CHRISTIAN ADVOCATE. Dr. Weems, true to himself, most earnestly and impressively presented our work, and no more forceful words could be uttered than those of his commendation of our Woman's Missionary Advocate. The Little Worker was also highly recommended. We trust this will be the keynote of the Mississippi Conference. Three new societies in Vicksburg district reported for last quarter, making eleven in all—hopes of two more in the near future. Sister Weems is still working on the district.

We find some of the Conference officers are working industriously—perhaps all are. Entering wedges are being used, and as Dr. Weems said of us, "We enter the wedges and keep hammering," etc. Seed are being sown, and we are hopeful that the work among the young people and juveniles will develop many unused and dormant talents, or turn them from worldly uses to that of our blessed Savior.

Said Miss Haygood: "I can not but feel that Christians generally are ready to accept any great truth which is fairly presented to them, and that Christians in the home land, if they only understood the wonderful possibilities and the grave responsibilities which God has put upon them, would be ready to meet them."

In the February number of the Woman's Missionary Advocate we find: "Then came words of love and farewell from Miss Haygood—words, too, that brought regret and sorrow, not because she was about to return to the friends and the work that so longed for and needed her, but because her heart was so sad over the indifference of the majority of the women of our church to the work of foreign missions. Said she: 'This indifference pained and discouraged me, and often I had to turn my thoughts to the work being done in China for comfort and encouragement.'" Let each of us ponder well these parting words.

Let us not forget to pray for the Holy Spirit's presence at the annual session of the Woman's Board, to be held in Washington, D. C., June 5.

Our faithful corresponding secretary again reports: "Give notice through W. F. M. S. column that Miss Bettie Watts, of Newton, is secretary of Brandon district in lieu of Mrs. W. P. Jones, whose removal caused resignation. Mrs. Trueheart writes me four more candidates have been before the local Board, examined and accepted—ready to go as soon as the church will send. Pray that they may soon go with the 'news of salvation.'"

Mrs. Trueheart's last quarterly report of the Mississippi Conference is quite encouraging. Nine adult auxiliaries and two young people's and juveniles organized; members, 157.

In Nashville Christian Advocate: "One hears much about the multiplication of benevolent societies by women these days, and the fear that such multiplication will seriously interfere with home, and take mothers away from family duties and unfit them for the sphere to which, in God's providence, they have been assigned. There is in reality no danger of such disaster. The women who give time and thought to benevolent enterprises are not only the best women, but the most valuable mothers. The educative process, due to systematic training in good work outside the home, makes all homes better, brighter, more intellectual homes. Compare ten women who give attention to the benevolent institutions of Christianity with ten of the best society women, and it will be easily seen which of them are most apt to grow indifferent to the sacred claims of the family; which of them bring into the home the most healthful influences. Where the heart is made better and stronger, there the hands will be most ready to execute the demands of all duties."—T.

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference.

Juvenile Work.

I am sorry, indeed, I have been so situated that I have not been able to prepare a better article on this subject, but would be glad indeed to say anything that would help or encourage others in this (to my mind), a very important department of our church work, Parsonage and Home Missions, and more especially among our children.

My friends, there is a blessing offered us for this work. Can we deny this to our children, or stand in their way? Shall we not rather bring them to the altar of Christ for his service? This work among the children is very, very near my heart, and I would be so glad to know there was a juvenile organization in each church of our Conference, or, for that matter, in every one in our dear Methodist Church, South. Why is it not so? I do not, I can not think it is neglect that stands in the way of this good work, but ignorance, or, rather, a lack of information along this line among our adult church members, both men and women. Let me urge every one of you to look into this matter. Pray God for light. Ask him to call some one in your church to this work among the children, and, when he calls, if it be you, say, "Here am I; send me." What a glorious heritage in this life to be called and sent of God!

Now, as to this juvenile work, for it to be a success, there are certain requisites:

1. The foundation-stone, consecration to God by those who lead. Love to Christ and a desire to serve him in the extension of his earthly kingdom. A desire for the conversion of souls. If we have not this desire, then let me ask of you to read the thirty-third chapter of Ezekiel. The reading of that from the pulpit as a morning lesson by my pastor settled this question in my heart as to my responsibility in this, as well as another very important duty.

2. There must be a love for the young, especially the children. Let your heart go out to them in everything when you can. Let them know you love them. Interest yourself in their home-life where practicable.

3. Be wide awake and active yourself, and keep your children active.

4. Give them work to do. Have them to understand that it is their society. Help them to elect their own officers among themselves. Help them to do their work, and if it need be, do it for them.

Their president may be an adult if they so choose; if not, let it be one of the children. They must have a lady manager. Keep up the interest by stirring talks, readings from Our Homes, items of interest from the Advocates and mission periodicals, leaflets, recitations, memorizing hymns for recital. Have a flower mission if possible; committees to visit the sick and "shut-ins," take them some little delicacy or flowers or something to read. Appoint your Bible readers, and some one to repeat a portion from the Psalms, etc. Tell them exactly what they are working for; tell them of some of the hardships of our ministers on the new and poor works.

If possible, let there be some one mentioned of whom they have some personal knowledge: for example, when one of the leaflets is to be read, written by Mrs. Alexander, I call their attention to the fact that she has relatives living right with us—two little cousins in the society. They saw Miss Burbank, of New Orleans. This brings them near to New Orleans and the mission work done there. When it is of country mission work in Louisiana, I remind them of Bro. B. C. Grace, who was with us for nearly a year. So we are kept in touch with the work to a certain extent. In this way you may soon gather in nearly, if not all, the children in your Sunday-school and maybe the teachers, too.

Let the amount of dues be such as the poorest child can pay monthly. Be careful and urgent on this line that our children may be trained in this matter of "giving to the Lord," as it is often expressed. "I prefer paying into the Lord's treasury to be used for his glory." Unless they are thus trained while young, how hard it will be when they are older many can testify who have labored to organize on the country works Aids, Missions and Home Mission Auxiliaries.

May God help us to do our whole duty in this needed and important branch of his service—the training of the children of our church in this and every good work.

Our Auxiliary at Oak Ridge, La., was organized May, 15, 1887, as part of the Mite Box Brigade, Auxiliary to Woman's Department of Church Extension, with 32 members, by Mrs. Sallie Randle, wife of Rev. T. S. Randle, pastor in charge. There are now 6 of these first numbers still working with us. The number of members has fluctuated. We have now only 14, and our dues paid in are small. But I thank God we are still an organized Auxiliary working for the Master.

Our Conference corresponding secretary has been faithful and punctual toward us in her duties, our treasurer patient and thoughtful for us. Miss Helm, Miss Werlein and Miss Burbank have written us nice letters, which the children love and appreciate. When you pray for the work, remember us.

MRS. M. E. CARR,
Manager of Oak Ridge Juv. Aux., La Conf., W. P and H. M S

Selections.

The Christian Life.

To love and to be loved, is not this the sum of all true blessedness? To love unselfishly, as God loves, to burn with pure desire for the highest well-being of all beings, is not this the motive power to all pleasurable activity? This makes the flight of angels, on their errands of love, swift and gives swiftness to the feet shod with the preparation of the gospel of peace. So it is that only he who loves knows God, because God is love. How can one who has no ear for melody know the one who is gifted with high powers of song or he who has no eye for beauty know the artist or poet whose soul responds to every beautiful thing in nature or art? How much less can the selfish soul that has never felt a thrill of pure, unselfish affection know God whose very nature is love?

And how utterly unlike the joy which he feels when conscious of being loved with this divine and unselfish love is the sordid pleasure which the selfish man feels in receiving the manifestations of others' love! What can be more radically unlike than the loving submissiveness of the child of God under the chastening in which he recognizes the evidence that God is dealing with him as a son, and the murmuring and rebellious spirit which one who does not know God manifests under the chastening of the same Father's hand?

Though it is more blessed to give love than to receive it, both are blessed, and the child of God enjoys both forms of blessedness. He is blessed with the consciousness of God's love to him, and recognizes it in whatever form it manifests itself in chastening as in benefits and in communion; and he is blessed in his consciousness of delight in God and desire for the triumph of his kingdom on earth, and of good-will to all men; and in every opportunity to give exercise to his love in acts of service to man and obedience to God.

Christ said to his disciples: "Ye are the light of the world," but he also said: "I am the light of the world," and the seeming antagonism between the two statements is removed by another word of his: "Without me ye can do nothing." We love because he loves us. We are the light of the world because he hath shined in our hearts. As the mirror must be kept clean that it may reflect the light, our hearts must be kept pure that we may give to the world the light God gives to us. Blessed are the pure in heart, for they shall see God. And every one that hath this hope set on him purifieth himself, even as he is pure.

Honesty in Prayer.

Our prayers should be frequently examined to see whether we are asking for what we really want, or only for the things we have an idea we ought to want. There is too much of this unreality and practical dishonesty current both in the closet and the public prayer-room. People sometimes get into quite a glow of pleasurable devotional excitement as they pray; their imagination works finely, they have a good flow of language, and become somewhat heated with their own rhetoric, and as the fine phrases roll trippingly off the tongue they ask for things which they would not only be much astonished to receive, but actually sorry, in their cooler moments, to get. What we sincerely desire, we shall be willing to pay the price for; and there is always a price attached—that is, a condition. If we want to sit on the right hand of Jesus, we must be willing to drink of his cup. There is much more of poetry than of piety in some prayers. They sound well, but the Lord, who knows the heart, does not find satisfaction in them. "Lip prayers are lost prayers." "Don't pray cream, and live skim milk."—Zion's Herald.

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FROM THE WORK.

Rev. W. G. Evens, Patterson, La.: "Our regular service on last Sunday morning gave way to our quarterly Sunday school missionary service. The hour was devoted to a regular children's service, similar to the service on Children's Day, except that the whole service breathed a spirit of missions. I preached them a short sermon along the same line. One feature of the exercises was a report of a committee, composed of one member of each class, with the teacher of the infant class as chairman, appointed to solicit subscribers to that excellent little missionary paper, The World for Christ. It showed 93 subscribers (and there are more to follow). This puts the paper in almost every Methodist home in this church. It also goes to Baptists, Presbyterians and Catholics. A Bible was offered for the largest list brought in by a member of the committee. The collection amounted to $9.20, which is excellent for this school. This leaves us well and hard at work for the glory of God."

E. M. Hillebrandt, Sulphur, La.: "Will you please insert in the ADVOCATE a request for a description (or descriptions) of the most successful methods of reaching the ignorant and different classes of people in Louisiana? There are so many who have no desire (seemingly) for a knowledge of the truth, and who almost seem to forget there is a God. It is extremely difficult to draw them out to church, and it can not be all caused from fear of friends and friends, for do not the heathen gladly go to hear the gospel in the face of far greater difficulties than these? And if it were not for the command, to 'begin at Jerusalem,' I should give all my very limited spare time to help send the hope and cheer of the knowledge of our loving Savior to those poor, hopeless, down-trodden sisters in foreign lands. Life is so short, and they plead so hard for more light. I have lived here five years, and in all that time there has been preaching once a month (when the weather has permitted); but so few can be induced to come out that we can not keep a Sunday-school up all the year, and accessions to the church are very rare. (I know we, the members, are not all we might be.) But I want to know how to approach them on the subject of attending divine worship, seeking their soul's salvation, and bringing their children up in the nuture and admonition of the Lord. Let us hear from some one who has been successful in this work."

Rev. G. S. Morehead, Tatum circuit, Miss.: "I am so glad when the time comes for me to get my NEW ORLEANS CHRISTIAN ADVOCATE, and read the news from the different fields of labor. Thank God for such encouraging news all over the charges! How it thrills my soul with joy unspeakable to hear of such success everywhere. I am having some experience along the line of ministerial work now. As a preacher attends to his work close, he will not have much time to spare away from his work. I have a large work this year on my hands; have six appointments to preach at. Doctor, I guess you older preachers know something about large appointments this way. A young preacher has many trials and disappointments to contend with; but if he will trust God and live at the foot of the cross, he will come out more than conqueror at the end. A preacher has something else to do besides singing and preaching in his line of work. This work requires so much time in visiting, praying and talking about the duties of his people in his charge. I never go to a place if there are any children that I don't talk about Jesus, and tell the little folks that he loves them, and that don't they love him. I made a trip this week on my work, and was talking about the importance of having their children dedicated to God in baptism, and about bringing them into the church of God. The result was that I got a list of seven to have baptized. Bro. Bisok, you don't know how I love you for taking so much pains with the young preacher. It makes us rejoice to know we have all of the older brethren with us. I have three booming Sunday-schools on my work, and one more organized, and the best thing about it is they are using our own literature. I have done all that I could in getting these people to work. Have several family altars on my work; not as many as I would like to have here. I impress this matter upon their minds often. Well, I attended one of Bro. Burroughs' meetings a short time since at Charleston. Had a good time there with the good folks. We had a most excellent sermon that day by the Rev. H. C. Morehead. He seemed to be so happy while he was preaching. He gave me so much good advice while I was there. May God spare him many years yet to forward this work! Well, I am praying for a gracious revival this year on our six appointments. I tell you, brethren, we need it. We must get our people aroused to a sense of their duty; then we will go about much better. Well, I'll close, wishing you, Bro. Black, much success in your work. Brethren, pray for me, that my health may hold out, so I can bring sinners home to Jesus. God bless everybody! is my prayer."

A STORM.

Now, just such an "April fool!" No more than I expected, though, for ever and anon the electric flashes in the northwest (in the neighborhood of Macon) gave unmistakable evidences of a gathering storm. An abnormal rise of the temperature generally forces together some very potent factors in these electrical phenomena. So, when recently, the conditions all being met, the cloud began to heave in sight, we could realize that it was from a natural cause. The deep and reverberating peals of thunder, which began slowly and deliberately, and deepened into the solid background, as it originating at the very summit of the "everlasting hills," and spreading away into the dim perspective of the past, then again rolling up to the present, thus uniting all climes under one common center of government and authority, were abundantly present. Then the tear-drops of the weeping cloud made it quite apparant, as shown by the solemn faces of the witnesses, that a storm was soon to burst upon us and a torrent descend.

In such times and under such circumstances hopes and fears mingle together, and the old poem, "I'm pleased, and yet I'm sad," is expressive; and, in spite of a forewarning, when the heavy surges come, they are somewhat a surprise.

Now, the occasion was the second Quarterly Conference of Holly Springs circuit, North Mississippi Conference. The lightning flashes were shown in the regular attendance at church, even during the Winter season—an ever green Sunday-school, good care of the pastor, solicitude for strangers and visitors, etc. The abnormal (?) rise of temperature was indicated by that sensitive and infallible thermometer—a regular weekly prayer meeting all the year round. The potent factors in this particular episode were those spiritual magnates (?)—stewards, Sunday-school superintendents, minus class leaders (for "where are the?"), trustees, etc., who generally find themselves irresistibly drawn by such conditions. The thunder were those three great, heart-searching sermons preached by our beloved presiding elder, Rev. J. D. Cameron, D. D., who is a veritable "son of thunder," whose reserve force is stored among the summits of those hills "from whence cometh our help." The tear-drops from the weeping cloud of witnesses to the truth were the manifestations of gratitude to God for "this precious peace" and hope and love which come to us who know him and co-operate with him. The storm? Well, it came, and was a surprise, too, even in the face of all the proofs that it was brewing.

That great-hearted, meek-minded sweet-spirited lover of his Lord, Bro. M. L. Patterson, gathered from among the people of Mahon end of his own household a two-horse wagon load of the missiles most generally used for bringing down a preacher—some solid, some liquid, some indifferent; bread, meat, molasses, sugar, potatoes, fruit, chickens (*sine qua non*), and what not? And we hear there's more to follow. All these came with such power and pressure that the preacher and his wife were like unto the widow whose sons were in danger of bondage for debt (and the facts were not entirely dissimilar). They were enjoined to borrow vessels to contain the heavenly tokens; only it was meal this time, instead of oil, which was not altogether unbiblical.

Sequel: The almost faltering hearts of preacher and wife are cheered into songs of praise and strengthened for the battle. The tender feelings in that neighborhood are deepened, and the blessings and prosperity of heaven do and will attend them. "It is more blessed to give than to receive." This being true, we are almost envious of the benedictions which Mahon Church enjoys from this "labor of love." But we remember, "Go thou and do likewise."

Sacred history repeats itself as well as other; and as the life is not all beaten out of us, we are willing to endure more of these repetitions. Sunshine always follows rain, and we can more fully express our souls through that beautiful melody:

"Oh, the sunshine! blessed sunshine!
When the peaceful, happy moments roll;
When Christ shall show a smiling face,
There is sunshine in my soul."

Holly Springs, April 8, 1896.

Reply to "Gilderoy."

Bro. "Gilderoy" says, in the NEW ORLEANS ADVOCATE, of March 26: "I did not reply to Rev. W. J. O'Bryant because he denied nothing that I asserted, and asserted nothing that I denied." I must confess, brother, that this is a short process of answering the questions asked you in my article, which clearly defined my position on the subject of "Sound Doctrine."

Now, I did not wish to appear impudent to an older brother in public print; therefore, put my objections to your article on "Sound Doctrine" in form of questions, and wished to place myself in your hands as a pupil in the hands of a teacher, hoping to learn from your answers to my questions why it was that sound doctrine should be slow in its process of development. But if you treat all your pupils as you have me, it's no wonder they are slow in developing, because it takes you so long to answer the questions. I must deny that sound doctrine, preached in power and demonstration of the Spirit, is slow in process of development, simply because it is sound doctrine. I think I have shown this by a quotation in my former article from I. Samuel—"The King's business requires haste." I wish to add this quotation from the New Testament also, in proof of my position: The "Word of God is quick and powerful, and sharper than any two-edged sword." This is sound, and, I think, indicates both speed and ability. May the Lord help us all, preachers and congregation, to lay hold by faith upon the precious gospel which is the power of God unto salvation to everyone that believeth, and realize in our hearts that the Lord can destroy the monster, sin, in a moment of time.

Now, I assert that a preacher with a pathetic, tremulous voice and a weeping congregation is not an evidence of heresy or unsound doctrine, as I stated before, and referred to Jeremiah and Christ as preachers shedding tears over their people, and Peter as a weeping penitent. Oh, the blighting curse of sin, that touches with the contaminating finger the rose of beauty full-blown on the maiden's cheek, and destroys manhood's brightest hope, and leaves the home wrapped in darkness and despair forever! This is enough, it seems to me, to make one weep.

Now, brother, I do not believe that the doctrine is necessarily unsound, simply because the colored people heal the white folks shouting, for I do believe, without a doubt, the white and colored have a right to shout.

May the Lord send us a gracious revival throughout the land, and more subscribers to the NEW ORLEANS ADVOCATE! W. J. O'BRYANT

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Thursday, April 23, 1896.

At Ponchatoula.

We took a run up to Ponchatoula last week to give a lecture for the benefit of the Woman's Parsonage and Home Mission Society of that place. We arrived just in time, the audience being already assembled. On entering the hall, we perceived at once that the deft hand of woman had preceded us. The hall was elaborately and profusely decorated with every variety of floral beauty which the season affords. Fine music, vocal and instrumental, was rendered. The audience was quite a good one—much better than most towns the size of Ponchatoula can muster for a pay lecture. The lecture—well, the people listened to it with no indication of weariness, though it lasted considerably more than an hour. The proceeds of the lecture will be utilized in improvements upon the parsonage. The parsonage was built only about two years ago. The ladies of the Parsonage and Home Mission Society deserve great credit for their self-sacrificing labors. Though numerically weak and confronted with difficulties, they are laboring assiduously to furnish their pastor and his family with a comfortable home. The pastor, Bro. J. J. Kelly, is in high favor with his flock, and is doing good work.

We were domiciled at the parsonage in company with the patriarch of Methodism in that region, Rev. John Boyes, who was many years ago a member of the Mississippi Conference.

The Young Man in Business.

What has been generally accepted as an exceedingly wise and practical article for young men anxious to succeed in business is that entitled "The Young Man in Business," by Edward W. Bok. Two years ago it was printed in The Cosmopolitan, and exhausted three editions of the number of the magazine containing it. It was bought by the foremost business men throughout the country in quantities of several hundreds. Now, Mr. Bok's article has been reissued in booklet form, bound in white and gold, at thirty cents, by Henry Altemus, of Philadelphia. In this reissue it will doubtless repeat its success, since the article still stands as the best of its kind ever written for young men. It points the way to success as no other article has ever done.

A Southern Magnate.

We regard Judge L. Q. C. Lamar as one of the greatest men the South has ever produced. His greatness was many sided. Many men are great in one direction; he was great in many directions. In the army he displayed the very noblest qualities of soldierhood. Although his career as a teacher was out short, it was sufficiently long to demonstrate the fact, had he made this his life-work, he would have taken a conspicuous place in the very front rank of this noble profession. As an attorney, his career was equally short, and yet during that brief period he showed himself the peer of the master minds of the great profession. As a legislator, he evinced statesmanship of the highest order. As an orator, he had few equals, and no superior, in all the broad domain of this "land of the free." Although he had worn the judicial ermine but a very short time before his death, he had already taken honorable rank in the annals of American jurisprudence. Had Providence spared his life a few years longer, there is no doubt that he would have occupied the same commanding position on the Supreme Bench which he had occupied in both Houses of Congress.

His probity of character was never questioned. No suspicion of political dishonesty was ever uttered against him. For the arts of the demagogue he had a supreme contempt. If he won in a political contest, it was always by methods fair and honorable. In political as well as private life he displayed that type of moral courage which is synonymous with true heroism. An instance of this is furnished in his disregard of the instructions of the Mississippi Legislature on a great political question. At the time all the probabilities were that this act would amount to political suicide. It mattered not; he would be true to his convictions, let the consequences be what they might. He possessed that magnanimity of character which enabled him to discern the good qualities of a political foe in a time of great political excitement. He was the one man of his day who could vindicate the honor of Jefferson Davis, and at the same time pronounce a lofty eulogy upon the character of Charles Sumner. His religious character was a checkered one. In early life, while a pupil at Emory College, he professed religion and joined the Methodist Church. A few years afterward he grew lukewarm and withdrew from the church. A few years before his death he reunited with the church, and from that time on he was a faithful, constant, devout Christian. During the years when he was out of the church he never lost faith in the eternal verities of God's Word, or regard for the church of his choice. He would never allow the Christian religion or the Methodist Church to be assailed in his presence.

We have written this at this time in order to call attention to the fact that the Life of Judge Lamar has been written by his son-in-law and former law-partner, Hon. Edward Mayes, ex-chancellor of the University of Mississippi, than whom no one is better fitted to the task assumed. Few men have left a larger mass of written material suitable to be utilized in the preparation of a biography. This material Chancellor Mayes has most skilfully used in the preparation of a volume which is a fitting memorial of the distinguished orator, statesman, and jurist. The work is more than a biography; it is a history of the period covered by his public career. This is a most admirable book to put into the hands of aspiring young men. As such, we commend it to the notice of parents and educators. The work is a royal octavo of 820 pages, handsomely bound in cloth and illustrated with a number of portraits. It is for sale by the author at Jackson, Miss. Price, $5.

Rolling Fork.

By invitation of the pastor, Rev. J. Victor Penn, we preached and lectured recently at Rolling Fork. On account of illness in his family, Bro. Penn did not reach his charge for several weeks after Conference. Notwithstanding this disadvantage, he has achieved remarkable success in his new field. He has already expended more than eight hundred dollars on the parsonage, and now has one of the neatest, coziest parsonages in the Conference. It is also quite well furnished. True to his previous record, he is also building churches. He expects to have a neat, tasteful church of ample dimensions for the wants of the community ready for dedication at Redwood by the first of June. His programme for the year also includes the remodeling of and enlargement of the church at Rolling Fork. He has large congregations, and is immensely popular in the church and out of it. We were delightfully entertained at the parsonage, and also in the hospitable homes of Bro. J. G. Parham and Dr. C. E. Clement.

A Word to Tinkers.

From a western presiding elder, a man of discernment and devotion, and an organizer of victory, comes the following brief communication, which although not perhaps designed for publication, is worth printing and considering. The quadrennial season of innovations and revolutionary measures is upon us. Men here and there have been taxing their inventive ingenuity to devise schemes for changing, recasting, and overhauling the machinery of the church. Not one radical change in ten of all that have been proposed will win the sober approval of the General Conference, but the suggestions themselves disturb many people, and seem to make the impression that our ecclesiastical machinery is out of gear, and that revolutionary measures are needed to adapt it to the needs of the age. The wholesome counsels of our brother are not uncalled for:

"I wish all the tinkers of Methodism would go to heaven before the General Conference meets, and that God would raise up a great army of people who would take off their coats and work Methodism, for all there is in it.' Then what a change there would be in things. Poor old Methodism, one would suppose that her efficiency has gone, and that she needed the tinkers to stir up matters. Instead she rather needs to be worked 24 hours a day, throughout the year. I wish the tinkers could hear what I hear from the people in the Methodist homes where I go. There would not be so many tinkers if they knew how their rash and inconsiderate measures strike the average layman. The common people of Methodism do not like the tinkers."—Central Advocate.

The above, though it relates to the affairs of the M. E. Church, is not without a lesson for us. What Methodism in all its branches needs most is not improved machinery, but an increase of power. Give us power enough and we will accomplish wonders with the machinery we have. The best machinery is valueless without power. Our prayers should ascend daily for an increase of power.

Churches on Wheels.

Four churches on wheels, sent out and supported by the Baptist Publishing Society, are constantly traveling over the railroads in the thinly settled regions of the West, the pastor in charge ministering to the spiritual needs of people living in new settlements where there is no church, aiding poor Baptist congregations with gifts of books and the like, and doing general missionary work. The car Emmanuel reached San Francisco from the South last week and started on a tour through Oregon and Washington. It is eighty-five feet long, with the living apartments of the pastor at one end and a completely appointed church occupying the rest of the space. It contains an organ, lectern and pulpit. The car carries Bibles in twelve languages and a large stock of hymn books and other publications. The railroads haul the cars free of charge, and the telegraph and telephone companies furnish franks to the pastors in charge. No collections are made at any of the services on the cars, the society supporting the traveling churches. Whenever a likely place for missionary work is found the car is side-tracked and its presence advertised by posters, and in various other ways.—Times-Democrat.

Christian Unity.

One of the most significant signs of the times in which we live is the strong desire for a closer approach of the different denominations. Much of the talking and writing on this subject is, we fear, purely sentimental and never intended to issue in practical results, but many of the advocates of Christian unity are thoroughly in earnest. Their hope is high and their enthusiasm warm. The trouble with them is that they can not find a platform on doctrinal and ecclesiastical lines broad enough for all. If they keep on seeking in that direction, they may seek until the dawning of the millennium. Union of the churches is impracticable under present conditions, but the federation of the churches for the defense of the common faith and the promotion of the common aims of Christianity is thoroughly practicable. Such an assembly as the Free Church Congress of England teaches us what might be done among the evangelical denominations of America. Why could there not be a federation of our churches which, while affording each perfect liberty to preserve its theological and ecclesiastical autonomy, would combine the forces of all for the promotion of temperance, social purity, municipal and national righteousness, and for the evangelization of spiritually destitute localities? Even the thought of such a federation causes a fair vision to grow up before us of a time in which the war-drum of sectarian strife would throb no longer, and the battle-flag of denominational partisanship would be furled in the parliament of churches and the federation of the Christian world. — Central Advocate.

An Abused, But Most Useful Society.

The New York Society for the Suppression of Vice and its efficient secretary, Anthony Comstock, are in some quarters not infrequently assaulted, and public confidence in them sought to be weakened. When it is remembered that they are waging warfare against corruptors of youth, and those who batten on the vices of society, it is perhaps not to be wondered at that those who reap large gain from pandering to vicious tastes are angered, and lose no opportunity to vent their spite and use, as they may be able, the newspapers to circulate specious charges which in every case they have failed to substantiate. The sufficient reply to such slanders is found in the fact that of the more than 100 persons arrested the past year through the efforts of this society only four were discharged, and conviction and sentence uniformly have followed their trial. It is a triumphant retort to the accusations circulated that whenever questions raised have come into court the society's interpretation of the law and contentions of fact have been sustained.—Exchange.

The Young Man and the Church.

The article entitled "The Young Man and the Church," by Edward W. Bok, which raised such a storm of discussion among the clergy when it was published in The Cosmopolitan a year ago, has been republished in booklet form, in dainty white and gold binding. It will be remembered that Mr. Bok lays most of the blame in his article for the non-attendance of young men at church upon the minister, and it is this statement which caused the pulpit to rise against the author. Probably no similar article ever worked such discussion. Mr. Bok has added what he calls "An After-word" to this publication, in which he says that after having read over 800 editorials, and listened himself to not less than a dozen sermons criticising his views, he still adheres to his beliefs, and stands by his statements as expressed in this reissue of his famous article. "The Young Man and the Church" is published at thirty cents by Henry Altemus, of Philadelphia, and is for sale by all book-sellers.

In an article in the Congregationalist, Dr. Theodore L. Cuyler sums up his convictions concerning the temperance movement, as follows: "The honest convictions I have reached are about the following: The ordinary license system is a poultice to the dram seller's conscience and for restraining intemperance is a ghastly failure. Institutions and patent medicines to cure drunkards have but a partial success. The one only sure cure is to stop before you begin. Local option laws have wrought much benefit; and entire prohibition is the one logical method where a stiff, righteous public sentiment thoroughly enforces it. Otherwise it is a delusion and a farce. Of late years the friends of our cause have fallen into the deplorable mistake of directing their main assaults upon liquor selling, instead of keeping up their fire upon both the use and sale of intoxicants. Legal enactments are right; but to attempt to dam up a torrent, yet neglect the fountain-head is sheer insanity. The fountain-head of drunkenness is not the iniquitous saloon; it is in the drinking usages which demand and create and sustain the saloon. In theory I am a prohibitionist; but the most vital remedy is to break up the demand for intoxicants and to dissuade people from wishing to buy them and drink them. That goes to the root of the evil."

When money comes to a city or town, the source of the increment has something to do with the profit of the transaction, as witness the following touching the city of Worcester, Mass.—and Worcester is but a type of hundreds of other cities and towns. The city having voted for license, one hundred licenses were issued at $1,000 apiece, thus putting into the city treasury $100,000. A big sum, certainly. But what of the outgo? To test whether this was financially a benefit or not, the clergymen of the city organized, districted and systematically canvassed the city, examining into every point connected with the problem, such as trade, the expense of the police courts, alms-house and charitable institutions. The result of the investigation was to prove conclusively, that while the city received $100,000 for licenses, it actually lost in trade, in increased charities and other expenses entailed by poverty and crime $2,000,000.—The Christian Work.

An evangelistic meeting has been held on Monday afternoons for three months at the Cooper Union (New York). The gospel is preached and sung. Crowds of people have attended the service. More than three hundred men have been led to take Christ as their Savior, and have declared their faith in him. Every one who comes is at liberty to leave the meeting when he pleases, but although the service extends from three to five o'clock nearly all the crowd remain to the end. This service proves that there is a desire to hear the gospel. It proves that a simple service of extemporaneous prayer, of proclaiming the gospel, and of congregational singing, attracts a crowd of men. Pastors of nearly all denominations have assisted in making the service helpful and effective. There is instruction in this meeting for all who desire to win souls to Christ. It is worth while to consider the supreme importance of winning souls to Christ, and the best means to accomplish that end.—The Evangelist.

A New Church.

We take pleasure in recording the following, and tender congratulations to Dr. Price and his flock upon the inauguration of this forward movement.

Greenwood is to have a $10,000 Methodist Church. Nearly one-half of that amount has been subscribed, and no canvass has yet been made, and, best of all, it has been determined by the committee having the matter in charge to use none but strictly free will offerings in building this temple. Pray for us, that God may be honored in this enterprise.

ROWAN THAYER.

April 17, 1896.

NOTES.

Rev. J. W. Chambers spent some days in the city last week.

***

Rev. J. W. Honnoll, of the North Mississippi Conference, is making a brief sojourn in Laconia, Ark.

***

In Bro. A. B. Nicholson's article concerning G. L. Crosby our types made him say I. N. Braxton, where he wrote J. W. Braxton.

***

Our sewing machine offer is still open. It has been omitted from the last few issues on account of a heavy demand upon our advertising space.

***

Rev. J. T. Sturtivant, D. D., of the North Alabama Conference, will preach the commencement sermon of Grenada Collegiate Institute, June 7.

***

Rev. R. H. Wynn is in the midst of a glorious revival at Algiers. There have been twenty-one accessions to date. The meeting will continue this week.

***

We are pleased to learn that a gracious revival is in progress at Centenary College. Twenty-five conversions are reported to date. May the glorious work continue!

***

Sister Ellis, wife of Rev. D. G. W. Ellis, of the Mississippi Conference, died at Eastabuchie on the eighteenth. We tender our heartiest sympathies to our brother in his deep sorrow.

***

In response to inquiries from subscribers, we wish to say that while we know nothing about the Maywood Bicycle, we can recommend the firm which advertises it in our columns as thoroughly reliable.

***

As it is likely that from this time on to the close of the year we shall be crowded with reports "From the Work," we suggest to the brethren that they practice condensation. As a rule, short articles of this character are read, while long ones are skipped.

***

The Louisiana State Sunday-school Association will hold its next annual convention in the Y. M. C. A. Hall, in this city, on the twenty-eighth, twenty-ninth and thirtieth of April. The famous Sunday-school worker, H. M. Hamil, of Illinois, will be in attendance, and will deliver several addresses, as will also Miss Mabel Hall, of Chicago.

***

We need not worry ourselves about the time of our Lord's second coming. That he has not revealed, nor are we expected to know it. What now should concern us most is fitness for it. We are to be found watching and waiting for our Lord, not in heated discussion about the season and mode of his manifestation, nor in rhapsodies over it, but in fitness of spirit for it and in faithful performance of every-day duty. He who is always in a holy frame of mind and in zealous work for his Master has all the needful preparations for meeting his Lord howsoever and whensoever he may come.—Presbyterian.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always

FINLAY, DICKS & CO., New Orleans. **CURES PAIN**

Columbus District Conference.

The twenty-sixth session convened at Columbus, Miss., April 8 1896 and was called to order by Rev. R. A. Burroughs, P. E. Bishop Fitzgerald favored the Conference with his presence, and presided over its deliberations. Just recovering from a severe attack of la grippe, he was very feeble, but his kind and fatherly face was a benediction to all who saw him.

All ministers of the district, with one exception, were present. Lay delegation not very full; about twenty members present. The small attendance was attributed to pressing demands on our farmer brethren. Hearts of all were saddened that the names of Rev. T. B. Malone and Bro. J. W. Drake had to be stricken from our roll. Though stricken from this, they have been added to the one in heaven. Appropriate and touching tributes were paid to the memory of both.

Rev. G. W. Bachman, our genial colporteur, was with us, using energy in placing Methodist books and other good literature before our people.

Reports of pastors showed an increased disposition to aid the work of the American Bible Society. The effort of Starkville station deserves special notice. It has paid more than $100, and has placed an agent in the field to canvass Oktibbeha county to see that a Bible is placed in the hands of every person that can read.

Dr. West, agent of Millsaps College, came the first day, and remained until the close of the Conference, counseling and preaching, and not forgetting to put in a strong word now and then for the college. His special mission just now is to build an additional dormitory to accommodate its increasing roll of pupils.

The district is wide awake to the importance of Christian education, and our Educational Committee prepared a very excellent report—the best the writer ever heard read on the subject—and the Conference requested the chairman (Rev. T. W. Dye) to send a copy to your most excellent paper for publication.

We are also alive to temperance, Sunday-school and Epworth League work, committees making strong and stirring reports.

We were edified and gladdened by the preaching of Revs. T. W. Dye, J. E. Thomas, S. M. Thames, Dr. West, H. P. Gibbs, and W. S. Harriaoc; our sweet-spirited Bishop preaching at eleven o'clock Sunday.

Lay delegates elected to Annual Conference: Walter Price, W. V Connell, W. H. Scales, A. D. Harris. Alternate: B. L. Smith and C. B. Amas.

The Columbus people, noted for their hospitality, were not wanting on this occasion.

Artesia was chosen as the next place for holding the District Conference.

W. V. CONNELL, Sec'y.

Mayhew's station, Miss., April 15, 1896.

A Chance to Make Money.

I have berries, grapes, and peaches, a year old, fresh as when picked. I use the California Cold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As they are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

FRANCIS CASEY, St. Louis, Mo.

Notice.

The district meeting of the Women's Foreign Missionary Society, Enterprise district, Mississippi Conference, will be held at Shubuta, Miss. April 25 and 26. Opening service Friday night, the twenty-fourth. All ministers are cordially invited to be present.

Each society will be expected to send delegates. Send names of delegates and visitors to Mrs. S. T. Weems, Shubuta, Miss.

SALLIE SMYLIE.

After a Day's Hard Work Take Horsford's Acid Phosphate.

It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

North Mississippi Conference Notes.

Easter services at Prairie Chapel were enjoyable. Following an appropriate sermon by the writer, Bro. Barnes, the pastor, took a collection for the Mississippi Methodist Orphans' Home amounting to forty dollars. He will report at least twenty more from his other church.

District Conference at Columbus was attended by all the pastors except Bro Broyles, who was hindered by personal sickness. The lay attendance was small. The colporter was on hand with a good lot of the very best literature; but, after making most earnest efforts for its circulation, he had to bring away too much of it. How much good it would be doing in the homes of the people, "here a little and there a little," than all packed up in a trunk! Bishop Fitzgerald was present in feebleness of body, but with great spiritual force. May he live yet many years to bless the church with his inspiring ministry!

A Sunday spent on Columbus circuit at New Hope and Morrah's Chapel, will long be remembered with pleasure by this scribe. Bro. Gordon has a goodly heritage, and the people have in him a valuable pastor. The indications are for a successful year in that part of our Zion.

The weekly Wednesday morning class meeting in our church in Columbus is a vital institution. It was founded by that notably good man and pioneer preacher, Bro. George Shaeffer, more than sixty years ago. As long as he lived, or was able, he was himself the leader, and at his death he bequeathed the leadership to the pastors of the church for all time to come. It was good to be there, and to enjoy that communion of saints a few days ago, the services being conducted by the pastor, Bro. Standefer. May its light never diminish!

Orders for Children's Day programs are coming in rapidly. A few charges yet to hear from. Brother pastor, don't delay until yours shall be the last order sent in. Remember that this is one of your pastoral interests, and that the success of Children's Day in your charge depends upon the concern that you manifest for it. Bear in mind the programs for use in our Conference are furnished by the Sunday-school Board free of charge.

I am at home sick, but think it will be of short duration. Hope to be able for full work through May.

G. W. BACHMAN.

Kosciusko, Miss., April 17, 1896.

Holly Springs District Conference.

The District Conference of the Holly Springs district will be held in Byhalia, Miss., May 13, beginning at 9 A. M. of the first day. The following are the Committees of Examination:

For License to Preach and Recommendation for Admission on Trial into Annual Conference—R. M. Davis, J. M. Moore, B. P. Patterson.

For Recommendation for Deacon's Orders—J. Johnson, F. A. Whitsell, B. P. Jack.

For Recommendation for Elder's Orders—J. S. Oakley, M. D. Fly, J. W. Poston.

This necessitates the following changes in times of quarterly meetings:

Coffeeville circuit, to May 9, 10; Mt. Pleasant circuit, to May 16, 17; Ashland circuit, to May 23, 24; Pontotoc circuit, to May 30, 31; Abbeville circuit, to June 6, 7.

You, Mr. Editor, and the president and agent of Millsaps College are most cordially invited to be present at the District Conference.

J. D. CAMERON, P. E.

April 16, 1896.

Announcement.

The District Conference of the Woman's Missionary Society of the Jackson district will meet in Capitol Street Church on the twenty-sixth and thirtieth instant. All delegates who expect to attend will please notify me at once.

A. E. LAWSON, Corresponding Secretary.

Jackson, Miss.

Holiness Meeting at Meridian, Miss.

Commencing May 10, Rev. H. C. Morrison will begin a two weeks' meeting at Meridian. Everybody cordially invited. Let everybody who desires to get good and do good make their arrangements to come.

D. S. HARMON.

Grenada Collegiate Institute.

Every teacher now employed in the Grenada Collegiate Institute is engaged for next year, and three new ones added. Mrs. Mary L. Hargrove will enter the Literary Department to teach history, mental and moral science, the Bible, and higher mathematics. Mrs. E. A. Noblet, who for some time has held a prominent place in the Memphis Conference Female Institute at Jackson, Tenn., will take charge of the Music Department. Mrs. Hargrove is now studying at the University at Oxford. Mrs. Noblett, with her daughters, will attend the New England Conservatory of Music at Boston next Summer. Both of these most excellent women are the widows of deceased preachers of the North Mississippi Conference. The Board of Trustees have made provision for a large increase in patronage for next year.

J. W. MALONE.

Notice.

The following are the committees for Senatobia district, Mississippi Conference:

License to Preach—Thos. W. Brown, C. F. Emery, W. H. Huntley.

For Admission on Trial—Jas. G. Sibley, W. G. Forsyth, G. R. Ellis.

For Deacon's Orders.—N. B. Harmon, O. Switzer, H. B. Trevillion.

For Elder's Orders—H. D. Howell, P. Howard, G. W. Huff.

It is highly important for all the unordained local preachers to be present, as their official character will be investigated for renewal of license.

Recording stewards will please present their Quarterly Conference Records for examination.

Pastors will please notify our host, Rev. Thos. W. Adams, of the names of the members of the District Conference from their respective charges.

C. A. POWELL, P. E.

Hattiesburg, Miss.

Durant District.

Below I give the Examining Committees for the Durant district, North Mississippi Conference:

For License to Preach and Recommendation to the Annual Conference for Admission—W. D. McCullough, J. C. Park, D. W. Babb.

Deacon's Orders—W. J. O'Bryant, R. P. Geer, D. C. Foust.

Elder's Orders—J. D. Newsom, T. G. Freeman, J. W. Ramsey.

J. H. MITCHELL, P. E.

Should be kept at stables and stockyards.—Salvation Oil is the best friend, not only of man, but of dumb beasts as well. For swelled joints, strained tendons, old sores, saddle galls, and wounds of all kinds there is no remedy like Salvation Oil. Price, 25 cents per bottle.

Our French Mission.

So far results fully justify our move among the French-speaking people of our Conference. Bro. Wallace has received more people into church fellowship than most of our pastors in the Protestant portions of our territory. Let us put another man in this fruitful field.

J. A. PARKER, Sec. Board of Missions.

A Chance to Make Money.

In the past three months I have cleared $660.75 selling Dish Washers. I did most of the work, my brother helped some. I expect to do better next month, as every Dish Washer sold advertises itself, and sells several more; I don't have to leave the house. People hear about the Dish Washers and send for them, they are so cheap. Any lady or gentleman can make money in this business, as every family wants a Dish Washer. Any of our readers who have energy enough to apply for an agency can easily make from $8 to $10 per day. You can get full particulars by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others.

C. A. L.

Notice.

To the Members of the Mississippi Conference Brotherhood—

BRETHREN: Bro. Thos. Price is dead. Assessment No. 19 is now due and must be paid within sixty days. Remit by postoffice money order or registered letter to Rev. B. F. Lewis at Woodville, Miss.

B. F. JONES, Sec. Conf. Board.

Brookhaven, Miss.

A Miserable Taste.

That which hangs about most medicines is what we refer to. CREOLE FEMALE TONIC is an exception. It has a taste as pleasant as cordial, as comforting as wine, as sparkling and refreshing as spring water! Cures all diseases and irregularities of the uterine system, and brings the bloom of health to the cheeks.

The Death of Sister Savage.

My mother dear died on the fourteenth near Sturges, Miss. She passed to the church triumphant. Pray for us.

O. L. SAVAGE

Durant, Miss.

The sympathies of the brethren will go out to Bro. Savage in his bereavement.

DO YOU OWN

HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, Miss., Feb. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I owe an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,

NEW ORLEANS, LA.

East Mississippi Female College.

The commencement exercises at East Mississippi Female College, June 7-10 will be of unusual interest, the program being one of assured success. Dr. J. M. Weems, of the Vicksburg district, will preach the sermon, and Prof. Muckenfuss, of Millsaps College, will deliver the literary address before the graduating class. East Mississippi has not had so prosperous a session for many years. The senior class is the largest for six years, and is followed by a junior class much larger.

T. B. HOLLOMAN

An Easy Way to Make Money.

A GOOD DISH WASHER FREE.

I have made $1,630 in clear money in 87 days, and attended to my household duties besides; and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5,000 this year. My sister and brother have started in the business, and are doing splendid. To anyone sending me stamps to pay postage, I will mail complete directions for making and using the World's Fair Dish Washer, and you can certainly make money anywhere.—MRS. WM. BAIRD, Box 186, East Liberty, Pa.

Notice.

MR. EDITOR: Please allow me to announce the change of my second Quarterly Conference for Hermanville circuit, Vicksburg district, Mississippi Conference, from the fourth Sunday in April, as announced in the ADVOCATE to the first Sunday and Saturday before in May. It is to meet with Carlisle Church. Official members and others please take notice.

A. D. MILLER.

Hermanville, Miss., April 18, 1896.

Wyatt's Business Colleges.

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $13.50 per month. Beautiful Catalogue free.

Announcement.

The W. F. M. and P. and H. M. Societies will hold their district meeting at Arkabutla, Miss., May 27 and 28. All societies who will send delegates are requested to notify Rev. G. H. Jacobs, Arkabutla, so conveyances can meet them at Coldwater, and homes provided for them.

MRS. E. P. COLEMAN,
MRS. W. H. WALL,
Dist. Sec'ys W. F. and P. and H. M. Soc., Sardis Dist., N. M. Conf.

Sardis, Miss., April 17, 1896.

A Marvelous Record.

There are many points of unusual interest in the record of the Mutual Life Insurance Company, of New York, during the fifty-three years of its wonderful progress and prosperity. It now holds in trust for policy holders over two hundred and twenty-one millions of dollars, after having paid deceased and living members over four hundred and eleven millions of dollars.

Its income from interest, rents and miscellaneous profits (not including premiums) have been by over a million dollars more than sufficient to pay all death claims.

The miscellaneous profits (premiums not included) realized over the interest and rents received have more than paid the compensation of those who for fifty-three years have managed the affairs of the company and to whom its success may largely be attributed.

This institution was the pioneer of regular life insurance in this country, and is to-day the largest life insurance company in the world. It is difficult to realize the vast amount of good already done by the payments to the families of its members and to be done.

This company, as a result of many years' experience, and to fill a long-felt want, is now issuing a policy which provides a fixed income for life for the beneficiary after the death of the insured, thus doing away with the possibility of loss of the insurance money by the wife or children on account of lack of experience in the handling of large sums. The great merit in a policy contract of this sort will be appreciated by those who have experienced the difficulty of safely investing large sums and who realize how much more difficult it would be for their widows and children to find such investments.

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The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

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THIS $75.00 COMPLETE BICYCLE

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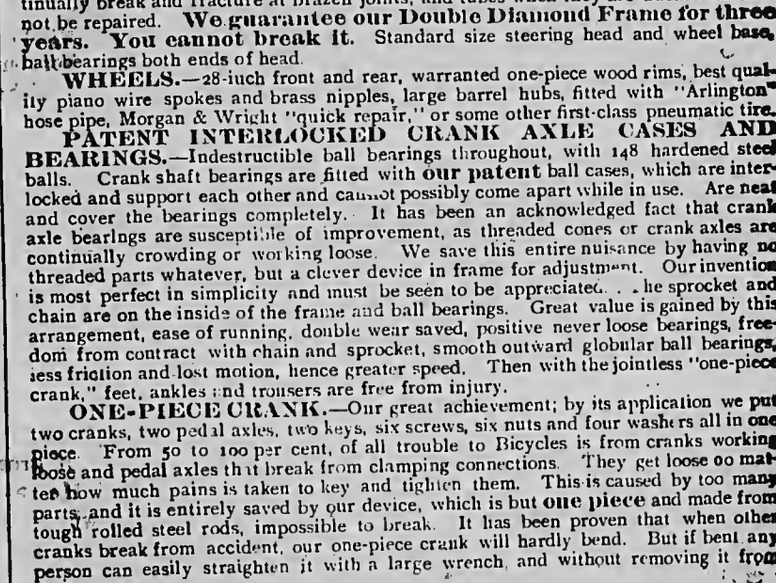
The Most Modern, Most Reliable, Most Durable AND STRONGEST Wheel on Earth.



PATENTS { Feb. 24, 1891 May 17, 1891 Oct. 3, 1893 Jan. 1, 1895 Jan. 21, 1896 Others Pending.

A Bicycle constructed of material that is **solid, tough and wiry;** that is simple in construction, easily taken apart and put together again, has few parts, is of such wiry material that its parts will hold together even in an accident, no hollow material to be crushed in by every contact; a frame that cannot possibly be broken; a frame so simple that its adjusting parts serve as its connecting parts; a one-piece crank in place of a dozen parts, always ready to give reliable and rapid transportation.

SPECIFICATIONS AND DESCRIPTIONS.

FRAME.—Improved Double Diamond. What is a Double Diamond Frame? Simply a true truss in every direction for strains that occur in Cycles—the outline of two diamonds in its makeup. The frames are constructed of ⅝-inch cold rolled steel rods, the toughest and strongest metal for its weight known, and the parts are joined together with steel and aluminum bronze fittings in such a manner that it is impossible to break or any part to work loose. A marval of novelty, simplicity and durability, the greatest combination of ingenuity in bicycle mechanism, —to build a frame without brazen joints and tubing, as you know that frames continually break and fracture at brazen joints, and tubes when they are buckled in cannot be repaired. **We guarantee our Double Diamond Frame for three years. You cannot break it.** Standard size steering head and wheel base, ball bearings both ends of head.

WHEELS.—28-inch front and rear, warranted one-piece wood rims, best quality piano wire spokes and brass nipples, large barrel hubs, fitted with "Arlington" hose pipe, Morgan & Wright "quick repair," or some other first-class pneumatic tire.

PATENT INTERLOCKED CRANK AXLE CASES AND BEARINGS.—Indestructible ball bearings throughout, with 148 hardened steel balls. Crank shaft bearings are fitted with **our patent** ball cases, which are interlocked and support each other and cannot possibly come apart while in use. Are neat and cover the bearings completely. It has been an acknowledged fact that crank axle bearings are susceptible of improvement, as threaded cones or crank axles are continually crowding or working loose. We save this entire nuisance by having no threaded parts whatever, but a clever device in frame for adjustment. Our invention is most perfect in simplicity and must be seen to be appreciated. The sprocket and chain are on the inside of the frame and ball bearings. Great value is gained by this arrangement, ease of running, double wear saved, positive never loose bearings, freedom from contract with chain and sprocket, smooth outward globular ball bearings, less friction and lost motion, hence greater speed. Then with the jointless "one-piece crank," feet, ankles and trousers are free from injury.

ONE-PIECE CRANK.—Our great achievement; by its application we put two cranks, two pedal axles, two keys, six screws, six nuts and four washers all in one piece. From 50 to 100 per cent, of all trouble to Bicycles is from cranks working loose and pedal axles that break from clamping connections. They get loose no matter how much pains is taken to key and tighten them. This is caused by too many parts, and it is entirely saved by our device, which is but **one piece** and made from tough rolled steel rods, impossible to break. It has been proven that when other cranks break from accident, our one-piece crank will hardly bend. But if bent any person can easily straighten it with a large wrench, and without removing it from the frame.

CHAIN.—Humber block pattern, best quality, hardened **SPROCKET WHEELS.**—Best drop forged steel. **REACH.**—Shortest, 28 inches; longest, 37 inches. **GEAR.**—64 or 72, as specified.

FRONT FORKS.—Indestructible. Our fork crowns are simply a section of gun barrel steel turned up to size, then bored and bent, forming a perfect fork crown that cannot be surpassed for strength and beauty, also giving a support to our solid cold rolled fork rods that just limit the necessary amount of springiness required in a front fork and which can only be obtained by the use of our forks and crown.

HANDLE BARS.—Reversible and adjustable, a marvel of simplicity, readily adjusted to any position desired, with best cork or composition handles. In buying a Bicycle it is always a vexed question whether you want dropped or elevated handle bars. If you wanted one kind you could not have the other. Our handle bar enables you to have either at will. Will furnish Ram's Horn handle bars if preferred.

SADDLES.—Gilliam, P. & F., Reading, or some other first-class make.

PEDALS.—Rat trap or rubber, full ball bearing.

FINISH.—All parts are enameled with our own special enamel, rubbed down and baked, giving it a handsome black, glossy appearance. All bright parts are heavily nickle-plated; these, with the jet black glossy parts, give a handsome appearance which cannot be excelled.

ACCESSORIES.—Each "Maywood" Bicycle is furnished with leather tool bag, containing pump, wrench and patent oiler.

WEIGHT.—According to tires, pedals, saddles, etc., from 27 to 30 pounds.

The **"Maywood"** has successfully passed through the experimental stage. During the past three years we have put out over 5,000 **"Maywoods,"** placed in the hands of riders of all classes and widely distributed through the country. Expert riders and clumsy riders, heavy men and light men, on smooth roads and on rough roads, have given this wheel every conceivable test, proving it to be the best wheel on earth for every day use, a wheel that can be constantly used over the roughest and hardest roads without showing weakness and the constant necessity of repairs. Its construction is so simple, its vital parts so strong, that the possibility of breakage is reduced to a minimum.

A PRICE THAT WILL REACH YOU.

Do not imagine because it is not high priced it is not high grade. We do not use expensive hollow tubing, besides, we belong to no **Combination or Trust.** We own every patent, pay no royalties, manufacture the entire wheel ourselves and are satisfied with a reasonable profit, employ no expensive racers, but depend upon the good common sense of the American people to appreciate a good thing when they see it. We can afford to make the price we do for we expect to sell ten **"Maywoods"** to one of any individual make sold. We simply say that the **"Maywood"** is a perfect Bicycle, containing more originality and genuine points of excellence than can be found in all other machines bunched together.

CASH BUYERS' UNION. EVANSTON, ILL., January 20, 1896.

Messrs.—In regard to **"Maywood"** Bicycle, I will say that I have found it to answer all purposes as guaranteed. Last summer I rode one from Chicago through Michigan, Canada, and all over western New York and northern Pennsylvania. Notwithstanding the fact that I rode it over all kinds of roads and in places where many more expensive wheels would not have stood the test, it is still in good condition.

C. B. SEELY, N. W. University.

PRICES AND TERMS.

$40.00 is our Special Wholesale Price. Never before sold for less. To quickly introduce the **"Maywood"** Bicycle, we have decided to make a special coupon offer, giving every reader of this paper a chance to get a strictly first-class wheel at the lowest price ever offered. On receipt of $35.00 and coupon we will ship anywhere, to anyone, the above described Bicycle, securely packed and crated and guarantee safe delivery. Money refunded if not as represented after arrival and examination. We will ship C. O. D. with privilege of examination, for $36.00 and coupon, provided $5.00 is sent with the order as a guarantee of good faith. We send a written binding warranty with each Bicycle. This is a chance of a lifetime and you cannot afford to let the opportunity pass.

Coupon No. 1017 GOOD FOR **$5.00** IF SENT WITH ORDER FOR No. 5 Maywood ...Bicycle...

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Can You Solve This?

SEA OVER

(1) The printer's bane.
(2) A part of speech.
(3) Part of your anatomy.

THE WHOLE.

Formerly a luxury, now almost a necessity.

Together they form one of the attractions of our store.

There is a fine mandolin in our window awaiting the first correct solution. Will give the solution in a later issue.

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HOME CIRCLE.

THE OLD, OLD STORY.

He was one of the fellows
That could drink or leave it alone,
With a fine high scorn of commen men
Who were born with no back bone.
"And why," said he, "should a man of strength
Deny to himself the use
Of the pleasant gift of the warm, red wine
Because of its weak abuse?"

He could quote at a banquet,
With a manner half divine,
Full fifty things the poets say
About the rosy wine;
And he could sing a spirited song
About the lips of a lass,
And drink a toast to her fair young worth,
In a sparkling generous glass.

And since this lordly fellow
Could drink or leave it alone,
He chose to drink at his own wild will
Till his will was overthrown.
And the lips of the lass are cold with grief,
And her children shiver and shrink,
For the man who once could leave it alone,
Is a pitiful slave to drink.

—British Temperance Advocate.

To Women Wage-Workers.

It was Jean Ingelow who said that when a woman demanded for "rights" she surrendered her privileges. In these days when women are entering so generally in commercial life it is a difficult but necessary thing for them to so deport themselves that those who are associated with them will not forget for a moment that they are women. An exchange tells this story to point its moral:

The young girl who occupies a minor position in the clerical department of a large railroad company, declared one day in a passionate tone: "I'd give anything in the world if I were out of X. Y & Z. offices!"

"Why?" asked her friend, knowing that the position was fully as good as she could expect to hold.

"Because I've started out wrong, and I can't get right. I thought when I began I could be on friendly, social terms with the men in the office, and have a nice, easy time with them as we worked together day by day. But, O! it hasn't turned out as I thought it would at all! They treat me in a familiar, slap you on the back kind of way that humiliates me constantly.

"When I come in the morning they say, 'Jennie, what have you got that thing around your neck for?' or they ask if I didn't forget some of my hairpins; and when I try to resent it they only laugh at me. I am fairly degraded in my own eyes, and I can't help it, because I've started out wrong."

There is a lesson here for the vast army of girls and young women who are privileged, under our liberal social requirements, to go out into the world and earn their own living. It is hard for a girl who has lived a free and unconstrained life at home, entertaining her male friends, usually in her mother's presence, and always with her sanction, to realize that the same unstudied atmosphere should not prevail in a public office. She does not take into account that she has not the accustomed background of home and parents to countenance her innocent gayety. The proverbial inch is given and the ell taken, and often when it is too late she finds that the charmed circle of womanly sanctity, which is every girl's birthright, is trodden down and obliterated. Her name is bandied from one pair of masculine lips to another, her action openly commented on, the details of her dress discussed. She finds herself treated as a sort of anomolous creature, not a man, and not commanding the respect and deference due a woman. It is monstrous and humiliating, and once allowed, is nearly irremediable.

Girls, earn your independence, if you must or will; go as wage-earners into the office or the shop; but carry with you that sweet womanly reserve which is at once your charm and your safeguard.

The Boy Who Wins.

The world is becoming more and more particular every year concerning the character and qualifications of the people who do its work. The lad who wants to occupy an honorable place a few years hence should impress upon his mind the truth that while influence may sometimes secure one a place, nothing but solid merit will retain it. Whatever may have been the case a half century ago it is certain that bad habits handicap a young man in the race for success. It is a significant fact that even a rumseller prefers a total abstainer for a bar-tender, and will choose such a one whenever he has the opportunity. He is willing to make sots out of the employees of other people, but nobody knows better than he the value of sobriety. Aside from every question of duty, of obligation, of safety, or of principle, and looking at the matter with the world's eyes, a young man who is about to enter upon life's active duties ought to understand that good habits are a paying investment. Of two boys who may be equal in original capacity and acquired ability, the most worldly employer will engage the services of that one whose character is free from stain, whose reputation is excellent, and whose habits are proper. The boy who keeps his hands, and face, and clothes clean; the boy who does not use tobacco in any form; the boy who abhors profanity and who scorns to lie; the boy who never plays cards, nor tastes strong drink; who keeps clear of a bar-room, eschews evil company, attends church and Sunday school regularly, is truly religious and seizes every opportunity to show that he is really interested in his work—this is the boy who is going to occupy the place of honor when he becomes a man, and whose praise will be in the mouths of all his fellows.

There are thousands of just such lads growing up in American homes to-day. Some are in the great cities, but most are dwellers in the country, away from the turmoil and uproar of the crowd, communing with nature every day and imbibing with the pure air they breathe both physical and mental health. Let them hide their time in sweet content. Let them resolve more earnestly than ever before to grow up pure in the sight of God and men. In due time earth will have use for them and heaven too. Worldly prosperity will probably come to them, but whether it does or not, the things that endure will be theirs.—Central Advocate.

Something for You.

BY D. D. M.

"'You should be thankful, darling, that you have a mother strong enough to deny you many things you want,' said my mother to me one day when I was but a little girl. That was many years ago, but my mother's manner made such an impression on me that I have never forgotten her words: 'Strong enough to deny you.' I saw as I had never seen before how much it cost my mother to deny me many things that I wanted. But cheerful submission to my mother was only part of the lesson I was taught that day. God, in his wisdom, has denied me many things I have wanted, but when I am tempted to repine I think of mother's words. They have taught me a wonderful lesson."

Such was the experience of a sister in our class meeting a few Sundays ago. I thought it deserved to be heard by more than our little company, and so I send it to The Guardian. There are two lessons in it Oh, mothers, be strong! None but yourselves and God know how much you need strength. More depends on your firmness than on the father's. I believe God accomplishes more through a mother's place of secret prayer, than by any other means of grace through which human souls draw strength from him.

When I heard the little incident I said: "Yes, I am thankful that my heavenly Father is strong enough to deny me many things I wish for." God help us to say that always, not through a sense of duty, but from a heart overflowing with love to him.—The Guardian.

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Better Than Money.

A NEW AND IMPORTANT WAY OF LOOKING AT THE CURRENCY QUESTION.

Public interest for months past has been steadily concentrated upon our national currency. Parties are divided on the question. Men are worked up over it. It means a great deal for the welfare of millions.

There is one way of looking at the question that seems to have been lost sight of. Is it not better to have fifty dollars in gold than five dollars in silver? And yet there are many people who are practically throwing away large amounts and holding onto the smaller amount. Many people who might be earning ten times as much as they do, fail because they lack health and energy. Health and strength represent a value greater than gold, and yet many people put up with a run down system, which steals away half their working power. Eventually they lose by sickness and medical expenses and their families suffer, when it might all readily be avoided.

These are hard times. Thousands are succumbing to the strains of life. Ill-health is the rule and not the exception. People need their best strength and energy all the while. Health, which is more valuable than gold, can be maintained and even secured when it is lost, if the proper care and right remedy are used. And we do not hesitate to say that there are but few men or women who read these words that can not be put in perfect condition by the use of that great, that grand discovery, Warner's Safe Cure. This entire paper could be filled with testimonials from the grateful ones whose lives have been saved and whose health restored by its use; and if you, reader, are a sufferer, you may readily be among the number. We earnestly recommend you to think seriously upon this subject.

Faith in Human Nature.

Let us never lose our faith in human nature, no matter how often we are deceived. Do not let the deceptious destroy confidence in the real honesty, goodness, generosity, humanity, and friendship that exist in the world. I have lost twenty-five per cent. of all I have ever made in lending money and endorsing notes, and have incurred generally the enmity of those I have helped because I did not keep it up. But every once in a while there was somebody who did return in such full measure the credit for the help that was rendered, that faith was kept alive and the beauty and the goodness of our human nature were made evident. I have had appointed about a thousand men to employment which gave them support and a chance to climb to positions of greater responsibility and trust if they had the inclination and ability. About nine out of ten of them threw stones at me because I did not do better for them and keep pushing them, and yet there are a hundred or so who, by the exercise of their own ability, their own grasp of the situation, have gone on to the accomplishment of such high ambitions and successes, and have appreciated in so many ways the help extended to them by helping others, that again my faith in human nature remains undiminished.—Chauncey M. Depew.

The Cradle.

The cradle is man's first and greatest school-house. There his education begins. The mother's smile and caress give him his first evidence of human love and gentleness and sympathy. Her words are like a revelation from another sphere. Everything about that cradle is educative: and, what is more, this primal education is radical and determinative. It gives shape to the mind; the impressions there made are deep and abiding; they are not easily rubbed out by all the later rough usages of the world. In the nature of the case the mother is the first teacher, whose lessons almost inevitably abide through fair weather and foul. How important, then, that these early teachings be correct! "The most important part of education," says Plato, "is right training in the nursery." The soul of the child in his play should be trained to that sort of excellence in which, when he grows to manhood, he will have to be perfected. He should be elevated by an inclined plane rather than vertically; the former is usually easy, while the latter is always difficult, sometimes impossible. The cradle song is often the inspiration of the whole life.—Zion's Herald.

HYGIENE.

Alcohol and Insanity.

At the recent National Temperance Congress held in Chester, England, an English physician of high standing, medical superintendent of one of the great idiot asylums of London, Dr. F. H. Walmsley, furnished a paper which was compact with deep convictions and facts which had arisen under his own observation. The London Times thus summarizes his paper: "Dr. Walmsley said that insanity was one of nature's penalties for her broken laws. Pauper lunatics in London were increasing at the rate of 500 a year; thus, every four years it would be necessary to erect a new asylum at the cost of half a million. So long as alcoholic intemperance held sway, so long would insanity prevail; conversely, as the healing of social calamities progressed, the call for the erection of these palaces of desolation would become less and less imperative. It was now universally admitted that alcohol was, directly or indirectly, responsible for more mental and physical incapacity and suffering than any other single known cause of disease. Half the misery and wretchedness of human life and much of the crime of the land were but the outcome of an abnormal state of mind and morals produced by drink." These statements are confirmed by the British Medical Journal, as follows: "The large part played by alcohol as a cause contributing to insanity receives fresh confirmation in the fortieth report of the Commissioners in Lunacy. For the five years ending 1893, alcoholism was the predisposing or exciting cause in 20.8 per cent. of male and 8.1 per cent. of female lunacy. Intemperance is credited with 25.6 per cent. of male and 19.9 per cent. of female general paralytics."—Nashville Advocate.

Drink Sufficient Water.

"A reason," says a physician, "why I often prescribe one of the mineral waters for my patients, and have them take it daily in considerable quantities, is simply to give them sufficient water. It is an error accepted by many otherwise sensible and intelligent persons that drinking much water interferes with digestion. One of these persons said to me lately:

"'I rarely drink a swallow of water; a cup of coffee with my breakfast, a cup of tea or chocolate with my luncheon, and an after-dinner cup of coffee again with my dinner—that is practically all the liquid I take.' (This with an air of conscious rectitude.)

"To begin with, tea, coffee, chocolate, or beer, wine and the like, are not substitutes for water, which is one of the most important of all substances required for the nourishment of the body. Don't drain a half-pint glass of iced water just as you sit down to eat; that is palpably injurious; but do have a big glass of water that has been boiled and cooled brought to you on waking, and by the time the bath and toilet have been accomplished and breakfast is to be taken, the water will not be an interfering agent. About three pints of water a day should be regularly taken; fully this is needed by the system."

THE CUISINE.

CONDUCTED BY L. A. B.

PUMPKIN PIE.—Pare and cut up a pumpkin, stew till if pressed with a spoon it will mash fine, then drain off all the water, and press through a sieve. For each pie use one cup of pumpkin, one egg, one-half cup of sugar, one-half teaspoon each of ginger, allspice, cinnamon, and a pinch of salt; one-third of a quart of milk. Make the pie crust of three cups of flour, one teaspoon of salt, one cup of lard, enough cold water to make the dough hold together. This makes crust for three pies.

BROWN CAKE.—One-half cup sugar, one cup molasses, one-half cup butter, one teaspoon each of cinnamon, cloves, and allspice; two teaspoons of soda in one cup of boiling water, two and one-half cups of flour; two well-beaten eggs, the last thing. Bake in layers and put together with white icing very thick between the layers.

CORN FRITTERS.—One pint of grated corn, one-half cup of milk, two eggs, one-half cup flour, one teaspoon baking powder, one-half teaspoon of salt; fry in boiling lard.

Fits Cured

From U. S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

Prof. W. H. PEEKE, 4 Cedar St., New York.

ILLINOIS CENTRAL.

SCHEDULE IN EFFECT OCTOBER 6TH, 1895.

Chicago Limited.

No. 4, Lve. 9:00 A. M. | No. 3, Arr. 6.50 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.

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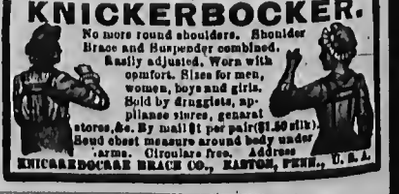

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OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

LEE—Bro. Gronor W. Lee was born in Plaquemines parish, La., Dec. 4, 1847, and died on the fourteenth of March, 1896. On Feb. 17, 1869, he was married to Miss Elizabeth Hingle. Two of his children are dead; four remain, the eldest of whom is a member of the Louisiana Conference. In 1875 he united with the M. E. Church, having previously experienced a change of heart. The organization went down in a few years, but he remained steadfast to his profession of faith amidst the immorality which surrounded him. In 1888 the writer was appointed to the Lower Coast Mission. In Grand Prairie he found six persons who were members of the M. E. Church and M. E. Church, South, and recognized them as members, among whom were Bro Lee and his wife. In 1890 a Sunday-school was organized in his neighborhood, and he was appointed superintendent of it, and continued in that relation until his death.

He was chairman of the Building Committee appointed for the purpose of erecting Wesley Church. He was recording steward and a trustee at his death. As a public man, he was a member of the parish School Board, and had been for many years. He was recently nominated for the office of police juror.

To his physician he said: "I am not afraid of death. What have I been living for all these years?" He told his wife that he was ready and willing to go. The church has lost an exemplary Christian and a faithful worker in her vineyard. His children are rising up to honor and bless his name, for whilst one has entered the ministry, another has taken charge of the Sunday-school over which he presided. J. F. SCHLOCK.

ROBBINS—The subject of this sketch, CALVIN ROBBINS, was born in Marion county, Miss., near Columbia, on Feb. 22 1822; moved with his parents when quite young to near Sharon, Madison county, where he grew to manhood. He was married to Miss Mary J. Collier on April 6, 1847. Bro. Robbins was converted in the Fall of 1853, at Carthage Camp Ground, under the ministry of Rev. Mr. Woodward, and lived a consistent Christian life up to the day of his passage from earth to heaven, which was March 1, 1896, from his home at Clinton, Miss.

There is much more in the character of this personage than the mere record of the above facts, there being seventy-four years intervening between the first and last dates. He wrought well for his Lord, whom he loved with constancy of devotion. His home was in Clinton for many years, but no man ever heard aught against this pure man. I never saw a stronger and more potent exhibition of faith and trust than I saw in his life. Truly he was ripe for the garner, saying to a friend just a few days before he died, "I am ready to go; willing to wait." His mind was constantly dwelling upon the subject of love, saying to me, "I wish I could realize its height and depth;" and it was only a short time from this that he entered the realm of eternal love. I knew him to admire his character and to be inspired by his life.

He leaves a devoted wife and four affectionate children to mourn his departure, but with an abiding assurance that he dwells with the sanctified and saved. ROBT. SELBY

Bolton, Miss.

OSBORN—WILLIE, daughter of Wm and Mary J Osborn, was born May 30, 1861, in Jefferson county, Miss.; married to J M. Watson, of Copiah county, Miss., Jan 9, 1884; died Feb. 21, 1896.

At an early age Willie gave her heart and life to Christ, and for several years her sweet Christian spirit, her quiet, but unfaltering devotion to God, adorned her character. Her uniform life and cheerful patience at all times caused her to be loved by all who knew her. Her disposition was peculiarly kind and obliging; her manners were gentle and unaffected. Those who knew her best loved her most, and can best testify to those noble qualities of mind and heart which she possessed.

At last the cross was exchanged for the crown, and suffering for joy, and labor for rest. When dying she said, "I am ready and willing to die." Death had no terror to her. Kissing her loved ones farewell, she said, "Meet me in heaven."

She left a kind husband, three sweet little boys, several loving sisters, a widowed mother, with many other relatives and friends, to mourn her departure; but their loss is her eternal gain, for she sleeps in Jesus.

May the sore affliction of her loved ones be sanctified to their spiritual good, and may they all meet her in heaven!

Her kinsman and former pastor,
IRA B. ROBERTSON.

MOODY—Bro. JOSEPH B. MOODY, familiarly known as "Uncle Joe," was born in Marion district, S. C., May 23, 1823. He was born again before reaching manhood at Frost Bridge Camp Meeting, in Wayne county, Miss. He was happily married to Catherine McDonald in 1844. Nine children blessed their union, six of whom, with his wife, survive him. He loved to attend protracted and camp meetings. The preacher felt that he had good help when "Uncle Joe" was present. He was able in prayer. He was very much disabled by a stroke of paralysis about fifteen years before death. After struggling with this malady for years, he finally succumbed to it about two o'clock in the morning of June 7, 1895. His dying struggles awoke his wife. He never spoke after she awoke. He had expected the messenger for quite a while. He spoke in love-feast at Quarterly Conference a few days before his death, and said it was well with him; that he had borne the yoke of Christ over fifty years, but was not weary. He also expressed a desire and determination, by the grace of God, to hold out faithful a little longer, and then the last enemy would be conquered, and death would be swallowed up in victory. W. W. MOORE.

WILLIAMS LYDIA AUSTIN, daughter of Dr. T. C. and Mrs. Lydia Gregg Austin was born in Mississippi, April 27, 1871. Her mother died when she was quite a child. At eight years of age she was happily converted. Her father said she would wake him up in the night to tell him how happy she was. She joined the M. E. Church, South, at Oak Hill, Hinds county, Miss. She graduated at Huddleston and Hunt College, Harperville, Miss., in 1889. She taught school in Raymond, Miss., two years, and also taught at Edwards, Miss. At these places she was much beloved. Miss Austin was married to C. S. Williams, Aug. 8, 1895, and came to Texas, reaching Caldwell Aug. 10.

Although Sister Williams was with us only a few months, our people learned to esteem her very highly. Quiet, gentle, and unassuming in her ways, she was yet very positive in her spirituality, and in the stand she took for the cause of Christ, and for the church she loved.

After an illness of two weeks, in which she suffered much, she died April 6, 1896. As she lived, so she died, believing in the power of Jesus Christ to save to the uttermost all who trust in him. She said she was not afraid to go. Her two sisters came from Mississippi to see her, one reaching her just before she died, and the other arriving a few hours after her burial. Their grief was deep and touching. Her husband, two step children, sisters and brothers do not mourn alone. Pastor, church members and neighbors sorrow with them. As her life impressed, so her death touched us all. HER PASTOR.

WAGNER—Mrs. MARY WAGNER, the subject of this sketch, was born in Tennessee in 1819, from whence, when a small child, her parents moved to Cherokee county, Ala., where she lived till after her marriage to Seth Wagner, who preceded her by some years to the glory-land.

When quite young she was converted and lived ever after the life of a Christian. From North Alabama Bro. and Sister Wagner moved to Lauderdale county, Miss., near Daleville, where they remained until they died. Our deceased sister was afflicted for some years before her death, but when able was always present at the religious services of Andrew Chapel, of which she was a member, though her hearing was so much impaired that she could not hear much of the preaching. Poor in this world's goods, but rich in faith, she paid her church dues promptly, even when unable to attend its services. She died in December, 1895, and was buried at Andrew Chapel by the writer, her pastor, by the side of departed loved ones, to await with them the resurrection of the just. D. G. W. ELLIS.

SUGG—As the shades of evening deepened on the eve of March 21, 1896, WILLIE FRANK, the little nine year-old son of T. E. and Jennie L. Sugg, passed from this world of sorrow. He was born Nov. 10, 1887. For the past few months his suffering was great, and young as he was, he could but question why his loved ones wished him to stay. To him heaven was a place of quiet, peaceful rest, and he longed for the hand of death to open for him its entrance gate.

May our gracious and merciful heavenly Father pour out the "balm of Gilead" upon the grief-stricken hearts of his mother and father, and sustain them in this dispensation of his wise providence, with the bright assurance of future reunion! COUSIN ETTIE.

RISER—ANDREW HARTWELL RISER was born in Talladega county, Ala., April 21, 1846, and died March 29, 1896, being nearly fifty years of age. He professed religion and joined the Methodist Church when about fourteen years of age. He lived a consistent Christian life. He was a steward in the church for twenty years. He suffered much and long, but bore his afflictions with great patience and fortitude. His death was peaceful and triumphant. He leaves a widow and a large family of children to mourn their great loss. JNO. A. MILLER.

Ruston, La.

HOLLINGSWORTH—The following resolutions were adopted by Chapel Hill Church, Sunday, Jan. 26, 1896:

Whereas, On the twenty-fifth day of December, 1895, God, in his wisdom and power, saw fit to call unto himself our friend and brother, Dr. I. N. HOLLINGSWORTH; and while we, as a church, bow in reverence to God's holy will, yet we think it fitting that one so worthy should receive some tribute from the hearts and hands of his brethren; therefore, be it

Resolved, That in the death of Dr. Hollingsworth this church has lost one of its best members; a man in every way worthy the confidence, respect and admiration of all; cultivated and refined, modest and unassuming—a typical Christian gentleman in the various walks of life. As a special mark of his gentle and noble heart, he loved to make little children happy.

In the quiet shades of Christmas night
The soul of our friend took its homeward flight.
In the storehouse of memory thy virtues will shine,
As we journey along o'er the pathway of time.

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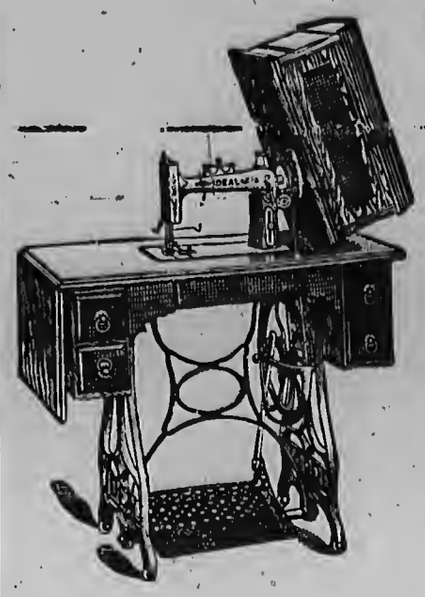

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NEWS OF THE WEEK.

DOMESTIC.

Iowa has passed a bill taxing bicycles the same as all other vehicles.

The prohibitionists of Rhode Island poll a larger proportion of the vote than in any other State.

The Salvation Army is contemplating removing its international headquarters to Chicago from New York.

The greater New York bill, it is said, will not pass New York Assembly, and Brooklyn will get another respite.

The Massachusetts Committee of Ways and Means has reported adversely to appropriating $50,000 for a statue of General Butler.

Andrew Carnegie has authorized the trustees of Carnegie Art Gallery to offer $8 000 for the best two oil paintings by American artists.

The Massachusetts Legislature has passed a bill absolutely forbidding all boxing matches, public or private, where there is any money in it.

A Boston man who is a strong Second Adventist has prepared clauses to be inserted in life insurance policies making them payable when the assured is either dead or "caught up to meet the Lord in the air."

A Chicago alderman declines to pay the $500 which he pledged for the building of a new church, on the ground that it was a dummy to induce others to subscribe liberally, and was never intended to be paid.

It is reported that the question of the admission of women as delegates to the Methodist General Conference is practically settled, and the women have won the fight. More than two-thirds majority vote is pledged for it.

Rev. W. N. Cleveland, the President's brother, has been ousted from his church at Chaumont, N. Y., by a vote of the presbytery. He preached politics too much and too strongly to suit the Republican members of his flock.

In the State and municipal election, which was held on Tuesday, Foster was elected as governor of Louisiana, with an estimated majority of 25 000; while the Citizens' League ticket, with Flower as mayor, was elected by a majority of 13,000.

FOREIGN.

King Menelik of Abyssinia issues orders to his forces to do no harm to newspaper correspondents. He says "they are writers, and writing is divine."

President Kruger's original demand for an indemnity from the Chartered South Africa Company for the Jameson raid was £3 000 000 but negotiation has reduced it to £1 500 000.

The latest reports from South Africa indicate that a very serious condition of affairs exists there. The rebellion of the Matabeles, in the territory governed by the Chartered British South Africa Company, has assumed alarming proportions.

The London Daily News repeats its assertion that 10 000 British troops are going to the Soudan in the Autumn. These will include, says the Daily News, three battalions of the household troops, who have received private orders to be ready by the end of July.

Mr. Joseph Chamberlain, the British Home Secretary, has delayed re-enforcing the British garrison in Cape Colony so as to avoid giving offense to the Transvaal Republic; but President Kruger has profited by this policy to proceed with the arming of the Boers and the erection of fortifications about Pretoria.

In a second encounter which has taken place between a force of dervishes and a detachment of Egyptian cavalry thirty dervishes and eighteen Egyptians were killed. An Egyptian force of 1 100 men was attacked by the dervishes on Wednesday last, April 16. Sixty of the latter were killed and many more wounded. Egyptian loses was five wounded, twelve killed and four missing.

But a few weeks now remain before the advent of the rainy season in Cuba will put an end to the sugar grinding period, as well as to the active prosecution of warlike operations in the island. From the amount of sugar produced so far, it is now pretty certain that there will be not more than 100 000 tons of sugar available for export, a shrinkage of 820,000 tons compared with last year.

Do Not Despair because you have tried many medicines and have failed to receive benefit. Remember that Hood's Sarsaparilla cures when all others fail to do any good whatever.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

Religion pure and undefiled never has to carry a banner to let the world know its name.

MARRIAGES.

ANDERSON–NASON.—At the residence of Mr. J. H. Inahnet, near Utica, Miss., April 8, 1896, by Rev. W. L. Linfield, Mr. W. H. Anderson to Miss Maude Nason.

HOLMES–EATON.—At the hotel of the bride's mother in Williamsburg, April 7, 1896, Miss Ella A. Eaton, of Williamsburg, to Mr. W. W. Holmes, of Tyler Town, Miss., Rev. J. H. Evans officiating.

ADAMS–ELLIS.—At the bride's father's (Mr. T. M. Ellis), by Rev. R. C. Calloway, Mr. H. F. Adams to Miss Anna Ellis, of Montgomery county, Miss.

REAVES–FOSTER.—At the residence of the bride's father, near Walnut Grove, Miss., April 5, 1896, by Rev. Irvin Miller, Mr. Charles A. Reaves, of Estes Mills, Miss., to Miss Parilea Foster.

ASHTON–GUTIERREZ.—At the residence of Mrs. Gutierrez, Pearlington, Miss., April 9, 1896, by Rev. W. G. Forsyth, Mr. Paul S. Ashton, of New Orleans, La., to Miss Theresa Gutierrez, of Pearlington, Miss.

WEEMS–SHIRLEY.—At the Baptist Church, DeSoto, Miss., April 15, 1896, by Rev. D. P. Bradford, Mr. Albert V. Weems to Miss Belle Shirley.

HIGGINBOTHAM–WHITE.—At the Independence Methodist Church, near Clinton, La., April 9, 1896, by Rev. T. A. Luster, Mr. Ira M. Higginbotham to Miss F. L. White, all of East Feliciana parish, La.

The testimonials which the mail brings in every day run thus: "Dr. Bull's Cough Syrup cured the baby of croup;" "It cured me of a most distressing cough;" or "It cured my little boy of sore throat;" "We could not do without it."

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For cuts and wounds of all kinds, MUL-EN OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

Notice.

There will be a meeting of the directors of the Mississippi Methodist Orphanage in Winona, Miss., at three o'clock P. M., Thursday, May 28, 1896. W. A. GUNNING Pres.

A. F. WATKINS.

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "*Brown's Bronchial Troches*."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Simsport, at Marine	Apr. 25, 26
Melville, at Big Cane	May 2, 3
Gross Tete, at Rosedale	5
Pineville, at Holloways	9, 10
Columbia, at Fanik's Chapel	16
Olla, at Master's Chapel	16, 17
Spring Creek, at Fellowship	21
Anacoco, at Pine Island	23, 24
Boyce, at Colfax	28
Montgomery, at St. Morris	30, 31
Centerville at ——	June 6, 7
Robeline	11

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet Street	Apr. 75
White Castle	May 3
Tallisheek and Slidell, at Fitzgerald	10
Morean Street	17
Algiers	24
Louisiana Avenue	31
Felicity Street	June 7
Rayne Memorial	14
Lower Coast, at Wesley	21
Plaquemine and Donaldsonville, at D.	28
Craps Street	July 5

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Lind Grove, at Jones'	Apr. 23, 25
Floyd, at Oak Grove	May 1, 4
Rayville, at Union	8, 10
Winnsboro, at Magnolia	14, 18
Florence and Oakley, at Pine Hill	21, 25
Harrisonburg, at Jones	27, 31
Waterproof, at Waterproof	June 3, 9
Lake Providence, at Lake Providence	13, 14
Delhi, at Delhi	18, 21

The District Conference will be held at Delhi, June 18 and 21, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for Admission on Trial into the Traveling Connection: Rev. J. B. Cassity, Rev. H. W. Knickerbocker, Rev. B. A. Davis.

B. F. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Gansville, at Rochester	Apr. 25, 26
Arcadia	May 2, 3
Minden, at Mim's School-house	8, 10
Vienna, at Pine Grove	16, 17
Homer, at Foster Chapel	23, 24
Bienvilla	(Wed.) 27

J. D. HARPER, P. E.

BUSINESS NOTICES.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

BATON ROUGE DIST.—SECOND ROUND.

East Baton Rouge, at Brookstown	Apr. 25, 26
Baton Rouge station	26, 27
Port Vincent, at Huff's Chapel	May 2, 3
Ponchatonla, at Wesley Chapel	8
Franklinton, at Fisher's	9, 10
Amite City, at Tangipahoa	16, 17
Pine Grove, at Pipkin	23, 24
[illegible]	June [illegible]
Clinton	13, 14
Greensburg, at Greensburg	20, 21

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—SECOND ROUND

Coushatta, at Brownville	Apr. 25, 26
Wesley, at D. S.	26
South Bossier, at Haughton	May 2, 3
Pleasant Hill, at Marthasville	9, 10
Grand and L., at Logansport	16, 17
Mooringsport	23, 24
North Bossier, at ——	30, 31
Caddo, at ——	June 6, 7
Mansfield	13, 14

J. L. P. SHEPPARD, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, and Biloxi	Apr. 25, 26
Pearlington and Logtown, at L.	May 2, 3
Ercatawpa, at Orange Grove	9, 10
Vancleave, at Union	16, 17
Americus, at Ward's	23, 24
Moss Point station (Wed. 7:30)	27
Moss Point—District Conf.	28-31
Whittington, at St. John's	June 6, 7
Bay St. Louis and Long Beach, at L. B.	13, 14
Nicholson, at Gainesville	18
Marion, at Hopewell	20, 21
Augusta, at Garaway	16
Black Creek, at Salem	27, 28

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Huntley, of Lumberton, Miss.

C. A. POWELL, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Pachuta, at Salem	Apr. 25, 26
Winchester, at Goldwood	May 2, 3
Waynesboro station	(Mon.) [illegible]
Killisville and Laurel, at Laurel	[illegible]
Vossburg, at Eucutta	9, 10
Leakville at Pine Grove	16, 17
Energy, at Manassas	23, 24
East Meridian at Bethesda	30, 31
Fuller, at Bethel	June 6, 7
Mt. Carmel, at Mt. Moriah	13, 14
Williamsburg, at Good Hope	20, 21
Enterprise and Stonewall, at S. (W.)	27, 28
Marshersville, at Salem	July 4, 5

L. CARLEY, P. E.

BRANDON DIST.—SECOND ROUND.

Homewood, at Independence	Apr. 19, 26
Shiloh, at Shiloh	May 1
Brandon	3, 4
Trenton, at Gurque Chapel	5
Raleigh, at Boykin's	9, 10
Hillsboro, at Good Hope	16, 17
Steen's Creek, at Bethel	18
Westville, at Jones' Branch	19, 24
Montrose at, Mt. Zion	30, 31

The District Conference at Decatur, July 3 to 5.

W. W. SIMMONS, P. E.

Forest, Miss.

CAPON Springs and Baths

Alkaline Lithia Water. Baths any temperature. Also superior iron water. Convenient to reach. Secure rooms early at the coolest, healthiest, pleasantest place in this country at which to spend the summer and fall months. The best medical service should it be needed. Write for terms. W. H. SALE, Capon Springs, W. Va.

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YEAR.	NEW INSURANCE PAID FOR.	ANNUAL INCOME.	HELD IN TRUST FOR POLICY HOLDERS.	SURPLUS HELD TO PAY DIVIDENDS ON POLICIES.	INSURANCE IN FORCE.
1885	$ 40,044.769	$20,214,954 28	$108,908,967.51	$ 5,012,633.78	$368 953 337
1886	48,238,344	21,137.176 67	114,181.963 24	5.643,568.15	393.776 174
1887	58 756,020	23.119 922.46	118,806,851 88	6,294,441 52	427,583 359
1888	85,012,601	26 215.932 52	126,182 153 56	7 940 063 63	482,050 579
1889	114,802,361	34 496,083 29	136 401,328.02	9 657.248.44	565 839,387
1890	116 648,155	34 978 778 69	147.154,961 20	9 981 233 38	638,041.180
1891	115 124,809	37 634,734 53	159,507.138 68	12,030 967 16	695,484 158
1892	111,003 609	40 238,865 24	175.084,156 61	15,168,233 94	745,780 083
1893	133 819.442	41,953 145 68	186.707,680 14	17,952,608.91	802.867 478
1894	129,085 493	48 020 869.94	204.638 783 96	22,529,327.82	836,929.791
1895	147.546,067	48 597 430 51	221.213.721.33	26 866 563 75	898.458 857

In Fifty-three Years The Mutual Life Has

	AMOUNT.
1—Paid to the Beneficiaries of DECEASED MEMBERS	$165,450,630.37
2—Paid to LIVING MEMBERS, for Matured Endowments, Annuities, Policies Purchased and Dividends	246,116,995.42
3—Balance of Income Accumulated for paying Claims and Dividends	208,997,578.48
Total Benefits to Policy-Holders	$620,565,204.27
The Interest, Rents and Profits have exceeded Death Claims by	$ 1,423,833.92
The Interest, Rents and Profits have exceeded Expenses by	57,771,838.71

The Miscellaneous Profits realized over the Interest and Rents received have more than paid the compensation of those who, for fifty-three years, have managed the affairs of the Company and to whom its success may be largely attributed.

The Company has no Capital Stock. It is a purely Mutual Company, and in fifty-three years the Surplus distributed and accrued to its policy-holders has amounted to $117,636,700 25, which is thirty-five per cent. more than that of any other Life Insurance company in the world.

On the Basis of "Paid-for" Business The Mutual Life has Many Millions More Insurance in Force; its New Business is One-Fifth larger; its Assets $20,000,000 More; its Income $3,000,000 More; and its Annual Gains of Surplus are Larger than any Other Company's.

Christian Advocate.

VOL. 43.—NO. 18. NEW ORLEANS, THURSDAY, APRIL 30, 1896. WHOLE NO. 2071

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A SONG IN THE NIGHT.

BY MRS. E. A. HAWKINS.

Hope points to a morning
Whose glorious dawning
Illumines with brightness earth's gloomiest night.
It tells of a morrow
Where sin and where sorrow
Forever and ever have taken their flight.

The echoes are bringing
Its music and singing,
Though faintly, yet sweetly, to earth-weary ears;
Where joy without measure,
And unalloyed pleasure,
Shall follow life's heartaches and bitterest tears.

O pilgrim of sorrow,
Some brightness, then, borrow
From that happy country so dear and so fair!
The years that are fleeting
Will hasten the meeting
With loved ones departed who wait over there.

Faint not 'neath thy burden,
But wait for thy guerdon,
And sing, weary pilgrim, song brightens the day.
'Mid life's heavy crosses
And earth's bitter losses
The Savior is guiding you safe on your way.

— Zion's Herald.

Communications.

In Memoriam.

[The following tribute to Rev. J. W. McNeil was written by one who knew him intimately for thirty-five years.—W. B. LEWIS.]

It is well to pause amid the contests of life, its struggles and its perplexities, to give thought to the conduct and example of those who passed us on the journey of life; to contemplate all that is good and beautiful in their lives, pay tribute to their virtues, and thus keep green their memories. With this in view is offered the heartfelt tribute which follows:

A wave of sorrow passed through the hearts of all who heard on a recent peaceful Sabbath morning the announcement made and regretfully repeated, "J. W. McNeil is dead!" He who was so recently among us in health and strength, giving promise of many years of usefulness; full of restless energy, planning for the future, with mind and body attuned to active exertion. With but slight premonition the throbbing pulses of his life ceased their steady flow, "the weary wheels of life stood still," and he now sleeps the sleep that knows no waking until the resurrection morn.

It is by many thought that the most gracious boon conferred by a merciful Providence upon any man is that he may not know the manner or hour of his death. When it comes to him in the full vigor of activity, especially after years of a well-spent life, as a relief from all sorrow and care, with an humble and devout Christian hope of a future and better life to come, such a departure is blessed by comparison with the agony of hovering for a time on the borderland in weakness and pain. From this standpoint the life of our lamented brother was blessed by its ending. "The good that men do lives after them," so we stand by his new-made grave and recall the graces and good qualities of his busy life.

After holding for ten years an honored place on the roll of the Mississippi Conference, he was located at his own request, and settled near Crystal Springs, where he resided until his death—a period of nearly twenty-eight years. His work as a minister did not cease with his location. He filled appointments nearly every Sabbath. His plain, earnest and comprehensive sermons were heard with gladness and profit. Popular and respected, he was much in request to officiate at marriages and burial services. His visitations to the sick in his vicinity were a continual blessing.

For many years as secretary and chief executive officer of the great camp meeting annually held near Crystal Springs, he devoted much time and thought to its service. He took delight in the work, and his successful management won the esteem and admiration of these who were associated with him. During twenty-four successive years he never failed to attend camp meeting from opening to closing day, having the oversight of all the details of its affairs. Nearly all these years he camped on the ground, and, aided by his most estimable wife, was unbounded in hospitality.

A plain, unpretentious man, he exercised an influence for good which can hardly be estimated. Industrious and energetic in his business affairs, he was one of the pioneers in the great industry, truck farming, which has won for Crystal Springs a fame as wide as the continent. A learner always, no man more readily moved forward on progressive lines in improved methods and appliances. He was public-spirited as a citizen, faithful to all his obligations, charitable to the needy, sympathetic with suffering, genial as an associate, conscientious in all things, devoted and loving as a husband and father. He was, take him all in all, a man to be honored and loved in life, and sincerely mourned, as he is, in death.

It is not urged that he was faultless. This would be fulsome praise and adulation, but it may be said, "Would to God we had more like him!"

He leaves to his sorrowing wife and children not riches, but comfortable maintenance. Better, a hundredfold better, he leaves them the priceless heritage of a good name.

"What Is God?"

MR. EDITOR: A student in Palmore Institute night school has handed me a paper for examination, the subject and the thoughts upon which are so fraught with interest to you and your readers, as well as to your representatives here, that I send them herewith. A perusal of these ideas will, I am sure, arouse much interest in every Christian heart for the people to whom you send teachers and preachers to give light.

Can anyone at home refrain from earnest, importunate prayer in behalf of such a heart?—and will anyone (man, woman, or child) hesitate to turn on stronger light by sending forth those who shall here and everywhere help instruct such needy, wandering souls? The depth of such darkness makes the soul cry out, "O Lord! how long shall it be thus?"

Will not men and women come up to the help of God's honor and glory in this land, and establish a force capable of meeting the great need? The present is ours; the future will be too late for many a soul that in eternity may say, "You told me not, and now it is too late."

Longingly, M. I. LAMBUTH.

Kobe, Japan, March 5, 1896

"I will say about this as follows: Physical and chemical laws, or rules, established the earth and other planets, animals, and vegetables. Though we can not clearly find out the laws, yet we can believe them. The noun 'God' was used by Jesus at first for convenience, as only a way to lead the many foolish persons into a moral kingdom; those who can not understand cause and effect. The strange things the Bible tells of as done by Jesus run far away from natural laws, such as, 'Jesus walked upon the surface of the water,' 'Jesus changed water into wine,' etc. If we suppose that these natural laws were made by 'Almighty God,' then we must say, 'God has broken the laws' that he made. Would an honorable God let his Son be destroyed? Would God destroy the laws which he made? he destroy the laws which he made? If he did, I will say he is no No. If he did not destroy, more God; and if then such strange things would never happen. Therefore, I say, God is a natural law, not an 'Almighty God' that the Bible tells of, and it is only a way to lead foolish persons. But the inward heart of mine sometimes fancies there is a 'God.'"

BY A JAPANESE STUDENT IN PALMORE INSTITUTE.

Selections.

The "Whosoever-Will" Mission.

Most of the large cities of the country have quarters where there is such a combination of poverty and wretchedness and crime and drunkenness, and all that goes with them, that they have become famous. In these places, in most instances, devoted men have inaugurated movements to save the wretched habitues of those places, or, at least, to make their lot better. These missions have become almost as famous as the slums in which they have been located, and some of the men who have started and kept them going are known all over the country, notably Jerry McCauley, of New York, whose mission for men has been the model for hundreds of institutions of the same nature.

In New Orleans all old-timers know that there is a place where so much rowdyism, so much drunkenness of the miserable, filthy, staggering kind, and so many wretched, desperate, criminal and hopeless men can be found in the city, as in that quarter comprising the environments of Exchange Alley and Bienville street. In old times that was a very respectable locality, but of late years it has been a tough place, and in the dimly-lighted alley staggering and muttering bums are the most familiar sight after dark. There are saloons on every corner except one, and on that one the Screwmen's Hall is located. There are two or three hole-in-the-wall saloons in the alley also. Half a block from the corner was the rear entrance of the infamous Eden Theatre, from which strains of very bad music and ribald songs were to be heard at all hours of the night, and through which many a poor wretch went and left what money he had.

On the lower river corner of the street is a notorious saloon, where more tough characters assemble, more thieves and crooks and tramps, and where there are more fights and arrests than at any place in the city probably. Every night there is a band of music there, which can be heard as soon as one gets within a couple of blocks.

Right across Bienville street from this saloon passers-by see a stream of light issuing from a building, and hear the strains of an organ, accompanied by the mingling of men's voices, with one or two sweet female ones, singing hymns. It is a recent innovation in that tough locality, and nobody goes by without stopping to look in and see what it means. Old, tough bums stagger by, and invariably stop to see what it is. Crowds of young fellows taking in the sights stop and look in, or stand across the street and comment on it. It is the Whosoever Will Mission, and although when it was started the saloon keepers and the habitues of that locality looked upon it with derision, and thought that a week or so would see the end of the innovation, they have now come to see it in a different light. Everybody treats it with respect. They stop and stare, but are very respectful about it; and of the throngs that stop every now and then, one will stagger in; or, perhaps, he is a man who, although down in the world, is not a bum, and who, seeing that there is somebody there who is trying to do something for him, enters out of respect. Anyway, from the time that the mission opens its meetings, at 7:45 every evening, until it closes, after 10 o'clock, it is crowded. Men come in and go out, but there are always enough to fill the chairs.

What the saloon keepers think of it is easy to surmise, but they have not shown any direct opposition, although one of them, the Three Brothers' man, moved his band over by the door on that side, and offered competition with the organ and the hymn singers. He moved away soon, though, and his band occupies its old place again. There was too much religion and enthusiasm in the mission music, and, perhaps, he was afraid that what the musicians heard would set them thinking.

There have been missions in this city many times, but none in recent years seem to have taken hold of the class which it was intended to reach like the Whosoever Will Mission. It has almost transformed the locality. The rough men who hung on the old iron railing at the intersection of the two streets used to tell lurid stories and swear. Some of them swear now, but they are more likely to be holding arguments about religion, and whether a young man who does the best he can, and don't claim to be converted, is as good as one who belongs to the church, and such things as that. That mission has discounted the saloons, and the lonely, dark streets don't seem half so dark or lonely; and if what the adherents of that enterprise say is true, the world doesn't seem half so dark to many a poor fellow who has been staggering around the inhospitable streets of the city. They say that about 130 men have already professed that they were converted in the mission, although it has only been running about a month.

The claim seems very probable, for when a reporter investigated it he found that it was constantly crowded, and that the men were all in dead earnest in their participation in the services. There are all classes of men there, from the old, white-haired sinner, with his ragged clothes and unkept, long, white hair, to the slender and shabby young man who has come to that point that he doesn't know what to do, but isn't quite ready to commit crime. A majority of those who have been taking an interest for some days wear a more hopeful look, and all seem to have gotten it through their heads that there is somebody there who is trying to do something for them, and that all this hard and persistent work is done solely for their benefit, and nobody else has anything to gain by it. When people understand that, a very good start has been made.

Last night a reporter entered the mission and found it crowded with men. They were taking part in the singing, and although there were not many voices there which would have entitled the owners to be considered singers, there was a hearty ring in them.

Mr. Henry Haag was conducting the meeting, and there were two ladies, one at the organ and another singing on the platform. After singing Mr. Haag asked all to kneel down, and every man in the room complied except one old white-haired fellow, who seemed to be a new arrival, and was not in a condition to comprehend his position. The prayer was a very earnest one, and many of the men responded with amens. Then Mr. Haag read from the Bible a passage on the crucifixion of Christ, and delivered a little sermon. Then there was more singing and talks by other persons. Then those who wanted to be prayed for were given a chance to say so. There were fourteen of these last night.

This is the regular programme, the service being similar to that at a church revival meeting. Sometimes the ladies take part, offering prayer and speaking to the men. Mr. Haag seems to be terribly in earnest in the matter. He is a well-known young man of this city, being a son of Henry Haag, secretary and treasurer of the J. H. Keller Soap Company, and is himself president of the Crescent Soap Company. He is the founder of the mission, and he and his wife are conducting it exclusively. Sometimes there are friends from the churches and the Y. M. C. A. to assist in the services.

Besides the religious feature of the mission Mr. Haag gives lodging to some of the men who seem to be taking an interest, and he has supplied a great many of them with clothing and shoes. One poor fellow said last night that when he came there he was shoeless and hatless, and boasted that now he was looking like a gentleman. He must have been very badly off. Another man, who was washed and shaved and looking well, said that he was best known on Poydras street as a drunken tough, and that if he should go there now the people wouldn't know him.

It is Mr. Haag's intention to fit up the rooms in the upper part of the building, so that he may be able to give lodgings to those who can be helped in that way, for he understands that there is no use to get a man interested in being saved and then turning him out in the street. To-night he will serve a lunch of sandwiches before the services.

The ladies who sang last night were Mrs. Haag and Mrs. James. These ladies are taking an active interest in saving the poor men. The crowd last night was very remarkable in many respects, showing clearly what the mission has done and what it has yet to do. Many of the converted are taking a very active interest in the others, and there seemed to be a feeling of brotherhood among the whole.—Picayune.

Leniency towards Crime.

In a recent address President Andrew D. White reviewed the statistics of homicidal crime in this country, and of the acquittal, escape, or pardon of those guilty of it, in such a way as to startle his hearers. Forty thousand murders have been committed in the last six years in this country, he is reported to have said, and only 7,451 murderers are in prison. There were 3,567 homicides reported in this country in 1889; in 1895 the number went up to 10,500; yet only one in forty-five of those convicted of this crime were executed in 1889, and only one in seventy-four of those in 1895. The abuse of the pardoning power by State governors, and "the maudlin sentiment in the community at large, miscalled mercy, but really most fearful cruelty," together with the perversion of legal methods, are largely accountable for the non-punishment or inadequate punishment of this most serious of crimes. Ten thousand lives will be taken by violence the coming year, the lecturer predicted, two-thirds of which would be spared if would-be murderers had not learned that the risk of atoning for their crime was one which they could afford to run. Crime will continue to increase so long as the children are educated in it by "dime novels, sensational newspapers, posters and melodrama," and so long as old and young are herded together in prison. It will decrease when it is sharply, surely and speedily punished: when journalism becomes cleaner, when vicious books and pamphlets are stamped out, and when moral instruction is introduced into schools.—Zion's Herald.

A Temperance Saloon.

What might be termed a "temperance-saloon" enterprise has been inaugurated by some citizens and business men in the town of New Rochelle, a suburb of New York City containing a population of about 12,000. These men have formed themselves into a legal corporation known as the New Rochelle Tavern Company, and have opened a tavern on one of the business streets of the village modeled closely on the lines of the average saloon, the chief points of distinction being an absence of intoxicating drinks and other means of degradation. Beyond this the habitues of the place, who are men only, are allowed the same freedom and the same indulgence and amusements found in the ordinary public-house. While the tavern is founded for a philanthropic purpose, to draw men away from the evil associations and temptations of the saloon, it is run on strictly business principles and on a purely business basis, and not as a charitable institution. The tavern has now been in existence for a little over a year, and has been a pronounced success from the start. The best evidence of this success is afforded in the fact that the tavern corporation is preparing to erect a much larger and more convenient building during the present season. While many temperance coffee-houses have been established in different parts of the country, it is believed that the New Rochelle tavern is the first institution of the kind to work against the saloons on a practical and purely business basis, and for this reason its prosperity is significant and encouraging.—Northwestern Advocate.

At a recent meeting of the Federation of Churches and Christian Workers in New York City a report was submitted showing the results of a sociological canvass of the Fifteenth Assembly District, one of the most thickly populated tenement regions of the metropolis. Some of the facts and figures were of startling significance. The district mentioned has a population of about 40,000 people, representing at least twenty-five nationalities. In one block are a thousand confessed non-church goers, a number equalling two-thirds of the whole Protestant church membership in the district. There are a hundred and thirty liquor saloons, twelve churches, and not a single social resort for the public except the saloons. These occupy forty-four out of the ninety-two corner lots in the district. The saloons have a street frontage of 3,035 feet, or one foot in seven of the whole; the total frontage of church and school property is 376 feet, or one foot in twenty-nine.—Christian Guardian.

Of the seven largest cities in the world, Chicago, according to investigations recently made by Mr. E. L. Corthell, the engineer of the Tehuantepec railroad in Mexico, far outstrips all others in growth of population, its rate being 106 per cent.; Berlin comes next, increasing at the rate of 37 per cent.; next in order are Greater New York, 33 per cent.; Philadelphia, 25 per cent.; Greater London, 18 per cent.; St. Petersburg, 15 per cent., and Paris, 10 per cent. Mr. Corthell estimates that in 1920, assuming the present rates of growth to continue, London would still lead, with a population of 8,516,256; Chicago would stand next, numbering 8,208,000; New York would have over 6,000,000; Berlin, nearly 3,500,000; Paris, over 3,225,000; Philadelphia, over 2,000,000, and St. Petersburg, over 1,500,000.—Zion's Herald.

If there is a greater piece of folly than for a preacher to take a large number of people into the church, and then turn them out on the commons without a church paper to foster and nourish church life, will some one please tell us what it is? No wonder we have sickly, sentimental churches and short collections. Until preachers are wise enough to supply them with this essential nourishment, it will always be thus.—Central Methodist.

A family was once heard of who took their letters from a church in high dudgeon because they were politely requested by a burdened treasurer to pay long-awaited pew rent. Now, would not that treasurer have been justified in warning the officers of the church which the family joined, that their new-comers were simply ecclesiastical dead-beats?—Mid-Continent.

Among the timely suggestions made by Bishop Fowler at the close of the session of the New Hampshire Conference, which received the cordial approval of all thoughtful persons, was: "Remember that you are no longer pastor of the church which you are leaving."

SHARED.

BY OLIVE E. DANA.

They say the bread we earn is sweet,
The while our hands a portion break
For feebler ones, for love's dear sake.

In need and gift a link is seen
In that strong chain that runs between
All lives where tenderness is found,
Wherewith may heart to heart be bound

The gift, the joy, the thought we share
Become of all our gifts most fair,
Of all our blessedness the best,
Of thoughts the richest, loveliest

Our lack itself were long and drear,
But for the weaker ones anear
For whom we toil, for whom we win
The strength that stirs our hands within
—Exchange.

Communications.

How Should We Educate?

Though I have never enjoyed the advantages of a college training, yet I am the last to frame objections to those privileges found nowhere else but in our colleges and universities. But should not that high praise and supremacy accorded to learning be met impartially to knowledge wherever found? Let it be in a college graduate, or a self-made man. I, for one, could not consistently make a difference, for to be learned does not always imply "college-bred," nor is everyone that is graduated from a college always learned.

I contend that the man who has borne the heat of the day, and by dint of toil and midnight study has made slow, but sure progress in learning, is not less worthy, nor less qualified and capable, to hold positions of honor and trust than is the "college-bred" man; nor are they less frequently found filling such positions.

I protest against that unfair practice of preference to one, just because he is, or claims to be, graduated from some college, because it is not infrequently that we meet such a one, who, to claim for himself "college breeding" and boast of being a graduate, would be a disgrace to any respectable institution of learning.

Before I am through, I hope to show plainly the true source of this bad consequence, and that it is always the natural effect of like procedure. Perhaps, we can reach the source more easily, if we stop and consider the general interpretation of the term "education." The general acceptation of this term—"education"—of to-day is narrow, one-sided, and disfigured, and is by the masses thought to mean but little or nothing beyond the partial mastery of a few text-books found in the high schools, universities, and colleges. Now, we have no objections to these text-books, nor to the highest standard of intellectual attainment claimed to be reached by them, but for a tower so lofty would it not be wise to broaden its basis?—and give it the rock of true moral training to rest upon, rather than the quick-sands of immorality!

It appears that we look upon the youth of our time as being capable of no development besides that of mind—as though they were all mind. And it is because of this false view of parents and educators, that we can trace so many splendid failures in the lives of college-graduated men and women. The truth is, the balance-wheel has been left off of the machinery, and the work, as a consequence, is a failure. Yet this procedure is not less unwise than would be the ship-master who insists on putting all of his cargo upon deck while he leaves empty the hold. No sooner will a vessel loaded thus, launched out upon high sea, then will she meet disaster and peril. No master mechanic would think of erecting an edifice upon a single pillar, or build a bridge across one of our great rivers upon a single pier. Yet this is exactly the course sometimes pursued in the educating of the youth of to-day. I speak now not of the few exceptions.

There are not a few of those who advocate the cause of education who have fallen into this rut—making a college graduation paramount, thus converting it from its true and natural use as a means to that of an end; so that he who has thus attained needs nothing more to insure for himself positions of honor, and even fame. That this will not stand the test "goes without saying."

An ideal education will never be realized until parents and educators can see something else in children capable of being developed besides their minds. Hence the first great requisite necessary to insure a true education is that the educator understand the subject that he is to educate, and then proceed accordingly, and without this knowledge the [illegible] must be incomplete. The acknowledged three-fold being of man are each equally capable of development—and any educational institution that does not provide for this trio development of her pupil is, in a word, a failure, and is not worthy of Christian patronage. And for Christian parents to support such institutions with their money and children is as unwise as it is inconsistent, and is as destructive to the prosperity and happiness of the child as it is to the expectations and hopes of the parents. Therefore, while we insist so strongly upon the importance of education, we should be equally concerned about the standard and character of the institution; for it is certainly the mold in which the character of the youth is shaped.

If the parents in our Louisiana Methodism would awake to an appreciation of this fact, that their boy's health is to be considered and preserved by proper exercise in order to give them vigor of mind and correctness of thought and judgment, and that they have souls to save, as well as minds to educate, and that there is a heaven to gain, as well as a fame to win, there would be but one institution of learning in all their borders worthy of their patronage, and that would be that worthy and time-honored institution at Jackson, La.—Centenary College; for she, with her noble and able president and competent faculty, offers more that is conducive to a true education and the enobling of manhood than can be found elsewhere in the State, or surpassed in the South. And what is more, she is ours, her interest is ours, her fame is ours and her glory is ours. So let us with our money, and our boys, hasten to her support, and with our own hands launch her out upon a new era, that she may sail forth at the dawn of a new day to heights of grandeur and usefulness unsurpassed in the annals of history.

May God inspire our hearts to greater activity in promoting the true moral development of our sons; for was it not the wane of morality and the increasing floods of crime that cause the star of knowledge to fall so low amidst the rising fogs of ignorance and degradation that so nearly darken the intellectual horizon of the world, as to bring on that dark and awful period of the world's history known as the dark age? Nor was its darkness dissipated until the thundering voices of the reformers had exposed the cancer of the age by the searching light of revelation, and by it constructed a moral basis conducive to future intellectual development and true manhood, a possible attainment.

It may not be a maxim, yet it is none the less true, that education without a moral basis ceases to civilize and elevate a people, and will soon sink to that level to which degradation and crime carry their votaries. Therefore, let us see to it that our children are educated where their morals will be looked after and developed, as well as their minds.

SAMUEL S. BOGAN.

Cameron, La.

Rev. Jerret W. McNeil.

The subject of this notice was born in Wilkinson county, Miss., near where Gloster is now situated, Dec. 21, 1830, and died at his home near Crystal Springs, Miss., March 15, 1896. In his youth he enjoyed the advantages of a liberal education, having graduated at one of our Northern colleges. He was converted early in life, and joined the Methodist Church, to which his parents belonged. He taught school for a while, but finally resolved to devote his life to the ministry, to which he felt called, and began a more thorough preparation for that high vocation. He was admitted on trial into the Mississippi Conference at Brandon, in December, 1857. At the close of his second year he was received into Conference and elected to deacon's orders, but there being no Bishop present, he was not at that time ordained. This Conference was held in Jackson, and presided over by Dr. B. M. Drake. Bro. McNeil was ordained a deacon in Natchez, in 1860, by Bishop Early, and an elder in Canton, in 1861, by Bishop Paine.

On the twenty-sixth of June, 1859, he was married to Miss Lucy A. B. Carr, at Handsboro, Miss.

After filling efficiently several important charges in his Conference, he had to desist from constant preaching for awhile, on account of an affection of the throat. He was granted a superannuated relation about the year 1867, but was finally located at his own request in 1872.

When he first retired from the pastorate he purchased a home and settled his family near Crystal Springs, his last charge, and remained there to the close of his life. For a while he taught school again, for which he seemed well adapted, but finally turned his attention to farming, in which he was also successful.

He was a public-spirited man, and took an active interest in affairs. At one time he was drawn into politics, and served a term in the State Legislature, but generally he was content to serve his generation as a private citizen. When the vegetable culture in the vicinity of Crystal Springs began to develop as a remunerative industry, he saw in it great possibilities, and threw himself into the business with his accustomed energy, and contributed largely to the splendid perfection to which it has been brought in that section. He was at one time agricultural editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and wrote much for other periodicals on the subject, and always with credit to himself and profit to his readers. He was also a frequent contributor to the press on religious topics. From the inception of the enterprise he was connected with the Henington Camp Meeting, located near Crystal Springs. As a tent-holder, and as an officer in the association, he has, perhaps, done more than any other man to build up and perpetuate that camp meeting. It was characteristic of him to go into anything he took hold of with all his might, and he generally succeeded in his undertakings, though he sometimes collided with other individuals.

As a preacher, Bro. McNeil was above mediocre, and had he devoted his powers exclusively to this business, he might have ranked among the first. As it was, he was always interesting, instructive, and forcible in the pulpit, and his ministerial labors were blessed with good results. He loved the church, and was true to her interests. He was helpful to his pastor, as I can testify, having once sustained that relation to him. His last pastor writes me: "I can say of him that he was a safe, wise counselor, and a true, faithful friend. He was a good and useful man." This simple testimony from one who knew him well will, doubtless, be approved by all who had a personal knowledge of his life and character. His death was very sudden, resulting from heart failure; but, no doubt, he was ready when the summons came. He will be greatly missed, not only by his devoted family, but by the church, and by the community in which he had lived for thirty-two years.

W. B. LEWIS.

Natchez, Miss., April 17, 1896.

Nashville Christian Advocate please copy.

Sunday-School Lesson for April 19, 1896.

This lesson embraces a part of the third parable contained in the fifteenth chapter of St. Luke, popularly called the Parable of the Prodigal Son. The earthly father in the parable represents the heavenly Father. If so, the two sons of the heavenly Father. Not Gentile and Jew, for that would reverse the order; the Gentile, the elder, went astray; the Jew, the younger, went not astray. They were not Scribe and Disciple in that case again—the elder went away, and the younger went not away. We can not get at the proper sense of this Scripture by thus reversing the order. They were both sons of the heavenly Father. One decided to leave his Father's house, the restraints of religion, to take in the pleasures of this life and the gratifications of lust and the flesh. The other remained with the Father, and went not away (read verse 31).

Much criticism has been made in papers written and sermons preached upon the elder son's parsimony. "He was angry and would not go in." He did not understand the occasion in celebrating the disgraced and vagabond brother's return.

For many years in reading this parable an incident in my own experience never fails to come to mind. As a boy I had been trying for years to be religious, which seemed generally understood. Near the time I was grown, a young man, rather wild and thoughtless, whom I regarded as a bad boy, professed religion. There was such an amount of rejoicing over him I felt snubbed. In all my reputed faithfulness no such "a to-do" had ever been made over me. On my way from church I was conscious of a feeling of jealousy tugging at my heart. Since then I have joined in many such rejoicing over returned lost souls. "Therefore came his father out and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this, thy son, was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." "And he said unto him, Son, thou art ever with me"—you have never left me—"and all that I have is thine." He had received, dressed up and rejoiced over the younger. He never said, he could not say, "All that I have is thine." "It was meet that we should make merry, and be glad for this, thy brother, was dead, and is alive again; was lost and is found." If the case of the elder son means anything in a spiritual sense, it is a vast premium on a life of piety which lasts from childhood to age. It is heaven, and all that heaven is.

J. D. NEWSOM.

Parsonages.

MR. EDITOR: I have read with interest the two recent letters in the ADVOCATE from preachers' wives about parsonages, and if you will kindly allow me a little space, I will occupy the floor for a few minutes. You know this is the woman's era, any way, and if they would write more for the papers and agitate all these important questions, I believe it would do good, and cause people to think. There is in the heart of every woman an inborn desire and love for a pretty home, whether this love is gratified or not. A preacher's wife, though she occupies the parsonage only a short time, wants to feel that it is her home while she lives there, and it gives her pleasure to adorn and beautify it as much as possible. But how can she take an interest in making it attractive when the house is old and dilapidated, the steps hanging by a few nails, the window-panes ready to fall out when the wind blows, and the wall paper in strings and tatters? A preacher's whole life is given to his work, preaching the gospel, visiting the sick, marrying the living, and burying the dead, and, of course, he never expects to own a permanent home until he gets to heaven. If he was engaged in any other occupation, he could have a home and adorn it to suit his taste. As it is, he is willing to make sacrifices and go wherever Conference sees fit to send him. Usually (of course there are exceptions) about the shabbiest house in town is the Methodist parsonage.

Now, please don't think I am writing in a spirit of complaint. I think the Methodist ministry is the grandest calling under the sun, and the preacher's wife has more friends and fewer hardships than a great many who pity her; but, at the same time, she does sometimes long for a pretty home, and her husband could do better work, and preach better sermons, if the people would manifest more interest in the parsonage.

Yours sincerely,

PREACHER'S WIFE NO. 3.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. B. Kennedy, of Louisiana Conference.

The Cuban Mission.

At the convention of the Woman's Parsonage and Home Mission Society, held in Nashville in 1894, Dr. Lambuth gave an interesting account of the condition and needs of Cuba and our mission work to the Cubans. Impelled by the interest his earnest words awakened, the convention decided to adopt the Cuban Mission, and entered at once upon the work. For years the Florida Conference had been struggling with many discouragements and an empty treasury to keep up mission work among the Cubans at Tampa, Ocala, and Key West, and hold its mission post at Havana. At Tampa and Ocala alone are 10,000 Cubans, driven from their own land by the hand of Spanish tyranny. Disgusted with the Romish priesthood, and sick of religious farce, they are in a transition state. They must be won for Christ, or they will drift into an infidelity worse than death. The Woman's Parsonage and Home Mission Society entered the field at Tampa last year by adopting two schools in the suburbs of Ybor City (pronounced Ebor) and Cuba City. The number of pupils vary from 50 to 200. They are bright and learn rapidly, and are being taught in both English and Spanish. The greatest difficulty in teaching them Spanish is in procuring proper text-books. The dominating influence and ceaseless vigilance of the Romish Church are found even in the school books, few of them being free from passages that render them unfit to be taught in a Protestant school. Mrs. Moore and Miss Smithers, who had been with Miss Holding in the Mexican Border Mission, are in charge of the school in Ybor City. We have a rented building, but it is too small, and not adapted for school purposes. A large, convenient school-room can be filled, and is a necessity. The school in the other suburb, Cuba City, is conducted by two native Cubans, consecrated women from Key West. They have labored and economized until they have been enabled to buy a lot and erect a comfortable school-building, which they give free of rent to the W. F. and H. M. Society for school purposes. They have given themselves and all they had. At Ocala another large colony of Cubans makes a similar demand for schools. The pastor, Bro. Pike, urges us to secure a lot at once through the land company, which is in full sympathy with us. We hope soon to have an offer from this company. The mission work at this point lost an earnest and influential friend in the death of Gen. Marti, who fell at the head of the Cuban revolutionists. He welcomed anything looking to the religious freedom of his people, and was anxious to help us establish our mission work at Ocala. Industrial features will be introduced into all the schools as soon as our means warrant. We are now raising $20,000 to build or buy our own school property here and elsewhere. Mrs. Wiley, in a letter received last week, from which most of these facts were gathered, writes: "Never have I been more hopeful of grand results. The outlook for our work among the Cubans is very encouraging. Their need is as imperative as that of any pagan nation. God is literally bringing the heathen right into our midst. Self-preservation, if no higher motive, influences us, should lead us to save them. They are sick of Roman Catholicism, and totally without Christian influences." This Cuban and Key West Mission is the highway to Cuba, that "Gem of the Antilles," whose one million and a half inhabitants live in worse than pagan darkness. Havana, the capital and great commercial center, has a church of fifty members, and is in the Barton district of the Florida Conference. We need to extend our work to this city also, for a bitter cry comes from the fifty thousand women on her streets who have no hope in this world and none in the world to come. God pity them, and arouse our Methodist women who are at ease in Zion.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.,Mrs. G. H. Lipscomb,..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport.

"Last year we held a public meeting every quarter, and in this way made all our pledge money. We will try the same plan this year." This sentence, from a member of the auxiliary at Carrollton, Miss., may contain a helpful suggestion for other workers.

The following extract from a letter from Dr. Annie Walter to the children of the North Carolina Conference, taken from the March number of the Little Worker, will, doubtless, be interesting to the mothers in our auxiliaries:

"Then there will be six or eight private rooms for very sick patients and for our nurses; and now for the sweetest, brightest spot of all. Listen while I describe it to you. At the back of the new hall, and just as long as the Mary Black Hall is wide, is to be a great sun room, sixty feet long and thirty feet wide. The eastern, western, and southern walls are to be all of glass. In this we are going to have swings and hobby-horses, rocking-chairs, dolls, picture books, and toys; and this is what you can imagine every blessed morning. The doors on the north side of the sun and pleasure palace will open, and beds will be rolled out into the beautiful, glorious light. Weary heads will grow rested; wee, pinched, white faces will grow rosy and plump; weak and sick baby hands will grow strong to hold the dolls, crutches will be laid aside, and soon the hobby-horse, the swings, and the chairs will be in full motion, and the merry voices will grow merrier and stronger in this, the greatest, best, and purest of all the God-given medicines that man can prescribe—the sunshine.

"I didn't tell you, did I (for there is so much to tell), that Mrs. Park and I have gone into the flower business? We are going to have flowers everywhere—by the beds, in the windows, in the wee white hands; flowers and ferns just as beautiful and fresh as Mrs. Park can make them grow, and everything grows for her. She and Mrs. Parker are going to do something else too. Tell all these children the wonderfully beautiful story of how Jesus died to save them; how hard it will be for them to believe it, for they know nothing about such love as that, none of them. Dr. Parker will make our splints and our crutches and swings, and do so much for us, that we couldn't well run the hospital without his splendid workshop just over the way."

The Limitless Life.

We can not reach the deepest life. Each fresh, full outpouring of the Spirit is a pledge of something better, richer and fuller further on; and this is the essence of our peace, that there will never be a point in the upward path where we can say, "This is the highest." The life that is Godward can not reach maturity, for there degeneration begins; but there is a possibility of growth, broader, stronger and richer, through all time and eternity. There is no limit. There is no superlative. The "deeper life" can not become "the deepest."

If this is true of the soul-life in general, it is true of its details. This is where our faith staggers. It is so easy to say, "I have done all that any one could expect." It is so easy to forget that the "widow's mite" was not a penny, but "all that she had." As volunteers, we have counted all things "loss for Christ" (Phil. iii, 7); we have "suffered the loss of *all* things" (Phil. iii, 8); we have "left all and followed" him (Luke xviii, 28); yet it was a volunteer who exclaimed, rebelliously: "Well, where is the limit? We are but mortal!" Oh, there was no limit in Christ's love, in Christ's life, in Christ's sacrifice! When we place bounds upon growth in any line, it is Christ's life which we are limiting; for we are dead, and it is "Christ that liveth in us" (Gal. ii, 20.) To take this thought into practical life is harder than to generalize. We are prone to place arbitrary limits upon some of our possibilities; is it because we can not see the open doors, or will not?

—Eleanor Fairman Preston.

The Old Bible.

I have happily never had any doubts myself about the old Bible. Many men have their difficulties, and I would not say a word against honest men struggling for the truth; I am speaking in my own name when I say I accept the Bible as inspired, authoritative and final. I believe in preaching constructively. If a man should say to me that the Bible is not in itself a revelation, but it contains one, I should say that is not the way I put it. It is a revelation struggling with the limitations of a book. I do not say a man is a body containing a soul, but a soul struggling against the limitations of a body. The Bible is literature, and something more, and it is the something more that I want to get at. We do not want a new Bible; we want new readers of the old Bible. I have sometimes heard the Bible read in such a way that I have felt inclined to say, "Give me the book, that I may see who wrote it!" Sometimes (I will say this to the students) a very young and simple—oh, how simple!—student gives in his list of books that he has read to his college tutors, and at the head of the list puts the Bible. And the heads of the college smile as they read it. Always put the old Bible at the head of your books. There is no oratorio like the Bible. Let it sing in your souls, and so unceasingly and loudly that no one can impose on you to deny it. The Bible is biblical. This is no paradox. It is a deep truth. Why do you not stand up for your Bible as a musician would stand up for his authority? I was recently present when a very young man was playing before a German professor some selections from Beethoven, when the professor suddenly jumped up, crying: "There are many opinions about the inspiration of the Bible, but there is no question about the inspiration of Beethoven! I will not stay here and hear you tryiug to improve on him!"

—Joseph Parker.

WALL PAPER

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"Conference Claimants."

BY REV. H. J. HARRIS.

There are many "claimants" upon the church that demand the legislation of the General and Annual Conferences, and to which the Methodist Episcopal Church, South, are expected to respond promptly and liberally. But there is one which by way of distinction and pre-eminence is called "Conference claimants."

An article in the NEW ORLEANS CHRISTIAN ADVOCATE, of April 9, under this heading, and signed by Bro. W. M. Thornton, treasurer of the Joint Board of Finance of our Conference, it seems to me, deserves attention at the hands of the General and Annual Conferences throughout the connection. From any and every stand-point, this "claim," so-called, instead of being reverted to the rear, should be brought to the front. Now, see what the treasurer of the Joint Board of Finance says: "The first quarterly allowance for our 'claimants' is now due. I have not yet received funds enough to pay them. One old brother writes me that he is starving. All are needy, and expecting help." After statistical facts given, our treasurer appeals earnestly to preachers and people, thus: "Now, brethren, do please take a collection for this cause and send me at once."

The day may come when some brother who has failed to take this collection will feel the force of this appeal. The very people whom he wishes to accommodate by waiving this collection at the expense of a "starving" old brother may confront his report with the declaration that they were willing and ready to respond whenever called upon for this collection.

Away back in the '50's, and before this, the collection for "Conference claimants" was regarded of paramount interest, and it was first in the order of the collections each preacher had to take. But now, as we see, this collection is, if not reserved for the last, still the treasurer says: "I have not yet received money enough to pay them."

I am not "starving," nor do I complain at the tardiness of anyone who is in anywise responsible for the collection for "Conference claimants." There are several brethren in the superannuated roll who have no cottage in this wilderness, nor "one foot of land" do they possess. (Of which I am one.) This writer congratulates the pastor who meets a hearty welcome and a larder well supplied, and is made comfortable for months in advance by his predecessor and the brethren of the church. There are few examples of this kind, however, as appears from the official reports. This writer does not wish to parade the names of his own children who have kindly taken care of us since we were superannuated, and while we were physically able to labor with our hands for a livelihood, and are still willing to care for us in our infirmity, We make no appeal to charity. If the church and our friends will do their duty, take the collection for "Conference claimants" early in the year, none of us will "starve." But we are superannuated — "worn out" — can only depend upon God for maintenance, and trust him for the remnant of our days, and our dear ones who are mindful of the labor, toil and care for them when they were in their infantile state. Physically unable to do manual labor, "the Lord will provide."

More than fifty years ago I joined the Mississippi Conference, and have had no cause for regret. But thank God, he has never left nor forsaken us. I want to trust him for the remnant of my days; then, if found worthy, want to find a rest in heaven. "I need the prayers of those I love."

From Rev. W. M. McIntosh.

We have had some great meetings of late. Our recent meeting at Houston, Miss., was one of great power. The church was greatly blessed, and many sinners were converted. About 60 joined the churches—a big per cent. joined the Methodist. We found Bro. Anderson in great favor with his people, and doing a great work for the church. Anderson is a fine man, and it is a great treat to be with him and his lovely family.

There is a large Normal School at this place, and it is a great power for good. Though the college is located twenty miles west of Okolona (and also twenty miles from the railroad) it is crowded with boarders from abroad. The school is presided over by the co-principals, Abernethy and Sherwood. Prof. Sherwood is a fine layman and a member of the Methodist Church. He is indeed a power in educational work as well as in church work. He is a great mathematician, and I hope to see him one of these days professor in one of our leading colleges. Prof. Abernethy is a leading Baptist, and is a born educator. He deserves great credit for the work he has done in helping poor boys and girls secure an education. The religious influence of the college is the very best. I have never seen teachers, and the people of the town generally, take more interest in the salvation of the students. This is worth much to parents who send their children off to school; for if a boy or girl is not converted while attending a religious college, in all probability he or she will never be saved. If they can resist the influence there, they can most anywhere.

I am now in Phœnix City, Ala., helping Bro. Greene in a revival. I believe it is going to be the meeting of my life. Nearly one hundred have already joined, and we have just started. The crowds are immense.

W. M. McINTOSH.

Phœnix City, Ala.

From Rev. V. V. Boone.

My many friends and brethren will be interested to know that I am now in Santa Anna, Texas, where I expect to remain several months. I am more than hopeful that this wonderful health-giving climate will put me on the road to sure recovery. I earnestly beg all who feel an interest in me to pray that my health may be sufficiently restored that I may continue in the itinerancy, for in this work the Lord hath called me. My postoffice while here will be Santa Anna. Let me have the weekly visits of the ADVOCATE, which will indeed be appreciated in this land of strange faces. May the Lord bless you in your work, Mr. Editor, and all the brethren of the Mississippi Conference.

V. V. BOONE.

A great cure for cough.—Mrs. A. K. Morris, 456 Canton St., Philadelphia, Pa., writes: "I took several bottles of Dr. Bull's Cough Syrup for a bad cough and was entirely cured."

Grenada District.

Sunday-school Conference program, Thursday, May 28, 1896: The Conference will be called to order promptly at 9 A. M., by Bishop O. P. Fitzgerald, if present; otherwise by presiding elder, who will also conduct the religious services.

1. How Shall We Interest Every Member of the Church in the Sunday-school Work?—Papers by Revs. J. W. Dorman and E. H. Rook.

2. What Are the Qualifications for, and What Are the Best Methods of Conducting the Sunday-school, by the Superintendent?—Rev. T. W. Lewis and Gov. G. D. Shands.

3. Sunday-school sermon, 11 A. M., by Rev. J. W. Luter.

4. How Shall Our Teachers Prepare for and Do Their Work So As to Achieve the Largest Results?—Rev. W. C. Lester and Capt. I. T. Blount.

5. Is There Not Need of Greater Interest in Sunday-school Work on the Part of Pastors?—Rev. J. A. Bowen and M. G. Dunbard.

6. Are We in Harmony with the Church in Sunday-school Singing?—Revs. A. W. Langley, J. M. Huggin, and H. A. Lee.

7. Sunday-school Question-Box—Dr. J. W. Malone, W. M. Dunbard, and H. C. Morehead.

General discussion to follow reading papers on each topic.

All the members of the Conference earnestly requested to make ample preparation.

Epworth League rally Thursday evening, at 8 o'clock. Juicy speeches, not more than twenty-five minutes each, by Dr. R. W. Jones and Rev. T. B. Clifford.

Our devoted women, representing the Woman's Missionary Society and the Woman's Parsonage and Home Missionary Society, will meet on the twenty-seventh to transact important business. A full attendance is expected.

The opening sermon of the District Conference will be preached by Rev. T. B. Clifford, Friday, at 11 A. M (twenty-ninth).

The following are the Committees of Examination, Grenada district:

1. For License to Preach—Revs. J. A. Bowen, W. D. Burroughs, and C. C. Grisham.

2. For Recommendation for Admission on Trial into the Traveling Connection—Dr. J. W. Malone, W. C. Lester, and W. W. Williams.

3. For Recommendation to the Annual Conference for Orders—Rev. J. W. Dorman, J. M. Massey, and Benj. S. Rayner.

H. C. MOREHEAD, P. E.

Money for Everyone!

I can't understand why people complain of hard times, when a woman or man can make from $5 to $10 a day easily. All have heard of the wonderful success of the Climax Dish Washer; yet we are apt to think we can't make money selling it; but anyone can make money, because every family wants one. I made $478.36 in the last three months, after paying all expenses, and attended to my regular business besides. You don't have to canvass; as soon as people know you have it for sale, they send for a Dish Washer. Address the Climax Mfg. Co., Columbus, Ohio, for particulars. Send for sample Dish Washer and go to work at once and you will very soon have a full pocketbook and a light heart. Remember the Climax Mfg. Co do not ask you for any pay until you have a Dish Washer sold.

FROM THE WORK.

Rev. B H. Sheppard, P. C., Lanesville, La., April 22: "This Dubeily circuit is a new work, made of part of the Ring gold and part of the Minden circuits. We began with five appointments, and now have seven. I preach fourteen times a month, and so have not much time for pleasure or for play. The people generally are very kind to myself and family, but are slow in supporting the institutions of the church. Oh, could we but organize Sunday-schools and Epworth Leagues in all our congregations! What a power they would be in educating the people!"

Rev. W. J. Burt, P. C., Kossuth circuit, April 16: "Since Conference we have been driving slowly because of so much rain, mud and measles. The outlook is better now. Last Sunday was a good day with us. It was our second quarterly meeting occasion. We had just spent $60 finishing our new church inside. We painted the ceiling overhead with hard-oil finish. We wainscotted the walls up to the windows, and then papered them to the ceiling. 'It is just beautiful,' was the expression of everyone. Bro. Tucker was with us. He preached three excellent sermons, besides his talk to the children. On Sunday he preached from the text: 'Upon this rock I build my church,' etc. His sermons was greatly enjoyed by all, Methodist, Baptist and Presbyterians. The communion service was delightful. 'Did you ever see the like!' whispered the presiding elder as they continued to come to the table. At the close of the service we asked for $50 on our Conference assessment, and got more than we asked for. We expect to pay our assessment in full this year. We are repairing the parsonage and aim to build a new church at Rienzi."

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CHARLES P RICE, West Lake, La.

The Electropoise I bought of you has done its work in first-class style. I had sciatic rheumatism, and could hardly move, was laid up in the hospital for seventy-two days and the doctors did me no good. To-day I am O. K. CHARLES U. KINGERY P. M.,
Lake Arthur, La

The Electropoise has been of great value to my wife. I think it has invaluable merit. B. M. STEPHENS
Midlothian, Tex., March 16 1896

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College Hill, Miss.

My brother, C. V. Abernathy, used the Electropoise and obtained more relief from it for Bright's disease than anything else he tried.
O. M. ABERNATHY,
Okolona, Miss., Jan. 9, 96

My wife has used the Electropoise more than any member of our family for neuralgia and heart trouble, and I regard it as untold blessing.
T. S. KAVANOUGH,
Humphrey, Ark., Jan. 23, 96

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Thursday, April 30, 1896.

A New Suit.

We believe in a man's wearing old clothes until he is able to pay for new ones. In accordance with this principle, we have allowed the ADVOCATE to use type a little the worse for wear until it was able to afford a better outfit. It now appears in garb which will please the taste of the most fastidious.

Dr. T. S. West Dead.

Dr. T. S. West, financial agent of Millsaps College, died at his home in Jackson, Miss., on the twenty-fourth, after a brief illness. This announcement will be read with profound sorrow throughout Mississippi. Few men have a happier faculty of making friends than did Dr. West. He had hosts of friends wherever he was known. He was an excellent preacher and a faithful, efficient pastor. A memoir will, of course, appear in due time. He was buried at Jackson, the funeral services being conducted by Drs. Hunnicutt and Murrah and Bishop Galloway.

A private letter says with reference to his funeral: "You have rarely seen such a public demonstration. The whole city mourns. Without regard to denomination, age, sex, race or politics, there is sincerest sorrow."

Bishop Galloway's funeral address will appear in our next issue.

The Model Steward.

The following portrait of an ideal Presbyterian elder, taken from the Mid-Continent, is worthy of careful study by Methodist stewards everywhere. If all our official boards were composed of such material as this "old-timer elder," Zion "would rejoice and bloom as the rose:"

It is a pleasure to hear of a typical "old-timer elder," again; an elder who, to quote one excellent Columbia, Mo., neighbor, The Presbyterian, "actually did what he promised at his ordination to do." That is to say, he did visit the sick and the needy; he did instruct and nourish and comfort whenever it was fitting that he should. He prayed with and for the flock. He was the pastor's right-hand man. The pastor did not have to be a mind-reader there to learn of cases of sickness or "when to call." This elder kept him posted. He did not travel on Sunday, and he kept sacred the family altar. To quote farther: "Of course this old man is an object of great curiosity in his own and other sections, wherever Presbyterians are found. Pastors look at him and wonder if there will ever be any more like him. They know that in the days of our forefathers such elders were common enough, but like the moose and elk and old-fashioned mothers, they are disappearing before the onward rush of our new civilization. Ruling elders also come from distant fields, and it is amusing to watch the pity and wonder with which they gaze upon him. They wonder that any man ever found time to do, as an elder, anything more than vote in the meeting of the session, and they pity him, because he had no more sense than to waste away his life doing what he paid his pastor to do." Let us all hope that the old-style type of ruling elder may come back. There are others like this one described. But would that they were far more numerous!

Foolish Imitation.

Originality is as desirable as it is uncommon. The majority of mankind have always been, and we suppose, always will be imitators. The masses, for the most part, blindly follow the lead of men of force and genius, who, we are sorry to say, are not always men of upright principles and sound judgment. The desire to be and to do like other men is natural, but it should never be allowed to become the dominant motive. While in many respects it may be profitable to imitate our fellow-men, and to conform to the usages of the world at large, there is a point beyond which we should not go. Imitation is all right when we have a worthy model before us, but otherwise it is the height of folly. Going with the majority, like rowing down stream, is easy. The fact, however, that we have the multitude with us is no guarantee that we are walking in the path of virtue. If a thousand or even a million men do wrong, that is no reason why we should do so. Every man ought to think and act for himself.

Some people, we feel sure, mistake peculiarity for piety, foolishly fancying that it is sinful to conform to the world in any respect. Christianity, however, does not teach us to disregard what are known as the "proprieties of life," nor does it countenance the notion that in order to be true followers of the Master we must be wholly unlike the rest of mankind as to dress, conduct, etc. In matters purely indifferent—such as do not involve questions of morality—variance from the ordinary customs savors of conceit and contrariness rather than of consecration. Because the Savior attended feasts, and did not hold himself aloof from the common people as did the Pharisees, he was called a glutton and a wine-bibber. No man can make himself pious by dressing in a certain way, or by refusing to conform to innocent social customs.

It is but too true, however, that a large class of persons are far more anxious to be like their fellow-men than they are to be right. An inordinate desire to do as Rome does is responsible for many a sin, for many an evil habit. A large percentage of those who form the drink habit begin their downward course, not through any natural fondness for intoxicants, but as the result of inability to refuse the solicitations of their companions. What the crowd does, each individual in it thinks he must do. Rather than be dubbed a temperance crank many a young man takes his first glass of liquor, which ere long is followed by another and another, the same sort of pressure being brought to bear upon him again and again. The tobacco habit is frequently formed in the same way. Nearly every boy who learns to use the weed does so because he wants to be like other boys, some of whom tell him he can't be a man until he has learned to smoke and chew.

Not a few persons weigh themselves down with many sorrows by attempting to live in the same style and luxury as do their richer neighbors. Fine clothing, however, is not a sure passport to respectability, despite the fact that some fancy this to be the case. Nor can extravagant living supply the place of character. He who lives within his means, though he be ever so humble, has the approval of his own conscience, and can well forego the smiles of a selfish world.

Many are the sins and follies that may be laid at the door of the imitative faculty, when unrestrained. To it may be charged no small amount of the worldliness that in some places is destroying the vitality of the church. In our larger towns and cities Methodists seeing Roman Catholics and others condoning, yea, even fostering, certain sinful amusements, shame to tell, follow their example. We are persuaded that, in many instances, it is not perversity or love of sin that causes young people to disregard the rules of the church respecting worldly amusements, so much as it is the dislike of appearing odd. Lack of courage and unwillingness to undergo criticism are the reasons why so many succumb to the allurements of the ball room and the card party.

How vain it is to congratulate ourselves as some do, upon the fact that we are as good as the majority of those in the church! We may be a great deal better than the average, and still fall far short of the divine standard, still be heirs of eternal death. We must keep before us, not an earthly, but a heavenly model.

Little patience have we with that class of Methodists who see little good in their own church, and are continually patterning after other denominations. Such persons can hardly be called disloyal; they are simply ignorant. In some localities where Methodism is weak, our people appear to be ashamed of being Methodists, and in order to get into what the world calls "society," bethink them of joining a more fashionable and popular church. But where, we ask, does the Bible teach that the aim of the church is to give men social position or business prestige? A religious denomination that emphasizes such an idea is little, if any better, than a social club. That man who joins any church, however pure it may be, mainly in order to better himself in a social or business way, has need of repentance before God, for he has confounded religion with temporal considerations. How supremely ignorant and shallow are these apologetic Methodists! They have forgotten, if they ever knew, that Methodism has done more to give the gospel to the poor than any other Protestant denomination. They have not found out that she was born in a university, that she has from the beginning numbered among her followers many of the most eminent scholars, theologians and preachers of modern times, that she has founded high schools and colleges by the hundred, that she proclaims a full and free salvation to all men alike, that she has to-day upwards of seven million communicants, that she is taking the lead in foreign as well as home mission work, that her whole history is resplendent with heroic achievement and self-sacrificing effort. If Methodism stands for a pure gospel, then let us one and all be loyal to her colors wherever they be found, whether in the city or in the country, in weak places or in strong.

Distinguished Sunday-School Workers.

Several mass meetings have been held in this city within the last few days preparatory to the State Sunday-school Convention. The first was held in the auditorium of Carondelet Street Church on Sunday afternoon. Addresses were delivered by Prof. W. L. Hamil and Miss Mabel Hall, of Chicago.

On Monday night Prof. Hamil held forth at the Prytania Street Presbyterian Church, and Miss Hall at the Valence Street Baptist Church. The Sunday-school workers of Louisiana are to be congratulated on the presence of these two distinguished Sunday-school workers. Prof. Hamil has no superior, and scarcely an equal, in all Christendom as a champion of the Sunday-school cause. One can hardly repress a wish that such a man could be ubiquitous so that his inspiring, stimulating influence might be felt everywhere. Miss Hall is no less efficient in her sphere. As a primary worker and as an instructor concerning the most effective methods of primary work, she is unsurpassed. She can capture the heart of a child almost in the twinkling of an eye, and she can entrance an audience of Christian people anywhere in speaking of the child heart and the way to win it for Christ. While we have always held primary Sunday-school work in high estimation, we confess to have had our conception of its importance vastly intensified through the instrumentality of the labors of this noble Christian woman.

We go to press too early (Tuesday afternoon) to make mention of the work of the Convention.

Dr. Cuyler on the Higher Criticism.

On the occasion of the fiftieth anniversary of the ministry of Rev. Dr. Theodore Cuyler, he preached at the Lafayette Avenue Church, Brooklyn. His subject was the "Angels at the Sepulchre." In the course of the sermon he told of his experience as a minister of the gospel, and told it so that his audience was fascinated. His testimony is that "the highest glory of the minister is to exalt the Cross of Calvary; and the highest joy of life is to save the souls of fellow-creatures." In tones of great sweetness and fullness he emphasized his thoughts with the words, "To-day I would not stoop to pick up a monarch's crown." Would that all our preachers could feel the same.

Here is what he thinks of the "higher criticism:"

"Fervently do I thank my God for the faithful widowed mother, who dedicated me to this ministry in my cradle, and who was more than pastor or church or Sabbath-school to me in my childhood. Fervently do I thank God for having been rooted and grounded in the sound theology formulated in the Westminster Confession. That anchor has never dragged. Fervently, too, do I thank God for giving me such a sublimely glorious gospel to preach, such an all-sufficient doctrine of atoning blood to proclaim, such precious promises of his Holy Spirit's presence, and such verifications of this self-evidencing book. No gales of any so-called 'higher criticism' have ever blown high enough to ruffle a single feather of my faith in the perfect inspiration, the perfect infallibility and the perfect authority of the only Bible which our heavenly Father has given to his children. Devout scholarship, however searching and fearless, from Martin Luther to McLaren and Bishop Lightfoot, has never dislodged a single stone in the massive and magnificent bulwark which Moses began to build, and which the Seer of Patmos completed. As for the arrogant, irreverent and bitterly hostile criticism which has taken on such airs, much of it is sheer conjecture, much of it is self-contradictory, much of it is refuted hypothesis; and when all these have been subtracted there is not enough left to stop the hole which a mouse nibbles in your wainscot."—The Presbyterian.

In the Living Present.

The Interior laments that Mohammedanists have been admitted to the Parliament of Religions. Though monotheists, their god is not God, but the devil. Milton properly described Mohammedanism when he makes it say, "Evil, be thou my god."

Dr. Max Nordau assures that alcoholism is the cause of the material and social decline of France. Frenchmen consume twice as many intoxicants as, for instance, the Russians and Englishmen. The women, too, are the slaves of the bowl of hell. Insane asylums, hospitals, etc., are crowded with the victims of King Alcohol.

The Freeman's Journal (Catholic) says anent the Salvation Army imbroglio, that such dissension is the legitimate outcome of Protestantism. That it is devoid of cosmopolitanism. It requires the aid of local prejudice. Hence the successful opposition to a foreign leader. Well, what of Luther, Calvin, Zwingly, etc.?

The Outlook, a good authority, assures that editors of periodicals regard prominent names more than the product of genius. Most periodicals parade the names of political, social and military celebrities as their contributors. It often happens, though, that said celebrities produce puerilities. Their prominence in their particular branch does not make them good writers. A good writer, like the poet, is born, not made. The manuscript of greatest merit, by men comparatively unknown, is frequently returned to the writer unread by said editors.

Seemingly humorously, but actually disdainfully, The Interior speaks of Methodism. Says that only Dr. Buckley, the Germans, the negroes and a few cranks had opposed the successfully carried measure of women delegation at General Conference. But said measure was defeated by eighteen votes. Besides, Dr. Buckley is not discredited by his people. He was almost unanimously elected delegate to said Conference. The Interior should tend to the dirty linen of its own church.

The coronation of Alexander III. will take place in Moscow on May 26. The festivities attending the same will last till June 7. All governments will be represented. From China, Li Hung Chang has been sent. The Russian government has appropriated $20,000,000 for the expense. In the meantime the Czar's brother, George, is going through the agony of the last stage of consumption.

Baron Hirsh, who recently died of apoplexy, a Hebrew of Bavaria, Germany, the home of Charlemagne, has been a most successful philanthropist. He has given for various benevolent purposes three-fourths of a billion dollars. He proved the fast friend of the expatriated Jews in Russia. He supported several colonies of said exiles in Central America. He has given much to Christian enterprises. Personally, he is said to have been exceedingly frugal and unassuming. His father before him was a banker. He assumed his estate when but seventeen years of age. He quadrupled his patrimony in two years. ICH DIEN.

NOTES.

Rev. Sam Q. Bass has removed from Chotean, Indian Territory, to Corinth, Miss.

***

Bishop E. R. Hendrix will preach the commencement sermon at Cornell University, May 30.

***

Dr. E. E. Hoss will preach the commencement sermon of Central College, Fayette, Mo., June 7.

***

Rev. S. L. Tibbetts, of the North Alabama Conference, was killed last Monday by a kick from a horse.

***

Bishop J. H. Vincent, of the Methodist Episcopal Church, will preach the commencement sermon of Vanderbilt University, June 14.

***

Rev. John Watson, of Liverpool, England (Ian MacLaren), has been chosen to deliver the Lyman Beecher course of lectures at Yale.

***

Dr. J. J. Tigert will preach the commencement sermon, and Dr. S. A. Steel deliver the literary address at the Southern University in June.

***

Dr. F. R. Hill, pastor of Troost Avenue Church, Kansas City, reports the membership of his charge nearly doubled in the last twelve months.

***

We invite special attention to the article on our first page concerning the "Whosoever Will Mission." That mission is primitive Methodism—Christianity in earnest.

***

A revival is in progress at Jefferson Street Church, Natchez. The pastor, Rev. W. B. Lewis, is assisted by Rev. C. L. Chilton, of Montgomery, Ala. Prospects very fine.

***

The meeting of the W. F. M. Society of the Jackson district, which was to have been held in Capitol Street Church, April 29 and 30, has been indefinitely postponed.

***

The commencement sermon for the Malone College, at Holly Springs, will be preached on the fourth Sunday in May by Rev. J. A. Randolph, presiding elder of the Greenville district.

***

Of the 432 patients who were treated at the New York Pasteur Institute last year, 167 had been bitten by animals known to be rabid. These received the hypodermic injections, and in only two of these cases did the treatment fail.

***

What we wish to do for our fellow-creatures we must do first for ourselves. We can give them nothing save what God has already given us. We must become good before we can make them good, and wise before we can make them wise.—Charles Kingsley.

***

Rev. R. H. Wynn received thirty-three persons into the church last Sunday as the result of his meeting. Considering the population accessible to Methodism in Algiers, this is a remarkable ingathering. He was assisted during the last week by Rev. J. E. Denson.

***

The Living Church announces a movement looking to the reunion of the Protestant and Reformed Episcopal Churches. Bishop Potter signifies his sympathy with such a measure, as does also Dr. W. T. Sabine, rector of the Reformed Episcopal Church in New York City.

***

There have been many definitions of "what makes a good preacher," but no one was better than that of Archbishop Whately. He declared that a good preacher preached because he had something to say, and a bad preacher because he had to say something.—Mid-Continent.

***

The Board of Directors of the Mississippi Methodist Orphans' Home met at Winona on the twenty-fourth for the purpose of locating the institution. After carefully considering the various bids, they agreed to accept the offer made by Water Valley. All the necessary committees were appointed to provide for the erection of suitable buildings.

The Carondelet congregation, last Sunday, heard a full-orbed gospel from Dr. Sawyer. Text, "Ye are my witnesses."

***

The vote in the M. E. Church on the proposition to change the Restrictive Rules so as to admit women to membership in the General Conference, has been completed, with the following result: For the change, 7,515; against, 2,529. As a three-fourths' majority is requisite to effect the change, the proposed amendment is lost by eighteen votes.

***

Mrs. Sally F. Chapin died at her home in Charleston, S. C., a few days since. For the last fifteen years Mrs. Chapin has had a national reputation as a temperance lecturer. She was a woman of brilliant intellect and extensive culture. She had remarkable gifts as a speaker. Her death will be lamented by a large circle of friends, North and South.

***

We read of a clergyman in an Eastern town who warned his hearers lately "not to walk in a slippery path, lest they be sucked, maelstrom-like, into its meshes!" This metaphor suggests that of another clergyman who prayed "that the Word might be as a nail driven in a sure place, sending its roots downward and its branches upward."—Exchange.

***

By the last census of India the total population is 287,223,431, or about one-sixth the world's population. Of these, seventy-two per cent., or 207,000,000 are classified as Hindus, 57,000,000 are Mussulmans, 7,000,000 are Buddhists, and 2,000,000 Christians. Of the 15,000,000 who are returned as "literate" and "learned" approximately three-quarters of a million only are females.

***

Our national legislators are certainly not modest in their appropriations for clerk-hire and other employees. The members of both houses are paid a uniform salary of $5,000; but while the lower house contents itself with attendants and various services that average $639 per member, the Senate claims an average of nearly five times that amount for each of its ninety members. It requires a force of 338 officers and employees (about four to each Senator) whose salaries aggregate $460,000, not to mention other expenses involving $165,000 more. It costs nearly $1,000,000 for the Senate yearly, of which almost half is paid for clerks, secretaries, messengers, laborers, etc. A decent respect for the opinions of the people ought to lead to a reduction along this line.—Zion's Herald.

***

Miss Clara Barton has sent to the Armenian Relief Association the following telegram from Marash, Armenia: "There are 12,000 refugees here. The problem of how to help sufferers here and in Zeitoun comes upon us with crushing force. The misery is past human imagination. Cold, famine, small-pox. We are using $500 a week for food, clothing and bedding, and it is barely inside starvation rates. Can not more be sent? Do those who contribute wish us to continue giving at such a low rate? The medicines of the city are exhausted, and we have sent for more to Aintab. We forward detailed reports of all moneys used. To-morrow we cut down one-half of our help for lack of funds. Thousands of pounds are needed to save these people from a miserable death. When will it come?"

***

Italians are flocking to our shores by the thousands. It was reported last week that 15,000 were about to leave Naples for New York. Over 20,000 arrived in March and over 11,000 in February. The present month will probably surpass all previous monthly records in the volume of Italian emigration to this country. To the war in Abyssinia a good deal of this expatriation is attributed. The dread of being conscripted for army service operates to drive Italians to a land where they will be free to work and not forced to fight. But the hard conditions of life at home also make emigration almost a necessity. The daily wage for the average workman or peasant is the merest pittance, and yet, it has been stated, the taxes of an ordinary Italian family now amount to $100 yearly—more than the bread-winner can earn with all his toil.—Zion's Herald.

THROW AWAY
YOUR QUININE PILLS

and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of

CHILLIFUGE

will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee to cure, or money refunded.

Prepared by FINLAY, DICKS & CO., New Orleans.

Mrs. Mary McGee Snell in Yazoo City.

On Easter Sunday we began a meeting in Yazoo City. After three services in which Sister Snell spoke, she was called home by the illness of her daughter, and did not return until the following Saturday evening, the meeting going on in her absence. She spoke twice per day on week days and three times on Sundays for ten days after her return. The result was the greatest revival Yazoo City ever saw. This is the unqualified evidence of our oldest citizens. At least one hundred and fifty people have been converted or reconverted. Yazoo City having been for many years without any great revival, as a matter of course there were many unconverted people in the church; yet forty-five have already joined our church, and five others have asked for membership in other churches. The meeting closed only last night, and I look for further additions to the church. To say that the general spiritual state of the church has been improved one hundred per cent. would be to understate the truth. Men and women in numbers are holding family prayers, praying and speaking in public who never did such things before. The work done was thorough; convictions were deep and conversions were clear; cold and formal church members were transformed into ardent and active workers; our beautiful church, with its soft light through stained-glass and its stately music from grand pipe organ, got a rededication, a baptism of holy fire, and the Gothic arches echoed old-fashioned Methodist shouts.

Of the converts the majority were mature men and women representing all classes—merchants, drummers, clerks, depot agents, steamboatmen, city officials, workingmen, young men and ladies, and some children. A beautiful young Jewess was brightly converted, and, though opposed by her people, vows to be faithful to the Christ. The whole city has been stirred as never before. The common expression, heard everywhere, even from old men, is: "I never saw anything like it before."

My efficient helper, Mrs. Mary McGee Snell, is one of the most remarkable women I ever met. She is an orator of the first rank. Her personal appearance is fine; her voice is clear and strong and sweet, and never gives way; her manner is graceful and easy; her rhetoric is almost faultless; her vocabulary is rich, and she never halts for a word; her language is simple, but beautiful, and oftentimes intense; and her illustrations are apt and chaste and forcible. Her congregation here sat each night for ten in succession, and heard her gladly for an hour at a time. Her sermons here—for sermons they were—were all expository, and of the very highest order. Her exegesis was marvelously correct and remarkably clear. Although she professes the second blessing, she did not utter one sentence that taught that specific dogma. Such was her agreement with me, and she was true to her promise. We discussed the question in private, freely and fraternally; but no one would have known from her sermons and talks that she was of that school. She impressed me—and indeed all who heard her—as a gifted, cultivated woman, thoroughly consecrated and called of God to preach the gospel. I never knew any man who presented stronger evidence of a call to preach.

Because of her commanding size and her earnestness of manner, some have supposed that she must be self-assertive, or "bossy," as they say; but such is not at all true. She is submissive to authority—she did just what I directed her to do, accepted my suggestions as to her methods when I made any, and was evidently desirous to be in perfect harmony with Methodist polity and usage.

Sister Snell's methods of dealing with sinners and seekers are very original, but free from objection and remarkably successful. She frequently startled me by calling some man or woman personally, often by name; but in no instance did she give offense, and very rarely failed to get a response. She has wonderful tact.

Five hundred men, women and children in Yazoo City would join me in a hearty "Thank God that Mary McGee Snell ever came to Yazoo City."

It is not a matter of importance, but I state it because some invest it with importance. I conducted every service of our revival. As a matter of course, I was in charge; and I would have been in charge had my helper been a man instead of a woman, and even had he been an ordained Methodist preacher.

H. WALTER FEATHERSTUN.

Greenville District Conference.

The Greenville District Conference, held at Rosedale, was a grand success. All of the preachers and many laymen were present. The presiding elder had everything well in hand, and the work went through without a jar. The whole district is on a move; a number of new churches going up. Dr. Murrah represented the Millsaps College as more prosperous than ever before, and so was the Collegiate Institute at Grenada, represented by Mrs. McIntosh. They have more pupils than they have ever had before. The same can be said of the Malone College at Holly Springs. This has been the most prosperous session of its history. By the way, the name is to be the Epworth College, and it is to be run by two of our most active men—Drs. Steel and Standefer—and as its success has been unprecedented by any school of our Conference in the same length of time without an agent in the field, we very naturally expect much greater success in the future.

J. W. HONNOLL.

Holly Springs, Miss.

Have You Smoked too Much?
Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

Resolutions of Respect Adopted by the Greenville District Conference.

Whereas, We have learned with great sorrow of the death of our beloved brethren, Rev. T. B. Malone, of our own Conference, and E. L. Spraggins, of the North Texas Conference; And, whereas, These brethren have each spent three years of their ministry in the bounds of this district; therefore, be it

Resolved, That while we have been bereft of two of our most efficient and consecrated ministers, and keenly feel the great loss which we have sustained, we bow submissively to this dispensation of Providence.

Resolved, That we transmit to the afflicted wives and children of these dear brethren our sincere and prayerful sympathies.

Resolved, That these resolutions be spread on our Minutes and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. A. RANDOLPH,
T. Y. RAMSEY.

New Money-Making Invention.

Dear Reader:—I met a friend selling a new case for attaching photographs to tombstones so they are imperishable and last forever. Being out of employment, I ordered two dozen from the World Mfg. Co., Columbus, O., who manufacture many good selling articles for agents. I sold twelve the first day, profit $18. Every family has photographs. Anyone can put one on the monument in five minutes. The case is elegant, made of aluminum, the new metal. Every family is glad of a chance to buy. They are beautiful, and yet so cheap. I made $67 in one week, $186 last month. You can do same by writing.

C. B. SNOW.

Commencement Exercises, Centenary College.

SUNDAY, MAY 31.

11 A. M.—Auditorium Sermon, Rev J. L. Pierce, of New Orleans. 8 P. M.—Sermon for Y. M. C. A., Rev. R. H. Wynn, of New Orleans.

MONDAY, JUNE 1.

9:30 A. M.—Annual Meeting of Board of Trustees. 8 P. M.—Exhibition of Preparatory Department.

TUESDAY, JUNE 2.

9 A. M.—Closing Exercises of Union Literary Society. 11 A. M.—Address to Alumni Association, by Hon. A. J. Murff, Bossier, La. 4 P. M.—Closing Exercises of Franklin Institute. 8 P. M.—Oratorical Contest for McGehee Medal, and Address by Prof. J. Tigert, of Nashville, Tenn.

WEDNESDAY, JUNE 3.

9:30 A. M.—Graduating Exercises.

Our friends are cordially invited, especially former graduates.

C. W. CARTER, Pres.

Holly Springs District.

The Spring session of our Pastoral and Theological Society was held at Holly Springs, April 14 to 16. It was a decided improvement on former meetings. It was an interesting meeting, and very profitable. The preachers present all took active part in the discussions, also good papers were read, showing that care and thought had been bestowed in their production. Special interest was manifested in the consideration of revivals, Conference collections, and congregational singing as referred to in our program. According to the discussion we must have both the continual and the periodical revival; that it is necessary, and we will endeavor to use our own hymn books and make effort to secure congregational singing as the Discipline directs; and that we ask pastors absent to join us in an effort to bring up the collections ordered by the Annual Conference. We meet in Fall session at Macon, Miss., on K. C., M. and B. railroad.

Now, let all the preachers determine to make the coming session still better, and contribute to that end by thorough preparation and prompt attendance. What do you say, brethren?

BEN P. JACO, Sec. and Treas.

Olive Branch, Miss.

Children's Day.

I desire to call attention to the annual celebration of Children's Day, to be held during the month of May. It is very desirable that the 11 o'clock service be given for this purpose.

Special attention is called to the fact that 10 per cent. of the collection belongs to the work of the General Board of Education. Programs for the service may be had from the Publishing House.

F. N. PARKER,
Conf. Secty. of Education, La. Conf.

Death of Mrs. Ellis.

With a sad heart I write to announce the death of my wife, on the nineteenth instant, after an illness of three days. Many readers of the ADVOCATE who have known and loved her in the past will sympathize with me in this time of sorrow. She has been the light and joy of my home for forty-five years, but she has exchanged the earthly for the heavenly home, where she awaits the time of our reunion. I can not write more now. Pray for me.

D. G. W. ELLIS.

Eastabuchie, Miss., April 20 1896.

State Epworth League Conference.

The State Epworth League meets at Crystal Springs, July 23–26. The railroads will make a maximum $5 rate, I think. The I. C. will certainly make such a rate, and no doubt the others will come to time. We will use the camp meeting grounds; a large number of new cottages will be erected.

R. W. BAILEY.

Fearn Mission.

The amounts paid since Feb. 19 are as follows, viz.: Rev. M. M. Black, $5; Young People's Missionary Society, Shubuta, Miss., through Rev. D. P. Bradford, $10; Rev. K. S. Enochs, $2.50; T. A. Holloman, Esq, $5; Woman's Missionary Society, Mayersville, Miss., $5.

C. G. ANDREWS.

Vicksburg, Miss., April 19, 1896.

The best remedy for rheumatism: Mr. John W. Gates, Petersburg, Va., writes: "I used Salvation Oil for rheumatism and obtained great relief. It is the best remedy I have ever tried, and I shall always keep it in the house."

DO YOU OWN
HORSES OR MULES?

COLIC & BOTTS

Is Guaranteed to Cure in Every Case

No Drenching—Dose: One Tablespoonful.

LEARNED MISS., FEB. 24, 1897.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA

Resolutions Passed by the Greenville District Conference.

Whereas, The Rev. J. A Randolph's term of service as presiding elder of the Greenville district will end with this year; And, whereas, He has been faithful in the discharge of all the duties of his office, and the district shows material and spiritual advancement; And, whereas, This progress has been made under the most adverse circumstances, the discharge of his duty requiring a heroism which none but his intimate friends could know; therefore, be it

Resolved, That this District Conference hereby expresses its love for Bro. Randolph personally, and its high appreciation of his abundant labors and glorious achievements for the Lord. May he live long to labor for our Lord!

(Signed.) R. H. B. GLADNEY,
E. H. MOORE,
H. P. CROWE,
R. A. MEEK.

Published by order of the Conference.

JNO. R. COUNTISS, Asst. Sec.

W. F. M. S.

Moved, "That the W. B. F. M. be invited to hold its annual meeting in 1897 within the bounds of Louisiana Conference."

If the members of Louisiana W. F. M. S. second the above motion, please let us hear from them, so that the Louisiana delegates to the Board meeting in June may present the invitation authoritatively. A postal card from every auxiliary is solicited.

Address,

MRS. THOS. B. FULLILOVE,
Pres. La. W. F. M. S.

Shreveport, La.

Commencement.

The commencement sermon of the Malone College, at Holly Springs, will be preached on the fourth Sunday in May by J. A. Randolph, presiding elder of the Greenville district.

J. W. HONNOLL.

Mississippi Conference Minutes.

I have about 70 copies on hand. Any pastor needing more can write to me.

C. G. ANDREWS.

Vicksburg, Miss., April 20 1896.

Rev. W. M. Williams, Decatur, Miss., writes: "Our congregations are increasing; our prospects for a successful year are brightening. We have a receipt in full for our Conference claimants' assessment."

"Excellent."

Rev. S. B. Benll, of the Louisiana Conference, writing under date of April 20, says:

After a thorough examination and fair trial, it gives me great pleasure to state that the sewing machine is excellent. We are gratified with results, finding it well-made, handsomely finished, strong, and light running.

The offer is still open.

"Worth Their Weight in Gold."

We make the following extract from a private letter:

Your Bibles are surely worth their weight in gold to all Bible readers. Your kind offer to subscribers will certainly prove a great blessing.

MRS. S. D. DOVE.

Oakwood, Miss., April 18, '96

Tried! Proved! Valued!

When your throbbing head says head-ache, don't wait until your nerves are all in a jingle; but use PRESTON'S HED-AKE, which cures in 15 minutes. No Cure! No Pay!

The Mutual Life Insurance Com'y
OF NEW YORK.

Post & Bowles, New Orleans,
Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

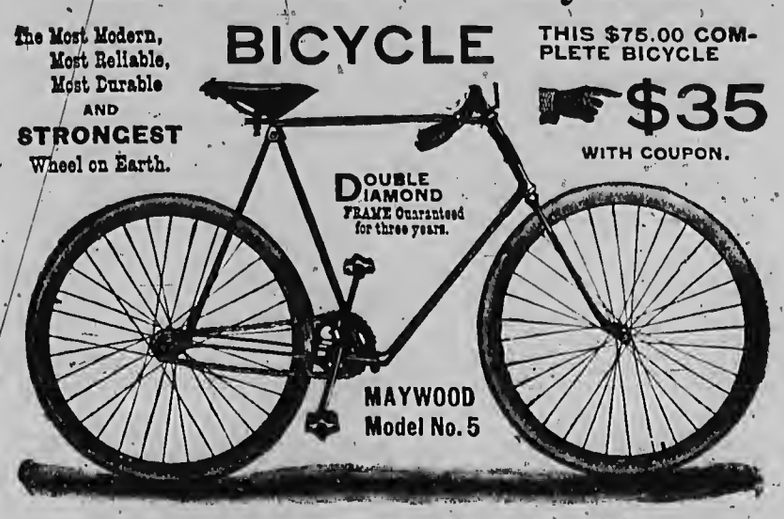
The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

The Indestructible "Maywood" BICYCLE

The Most Modern, Most Reliable, Most Durable AND STRONGEST Wheel on Earth.

THIS $75.00 COMPLETE BICYCLE
$35
WITH COUPON.



PATENTS { Feb. 24, 1891 May 17, 1891 Oct. 3, 1893 Jan. 1, 1895 Jan. 21, 1896 Others Pending.

A Bicycle constructed of material that is **solid, tough and wiry;** that is simple in construction, easily taken apart and put together again, has few parts, is of such wiry material that its parts will hold together even in an accident, no hollow material to be crushed in by every contact; a frame that cannot possibly be broken; a frame so simple that its adjusting parts serve as its connecting parts; a one-piece crank in place of a dozen parts, always ready to give reliable and rapid transportation.

SPECIFICATIONS AND DESCRIPTIONS.

FRAME.—Improved Double Diamond. What Is a Double Diamond Frame? Simply a true truss in every direction for strains that occur in Cycles—the outline of two diamonds in its makeup. The frames are constructed of ⅞-inch cold rolled steel rods, the toughest and strongest metal for its weight known, and the parts are joined together with steel and aluminum bronze fittings in such a manner that it is impossible to break or any part to work loose. A marval of novelty, simplicity and durability, the greatest combination of ingenuity in bicycle mechanism,—to build a frame without brazen joints and tubing, as you know that frames continually break and fracture at brazen joints, and tubes when they are buckled in cannot be repaired. **We guarantee our Double Diamond Frame for three years. You cannot break it.** Standard size steering head and wheel base, ball bearings both ends of head.

WHEELS.—28-inch front and rear, warranted one-piece wood rims, best quality piano wire spokes and brass nipples, large barrel hubs, fitted with "Arlington" hose pipe, Morgan & Wright "quick repair," or some other first-class pneumatic tire.

PATENT INTERLOCKED CRANK AXLE CASES AND BEARINGS.—Indestructible ball bearings throughout, with 148 hardened steel balls. Crank shaft bearings are fitted with **our patent** ball cases, which are interlocked and support each other and cannot possibly come apart while in use. Are neat and cover the bearings completely. It has been an acknowledged fact that crank axle bearings are susceptible of improvement, as threaded cones or crank axles are continually crowding or working loose. We save this entire nuisance by having no threaded parts whatever, but a clever device in frame for adjustment. Our invention is most perfect in simplicity and must be seen to be appreciated. The sprocket and chain are on the inside of the frame and ball bearings. Great value is gained by this arrangement, ease of running, double wear saved, positive never loose bearings, freedom from contract with chain and sprocket, smooth outward globular ball bearings, less friction and lost motion, hence greater speed. Then with the jointless "one-piece crank," feet, ankles and trousers are free from injury.

ONE-PIECE CRANK.—Our great achievement; by its application we put two cranks, two pedal axles, two keys, six screws, six nuts and four washers all in one piece. From 50 to 100 per cent. of all trouble to Bicycles is from cranks working loose and pedal axles that break from clamping connections. They get loose no matter how much pains is taken to key and tighten them. This is caused by too many parts, and it is entirely saved by our device, which is but **one piece** and made from tough rolled steel rods, impossible to break. It has been proven that when other cranks break from accident, our one-piece crank will hardly bend. But if bent any person can easily straighten it with a large wrench, and without removing it from the frame.

CHAIN.—Number block pattern, best quality, hardened. **SPROCKET WHEELS.**—Best drop forged steel. **REACH.**—Shortest, 28 inches; longest, 37 inches. **GEAR.**—64 or 72, as specified.

FRONT FORKS.—Indestructible. Our fork crowns are simply a section of gun barrel steel turned up to size, then bored and bent, forming a perfect fork crown that cannot be surpassed for strength and beauty, also giving a support to our solid cold rolled fork rods that just limit the necessary amount of springiness required in a front fork and which can only be obtained by the use of our forks and crown.

HANDLE BARS.—Reversible and adjustable, a marvel of simplicity, readily adjusted to any position desired, with best cork or composition handles. In buying a Bicycle it is always a vexed question whether you want dropped or elevated handle bars. If you wanted one kind you could not have the other. Our handle bar enables you to have either at will. Will furnish Ram's Horn handle bars if preferred.

SADDLES.—Gilliam, P. & F., Reading, or some other first-class make.

PEDALS.—Rat trap or rubber, full ball bearing.

FINISH.—All parts are enameled with our own special enamel, rubbed down and baked, giving it a handsome black, glossy appearance. All bright parts are heavily nickle-plated; these, with the jet black glossy parts, give a handsome appearance which cannot be excelled.

ACCESSORIES.—Each "Maywood" Bicycle is furnished with leather tool bag, containing pump, wrench and patent oiler.

WEIGHT.—According to tires, pedals, saddles, etc., from 27 to 30 pounds.

The **"Maywood"** has successfully passed through the experimental stage. During the past three years we have put out over 5,000 **"Maywoods,"** placed in the hands of riders of all classes and widely distributed through the country. Expert riders and clumsy riders, heavy men and light men, on smooth roads and on rough roads, have given this wheel every conceivable test, proving it to be the best wheel on earth for every day use, a wheel that can be constantly used over the roughest and hardest roads without showing weakness and the constant necessity of repairs. Its construction is so simple, its vital parts so strong, that the possibility of breakage is reduced to a minimum.

A PRICE THAT WILL REACH YOU.

Do not imagine because it is not high priced it is not high grade. We do not use expensive hollow tubing, besides, we belong to no **Combination or Trust.** We own every patent, pay no royalties, manufacture the entire wheel ourselves and are satisfied with a reasonable profit, employ no expensive racers, but depend upon the good common sense of the American people to appreciate a good thing when they see it. We can afford to make the price we do for we expect to sell ten **"Maywoods"** to one of any individual make sold. We simply say that the **"Maywood"** is a perfect Bicycle, containing more originality and genuine points of excellence than can be found in all other machines bunched together.

CASH BUYERS' UNION. EVANSTON, ILL., January 20, 1896.

Messrs.:—In regard so **"Maywood"** Bicycle, I will say that I have found it to answer all purposes as guaranteed. Last summer I rode one from Chicago through Michigan, Canada, and all over western New York and northern Pennsylvania. Notwithstanding the fact that I rode it over all kinds of roads and in places where many more expensive wheels would not have stood the test, it is still in good condition.

C. B. SEELY, N. W. University.

PRICES AND TERMS.

$40.00 is our Special Wholesale Price. Never before sold for less. To quickly introduce the **"Maywood"** Bicycle, we have decided to make a special coupon offer, giving every reader of this paper a chance to get a strictly first-class wheel at the lowest price ever offered. On receipt of $35.00 and coupon we will ship anywhere, to anyone, the above described Bicycle, securely packed and crated and guarantee safe delivery. Money refunded if not as represented after arrival and examination. We will ship C. O. D. with privilege of examination, for $36.00 and coupon, provided $5.00 is sent with the order as a guarantee of good faith. We send a written binding warranty with each Bicycle. This is a chance of a lifetime and you cannot afford to let the opportunity pass.

Coupon No. 1017
GOOD FOR
$5.00
IF SENT WITH ORDER FOR
No. 5 Maywood
...Bicycle...

Address all orders to **CASH BUYERS' UNION,**
162 West Van Buren Street, Box 1017, CHICAGO, ILL.

Can You Solve This?

SEA OVER

(1) The printer's bane.
(2) A part of speech.
(3) Part of your anatomy.

THE WHOLE.

Formerly a luxury, now almost a necessity.

Together they form one of the attractions of our store.

There is a fine mandolin in our window awaiting the first correct solution. Will give the solution in a later issue.

Dunning-Medine Music Co., Ltd.,

NEW NOS.: 214 AND 216 CAMP STREET.

Grand National Prize of 16,600 francs at Paris

QUINA LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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We'll send you our General Catalogue and Buyers Guide, if you send us 15 cents in stamps. That pays part postage or expressage, and keeps off idlers.
It's a Dictionary of Honest Values; Full of important information no matter where you buy. 700 Pages, 22,000 illustrations: tells of 40,000 articles and right price of each. One profit only between maker and user. Get it.

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FERRY'S SEEDS

Ask for them—get them, plant them. They are the standard seeds everywhere; sown by the largest planters in the world. Whether you plant 50 square feet of ground or 50 acres, you should have Ferry's Seed Annual for '96. The most valuable book for farmers and gardeners ever given away. Mailed free.
D. M. FERRY & CO., Detroit, Mich.

BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

GOSPEL GRACE

Edited by R. M. McINTOSH.

A rare collection of Hymns and Tunes for Prayer Meetings, Praise Meetings, Experience Meetings, Revivals, Missionary Meetings, Epworth Leagues, and all special occasions of Christian work and worship.

432 Pages in three editions: Round Notes, Character Notes and Words Only.

MUSIC EDITIONS—Single copy in boards, red edges, postpaid, 60 cents; in cloth, red edges, 75 cents.
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Best Imported Copper and E. India Tin.
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HOME CIRCLE.

"THE GIRLS THAT ARE WANTED."

BY MARY B. JAMES.

The girls that are wanted are good girls—
Good from the heart to the lips;
Pure, as the lily is white and pure
From its heart to its sweet leaf-tips.
The girls that are wanted are home girls—
Girls that are mother's right hand;
That fathers and brothers can trust to,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to her own folks,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do and say;
That drive with a smile and soft word
The wrath of the household away.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives;
Wanted to cradle in loving arms,
The strongest and frailest lives.
The clever, the witty, the brilliant girl
There are few who can understand;
But, oh! for the wife, loving home girls,
There's a constant and steady demand.

Our Daughters.

BY FRANCES R. SAUNDERS.

Is it best to say much to our daughters about themselves, and to be contantly "preparing" them for motherhood? I believe in keeping them during their childhood and young girlhood in an atmosphere of purity and letting them, with as little self-consciousness as possible, just grow up pure and artless. As the crisis in their lives approaches, let the wise mother prepare them by telling them all they need to know of life and its laws, and mysteries. Give children pure subjects for thought rather than forbid them to have impure thoughts. Should the careful, watchful mother perceive in her child the need of special warning and instruction, let it be given immediately, and as fully as the case may require.

The question of preparing our girls for motherhood leads me to say that I think the best preparation for that sacred calling comes in growing up healthy in body, natural in mind, and true and gentle in heart. A girl need not know, and I believe it is better she should not know, or feel, anything special of the responsibility and duties of wifehood and motherhood. Let her begin by taking up the duties of girlhood and learning the beauty and grandeur of true womanhood. Let her health be preserved sacredly, and the normal development of her young body be unrestricted. Cultivate her mind healthily, and encourage in her life habits of industry, truth, and unselfishness.

Do not say anything at all to her about preparing her for future domestic duties. When she is a woman and her school duties and pleasures are behind her, if her heart turns to love and marriage, as let us hope it will, be careful to instruct her thoroughly upon all that marriage means, practically as well as spiritually. Do not let any feeling of delicacy prevent you from telling her all you think she ought to know.

When your daughter is a wife, help her to whatever preparation she needs for motherhood. If she has grown up properly, she will have unconsciously made the best preparation possible by being what she is. Among your gifts to the bride-daughter let there be a copy of "Tokology," or some equally good books, for wives and mothers. There is surely a blessed medium ground between the painfully ignorant young wife and the preposterously wise maiden, and I believe it is upon this medium ground that the best material for motherhood is developed.

Work and Rest.

There is a great popular change regarding the duty of incessant working without any period of relief. God himself by instituting the Sabbath has made sacred a periodic day of rest for every human being. The Sabbath was made for man because man both physically and morally required this weekly rest day. Man can not labor continuously for more than six days, with proper intervals for sleep, without suffering in bodily health and vigor; nor can he give his thoughts unremittingly to mere worldly things during the same period without his moral nature suffering a deterioration. He needs one day in seven to have his thoughts turned away from those worldly things in which he is engrossed during the six days, that he may contemplate his better part, get acquainted with what it requires, seek sustenance for it, and make provision for its preparation into another world at death. Nor is this all; incessant toil through Summer heat as well as Winter cold tends to a weariness that hampers the activity of the mind and weakens the courage of the heart. We need an occasional vacation from work as truly as we need nightly sleep and weekly rest. These vacations, if properly used, invigorate both morally and physically. They broaden the mind, sweeten the temper, enlarge the spiritual ideas, give more charitable views of our fellow-men, and help us to climb more frequently up from nature to nature's God. He who denies to himself or others a periodic vacation does an injury to himself both physically and morally, and robs his fellow-man of that which God has written upon his very nature as his due.—Treasury.

Words for Women.

THERE ARE THOUSANDS WHO NEED HELP—WHY THEY SUFFER—HOW THEY CAN GET RELIEF.

Oh! what misery, what suffering, what anxiety and despair is endured by thousands of poor suffering women. They are women with pale faces, tired eyes and drawn, weary looks, who feel sickly and worn out. Their lives are darkened and they feel blue and depressed because they are troubled with some female complaint which gives them no rest. They suffer silently, patiently, and too often they keep on suffering.

There seems to be no relief! Day after day they are tortured with headaches, backaches, pains in the limbs, bearing down pains—pains everywhere. They suffer from dizziness, faintness, disordered stomach, nervousness, moodiness. They seem to be afflicted with almost every disease that was ever known. No wonder that such women cry for help and ask despairingly, "Is there nothing I can take to get rid of these awful feelings?"

This is a sad picture, but it is true to life! It reveals the actual condition of that vast number of women in whom the course of nature becomes interrupted. They suffer and they get no relief.

But if women only knew it, they might easily find help. There is a way to prevent and cure these distressing ailments. Many women have discovered that there is a remedy which will cure them. It is a remedy that has made thousands of weak, suffering women strong, healthy and well. This is what one woman has to say about it:

Mrs. Isabel Green, of Colchester, Conn., recently said: "For years I suffered with backache, bearing down pains and various other ailments peculiar to womanhood and tried many remedies, but until I took Warner's safe cure I received no permanent relief. As the result of taking the safe cure I now feel like a new woman and have not had an ache or a pain for two years past. I cheerfully recommend this remedy to every woman who suffers as I did."

No woman can afford to be without this valuable remedy. By using it she can safely avoid every form of sickness and suffering. No other remedy equals it for building up the system and restoring lost health.

Every druggist keeps Warner's safe cure. Give it a trial!

How to Get Rid of the Blues.

The blues make the person suffering from their presence extremely uncomfortable, and her discomfort in a subtle way acts upon others, so that nobody is quite cheerful in her neighborhood. People who are "blue" are quite often cross as well, and are unable to accept pleasantly the ups and downs of every day. Now, when you think of it, you must admit that it is a very humiliating experience to be cross, for cross people are disagreeable, and none of us wishes to be that.

The best way to get rid of the blues is not to own that they have you. Put on your hat and go for a walk. Call on a friend and take her the piece of music you are to try together, or the book you have just finished, which you would like to lend her. Do something kind for somebody; and stop thinking about yourself. The greatest waste of time in this world, dears, is to think too much about one's self. Mrs. Browning gives the right idea in her poem, "My Kate," where she says,

"'Twas her thinking of others made you think of her."

Don't laugh at me, girls, when I tell you that half the low spirits one hears of springs from a very prosaic source. That pound of chocolates, that rich pudding, that piece of frosted cake, all of them very delicious, but all very indigestible, are to blame, in most instances, for a young girl's depression. Try what Emerson called "plain living and high thinking," and see how cheery life will become.—Harper's Round Table.

A Soft Answer.

The Bible says: "A soft answer turneth away wrath." The Irish Times tells of a case in which a gentle action served the same purpose:

"A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey, belonging to an itinerant organ-grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset in such undisturbed tranquility that the dog halted within a few feet of him to reconnoitre. Both animals took a long steady stare at each other, but the dog evidently was recovering from his surprise, and was about to make a spring for the intruder.

"At this critical juncture, the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off to the house, refusing to leave it until his polite, but mysterious guest had departed."

There are times when some animals act more sensibly than some people, and this poor organ-grinder's monkey preached an excellent sermon to all who are too ready with fists or angry words. It takes two to quarrel always, and if one *won't*, *the other can't*.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

The Truthful Boy.

Says Robert Burdette: "How people do trust a truthful boy! We never worry about him when he is out of our sight. We never say, 'I wonder where he is; I wish I knew what he is doing; I wonder whom he is with; I wonder why he doesn't come home.' Nothing of the sort. We know he is all right, and that when he comes home we will know all about it, and get it straight.

"We don't have to ask him where he is going and how long he will be gone every time he leaves the house. We don't have to call back and make him 'solemnly promise' the same thing over and over two or three times. When he says, 'Yes, I will,' or 'No, I won't,' just once, that settles it."

The Tongue.

The following story is told by a Jewish rabbi to illustrate the great power of the tongue for good or evil:

"A certain man sent his servant to market to buy some good food. The servant returned, bringing with him some tongues. Again he sent the same servant to buy some bad food. The servant again brought tongues.

"The master said: 'What is the reason, that when I sent you to buy good and bad food, you brought tongues?' The servant answered: 'From the tongue both good and evil come to man. If it be good, there is nothing better; if it be bad, there is nothing worse.'"

Parental Example.

It is life, and not precept, that gives the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but was of no account with his son Rehoboam, who took his cue from his father's behavior and not from his father's philosophy.—Dr. Parkhurst, in Ladies' Home Journal.

HYGIENE.

Bad Effects of Beer Drinking.

The patients who exhibit the worst results from accidents in the London hospitals are said to be draymen. Though they are apparent models of health and strength, yet, if one of them receives a serious injury, it is nearly always necessary to amputate the limb, in order to give him the most distant chance of life. The draymen have the unlimited privilege of the brewery cellars, and drink all they please. Sir Ashley Cooper was once called to a drayman, who was a powerful, fresh colored, healthy looking man, and had suffered an injury in his finger from a small splinter of a stave. The wound, through trifling, suppurated. He opened the small abscess with his lancet. He found on retiring, he had left his lancet. Returning for it, he found the man in a dying condition. The man died in a short time.

Dr. Gordon says: "The moment beer drinkers are attacked with acute diseases, they are not able to bear depletion, and die."

Dr. Edward says of beer drinkers: "Their diseases are always of a dangerous character; and in case of an accident they never undergo even the most trifling operation with the security of the temperate. They most invariably die under it."

Dr. Buchan says: "Malt liquors render the blood sizy and unfit for circulation. Hence proceeds obstruction and inflammation of the lungs, brought on by the glutinous and indigestible nature of ale and porter. . . . These liquors inflame the blood and tear the tender vessels of the lungs to pieces."

Dr. Maxton says: "Intoxicating drinks, whether taken in the form of fermented or distilled liquors, are very frequent predisposing causes of diseases."

The hospitals of New York show an unfavorable record of the intemperate; and private practitioners everywhere have the same experience.—Selected.

What We Need.

What the man of to-day needs most is not athletics in a gymnasium, but plenty of fresh air in his lungs. Instead of a quantity of violent exercise which leaves him weak for several hours afterward, he needs to learn to breathe right, stand right and sit right. The young man or woman who starts on a career of training and keeps it up year after year, just at the time when the body has a great deal of its own natural work to do and wants to do it, may make up his or her mind that beyond a showy and superficial development of muscle and strength, all this training in after life is going to count against him.—Annals of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

FILLING FOR MEAT.—To make filling for meat a good way is to get a stale loaf of bread, cut in slices and steam; it will not get too moist in that way, as it often does by pouring water over it.

CHICKEN PIE.—Cut a fat hen up and stew till you can pick the meat from the bones with a fork, remove the chicken, make a rich gravy in the pot. (Have a crust in the bakepan made of one pint of flour, one-half teaspoon of salt, one teaspoon of baking powder, two good tablespoons of lard, water to form a dough.) Fill the pie with a layer of chicken, a layer of sliced hard-boiled eggs, till all is in (usually four eggs to a chicken) then pour the gravy over, cover with a top crust and bake to a nice brown. Veal pie made in the same way is very fine, or if your chicken is not large, use veal with it, stew them together, and few can tell that it is not all chicken.—Exchange.

GORDON PIE CRUST.—Sift a level teaspoonful of salt with a pound of flour; rub quarter of a pound of butter into the flour until they are so thoroughly mixed as to have the appearance of meal. Stir with them just enough cold water to make a pastry that can be rolled out. This is one of the simplest of pastries, easily made, and perfectly delicious, if made as directed.

They are the safest who are most in their closets; who pray, not to be seen of men, but to be heard of God.

Cure Consumption and lung troubles

New York, April 27, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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OBITUARIES.

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FAVRE—The subject of this sketch, SADIE S. FAVRE, eldest daughter of Hon. T. M. Favre and Angeline Boardman, was born in Pearlington, Hancock county, Miss., May 23, 1879, and died at Ward's Seminary, Nashville, Tenn., of typhoid fever, Nov. 15, 1895.

From the foregoing it is seen that Sadie had but just fairly entered upon that, the most interesting period in young womanhood, her fifteenth year, she being sixteen years five months and twenty-two days old. In her it was a beautiful building into the promise of glowing possibilities for the future. Unspoiled, gentle in disposition, having a heart attuned to all the melodies of love, she at once drew everyone to her, both old and young.

Having been carefully trained both by an earnest Christian mother and the teachings of God's Word in the Sunday-school, Sadie early presented herself for membership in the church of Christ; and though she never made a public profession of conversion, she ever manifested the Spirit of her Lord.

Annually her visits home were marked by kind attentions to, and consideration of the aged. Calling to see them was her very first care, and her happy face and sunny smile never failed to cheer weary hearts and gladden dreary lives.

When at home Sadie was uniformly found in her place in the Sunday-school, and in attendance on the services of the sanctuary. She was a favorite in the school, her gentleness attracting all. In church she was deferential, attentive—an inspiration to her pastor. But the brightest side of Sadie's character was seen in her home life. Her home glowed with the brightness of her happy spirit. Mother, father, brothers and sisters had in her an angel of sweet sympathy and cheer. In her home she seemed forgetful of self, and thought only of the happiness of those around her.

With high hope and lofty aspiration she left home in the Autumn of 1895 for Nashville to complete her literary course, but, ere two months had elapsed, God laid his hand upon her and took her to himself. We sadly feel the loss, but our loss is Sadie's gain.

Dear, loved ones, how much brighter must seem to you the glory above, now that this golden tie is anchored safely there! Oh, may you so love and serve God, that after awhile you may find sweet rest with dear Sadie in his fond embrace!

W. G. FORSYTH.

PAINE—MARY HATTIE JACKSON, wife of J. T. Paine, daughter of W. P. Jackson, and adopted daughter of Rev. N. B. Young and wife, was born April 21, 1873, and died March 2, 1896, aged twenty-two years and eleven months.

She joined the Methodist Church at a camp meeting at Crystal Springs when about twelve years of age. She was married to J. T. Paine, July 13, 1890. She leaves three children, one an infant one month old.

About nine days previous to her death, while in her room, her clothes caught on fire, and before the fire could be put out she was fatally burned. Her suffering from that time until she could suffer no more was extreme, but she bore it with Christian fortitude, and said she was ready to die. She was heard to say, "Why can't I die and be at rest?"

A large congregation of sympathizing friends attended her funeral. Her mother by adoption was with her most of the time. Bro. Young arrived just after the benediction by the writer; joined his wife at the grave of their beloved Hattie, when many tears flowed, sympathizing friends weeping with those that wept. Thus a sweet-spirited Christian young woman, wife and mother passed away.

WILEY BROWN.

EVANS—The subject of this sketch, Sister SARAH K. EVANS (*nee* Hamblen), was born in Hawkins county, Tenn., June 15, 1834, and died at her home, Camden, Miss., March 18, 1896. On the eleventh day of October, 1853, she was happily married to Capt. J. H. Evans, with whom she lived in happy and affectionate union till death.

Sister Evans was converted to God and joined the M. E. Church, South, at a noted meeting held at Camden, Miss., in 1854, by Rev. H. H. Montgomery. For more than forty years Sister Evans lived in the church on earth, from which she went to join the church above.

Our sister leaves a husband, three children, a number of relatives, and a host of friends, to mourn her loss.

On the evening of the nineteenth she was gently laid to rest in the family cemetery near Camden, Miss.

May God's Holy Spirit comfort the sorrowing loved ones!

H. A. BRELAND.

HUFF—HOWARD, son of J. F. and V. B. Huff, was born in Amite county, Miss., Nov. 17, 1890, and died March 2, 1896.

He was only sick a few days. He was an affectionate child, and loved by all who knew him. He made home pleasant with his prattling tongue and sweet smiles. We weep not as those who have no hope, for we know that he is safe in the arms of Jesus, waiting for us all.

His SISTER.

WARREN—Dr. R. G. WARREN, son of G. W. and M. A. Warren, was born in Claiborne parish, La., Feb. 23, 1866; was educated in Minden, La.; completed the business course at the University of Kentucky in 1886; graduated in medicine at Vanderbilt University in 1889; was married to Miss Mamie Farmer, Feb. 28, 1894; died at San Marcos, Texas, March 21, 1896, and was buried at Mansfield, La.

Dr. Warren was of slight physique, but had a large soul, and made friends wherever he went. He was a respectful son, a devoted husband, a true brother, a skillful physician. He loved his profession, and won the confidence of his patients.

Quiet in manner and indifferent to what many value, it took the severe test of personal affliction to develop the pluck of his nature. August 1, 1894, he accidentally shot himself, which disabled him for six months, and, perhaps, laid the foundation of what resulted in death.

In September, 1895, he went to Western Texas to use the only chance for regaining health, and persistently devoted himself to this object. All that science could suggest or love apply for his case was done without avail. Disease conquered, but had little to boast of, for the body was worn to a shadow, while the spirit grew stronger by conflict.

Dr. Warren joined the church in boyhood, but from some cause became indifferent to its claims upon him. After his marriage and the birth of his child he felt (to use his own words) that he could not do justice to his wife and boy without becoming a better man. This purpose, made in health, was carried out when inactive from sickness. He obtained reconciliation with God, and gave assurances that he was prepared for the change. He died with a peaceful smile on his face. His death made loving ones very lonely, but they are thankful that he lived.

AUNTIE.

LANE—CAROLINE MARSHAL LANE died very suddenly of heart disease at her son's, J. W. Lane, near Hontsville, Miss., on March 26, 1896. She leaves four children—two sons and two daughters—sadly bereaved.

Sister Lane was born Aug. 25, 1818, in Warren county, Miss., and was happily married to S. T. Lane, June 4, 1835. Bro. Lane died in 1882, and left her to stem the storm of life alone.

She joined the Methodist Church early in life, and lived a consecrated member until the summons came and found her waiting.

She was a sweet-spirited Christian mother, a kind neighbor, loved by all who knew her; a light in the church and community; a living example worthy of imitation by her children and friends.

May God help her children to bear this great disappointment by faith in Christ's promises that we shall meet again!

On the morning of the twenty-eighth her remains were interred in the old Bethel Graveyard to rest until the morning of the resurrection, when we expect to meet her again.

R. G. CALLAWAY.

MILLER—Whereas, it having pleased Almighty God, in his infinite love and wisdom, to take from our midst our bright and happy little friend, PEARL MILLER, to dwell with him forever in his eternal home in glory; And, whereas, She having been a faithful member and devoted scholar of our Sunday-school; therefore, be it

Resolved, That we humbly submit our wills unto the more divine will of God, and that we extend our love and deepest sympathy to the bereaved family, and pray God's richest blessings upon them.

Resolved, That a copy of these resolutions be placed in the hands of the sorrowing family, and another be sent to the CHRISTIAN ADVOCATE for publication.

Respectfully submitted and signed by the committee.

MRS. ALEX. OHR,
Chairman of Committee.

Pearlington, Miss.

SMITH—HARLEY PRESTON SMITH, son of Mr. and Mrs. J. M. Smith, of Silver Creek, Miss., departed this life on Wednesday, March 4, aged eighteen months and twenty-five days, the direct cause of death being measles. The babe suffered severely all night. At five o'clock in the morning death crept stealthily in, and laid his cold and icy hand upon the innocent angel-child. Alas! he fell asleep to awake in heaven above, where all is love. Oh, dear parents, weep not for your babe, for he is resting in the arms of Jesus!

AUNTIE.

Silver Creek, Miss.

RAYNE—At a meeting of the ladies of Rayne Memorial Church, at which were represented the Woman's Missionary Society, the Parsonage and Home Missionary Society, and the Ladies' Aid, the following resolutions were adopted:

Whereas, In the providence of God our beloved friend and co-laborer, Mrs. B. O. L. RAYNE, was called to her heavenly rest on the morning of March 20; therefore, be it

Resolved, That we express our high appreciation of the lovely character of the sister who has for so many years labored with us in the Master's cause.

Resolved, That we recognize in her one that was full of benevolence, great patience, "charity that thinketh no evil," and a heart full of love and gentleness. Of her it may be truthfully said, "She was beloved by all that knew her."

Resolved, That we extend to her bereaved family our sincerest and heartfelt sympathy, and fervently pray that our heavenly Father may comfort and be with them in this hour of sore trial.

Resolved, That these expressions of love and regret be spread upon the Minutes of the several societies of which she was a member, and a copy thereof be sent to her family, and the same be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. J. G. ROWLAND, for Com.

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God's grace is great, but it can not do much for the man who is only trying to be religious an hour or two a week.—Ram's Horn.

The devil can sit down and rest when we have so much missionary work on hand that we can not take time to pray in secret.—Ram's Horn.

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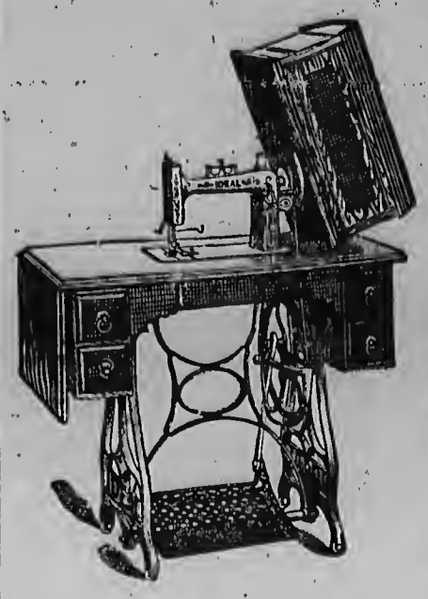

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Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

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The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

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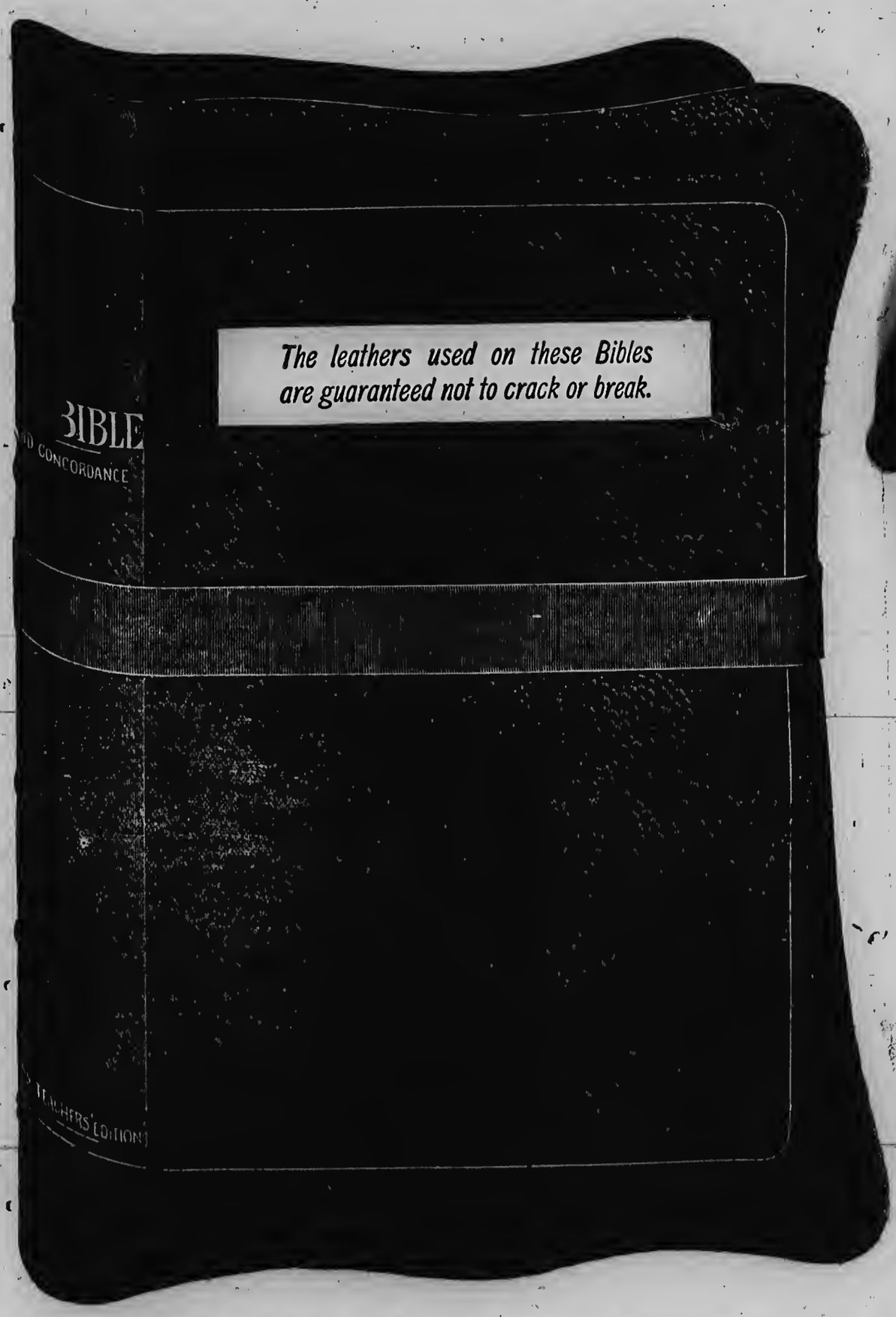

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

On Monday the new administration was installed in the City Hall in this city.

A statue of Gen. U. S. Grant was unveiled with much ceremony, on Sunday, in Brooklyn.

During the past week there has been held at Washington a conference upon the subject of international arbitration.

The New York Daughters of the American Revolution are giving a fair to raise money for a monument to Francis Scott Key.

Both the Democrats and the Republicans claim to have elected their candidate for governor in the recent election in this State.

Eva Booth claims that the split in the Salvation Army is insignificant, as scarcely more than 15 per cent. of the officers have deserted.

During the coming week there will meet at Charleston, S. C., the third annual session of the South and West Grain and Trade Congress.

Tyre Zork, of North Carolina, wants to be elected to Congress, and is canvassing his district, traveling from place to place, mounted on a bull.

A Mormon concert troupe is touring the Pacific coast. It has 175 members, and a number of them are descendants of Brigham Young. Several of them are noted vocalists.

It is proposed to make the medical course in the University of Michigan a six year one, and no one will be granted a medical degree who has not taken a literary degree first.

Paderewski, the musician, has given $10,000 to establish three triennial prizes of $500, $300 and $200 for the best musical compositions. William Steinway, of New York, is manager of the fund.

Five persons were at least killed outright, three fatally and seventeen more or less injured, and great destruction of property was wrought by a cyclone which passed over Kansas last week.

The Executive Committee of the Citizens' League—which won in the municipal election in this city—has decided to go into permanent organization, and take a charter. The League will devote some time to prosecuting election frauds, as well as to make the few "Regulars" elected prove their position.

President Gompers was in Pittsburg on April 23, in conference with the leaders of the American Federation of Labor. In an interview he stated that the eight-hour movement was now paramount in the minds of labor leaders. He said over 4,500,000 toilers would make the demand for a shorter day on May 1, and that most of them would get it without a struggle.

FOREIGN.

The beneficial clergy of the Church of England are not happy. The salaries of a large number of them have been cut down, and in many cases as much as 50 per cent.

The Bourgeois Ministry in France has resigned. M. Bourgeois, in announcing the resignation of the ministry, said, in view of the impossibility of securing proper military relief for Madagascar, the Cabinet was compelled to resign.

The advices received from South Africa indicate that the beleaguered garrison of the town of Buluwago, which is surrounded by a force of nearly 20,000 rebellious Matabeles, had sustained a serious defeat in a sortie made with a view to compelling the natives to raise the siege of the place.

ARE YOU ONE of those unhappy people suffering with weak nerves? Remember that the nerves may be made strong by Hood's Sarsaparilla, which feeds them upon pure blood.

HOOD'S PILLS are the best after-dinner pill; assist digestion, prevent constipation. 25c.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 1-16	— —
Ordinary	9 9-16	— —
Good ordinary	7½	— —
Low middling	7 7-16	— —
Middling	7⅝	— —
Good middling	7 13 16	— —
Middling fair	8 3-16	— —
Fair	8⅝	— —
Galveston middling	7⅝	— —
Mobile middling	7½	— —
Memphis middling	7⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅜	3 13-16
Fully fair	3⅜	3 11-16
Good fair	3⅜	3 11-16
Common	3	3⅝
CENTRIFUGAL:		
Seconds	3⅛	4
Prime yellow	4 7-16	4⅛
Gray white	— —	— —
Choice white	4 13-16	4⅝
Standard granulated	5	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅝	— —
Good	3½	4
Fair	3⅝	3⅝
Prime	4⅛	4½
Rough, ₩ bbl	75	3 50
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 39	4 00
Fancy	3 90	3 75
Choice	— —	— —
Minnesota Patents	4 30	— —
Winter wheat patents	4 20	4 30
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 30
Cream meal	1 30	— —
Grits	1 90	— —
Hominy	3 30	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	35
Yellow	— —	36
Mixed No 2	— —	35
OATS:		
Western	— —	28
Texas rust proof	— —	— —
BRAN:		
₩ cwt	85½	65
HAY:		
Prime	13 00	19 00
Choice	— —	23 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	8 50
Prime Mess	6 75	9 00
Rumps	8 50	— —
BACON:		
Fancy Breakfast	7⅛	8⅛
Shoulders	— —	5½
Sides, short rib	5⅛	5⅝
Sides, long clear	5⅛	5⅝
HAMS:		
Sugar-cured	9	10½
DRY SALT MEAT:		
Shoulders	4⅝	4⅝
Sides, short rib	5	— —
Sides, long clear	5	— —
GROCERIES.		
COFFEE:		
Prime	17	— —
Fair	17½	— —
Common	13	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	16	17
Western Dairy	13	14
Common	9	11
LARD:		
Refined	5⅛	5⅝
OILS:		
Coal, bbls	5½	— —
Coal, cases	13½	— —
Cotton seed, crude	20	23½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	1 00	1 30
POTATOES:		
New Louisiana	1 75	2 40
Western	1 15	1 30
ONIONS:		
New Louisiana	90	1 25
Western	1 25	1 30
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4⅝	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5½	5½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	2 00	3 75
Chickens, Southern	2 75	3 25
Young	1 75	3 25
Turkeys, Southern	9 00	10 00
EGGS:		
Western	7	— —
Southern	7	7½
WOOL:		
Lake, ₩ lb	13	— —
Louisiana	10	11
Burry	5½	6½
COUNTRY HIDES:		
Green Salted, ₩ lb	5½	5½
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

Wyatt's Business Colleges.

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month.

Beautiful Catalogue free.

EPWORTH LEAGUE.

By [illegible]

Prayer Meeting Topic for May.

CHRIST IN SOCIAL RELATIONS.

SUNDAY, MAY 3—CHRIST IN THE HOME.

(Mark vi, 4; Luke ii, 40-52; Mark x, 13-16.)

The following plan of leading the meeting may be suggestive:

Let the leader, previous to the hour of the meeting, assign the following topics, or a part of them, with references written on slips of paper, to different persons, each of whom shall be expected to read, and give a thought on the passage read.

1. Christ in his own home at Nazareth. (Luke ii, 51, 52.)
2. Christ in the home of a family, friend or relative, at a wedding. (John ii, 1, 2.)
3. Christ in the home of Simon Peter. (Matt. viii, 14, 15.)
4. Christ in the home of Simon, the Pharisee. (Luke vii, 37, 38.)
5. Christ in the home of a Pharisee (name not given). (Luke xi, 37-39.)
6. Christ in the home of Levi, or Matthew, the publican. (Mark ii, 14-16.)
7. Christ in the home of Jarius, a ruler of the synagogue. (Luke viii, 49-56.)
8. Christ in the home of Martha and Mary. (Luke x, 38-42.)
9. Christ in the home of one of the chief Pharisees. (Luke xiv, 1.)
10. Christ in the home of Zaccheus. (Luke xix, 5-10.)
11. Christ in a home in the village of Emmaus. (Luke xxiv, 28-32.)

DEAR BROTHER WYNN: Bro. Evans has just told us of your request, and we hasten to give a short account of our Epworth League work at this place. This League was organized in January, 1896, under the pastorate of Rev. F. D. Van Valkenburgh, who, with his estimable wife, was always a great help in the work. We commenced with about 20 members, and now have about 35.

Our dues are but five cents. When there is a special call, the members are taxed, or a collection is taken. From the beginning we have had a library of 15 good Methodist books. These the librarian tries to keep in circulation. During this year we have had Mr. J. T. Nixon for president; Miss R. Grout, Miss K. Muggah and Mrs. J. T. Nixon, the three vice-presidents; Miss Minnie Riggs, secretary, and Trudeau Penny, treasurer.

Prayer meetings have been held every Sunday afternoon, the business meeting once a month, and the Literary Department has given a social nearly every month. Lately a series of cottage prayer meeting have been held at the request of Bro. Evans, who attends and assists in all meetings. In this way we reach a number of persons who are unable to attend church. The Charity and Help Department has had few calls where there was absolute want, but the members are actively engaged in visiting the sick and strangers, in distributing literature, and giving a hearty welcome to strangers and to indifferent persons when they attend the various church services. We feel the loss of our president and literary vice-president most keenly, and we hope that our loss will be your gain. With best wishes for our young people's work.

A MEMBER OF PATTERSON EPWORTH LEAGUE.

Patterson, La., April 21, 1896.

NOTES.

We have this week a letter from the League in Patterson, La., and we expect to have others to follow.

Do not forget the Louisiana State Epworth League Conference, which will meet in Carondelet, May 29-31.

There is just a little appetizing bite to HIRES Rootbeer; just a smack of life and good flavor done up in temperance style. *Best by any test.*

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

Sam Jones Camp Ground.

Each member of the Sam Jones Camp Ground Association is notified and earnestly requested to be present Tuesday, May 12, at 10 A. M., in the Tabernacle, to reorganize the association under the charter of incorporation. J. A. B. JONES, Pres.

JNO. F. CARSELS, Sec'y.

MARRIAGES.

[illegible]—At the Methodist Church, in Morton, Miss., April 23, 1896, by Rev. O. McDonald, Dr. Wm. O. Porter and Miss Edna McGough.

GUDERIAN—WOODSON.—At the bride's residence, Franklin, La., April 23, 1896, by Rev. H. Armstrong, Mrs. J. A. Gunderian and Mrs. Alice Woodson, all of Franklin.

MAXWELL—PURVIANCE. At the residence of the bride's brother, in Canton, Miss., March 30, 1896, by Rev. J. A. B. Jones, Mr. Joseph O Maxwell and Miss E. B. Purviance, both of Osmden, Miss.

HOWARD—GRIFFIN.—At the residence of Mr. Frank Howard, Canton, Miss., April 14, 1896, by Rev. J. A. B. Jones, Mr. Percy O. Howard and Miss Lizzie T. Griffin.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

Aberdeen District Conference.

The District Conference of the Aberdeen district, North Mississippi Conference, will convene at Aberdeen, Miss., June 25, 1896, at 2 o'clock P. M. Preaching at 8 o'clock P. M., by J. C. Lowe. Bishop Fitzgerald will preside.

The following are Committees of Examination:

For License to Preach and Recommend for Admission into Traveling Connection—W. T. J. Sullivan, W. W. Woollard, J. W. Anderson.

Recommendations for Deacon's and Elder's Orders—J. C. Lowe, D. L. Cogdell, J. A. Poe.

The editor of the ADVOCATE and the college presidents and agents of our Conference schools are cordially invited to be present. S. M. THAMES, P. E.

The Railroads and the Saloon.

One by one the railroads of the country are assuming, so far as their own employees are concerned, an attitude of uncompromising opposition to the saloon. Last week the Chicago and Northwestern railroad promulgated an order providing that if an employee is seen entering or coming out of a saloon, or if liquor is detected on his breath, he will be liable to dismissal, and that no grievance committee will be heard in behalf of a man thus discharged. This trend of the times is full of encouragement, and none the less so because the action of the railroads in this matter is not based upon sentimental or moral grounds, but upon self-interest. The greatest business of the world is from the very necessity of the case—because it is entrusted with tremendous responsibilities—compelled to take firm stand in behalf of temperance.—Central Advocate.

Something Besides.

There are Christians who say that, for religious reading, the Bible is all they want or need. Ask them to subscribe for a religious paper, and with a pious tone and solemn look, they will say, "The Bible is good enough for me." But if these precious innocents well understood the Spirit who inspired the Bible they would know that he wants every Christian to inform himself upon what the Bible is doing in the world and for the world, and this information comes through the religious newspaper. One can not appreciate the Bible as he ought to, except as he reads the fulfillment of Bible prophecy and promise in current history. The religious paper is God's reporter of the outcome and harvest of Bible doctrine, promise and power. One can not be a full grown Christian by confining his reading to the Bible.—Zion's Herald.

The Christian is not to be a worst tradesman because of his religion, but a better; he is not to be a less skilled mechanic, but he is to be all the more careful in his work. It were a pity indeed if Paul's tents were the worst in the store, and Lydia's purple of the poorest dye.—Spurgeon.

This would be a pleasant world if people would only give the same name to the same quality in others as in themselves. But we will call ours firmness, and that of others obstinacy, and so for many other qualities.—Selected.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Brown's Creek cir., at Pine G. (Fri.)	May	1
Iuka circuit at Peradise		2, 3
Ripley and New Albany, at Ripley		9, 10
Jonesboro circuit, at Brown's Chapel		13, 17
Ripley circuit, at, Dumas (Fri.)		22
New Albany circuit, at Mt. Olivet		23, 24
Blue Springs circuit, at Blue Springs		30, 31
Saltillo circuit, at Saltillo (Tues.)	June	2

HESLEP R. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Elliay, at	May	2, 3
State Springs, at —— (Wed.)		9
Paris, at Farepta		9, 10
Strathmore		17, 18
Chapel Hill, at		23, 24
Pittsboro, at —— (Tues.)		26

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 9 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. O. MORRHEAD, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit	May	2, 3
Tibbee		9, 10
Crawford		16, 17
Shuqualak		23, 24
West Point		30, 31
Cedar Bluff	June	6, 7
Hebron		20, 21
Singleton		27, 28
Winstonville (Tues.)		30

R. A. BURROUGHS, P. E.

DURANT DIST.—SECOND ROUND.

Benoma circuit, at Matheria	May	2, 3
Ackerman circuit, at Ackerman		9, 10
Eupora circuit, at Steward		13
Walthall circuit, at Edgeworth		16, 17
Chester circuit, at Mt. Nebo		23, 24
Ashton circuit, at ——		29
Ebenezer circuit, at Hebron		30, 31
Lonisville circuit, at ——	June	3
Rural Hill circuit, at ——		6, 7

The District Conference will convene in Sallis, June 11-14. The first day will be given to the Sunday-school question.

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley	May	2, 3
Fulton circuit		8
Tremont circuit		9, 10
Okolona circuit		16, 17
Quincy circuit		21
Amory station		23, 24

S. M. THAMES, P. E.

SARDIS DIST.—SECOND ROUND.

Longtown (Fri.)	May	1
Pleasant Grove		2, 3
Tyro (Thurs.)		7
Wall Hill		9, 10
Cockrum		16, 17
Pleasant Hill		23, 24
Arkabutla		30, 31
Burgess	June	6, 7
Eureka		13, 14

District Conference will meet at Arkabutla, May 27-31.

T. C. WEIR, P. E.

GREENVILLE DIST.—SECOND ROUND.

Lehrton and New Salem, at Quiver	May	2, 3
Arcola circuit, at Boyle		9, 10
Cleveland		10, 11

J. A. RANDOLPH, P. E.

WINONA DIST.—SECOND ROUND.

West, at Hebron	May	2, 3
Indianola, at Faisona		9, 10
McNutt, at Shell Mound		16, 17
Sidon, at Green Briar		23, 24
Dublin and Brooklyn, at ——		30, 31
Carrollton circuit, at ——	June	6, 7
Black Hawk, at ——		13, 14

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Gallman, at Old Crystal Springs	May	2
Crystal Springs (at 8 P. M.), and		3
Magnolia and Osyka at Osyka		9, 10
Providence, at Georgetown		16, 17
Brookhaven (7:30 P. M.)		17
Whitestown, at Bethany		23, 24
McComb City		23, 24
Pleasant Grove, at Pine Grove		30, 31
China Grove, at Holmesville	June	3, 7

E. H. MOUNGER, P. E.

VICKSBURG DIST.—SECOND ROUND.

Harriston, at Harriston	May	2, 3
Utica, at Bear Creek		9, 10
Rocky Springs, at Oak Ridge		16, 17
Mayersville, at Mayersville		23, 24
Anguilla, at Sunflower Chapel		30, 31
Rolling Fork, at Cary	June	6, 7
South Warren, at ——		13, 14
Mt. Olivet, at Satartia		20, 21
Warren, at ——		27, 28

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Canton	May	2, 3
Flora, at Livingston		9, 10
Madison, at Madisonville		16, 17
Lake City and Lodi, at Lodi		23, 24
Camden, at Soule Chapel		30, 31
Faunin, at ——	June	6, 7
Tranquil, at ——		20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Pearlington and Logtown, at L.	May	2, 3
Escatawpa, at Orange Grove		9, 10
Vancleave, at Union		16, 17
Americus, at Ward's		23, 24
Moss Point station (Wed. 7:30)		27
Moss Point—District Conf.		28-31
Whittington, at St. John's	June	6, 7
Bay St. Louis and Long Beach, at L. B.		13, 14
Nicholson, at Gainesville		13
Marion, at Hopewell		20, 21
Augusta, at Garaway		16
Black Creek, at Salem		27, 28

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Huntley, of Lamberton, Miss.

C. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian Central	May	2, 3
DeKalb circuit at Pleasant Ridge		9, 10
Meridian West End		16, 17
Rose Hill circuit, at Rose Hill		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey	June	6, 7
Neshoba cir. and mis., at Hester's Ch.		13, 14

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—SECOND ROUND.

Woodville	May	1, 2
Meadville, at Oak Grove		9, 10
Percy Creek		16, 17
Barlow, at Lebanon		23, 24
Washington		30, 31

During the second quarter let the pastors make a prayerful, painstaking effort to raise the missionary assessment on their several charges.

L. B. JONES, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Winchester, at Goldwood	May	2, 3
Waynesboro station (Mon.)		4
Ellisville and Laurel, at Laurel		9, 10
Vossburg, at Enoutia		16, 17
Leakville at Pine Grove		23, 24
Energy, at Manassas		30, 31
Enchuchie, at Enchuchie	June	6, 7
Fuller, at Bethel		13, 14
Mt. Carmel, at Mt. Moriah		20, 21
Williamsburg, at Good Hope		27, 28
Enterprise and Stonewall, at S. (W.)	July	1
Marbersville, at Salem		4, 5

L. OARLEY, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Shiloh	May	1
Brandon		2, 3
Trenton, at Gasque Chapel		9
Raleigh, at Boykin's		9, 10
Hillsboro, at Good Hope		16, 17
Steen's Creek, at Bethel		23
Westville, at Jones' Branch		23, 24
Montrose at, Mt. Zion		30, 31

The District Conference at Decatur, July 2 to 5.

W. W. SIMMONS, P. E.

Forest, Miss.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Rayne, at Bethel	May	2, 3
Indian Bayou, at Perry's Point		9
Lake Arthur		9, 10
Plaquemine Brulee, at Church Point		13
Lake Charles—Broad Street		16, 17
Lake Charles—Jackson Street		16, 17
West Lake and Sulphur Mine		23, 24
Grand Chenieres		30, 31
French Mission	June	3, 7

We will elect delegates to the District Conference on this round.

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Melville, at Big Cane	May	2, 3
Cross Tete at Rosedale		4
Pineville, at Holloways		9, 10
Columbia, at Faulk's Chapel		13
Olla, at Master's Chapel		16, 17
Spring Creek at Fellowship		23
Anacoco, at Pine Island		23, 24
Boyce, at Colfax		27
Montgomery, at St. Morris		30, 31
Centerville at ——	June	6, 7
Robeline		11

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

White Castle	May	1
Tallsheck and Slidell, at Fitzgerald		13
Morgan Street		17
Algiers		20
Louisiana Avenue		21
Felicity Street	June	3
Bayne Memorial		14
Lower Coast, at Wesley		21
Plaquemine and Donaldsonville, at D.		28
Orapa Street	July	5

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Floyd, at Oak Grove	May	1, 2
Rayville, at Union		9, 10
Winnsboro, at Magnolia		16, 17
Florence and Oakley, at Pine Hill		21, 23
Harrisonburg at Jones		27, 31
Waterproof, at Waterproof	June	3, 6
Lake Providence, at Lake Providence		13, 14
Delhi, at Delhi		16, 17

The District Conference will be held at Delhi, June 18 and 21, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for Admission on Trial into the Traveling Connection: Rev. J. B. Cassity, Rev. H. W. Knickerbocker, Rev. R. A. Davis.

E. F. WHITE, P. E.

ARCADIA DIST.—SECOND ROUND.

Arcadia	May	2, 3
Minden, at Mim's School-house		9, 10
Vienna, at Pine Grove		16, 17
Homer, at Foster Chapel		23, 24
Bienville (Wed.)		27

J. D. HARPER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Port Vincent, at Huff's Chapel	May	2, 3
Pochatoula, at Wesley Chapel		9
Franklinton, at Fisher's		9, 11
Amite City, at Tangipahoa		16, 17
Pine Grove, at Pipkin		23, 24
East Feliciana, at Clear Creek	June	6, 7
Clinton		13, 14
Greensburg, at Greensburg		20, 21

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Haughton	May	2, 3
Pleasant Hill, at Marthaville		9, 10
Grand and L., at Logansport		16, 17
Mooringsport		23, 24
North Bossier, at ——		30, 31
Caddo, at ——	June	6, 7
Mansfield		13, 14

J. L. P. SHEPPARD, P. E.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

SEND OUT THE SUNLIGHT.

BY ELLEN DARE.

Send out the sunlight, the sunlight of cheer,
Shine on earth's sadness till ills disappear—
Souls are in waiting this message to hear.

Send out the sunlight in letter and word;
Speak it and think it till hearts are all stirred—
Hearts that are hungry for prayers still unheard.

Send out the sunlight each hour and each day.
Crown all the years with its luminous ray,
Nourish the seeds that are sown on the way.

Send out the sunlight! 'Tis needed on earth;
Send it afar in scintillant mirth,
Better than gold in its wealth-giving worth!

Send out the sunlight, the spirit's real gold!
Give of it freely - this gift that's not sold;
Shower it down on the young and the old!

Send out the sunlight as free as the air!
Blessings will follow with none to compare,
Blessings of peace that will rise from despair!

Exchange.

Communications.

A Semi-Analysis of the Sermon of Rev. Nebulous North, D. D., on the Lost Pleiad in Post Oak Circuit.

We are variously and blessedly constituted. Some of us find

"Sermons in stones, tongues in the trees,
Books in the brooks;"

some see the

"Visionary gleam,
The light that never was on sea or land;"

some see with the fancy; some with the self-illusions of phantasy, or the shapings that eye seems to see at the suggestion of whimsy; some see implicitly—as Bolingbroke would say—in a plastic adoption of another's suggestion; seeing through the latter's eye, adopting the latter's views, in a state of semi-mesmerism just short of the definite spell and subjugation and self-elimination or absorption of downright mesmeric trance.

Hamlet—"Do you see yonder cloud, that's almost in shape of a camel?"

Polonius—"By the mass, and 'tis like a camel indeed."

Hamlet—"Methinks it is like a weasel."

Polonius—"It is backed like a weasel."

Hamlet—"Or like a whale?"

Polonius—"Very like a whale."

Does anyone suppose that all that was mere diplomatic ductility, or calculating servility; mere knee-crooking, humor-honoring on the part of that shrewd, wily old courtier, Polonius? However it may have been, I have seen various things in the clouds—the diamond and amethyst cliffs, the peaks of pearl, the gorges of gold, the

"Cloud-capp'd towers, the gorgeous pinnacles,
Which right shall utterly abase and destroy."

It is all "the baseless fabric of a vision." And your cold-blooded critic, who denounces all this as "moonshine" and "trash," is what night is to the sun that paints the "fleecy skirts" of the sky in what colors he will: he utterly destroys these innocent illusions.

(If I should get nebulous or desultory, I have an artistic right and a certain propriety or keeping in my incoherence.) I am writing about Rev. Nebulous North, D. D. (if I ever get to him), and about the Lost Pleiad, which possibly may turn out to be lost here as there, notwithstanding its loss occasioned some most rolling magniloquence on the part of "Nebulous."

A part of this introduction is to explain why I have so many views—maybe different ones—at various stages of my perusal of "Post Oak Circuit." I may not see contradictory views, but I see other and different ones every time I read the book. That is why I resolved to write a very rapid and superficial review of Bro. North's sermon. I was afraid I should see weasel and camel and whale (as I certainly do a leviathan of bombast) in this nebulous cloud of our reverend friend. I read it once, and hurriedly commented in margiana. I started again, and the next comments varied from the other. It is no use, I can not reproduce in any reading of Post Oak just the exact view of the others, no more than one can reproduce what was seen by a former turn of a kaleidoscope. It seems to me that this book is not one, but several books.

I suppose that the last-mentioned state of affairs is partly due to the many-sidedness of the book, and to the stimulus to the invention of the reader it gives, to discover the point (or many points) hidden away in the dexterities of an ingenious and exquisitely calculated ambiguity of style. If it be a mark of brightness or nimbleness of intellect, to use double entendres—or, to be strictly correct, "mots a double entente"—why should it not be a greater mark of originality to invent sentences with so many phases of meaning that several constructions are plausible? I think it is in this affluence of multifariousness of possible meanings that one great forte of the author lies. (Of course, when he wishes to be perspicuous, his periods are as transparent as light.)

If one says it is a trick, a stroke of intellectual legerdemain, the only reply is, that that is one of the highest attainments of a certain style of writing. Imagine one paying an entrance fee to see a great magician, and the latter performs so bunglingly that there is no imposition at all. Blessed are you if you are susceptible to glamour, and sustain and facilitate the magician by a sort of self-necromancy in a glad receptivity of illusion, and a willingness for self-illusionment.

What is the sermon of Rev. Nebulous North, D. D., on the Lost Pleiad, anyhow? One certainly sees much, and, maybe, conjectures more. It piques the curiosity, and stimulates the invention wonderfully to invest it with meanings and motifs. Doubtless, too, it has strokes that the author himself was not conscious of. It is pretty well admitted now that some of the best coups of genius are accomplished in quite unlabored and unconscious felicity, without any "smell of midnight oil." They leap from the brain, like Minerva from the head of Jove. Bacon calls them "certain delivories of himself that have no name." And Keats has said of such impromptus, in one of the loveliest figures of speech in our language: "Sudden a thought came like a full-blown rose." A mind of average appreciation, therefore, may dare to hope to find something in the sermon the author himself does not.

We do not care to symmetrize into coherence our marginal annotations. There are some fine antitheses in the sermon as well as lofty reflection. It has an adroit and artistically calculated infusion of reason to sustain its deception and disarm the criticism of a novice, as a coin may have enough gold in it to redeem it from the verdict of being worthless, although it is counterfeit. And this is an attainment in rhetorical art, an accomplishment in linguistic alchemy; or (to change the figure), this seductive illusion in words, this artistic choice of language to dupe the judgment and captivate the ear, is as much an art as he who can so successfully make a paste to delude the ordinary eye, and most skillfully imitate a superb diamond; and if "one" thinks himself smart, let him point out where the trick lies, find out the composition of the paste, and construct a similar deception. It is, indeed, an astute and agile legerdemain in language.

A good deal of the sermon is a "tour de force" of sheer bombast, stately and sustained ambiguity—a most ingeniously obscure magniloquence in a mere sheen or scintillation of language; a satin finish to a shoddy body; a veneering or vitrification of pompous, bombastic verbosity. But it has a certain radiation of illusion, such a wavering, flitting scintillation of dazzle and glint and gloss, that you hardly know where to fix the gleam. The baffled eye of criticism flits here and there in vain endeavor to catch up with the variation. The wayward glints flit with giddy cunning, like a broidery of sunbeams through wavering trees in a witchery of fascination, or like the dance of sunbeams on gently ruffled waters. And this sportive incoherence or inconsequence, this fascinating flight of word-play, seems (and is doubtless) a gay defiance of criticism and a playful challenge to detection.

This masterpiece of sustained fustian, with its pomps of incoherence and resounding inanity, is a superb "reductio ad absurdum" of the deceptive and imposing power of mere apostrophe. There is a certain stir, a false elevation, in the mere force of its distention. As gas lifts, so does flamboyancy; the latter by a power or process which often takes the discipline of judgment and will to detect and counteract. An apostrophe is to rhetoric a sort of intoxicant to style, as is to feeling

"A triumph of the pulse,
A dance of spirits, a mere froth of joy,
An animal ovation,
Our thoughtless agitation's idle child."

How wise in mediocrity, to call in apostrophe to atone for the lack of sense and solidity by its resounding and captivating illusoriness! The author of this sermon has insinuated a sly satire on one of the most successful tricks of shallow, conventional rhetoric in this adroit plausibility of style through astute manipulation of the apostrophe.

We intended to say something on the ingenuity of his verbal paradoxes; the imposing roll of his periods, the adroit sophistries of incompatibilities of language, the graceful waywardness of subjects and predicates that

"Find no end in wandering mazes lost."

But this article is too long already. Let no one suppose there are no true gems in this sermon. There is much elevation of sentiment and sustained flight, and tones of music in glorious keys, and powers of grasp of language that need quoting. The Lost Pleiad, "plunging on and on over the trackless haunts of dark immensity into far-distant regions of illimitable depth," is a picture, and there are others even better. S. N. P.

Whitworth Female College.

MR. EDITOR: It was the pleasure of this writer to spend the second Sunday in February in Brookhaven, shaking hands with old friends, and forming, I trust, new ones. The occasion was the annual sermon and faculty recital, closing the first term of the current session of Whitworth Female College.

It was very gratifying to an old friend of Whitworth to see with what energy President Chambers has taken hold of the work of sustaining the high character and upbuilding the fortunes of this honored institution, and with what marked success his efforts have been attended. The great improvement of the condition of the dormitories, the increased number of boarding pupils, the scholarship and Christian character of the faculty, the thorough organization of the school, and the local popularity of the management, all give promise of the increasing usefulness of the college, and evidence the success of Bro. Chambers' administration of its affairs. This institution in the past has received the cordial support of the Methodists of Mississippi, and has repaid with liberal interest all that the friends of Christian education have done for it. This support will, doubtless, still be accorded it, and should be, for it is our school, its president was elected by our representatives, and confirmed by the Annual Conference, and its location is all that can be desired.

A. F. WATKINS.

Selections.

The Epworth League.

The following extracts are from an able address delivered by J. E. McShan, of Houston, Texas, at the recent Epworth League Conference at San Antonio:

The Epworth League is a distinct feature of work inside the church—not outside, and is a great school where young Christian laymen can develop their powers as active Christian workers. It is the training school, the religious gymnasium where moral athletes are developed and sent forth to push forward the grand work the church is doing for the world. It is the place where rational social intercourse is promoted. Here the young are taught to infuse all the hope and light they can into life, to love justice and mercy, to hate slander and envy, to do their whole duty and leave the result to God. Here are secured intellectual and spiritual development to the young. Here the young Christian has the first taste of the joy of doing good, and here for the first time he feels the exaltation that comes from the knowledge that he is instrumental in spreading scriptural truths and holiness in the earth. His soul is uplifted with the thought that he is not a negative influence, but a positive compelling power, and the waves of effort and of good which he sets in motion will deepen and widen until they break in ripples upon the shores of that undiscovered country.

The Epworth League of the future will be militant Methodism; Methodism in earnest, Methodism on the war path, Methodism sanctified and glorified; that Methodism which has done so much to enlarge and liberalize the liberty of enlightened religious conscience; that Methodism which silenced the barbarous doctrines of the middle ages, and of predestination, and which proclaimed the democratic and universal policy that provision has been made for every repentant sinner.

Methodism has more branches, a greater membership and more church property than any other denomination of Protestant Christianity. It shows its sense of the responsibility of occupying so conspicuous a position by looking after the welfare of young Christians in the Epworth League.

Bringing people into the church is one thing; training, cultivating and discipling them for great spiritual work is another. It is one thing to quarry the marble, it is quite another to bring out with strong and tender touches the finished statuary.

Methodism is thus raising and training millions of disciples of humanity and harmony who will at last elevate, ennoble and purify mankind.

It is preparing itself for the great day when the peoples of the earth shall come closer together, when the standards of citizenship and character will be raised higher, when old religious hatreds will be eliminated, the elements of religion be recognized as universal, and the standard of one Lord and one God wave in triumph over the earth.

In the future growth of Methodism, and this is synonymous with enlightened, progressive and liberal religion, the Epworth League will be the great storehouse and conservator of zeal. The great battery from whence will come the electrical forces of those who are zealous of good works. It is in the young that zeal and enthusiasm abound; such zeal as will remove mountains of difficulty; such enthusiasm as when its duty is once clear, counts not the cost, but will go through or remove every obstacle. The young have singleness and directness of purpose and fear nothing.

Now, I am going to make a statement which may seem incredible and startling. The saloons exist to-day by permission of the Christian church, and every other evil lives because Christian people tolerate it. The church of to-day, would she but use her power, would mold public sentiment, outline State and National legislation, and control the business of the marts of trade. It is to make the church rise in its majesty like a young giant that has been sleeping, and hurl organized iniquity, which exists but to trample upon the highest rights and best welfare of man, from its high places, that is the distinctive future work of the Epworth League.

Consecrated wealth is the great need of the church of to-day. The sinews of war are just as necessary in moral as in material warfare. A thousand men bring their bodies a living sacrifice to the altars where one man brings a large fortune. The work of the Epworth League among laymen must overcome this need, and when consecrated money and consecrated effort join their forces, the cohorts of the old boy will have to capitulate.

Good citizenship is the aim of the church. Good citizenship is practical Christianity. Not conventional good citizenship, which is merely able to keep out of jail, but good citizenship that is worth a hundred cents on the dollar seven days in the week. Good citizenship that is all wool and a yard wide, and has the name blown in the bottle. Good citizenship that condones no wrong, but is always on the right side of every moral question.

From the Police Cell.

It is a story which has been ten thousand times repeated, and which will be repeated ten thousand times more with varying details—the story of the reformation which faith in God works in the character. The following form of it is no more striking than myriads of others.

On the evening of April 18, 1882, while Roundsman Delaney was on duty as acting sergeant in the East 126th street police station in this city, a lame man was brought in drunk, on the verge of delirium tremens, having evidently been on a protracted debauch. He shouted wildly in his cell till nearly two o'clock in the morning, when he quieted down, and spent the remainder of the time till daylight praying earnestly for forgiveness, and promised to lead a better life. Later in the day he begged the judge to release him and vowed never to drink again, and he was released. He kept his promise. His name is Samuel H. Hadley, and for eight years he has been superintendent of the McAuley Mission in Water street, while his brother is superintendent of St. Bartholomew's Mission in Forty-second street. On the evening of April 18, the fourteenth anniversary of his arrest and conversion, well-dressed, evidently a gentleman as well as a Christian, he entered that police station, introduced himself to Sergeant Delaney, who was again at the desk, told his story, and asked permission to visit the cell which had been the scene of the most momentous event in his life's history. There, in the presence of the assembled policemen, he kneeled down and thanked God that he had been locked up there fourteen years before.

What is there remarkable about this story? Nothing; nothing but the inherent marvel and miracle of conversion. The man who has been a drunkard becomes sober; or the man who has been a thief becomes honest; or the man who has been stingy becomes benevolent; or the man who has been selfish comes to love to deny himself; the man who has cared nothing for God comes to love God with all his heart, and fears more to offend him than he does to offend all the world besides. How does all this happen? What creates the change in his nature? Does the current turn of itself and flow the other way? Mr. Hadley thinks not. He says it was not of himself, but that it was the pure grace of God, the Holy Spirit pleading with him, whose voice he heard and obeyed; and with all the energy of his nature he followed the voice within his soul. God called him; he obeyed—that was all. God turned him; he turned—that was the secret. And now the love of Christ constrains him. He is a new creature, and old things have passed away.

Regeneration, conversion and all the other theological terms which designate God's part and man's part in the mightiest work done in the human soul mean no more than the scene in that police cell when this man prayed and resolved and turned from sin to God. It is very simple; it is beyond explanation. It is the privilege of every soul that is not Christ's. It is the duty, it is the only salvation of sinful man. Tens of thousands, did we say, there are of such experience? Nay, that is the door by which all the blood-bought saints in heaven have entered in. "Ye must be born again."—The Independent.

A Right Step.

Thanks to the energy of our Charge d'Affaires at Constantinople, Mr. Riddle, the Rev. George Knapp, missionary of the American Board at Bitlis, is no longer a prisoner in the hand of Turkish authorities, but is under the protection of our consul at Alexandretta. Mr. Riddle, learning that it had been determined to expel Mr. Knapp from the country by sending him away on a European steamer last Friday, not only promptly informed the British and French ambassadors, but demanded an interview with the Porte, where he showed the written promise of Tewfik Pasha, that Mr. Knapp should be delivered to the American legation for trial. Mr. Riddle was not afraid to warn the foreign minister that it would be wise for him to keep his promise, but his vigor did not evaporate in words, for he openly telegraphed to the consular agents at Iskanderoom to call for an American cruiser, if necessary to secure the delivery of Mr. Knapp. The energy, and, above all, the publicity of Mr. Riddle's acts, had the desired effect, and Mr. Knapp was surrendered. Contrary to repeated assurances, Mr. Knapp has been treated as a prisoner ever since his arrest at Bitlis. He will now insist upon a trial at Constantinople, that his innocence of the charges trumped up against him, and the motives of the Porte in the matter, may be made manifest to the world.

If our government at home would display a like energy to that of Mr. Riddle, the wretched Armenians might still be in evil case, but at least there would be no more troubling of our missionaries. At a mass meeting held in this city on Tuesday, of last week, some resolutions were adopted which embodied two important points. One was a demand that our government should invite the nations of Christendom to unite in prohibiting the Turkish government from continuing the outrageous oppression of its Christian subjects; the other, which promises to be more immediately effective, insists "that the United States demand and secure immediate payment of exemplary damages for the injuries already inflicted on the persons and property of American citizens, and insist upon the strict observance on the part of the Turks of their treaty obligations, under which American citizens in Turkey can be tried only by American diplomatic representatives." This demand ought to have been made long ago, and the Sultan left in no sort of doubt as to the consequences of offering insult to this country in the person of our missionaries.—Standard.

Small Beginnings.

Mary Jones had no Bible. She walked in her bare feet twenty-five miles, and carried the savings of six years in her hands one December day in 1802. But the Welsh pastor had only one Bible left, and that was promised to another party. The thought of that satchel being carried back empty another twenty-five miles by the barefooted maiden was too much for Mr. Charles. So he rallied Wilberforce, Zachary Macaulay, Granville Sharp, and others, to organize the Bible Society. Since then the British agency has issued 143,000,000 copies. Not only Wales rejoiced, but pagan Saharas have blossomed as a rose by reason of its work.—North and West.

"Editor's Delight." That's the name of a brand new game. (Now you don't want to miss this item.) The game is played thus: "Take a sheet of ordinary writing paper, fold it carefully, and enclose a bank note sufficiently large to pay up all arrearages and one year in advance. Keep an eye on the editor, and if a smile adorns his face, the trick works like a charm." Now is the time to play the game.—Mid-Continent.

A PETITION.

BY GERTRUDE BEKELAR DAVIES.

Grace for to day, Father, is all I ask;
Strength to perform my nearest task;
Naught for to-morrow do I crave—
Let me the harvest of the present save.

There is no future I can ever know;
'Tis in the present I must reap or sow;
The good or evil all in to-day I do—
For worthy labor, then, Father, my strength renew.

Worthy labor brings truest happiness;
From sad hearts lifts half their heaviness;
Thrills numbed souls with sense of life;
On gloomiest lives throws gleams of light.

Let not my smallest duties be deferred—
The pleasant smile, the low-spoken, cheering word;
The timely aid some fainting soul may need;
The sowing of one tiny, pregnant seed.

What, though the drops of perspiration form upon my brow,
And agony thrill through each sinew as I bow
My shoulder to the yoke; and if I sometimes faint
Beneath my burden, I would not utter weak complaint.

Trusting, O Father, that thy hand is through it all,
And that leaning upon thy strength, I can not fall;
And when the last to-day of my short life shall come
May thou in mercy judge life's task, "Well done."

And this I would not dare to ask alone;
Guilty, I trembling stand before thy throne,
But only through the name and merit
Of Jesus, thy dear Son, I ask it.

—Exchange.

Communications.

Rev. T. S. West, M. D.

[Address by Bishop Chas B Galloway at his funeral in Capitol Street Church, Jackson, Miss.]

—I can scarcely recall an occasion like this, which has given me more sincere sorrow and inflicted a sorer personal bereavement. One of the most cherished and intimate friends of my life has been called to his rich reward. To have known him was a privilege, to have shared his cheerful companionship was an inspiration, and to cherish his blessed memory through life will be a sacred pleasure.

But my bereavement is yours as well, for was he not everybody's friend? I doubt if anyone ever lived in our city who, in three short years, found his way into so many hearts. In a thousand homes in Jackson last night there was a vacant chair, and from a thousand lips were heard expressions of personal loss and sorrow.

We can not fathom the mystery of his death. In the midst of a busy and active life—working with a physical vigor and elastic energy worthy of youth—the summons came, and he is gone. The wonder comes instinctively to mind, Why should not the less needed have been taken—those who have filled up the measure of their days, or those of less use to the world? But the All-wise knoweth best, and to his hand we yield, though we suffer.

I will not at this hour trace the events that made up the history of our honored brother, or attempt any thorough analysis of his unique and noble character. But there were prominent characteristics which made him singularly attractive and widely useful. To a few of these—which have been to me so instructive and helpful—I crave the privilege of modestly referring.

His life was crowned with incidents that reveal the fibre of his nature and the splendid virtues that gave him a really great character. In the parental home his dutiful boyhood was a sure prophecy of his noble, loyal manhood. During the stormy days of war, whether for two years as a soldier in line, or for two more years as the gentle, thoughtful, sympathetic and devout chaplain of his regiment, he was fearless and faithful in the discharge of every duty. No braver soldier ever wore a uniform, and no more magnanimous a comrade ever sat around a camp-fire.

As a physician, he was skillful, attentive, and spiritually sympathetic. And when at length he devoted himself entirely to the work of the ministry, there was not in the ranks of the Mississippi Conference a more laborious pastor, or more earnest and zealous preacher. Every congregation loved him, and in every appointment he was called upon to serve he would have been welcomed back with grateful joy.

Dr. West was a signal example of usefulness in character and religion. There were no groveling or unworthy motives in his entering the gospel ministry. He simply obeyed the call of God, gave up the profession in which he was widely useful and successful, surrendered the prospects of worldly gain, and became an itinerant minister. But, in so doing, he never had an hour's regret, and nobody ever heard him speak as though he had made a sacrifice for the Lord. There is no sacrifice in love, and the love of his great soul was given to the blessed Christ and his church.

He certainly was an example of unwearied industry. He was never unemployed, and never tritlingly employed. Every hour seemed to have a definite purpose. On the street he was going directly to some place, and where he was sure not to stay long. By this studious economy of time he wrought much as a pastor and wisely builded for the eternities.

Remarkable for religious cheerfulness. He was naturally sunny-hearted. There was an innocent laughter in the very tones of his voice, and in his softly beaming eyes there was a twinkle of joy. We all felt sure that eye and voice and feature were but radiant reflections of a noble, generous gladness that dwelt in his great heart. To me he had as large a measure of the attractive elements of religion as any man I ever knew. By the cheeriness of his faith and the radiance of his character he won friends to his Lord.

And this happy-heartedness came, not from shallow convictions, but the optimism of his nature, and the hopefulness of his faith in Christ. Responsibility did not sit lightly upon his shoulders, nor did he ever shrink from the burdens of life. But it was a cardinal principle of his philosophy and a cardinal doctrine of his faith to discharge the most solemn duties of life with a brave spirit and a cheerful smile. And no doubt many of our burdens have seemed lighter because of the helpful ministry of his smiling face and sunny heart. And this cheerfulness made our brother the friend of young and old alike. I never associated age with Dr. West. It seems incredible that he should have been sixty-one years old. The buoyancy of his nature and the enlightened optimism of his faith in God gave the charm and glow of young manhood to his character and ministry.

Dr. West was an unusually wise man. He had clear discernment and much of the prophetic instinct. Few men I have ever known could adjust difficult matters or manage a delicate question with more skillful hand. He seemed to have an intuitive knowledge as to what to say, and when, in order to accomplish a happy result. This made him eminently useful as a pastor. There was confidence in his judgment, and absolute reliance upon the great goodness of his heart. And he never betrayed a confidence. Sacred secrets entrusted to him never became common property. He was prudent in speech. He never gave offense in words, and rarely ever in life had to regret an imprudent utterance. No estrangements were ever occasioned by his repetition of anyone's harsh words or uncharitable judgments. His lips were sanctified. He had a generous, catholic spirit. Nobody ever thought of Dr. West as a sectarian. He was too broad to be a bigot, too noble to be a partisan, and had too much common sense to be a fanatic. His affectional nature could not be confined within the narrow enclosure of any ecclesiasticism. Though a man of decided convictions—holding firmly to his views of truth and his honest interpretations of the Word of God—he did not think that God had exhausted himself on one branch of his church; that he had as true disciples in another evangelical communion as his own. Hence he numbered cherished friends by the thousand outside the church of his first and best love.

Into the sacred inner circle of his happy home, where, as husband and father, his virtues shone with most resplendent ray, I shall not presume to enter; but upon the sorely bereaved I invoke the Father's tenderest care, and would commend them to the consolations of that gospel our honored brother preached with so much fidelity and success.

We shall miss him! Oh, how we shall miss him! His glad coming will no more be greeted. His sunny heart, only in memory, will chase the care and gloom from our spirits. Let us lay him gently to rest, and may the flowers bloom brightly over his peaceful grave.

To Rev. W. J. O'Bryant.

MY DEAR BROTHER: I did not intend to be curt or discourteous to you, not in the least. I only meant to decline controverting with you the question of shouting. I believe in shouting. I have never said a word against it in all my life, either publicly or privately, in the pulpit or through the press. If one loves God and keeps the commandments, I have great faith in him, though he never shouts. If one shouts every day, and does not keep the commandments, I have but little faith in him. Obedience is the sign and test of love—not shouting. I stick to this.

But, my brother, you come now as a pupil, and want to learn. Very well. Most of all, I desire some one to teach me. Next to that, I love to lead an apt and anxious pupil. You ask, "Why is it that sound doctrine is slow in its process of development?" I answer: Because of the sin, ignorance, dullness, blindness, prejudice, lack of aptness and application, and the preconceived opinions of the student. The trouble is not in the doctrine, but in the scholar. Men have a greater natural aptness for sin and error than for truth. "Men love darkness rather than light, because their deeds are evil." The light shines into darkness, and the darkness comprehends it not. Men are slow of heart in believing the truth.

As you are my pupil, I will say it is needless to assert strongly which nobody denies, or to deny strongly what no one has asserted. I did not say nobody ever said so far as I know, that "a pathetic, tremulous voice and a weeping congregation were evidences of heresy or unsound doctrine." My pupil should not do this. And yet voices of this kind bring tears from some people in the church, in the theater, and in political meetings, regardless of the truth or falseness of what was said, or on what subject. Many colored people and some white people shout when there is nothing to shout for. They shout just to be shouting.

If I understand my pupil, he asserts and tries to prove "that sound doctrine is quick, rapid in its operation and development." You quote two passages from the Bible to prove this. Let us look at them and study them together. We may learn something. The first is from First Samuel xxi, 8, "The king's business required haste." You have it "requires haste;" the text has "required." Learn to be accurate in the use of Scripture. Take time to read it. Study every word. David is explaining why he did not bring his "sword and weapons with him." He did not have time to get them; "the king's business required haste." This is all there is of it. This passage has no bearing whatever on the thing you want to prove. This, my dear pupil, is a misapplication and perversion of Scripture—a thing no preacher or teacher should do. You were misled by the word "haste." We should use words, and not abuse them.

Your second quotation is from Heb. iv, 12, "The word of God is quick and powerful," etc. Here you went off wrong on the word "quick." You say it means "speed," acting rapidly. In this you are mistaken, and this mistake has misled you in your interpretation and application of this passage. As you are anxious to learn, and are an apt pupil, we will study this word "quick" a little. This word occurs, I believe, ten times in the Bible. In three places it means "speed," rapidly. In seven passages it means something else. In every place the connection indicates clearly the meaning of the word. In this passage "quick" means "living, live, vital." Any good commentary will show you this. You would not have made this mistake if you had only examined Clark on this text.

Now, turn to an unabridged dictionary, and look at the word "quick." I use the "New American." There are about nine different meanings of the word given, and taking in the sciences, there are twenty, or more. A dictionary is indispensable to a correct and accurate use of words. My pupil can not get along without a dictionary; can not in the study of God's Word and the doctrines of the Bible. "I cut my finger to the quick." "He is too quick," touchable, sensitive. The idea of "speed" is not here. My pupil should use words, and not let words use him.

Lastly: Knowledge of doctrine is acquired just as any other kind of information is gained. It does not come to us by inspiration or revelation. It takes time, hard work, deep thought, and diligent and continued application, and the help of the Spirit, to make progress in understanding the teachings and doctrines of God's Word.

If I have made my points clear, my pupil can see how slow he has been in understanding and applying these two passages of Scripture; but all of us live and learn. The trouble has been in him, not in the truth. If diligent, studious, and anxious to know, he will continue to learn and grow as long as he lives in this world, and, perhaps, throughout the eternal years.

This is the first lesson. Now, my brother, what next? GILDEROY.

From "Layman."

I wish to say in reply to your correspondent, "J. E. R.," who criticised "Layman's" view of an educated ministry, and who seems to think that "Layman" is a "country Jake," and, therefore, incapable of comprehending the subject, that I am a resident of one of the most progressive cities outside of New Orleans; that we have an educated preacher, whose education is consecrated to the cause, and who can edify all who come, and whose congregations do not consist of a few in the amen corner; but the house is filled, and all go away feeling satisfied that they have received their portion—a striking contrast in point of food to theological bones and dry husks of controversy which was the principal diet in times past. God bless consecrated collegiate education, and may it continue to invade and revivify the church till there shall be no room for theological misfits!

LAYMAN.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference.

Mississippi Conference Woman's Parsonage and Home Mission Society.

The following resolutions were passed at the last session of the Annual Conference:

Resolved, That the Woman's Parsonage and Home Mission Society in each charge be urged to improve the condition of its parsonage, striving to make it more convenient, comfortable, and tasteful, and improve the grounds by planting fruit and shade trees; also that our pastors be urged to place the parsonage in as perfect a condition as possible upon leaving.

Resolved, That a list of the Conference officers of the Woman's Parsonage and Home Mission Society and Central Committee be reported to this Annual Conference, and incorporated in its Minutes.

The following were taken from Our Homes, of January, 1896:

FOUR YEARS OLD.

Our Homes this month begins its fifth year with sincere thanks to God and its friends. We have striven in all earnestness to advocate the cause of our Lord and Master, and have felt his sustaining grace. We ask no greater boon or honor in this world than simply to be a pen in the hand of the Savior, with which he may write his words of loving kindness and his appeals for help in saving the world to all who will read them. We hoped to make the paper in each home that it enters a messenger from him, bringing comfort and spiritual strength; and this our friends assure us it has been. We have rejoiced to hear on every side that the paper has been a strong bond, drawing the different parts of the society together in a community of interest and a loyalty to Christ as the rightful ruler of this land of ours.

Financially, the paper has managed to sustain itself without a cent from the funds of the society, but at a great sacrifice of strength and overstrained economy. There is much that would add to the interest of the paper that we have been compelled to forego because of its limited income. This is not wise, for we should determine to give our paper an opportunity to be as good as any in the country. Give us a large number of subscribers, and we promise to make it such. Three thousand subscribers is a pitiful number for a paper with such a host of friends. This year must be the beginning of larger things. Do not be content to fall short of ten thousand subscribers. Work for it; pray for it. Let every auxiliary see that it has an effective agent. Let each district secretary and Conference officer use it as the best means for extending her work. The organizers who do the most permanent work send in long lists of subscriptions. We shall look for many "Happy New Years" in the form of subscriptions.

THE SCHOOL AT LONDON, KY.

The Board of Managers had a very satisfactory meeting at London, and Miss Potry was appointed to send a report to Our Homes. Rev. Geo. Buffington was elected president of the Board, and accepted it as from God. Committees were appointed to select plans and proceed with the building. The local committee feel sure that as many as three hundred students will be enrolled the first year; that this number will be in attendance during the months of January, February and March, when the public school teachers can enter.

"The $15,000 to go into the site and building were raised in London, and by the Kentucky Conference. The district school teachers who are educated in this school we hope to send back to their schools with hearts full of love for Christ and for souls. Such teachers in one hundred districts, each district averaging fifty children that will be under their care, will do incalculable good. Can there be a stronger, greater work for Christ than this?"

OUR CUBAN MISSION SCHOOL.

Mrs. Wolff, superintendent, says: "Our schools are full to overflowing. Our school-building is well under way, and we expect to have it under roof by Conference." Yet she fears that it shall have to stop for lack of funds. Shall this be? Give all that you can, and speak to your neighbor for the Lord's cause, for truly, as Mrs. Wolff adds, this work has possibilities for the salvation of souls greater than any work that our church has ever undertaken.

The Mississippi Conference has sent in 54 new subscriptions to Our Homes since August, which is ahead of all the Conferences except the North Texas Conference, which has sent in 64. We hope to have our one hundred as soon as possible.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M.H. Morrison...Shreveport.

The Woman's Foreign Missionary Society of the Winona district met in the Methodist Church at Winona, April 15, the president, Mrs. M. V. Jones, in the chair. The devotional exercises were conducted by Bro. King. Mrs. Ella Ben was elected secretary. The president read her annual address, which was a very practical, thoughtful paper. She deplored the lack of interest in missions displayed by our women. This she attributes to the fact of not reading our missionary literature. The roll was called. Carrollton was first, and had no delegate present and no report. Winona auxiliary consists of 18 members, 4 life members; funds raised for all purposes for one year, $136.75; subscriptions to Missionary Advocate, 14. Greenwood auxiliary has 23 members, 2 life members, 7 honorary members, and has raised for all purposes $52.60. Black Hawk auxiliary is composed of 17 members, and raised a total of $41.65. Indianola had no delegate, but a letter to our district secretary stated that it was alive and hoped to give better evidence of its existence during the coming year. There was no statistics as to its work for this year. From the auxiliary at McNutt a verbal report was made. That society consists of 10 members; dues are regularly collected; the whole amount reported was $26.75. Acona auxiliary reported 14 members, and amount collected $31.25. Sunny Side auxiliary had no delegate, but sent a written report. Number of members, 8, and remitted to treasurer $25.50. Shell Mound, no delegate and no report. From the juvenile societies the following made reports: Black Hawk Workers were represented by young Master Percel. They are 22 strong, and send to Conference treasurer $21.15. McNutt Gleaners, verbal report, 25 members, about $3 paid into the treasury. Bessie Lipscomb Band made no financial report, but sent a written statement that they had re-organized. Acona Juvenilos consists of 11 members, and report $5.35 collected last year. Galloway Gleaners, 35 members, report $33.92 sent to treasurer. Lilies of the Valley reported verbal by a reorganization. Lula Lipscomb Band, 25 members, and report $20.90, with $16 additional raised on Easter Sunday for the Belle Bennett chair.

After hearing the reports the president called on Bros. Stone, Ritchie and King for talks, all of whom responded with wise and cheering words.

Greenwood was selected as the place for our next district meeting.

At 8 P. M. devotional exercises were conducted by Bro. Ritchie. Mrs. Grider extended to all the delegates, visitors and officers of the meeting a hearty welcome to the hospitality of Winona. Bro. Allen replied in a very appreciative, eloquent manner, for which we extend our thanks, especially as he was trying to fill a woman's place, which was very gracefully done. Mrs. Trotter read a very eloquent and cheering paper on "Missions," which was much appreciated by the society. Miss Shepherd recited very nicely. Mrs. J. B. Stone recited a very interesting poem. By request Miss Mary Sweatman read again a paper which she read before the P. and H. M. Society in the forenoon, after which the Committee on Resolutions presented their report.

MRS. BEN L. JONES, Dist. Sec.
MRS. ELLA BEN, Rec. Sec.
Winona, Miss.

Selections.

Selfishness.

Selfishness is always suicidal. It is a fatal delusion to suppose that it brings real or lasting happiness to ourselves. St. Paul was one of the happiest men of his time, although he suffered so much, or, rather, because he suffered so much for the well-being of others. On the other hand, the Emperor Tiberius, in the same period of human history, surrounded by all the unparalleled luxuries and delights of his palace on the lovely island of Capræ, wrote to the senate that he was of all men living the most miserable. The life which St. Paul sets before us is the only true life. For the unsaved, the unchristian, it is an impossible life. The Spirit of Christ alone can enable any man to live such a life. St. Paul was able to carry out this unprecedented and revolutionary conception of duty because he was able to say, "I live, and yet no longer I, but Christ liveth in me" (Gal. ii, 20). Let us submit to Christ. Let us open our hearts to all the influences of Christ. Let us permit his Spirit to change our nature until it becomes Christ-like. Then, walking in his footsteps, imitating his example, going about doing good, we shall discover that, seeking the happiness of others, we have achieved our own.—Hugh Price Hughes.

Living to Jesus Christ every day and in the minutest things of life is the secret of fruitfulness. A fruitful Christian is a growth, not a sudden creation. A noble Christly character can not be finished up by a religion of Sundays and sacraments and special services; it is the product of many days of sunshine and storm, of drawing in the vital sap from Jesus as the living Head, of communion and prayer and self-denials, and the downpourings of the Holy Spirit. The religion which would rather be poor than touch a dishonest dollar, which would rather go through Sunday's fierce storm to its mission school than lie on its lounge, a religion which in all things serves Christ for the sheer love of serving him, this is the kind of spiritual growth whose fruit "tastes of the divine life within it." Blessed is that Christian whose broad boughs are laden with "apples of gold" for God's "baskets of silver!" Such blessedness is within the reach of everyone who reads this. Ask yourself, "Am I bearing the genuine fruits of the Holy Spirit?"—Theodore L. Cuyler.

Don't Read Too Much.

It was a saying of Hobbes that if he had read as much as other men he would doubtless have shared their ignorance. The majority of people who read at all, read too much, and think too little, falling into the error to which Schopenhauer alludes, when he says that the safest way of losing no thoughts of our own, is to take up a book every moment we have nothing to do.—The Quiver.

When once infidelity can persuade men that they shall die like beasts they will soon be brought to live like beasts also.—South.

An old-fashioned way

of getting there. Slow and safe, but pretty hard work. Most women, nowadays, have got beyond this kind of traveling. They've found something better.

Now, why can't you look at that other old-fashioned proceeding, the washing of things with soap and hard rubbing, in the same light? That's slow enough and hard work enough, everybody knows, but it's no safer than washing with Pearline. It's really destructive, in fact, the wear of that constant rubbing. Break away from these antiquated ideas. Use modern methods. Pearline saves work and wear and money.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 457 JAMES PYLE, N. Y.

WALL PAPER

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EPWORTH LEAGUE.

By Rev. R. H. Wynn.

Prayer Meeting Topic for May.

CHRIST IN SOCIAL RELATIONS.

SUNDAY, MAY 10—CHRIST AS A GUEST.

(Luke vii, 44-48; xix, 5-7; John xii, 1-3; ii, 1, 2.)

The topic for last Sunday was Christ in the home, and the various homes which Christ is known to have blessed by his entrance were given in order, as far as possible. In some of these homes he was present for the special purpose of working miracles of mercy, and in others he was present in the purely social relation of an invited guest; Yet in all of them he was present to help in some way, and not to enjoy the luxury of being entertained. Our references include four instances of Christ as guest.

I.—CHRIST, THE GUEST OF SIMON, THE PHARISEE.

Simon was, no doubt, a man highly esteemed for his social and religious eminence, and Christ was considered by his friends to be highly honored when invited to become his guest. During the progress of the feast a woman, who had previously been a sinner, enters uninvited, and, without any regard to the imagined proprieties of the occasion, avails herself of this, her first opportunity, to express by actions the pure gratitude and love of her heart to her Savior. Jesus does not regard the occurrence as an unbecoming interruption to a pleasant social occasion, nor is he fearful lest his host and the assembled guests should misunderstand; but he tenderly assures the woman that her sins are, indeed, forgiven, and accepts the humble service of love that she renders. Without caring whether he offends or not, he goes so far as to contrast unfavorably the entertainment which he had received from his host with the loving service of the penitent and now forgiven woman.

PRACTICAL.

(1) The customs and rules of polite society should never prevent us from manifesting the spirit of Christ.

(2) Christ is never interrupted by the entrance into his presence of a sinner.

(3) Every sincere expression of penitence and love is of a sweet savor unto Christ.

II.—CHRIST, THE GUEST OF ZACCHEUS.

We have here an instance opposite in many respects to the preceding one, since Zaccheus was a publican, and did not stand in favor in the community of Jericho, where he lived. Christ became his guest that he might be of spiritual benefit to him, and, therefore, cared not that the people murmured, saying, "That he was gone to be guest with a man that is a sinner." He did not wait for an invitation from Zaccheus, but simply announced to him his intention of abiding at his house, knowing that he would be overjoyed to have the privilege of entertaining him.

In this case, as in the preceding one, Christ, as guest, manifested the desire to do good—"to seek and to save that which was lost"—rather than to seek pleasure through social entertainment.

PRACTICAL.

(1) Jesus invites every sinner to let him become his guest.

(2) The sinner, who is wise, accepts the invitation with joy and gratitude.

(3) Not simply the exalted in social rank are privileged to admit Jesus in their hearts as guest. "Let the brother of low degree know that he is exalted."

III.—CHRIST, THE GUEST OF THE FAMILY CIRCLE IN BETHANY.

Here Jesus is seen as the guest of a family of intimate friends, one of whom he had raised from the grave. Overwhelming gratitude to him who had brought so much of light and joy to the home in many ways, and especially in replacing the broken link in the family chain, fills the hearts of the two sisters, and they count it their chief delight to have him as their guest at supper. Martha does her very best at serving, and Mary anoints the feet of Jesus with costly ointment, each one doing for him what her peculiar disposition prompted.

PRACTICAL.

(1) Gratitude to Christ for our own salvation, and that of our friends, should prompt us to consecrated service.

(2) The ties of friendship are made very beautiful and sacred to us by the example of Christ, and especially in the Bethany scenes.

IV.—CHRIST, A WEDDING GUEST.

Jesus was invited to a marriage in Cana, of Galilee, and he accepted the invitation. The occasion gave him an opportunity to perform a miracle, which was the beginning of his wonderful works. It is interesting to notice that his mother was a witness of the first miracle that he wrought.

PRACTICAL.

(1) The institution of marriage is made especially sacred by this incident.

(2) Jesus ought to be invited more frequently to weddings.

FROM THE WORK.

Rev. C. F. Emery, Columbia, Miss., April 24: "Our second Quarterly Conference found Columbia station in a very healthy condition, spiritually and otherwise. Congregations are large, and the prayer meetings from week to week show an increasing attendance. Considerable interest is taken in our Bible readings, to which thirty minutes are devoted. Financially, we are up to date. Presiding elder and preacher in charge paid up; and out of $244 assessed this charge for Conference purposes two hundred dollars have been paid to date, and I hope to be able to report at District Conference the entire amount paid in full. Our young people deserve great credit for the interest they take in the work. Bro. Powell is without a superior as a presiding elder, and is growing with the people."

Rev. F. N. Sweeney, P. C., Dry Creek, La., April 25: "This is my second year on this work, and everything is moving on very nicely. Our presiding elder has met both of his appointments and preached us some soul-stirring sermons. We are planning for good things, and I believe the Lord is going to bless us with many conversions. The people are becoming more interested, and the church members seem to be more awakened to a sense of their duty. As I do not occupy the parsonage, I do not receive the 'poundings' that I read of others receiving; but I receive many tokens of kindness from my people, and I have not suffered for anything. I have organized two Sunday-schools this year, making four now on the work. We have one Epworth League that is growing in interest. Have had five accessions to church, and many have promised to lead better lives. Pray for us."

Rev. J. J. Smylie, Edgerton, Mo., April 24: "I am in the midst of a glorious meeting here. We are praying for and expecting a wonderful victory before it closes. Rev. J. H. Hager, of the Missouri Conference, is our pastor hero, and a noble man he is. I will be in Meridian, Miss., about the fifth of May for a few days' rest. I have entirely regained my health. I weigh more than I have for six years. As a good many of the brethren have spoken to me about holding meetings for them, will you please say through the ADVOCATE that my address is Meridian, Miss., and that they can write to me there. Write immediately, brethren, if you want my assistance, as I am rapidly filling up my calendar. God bless you, Doctor, and the ADVOCATE."

NOTES FROM LOUISVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Our first quarterly meeting passed. All our churches represented. Bro. Mitchell, our presiding elder, was quite efficient in looking after the various interests of the church on this work. The reports on the various lines of church work showed an upward tendency. Salary for preacher liberal, foreign mission assessment collected and turned over to T. B Holt. Nearly all the other Conference assessments secured by subscription. A fair payment on the preacher's salary made. One church painted, and other improvements being provided for. Our Epworth Leagues are growing, so are our Sunday-schools. We are preparing for Children's Day at all of our churches. Our predecessors have wrought well, and we expect a continuous growth here. This is our first year here. The people are exceedingly kind to us. "Pray for us."

D. W. Babb

ABERDEEN DISTRICT MINISTERS' INSTITUTE

The Ministers' Institute of the Aberdeen district was held in Tupelo, Miss., April 22 and 23. About two-thirds of the preachers were present in good spirits.

The program, which was previously arranged and published in the ADVOCATE, was taken up. Each speaker seemed to be fully awake to all the interests of the church.

The preaching by Bros. Poe, Woollard and Kendall was of a high order. Bro. Kendall's sermon, on "Sanctification," was very highly appreciated by the entire congregation that greeted him, and generally accepted as the teaching of the Scriptures. Every pastor in our district believes and preaches sanctification, but not one preaches the "second-blessing theory."

The institute elected the presiding elder and Bro. Amos Kendall a committee of two to take steps to arrange with the Columbus district to hold the next session of the institute in connection with each other.

We found the pastor, Dr. W. T. J Sullivan, and his family enjoying good health, and the Doctor is enjoying the full confidence and esteem of his entire flock. He is happy in his work. As you insist on brevity, I will not ask for space to give a detailed account of our meeting; but I may say, it was a benediction to our souls.

S. M. Thames, Pres.
Thos. H. Dorsey, Sec.
Fulton, Miss.

W. F. M. Convention.

The Woman's Foreign Missionary Society of the Greenville district met at Rosedale, Miss., April 7, 1896. Sister Summerville, of Greenville, Miss., presided with grace, modesty and dignity, and was not a whit behind any of the brethren in dispatching business. All of the auxiliaries and juveniles in the district, except two, were represented by delegates, and these two sent written reports.

The reports showed a higher degree of prosperity than during any previous year, which was very encouraging to us.

The night session was excellent. Some beautiful recitations were given by the juvenile delegates, and several able papers read, which reflected credit upon woman's work. This service was a joint meeting with the P. and H. M. Society. We feel greatly encouraged from the result of this meeting, and received new inspiration to press onward and upward to higher and nobler attainments.

We are under many obligations to the preachers for their co operation in this great work. We were royally entertained by the good people of Rosedale, for which we express our gratitude and thanks.

Mrs. J. C. Mimms,
Sec. of Meeting.

PUBLISHER'S NOTICES.

Holman Bible at $1.25.

By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1 50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to May, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

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O. M. Abernathy,
Oxolona, Miss., Jan. 9, 96.

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T. S. Kavanough
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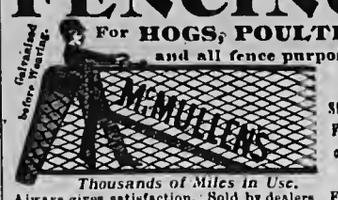

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Thursday, May 7, 1896.

Quenching the Spirit.

Conviction of sin, holy aspirations, love of the right, are all the work of the Holy Spirit in the heart. Although men ofttimes suppose that the desire and purpose to forsake sin and live virtuously originate in themselves, the Word of God teaches that true repentance is not the result of human volition alone. The world hates the doctrine of total depravity, and constantly extols what it is pleased to call the "innate virtue and goodness of mankind." But the explicit declaration of Scripture that "there in none righteous," "that men are "altogether corrupt and abominable," finds ample confirmation in the lives of men everywhere. On no other ground can we account for the universal prevalence of vice and crime. The natural man has neither the power nor the inclination to repent and follow after God.

The Savior declares that it is the Spirit of God that "convinces men of sin, of righteousness, and of the judgment to come." Without his aid we would never know what sin is, nor feel the heinousness of it. To every man God grants the offices of his Spirit in the conviction of sin and in the revelation of the truth, for "he wills not that any should perish, but that all should come to repentance."

Independently of man, God moves upon the intellect and the sensibilities; but he does not intrude into the inner sanctuary of the will. Into that sacred chamber he never comes except as an invited guest. The Holy Spirit shows us our depravity and our sins, whether we want to see them or not. Beyond this, however, he does not go. Man, weak and fallen as he is, has the power to say "No" to Omnipotence; for having been endowed with free agency, he is not under any necessity of choosing the right. Compulsory goodness would not only have no virtue in it, but it would also dishonor the all-wise Creator.

Since "it is God who works in us both to will and to do of his good pleasure," resistance of his Spirit is attended with the most direful consequences. No fact connected with human salvation is of more momentous importance than that of man's ability to resist the work of God in the heart. The frequency of passages in the New Testament urging men not to harden their hearts, but to yield to the wooings of Divine grace, is of the utmost significance as teaching that at last conscience may be stifled, and the Spirit of God so quenched that he will be powerless to lead us to repentance.

On account of his purifying, quickening influence, the Holy Ghost is frequently spoken of under the striking symbolism of fire. The expression, "Quench not the Spirit," used by the Apostle Paul in one of his letters, brings out this very figure. The ordinary way of extinguishing a fire is by pouring water upon it. The more water we pour on the quicker it will be put out. In like manner, God's Spirit, which is sent as a fire, is quenched by acts and habits of wickedness. The man who lives habitually in willful, known sin is pouring a steady stream upon the fire of love and holiness which God seeks to enkindle in his heart. Its entire extinction, if such a course be persisted in, is only a matter of time. Men imagine that so long as they do not commit heinous sins—such as theft, perjury, drunkenness, murder, and the like—there is no danger of extinguishing the divine light and influence that is given to them. To think so, however, is to deceive ourselves. Undoubtedly, they who are guilty of shameless violations of the commandments are likely soon to become wholly reprobate, and destitute even of the faintest glimmerings of heavenly grace.

But sins of every kind, small as well as great, are an offence unto God, and unrepented of will bring us into everlasting condemnation. "All unrighteousness is sin." The mere severance of a telegraph wire will prevent the transmission of messages just as surely as if half a mile of the wire had been removed. So it is not by flagrant acts of wickedness that most of us grieve the Holy Spirit, but by committing what we call "little sins," such as polite fibbing, taking advantage of our neighbor's ignorance, indulgence of anger, pride, envy, discontent, and malice. A blacksmith becomes accustomed to handling iron so hot that it would burn the hands of any other man. A similar effect is produced upon the heart by constant or even occasional yielding to any sin, or evil habit, however trivial it may be regarded. Not only is keenness of spiritual perception thus lost, but the way is also paved for the entrance of greater evils.

It is the gracious privilege of those who have yielded themselves entirely unto God to have his Spirit dwell in them continually. But however consecrated we may be, we must not conclude that there is no danger of our grieving the Holy Spirit, of quenching the holy fire that burns within us. So long as we abide in Christ we will not be guilty of voluntary transgression; but our love will soon grow cold unless constantly rekindled by the use of means of grace, unless the work of renewal goes on day by day. The fire in your grate will go out just as surely if not replenished by the addition of fresh fuel as it will by having water poured upon it. Likewise, we must constantly stir up the gift of God within us, else it will languish. Wonderful as may have been our experience at conversion or at some subsequent time, God will soon fade out of our lives, if we do not seek him in prayer, in the study of the Scriptures, in listening to his preached Word, and in performing works of mercy. We can no more grow in grace or continue in the love and favor of God without doing these things than a fire can burn without fuel. He who neglects any one of the means of grace, or omits any known duty, will as certainly lose the sense of God's presence as that the sun shines.

Christians may lead blameless lives, and still grieve God's Spirit by refusing to do some work that he impresses upon them, and qualifies them for. "To him that knoweth to do good, and doeth it not, to him it is sin." We may be consistent, yea, diligent church members, and still lack the fullness of God's blessing by not responding to the leadings of his providence. We should be so in sympathy with God's plans and so in love with his work that the faintest whisper of duty will meet with a prompt and cheerful response. A skillful telegrapher will recognize the call of his own instrument amid the confused clicking of a hundred other instruments. Should not the Christian be equally attentive to the calls and impressions made by God's Spirit? A certain writer has well said: "God first speaks to us in a whisper; but if we reverently hearken, there is a gradual deepening of the voice, till it is as audible in the crowd as in the solitude, and we are continually visited with messages from the Eternal King." Let us daily pray:

"Jesus, confirm my heart's desire,
To work, and speak, and think for thee;
Still let me guard the holy fire,
And still stir up thy gift in me."

It is said that Brooklyn and Baltimore have a larger number of churches in proportion to population than any other cities in the United States.

Mississippi Orphans' Home.

The Methodists of Mississippi have located their orphanage, and Water Valley is the place. I wish all who are interested in this enterprise, and especially all of those who live in the Southern half of the State, could have visited with us this beautiful little city in northern-central Mississippi.

Water Valley is situated among the hills of Yalobusha county, and is about ninety miles south of the Tennessee line on the Illinois Central railroad. The town has about 5,000 inhabitants, two-thirds of whom are white. There are two Southern Methodist Churches in the town, with an aggregate membership of over four hundred. The railroad company has extensive machine shops located here, which, together with cotton mills, the ice and canning factories, and other enterprises, gives employment to a large number of workmen. There are two banks and a number of fine brick stores, and in the vicinity are large truck farming interests. Among the attractions of the place are waterworks, a thorough sewage system and an efficient electric light plant, all owned by the city and furnishing their advantages to the citizens at a minimum cost. To one who lives in a city, where cows, horses, hogs and goats are allowed to roam at will upon the streets, it was refreshing to see the nicely mowed yards extending to the sidewalks, the view unobstructed by an enclosing fence, the delightful effect of a well-enforced stock law.

I wish, too, that they could have walked with us over the fifty acres of open, rolling woodland and level walnut bottoms, donated to the Home by the generous and enterprising citizens of Water Valley. The beautiful crest of the hill upon which we are to build the home is surrounded by a grove of oak, hickory, black gum and other forest trees, and is within two hundred yards of the corporate limits of the town, and only a little more than half a mile from the depot and the principal Methodist Church. The health record of the city is fine, the morals of the place are exceptionally good, and the citizens, without respect to denominational preferences, are enthusiastic in their desire to have the Home located among them. The members of the Board of Directors feel that they have made a very fortunate location, and believe the future of the Home will demonstrate the wisdom of their choice.

Committees were appointed to see the land surveyed and deeds given, to look after estimates and plans for the building, to solicit donations of building material and to secure special rates for transportation.

We wish to begin building in the Summer, and before the Conferences meet to report the Home open for the reception of homeless and orphaned children. It will be a happy day when we can direct the homeless to our Methodist Home.

A number of pastors in both Conferences have reported collections taken up on "Orphans' Day," and in every case the result has been gratifying and the testimony given of the readiness of the people to give to this cause.

I hope all of our preachers will take the collection during the Spring or early Summer, and I feel sure that all the people want is an opportunity to show their interest in the Mississippi Orphans' Home.

A. F. WATKINS, Sec't'y.

Jackson, Miss., April 29, 1896

A Great Philanthropist Dead.

Baron Hirsch, the Austrian nobleman and philanthropist, who died a few days ago at the age of fifty-nine, achieved a phenomenal career in the financial and the charitable world. He inherited a considerable estate from his father, and with this start and his own remarkable financial and organizing ability he amassed a vast fortune, the extent of which can only be guessed at—it reaches into the scores of millions. Most of this he made by his vast operations as a projector and builder of huge railroad enterprises through the midst of central Europe. For the past dozen years he and his wife—who had a private fortune of her own, amounting to perhaps $20,000,000 — have devoted themselves chiefly to the work of charity and philanthropy. His own Hebrew race in many countries has been the special object of his care and of his benevolent plans. To Austria alone he donated a few years ago about $2,500,000 for the establishment of non-sectarian schools; he also built up by his contributions a system of free schools among the poor in several countries of the Orient and in different parts of Europe. Two aims possessed him in his charitable work—first to educate his people, and secondly to found agricultural colonies for them. In the task of colonizing Russian Jews in the Argentine Republic he spent over $8,000,000. His annual outlay for philanthropic purposes is reputed to have reached the sum of $2,000,000. He was a man of polished manners, of high intellectual attainments and abilities, a linguist and a scholar. Such a man's example and influence are not to be confined to his own race; by virtue of his benevolence and public spirit he belongs to the world. His good deeds ought to prompt other men of vast wealth to go and do likewise.—Western Advocate.

The Sunday Law.

In all probability there will be a great effort made at the coming session of the Louisiana Legislature to repeal the Sunday law. In view of this fact, and also of the fact that many, perhaps, nearly all, of the members of that body have been elected without any special reference to the subject, would it not be well for the Christian and law-abiding citizens of the State to express themselves, making an appeal to their respective members of the Legislature to stand by the law? Suppose you call attention to the matter through the ADVOCATE. Give us a form of petition that we may copy and circulate throughout the State for signatures, and have them ready to present to our senators and representatives when they meet at Baton Rouge. Ask the co-operation of all the papers in the State that are in favor of the law. JNO. B. KENT.

Covington La.

[The above is worthy of attention on the part of good citizens everywhere. We think with Bro. Kent that there will be an attempt to repeal the Sunday law during the approaching session of the Legislature. Petitions against such action will be in order. We suggest that the Sunday League of this city get up a form of petition, and devise means for its circulation throughout the State.]

Douglass Mission Meeting.

On April 26 a tent meeting was opened, conducted by Rev. C. H. Ellis, ably assisted by the lay superintendent of the mission, H. N. Harrison, and others.

The services are held daily, beginning at 7:30 P. M., and will be continued through the week. Some ten or twelve have given their names for organizing a class in connection with the Dryades Street M. E. Church, South. All are cordially invited to attend and to aid in the work.

In the Living Present.

The revenue officers in New York are perplexed about a barrel full of so-called holy water, sent by Pope Leo XIII. to a Catholic congregation in Hartford, Conn. Natural mineral water pays no revenue. When artificially prepared it pays ten per cent. of its market value. But what is the value of this "blessed" water? Catholics say it is invaluable; Protestants, that it is valueless. But is it mineral water? We presume it is "aqua pura," not very pure, if taken from the Tiber, and very stale.

Dr. E. W. Hartwell inveighs in Physical Culture against the sporting proclivities of our college youth. Gymnastic exercises, though, should be introduced in all schools. To secure a healthy mind in a healthy body, joint exercise of the two is necessary. But not amusement, but benefit, should be the actuating principle. The sporting proclivities of our educated young men would produce a generation of pleasure seekers.

A coroner in Philadelphia declared the sudden death of a man as a result of "rupture of an embolism of the heart." The intelligent coroner's jury, with the above decision and the facts in the case before them, gave it as their official opinion that said death had been caused "by the breaking of an ambulance in the heart of the city."

Rev. Dr. D. Morgan, rector of the Church of the Heavenly Rest, has been found guilty of plagiarism. On Easter he preached a sermon published in 1878 by Dr. Putnam. The daily press reported the stolen sermon in full. When detected and appropriated, he charged the plagiarist said that the charge was true, and he was sorry that the press had reported him verbatim. In other words, he is sorry that he has been found out. By the by, is not plagiarism theft?

Æsop's fable of the tongue may well be applied to the press. It may prove either a blessing or a curse. It leads the public by the nose. Its domination is almost general. A French proverb says, "Lied like a newspaper." Can we not have Christian dailies? Alas! newspapers are a mirror of society. They furnish what the people want.

Dr. Lyman Abbott charges that ministers cowardly preach what the people ought to believe, not what they believe themselves. We suppose the learned doctor judges other preachers by himself. There may be hypocritical servility in some pulpits, but the majority of preachers—so we have found them out—are honest men.

Institutional churches in our large cities are now all the rage. The opulent occupy the suburbs. Here costly church edifices have been erected. The heart of the cities is occupied by the middle classes and the poor. As a rule, they avoided the remaining churches, formerly visited by the rich. By the introduction of institutional churches the lovers of Zion expect to bring the masses back to the church. Besides the regularly held divine worship, said institutional churches add free library, concerts, baths, commercial and primary school, kindergarten, lodging for the homeless, information bureaus, etc.

ICH DIEN.

NOTES.

Rev. J. A. Randolph, of the North Mississippi Conference, took in the Texas Epworth League Conference at San Antonio.

Vice-President Stevenson will deliver the annual oration before the Alumni Association of the University of Alabama on the sixteenth of June.

At the commencement of Emory College in June, Bishop Galloway will preach the sermon and Bishop Wilson will deliver the commencement address.

Rev. S. J. Davies has taken a special agency for the NEW ORLEANS ADVOCATE. We bespeak a royal reception for him wheresoever his agency may call him.

Rev. Jno. J. Tigert, D. D., LL.D., editor of the Methodist Review, will deliver the address to the Literary Societies of Centenary College, Tuesday, June 2, at 8 P. M.

Rev. S. N. Barker, president of Martha Washington College, Abingdon, Va., has been recently elected president of Martin College, for young ladies, at Pulaski, Tenn.

A Christian Endeavor Society of 22 members in Illinois raises $300 per year for their own missionary in China. They testify to great spiritual blessings, and no wonder.

Hon. A. J. Murff, a graduate of the class of 1884, will deliver the address to the alumni of Centenary College, Tuesday, June 2, at 11 A. M. The president invites every alumnus to be present.

The editor of the Central Methodist has not yet found out that the call for an editorial convention has been revoked. It is surprising to find a veteran journalist like Dr. Meek so far behind the times.

The "Home for Homeless Men," founded by Rev. T. L. Lallance, is in operation, but is hampered for want of means. Such an institution necessarily requires some money at the outset. Here is a chance for those whom God has prospered in business to honor him with their substance.

The Louisiana State Sunday-school Convention adjourned on Thursday night after a very pleasant and harmonious session of two days. Many of the addresses and essays were of a high order. Besides those living in the city, the following members of the Louisiana Conference were in attendance: R. M. Blocker, H. Armstrong, J. B. Kent, J. F. Foster and J. J. Kelly.

Bro. W. Wimberly, formerly of the Louisiana Conference, afterwards of the Texas Conference, is now a minister in the Cumberland Presbyterian Church. Under date of May 2, he writes us from Brenham, Texas, expressing regrets for the mistakes of the past, claiming a consciousness of acceptance with God, and asking the prayers of all our readers.

The Outlook Company has arranged with Mr. Justin McCarthy, the famous historian, novelist and political leader, to write for publication in The Outlook, a popular Life of the Right Hon. William E. Gladstone. Mr. McCarthy has had an intimate personal and political acquaintance with Mr. Gladstone for many years, and is peculiarly fitted to undertake this work.

A splendid testimony to the value of Young Men's Christian Association work for railroad men was given by ex-Governor Beaver at a Young Men's Christian Association banquet in Boston recently. He quoted Mr. Roberts, the president of the Pennsylvania road, as having said recently that the thousands of dollars which that company puts into buildings and equipment for railroad Young Men's Christian Association work is the best investment it makes, steel rails not excepted.

Commander Booth-Tucker, of the Salvation Army, was arrested in New York City on the night of the twenty-eighth on a charge of walking the streets in disguise. He was on what is called in Salvationist parlance "a slumming expedition," and had on a wig and false whiskers. He was admitted to bail in the sum of $1,000. The next morning he was released with an admonition to sin no more after this fashion. Hereafter Salvationists will be careful how they wear other people's hair.

Dr. Cuyler, writing on power in the pulpit, says: "The most effective achievements of the pulpit are reached when the preacher has received the fullest baptism of love, and when all thought of self is swallowed up in the glory that surrounds the cross of Calvary. A blood earnest preacher may atone for the lack of great talents or great scholarship, or the graces of elocution, by the momentum of his intense convictions of the truth, and his intense yearning for the salvation of souls. Great preaching has always been heart preaching."

One can not have right ideas of God or commune much with him and be narrow in his views and aims. With a knowledge of the God whose kingdom is universal, and whose providence is over all people and events, one can not limit his life and its purpose to his own place or horizon or State or nation, or to his own family and people and race; but his desire and prayer and labor must be coextensive with the divine plan. He has not yet entered into sympathy with Christ whose sympathies and prayers go not out beyond his own church or denomination. The missionary idea must possess one who is full of the Spirit.—Rev. S. W. Pratt.

Bishop S. M. Merrill, writing of church papers, says: "I often feel amazed at the indifference of pastors on this subject. How anyone can expect to train the young people of his congregation, in these days, so as to make intelligent Methodists of them, and ground them in the faith, and develop in them love and loyalty, and firmly attach them to the institutions of their own church, without the aid of the church paper, is more than I can understand. It may be that it can be done in some instances, but it seems to me that the risk is too great, and the responsibility of attempting it is enough to cause the stoutest heart to tremble."—Zion's Herald.

"Ian Maclaren's" new book, "The Mind of the Master," will be published in the course of the next month or so by Hodder & Stoughton. It gives a popular and fresh exposition of the teaching of Christ, adapted to the requirements of a lay public. This is just the kind of religious literature required in these days; we do not want theological treatises that only raise technical discussions among churchmen of all denominations; we want something that may be understood by the people, and "Ian Maclaren" is the very man to write it. Portions of the book have already appeared in "The Expositor." It will be published simultaneously in England and the States; Messrs. Dodd, Mead & Co. issuing it on our side.—Book News.

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What of the Night?

From China, Japan, Mexico, Brazil, there is but one reply from our watchmen: "The morning cometh!" Never in the history of the mission work of our church have the reports from the fields been so encouraging. The song of the toiler in every land is keyed on hope. Every message sent to the church at home is athrill with victory.

From China, Hill writes: "At Shanghai and Nantziang listeners are increasing at our Sunday services. .....Our street chapel preaching is a very important work. Many of the Chinese Christians can trace their conversion to impressions received in some street chapel. Most of us preach six days in the week at one or more of the chapels. They are rented from the natives and were built for shops. Many country people are thus reached who would not hear the gospel elsewhere.....We have one of more organized prayer meetings in each of our stations.....It is beautiful to see the child-like faith so manifest in the prayers of many of the native Christians.....The number of Sunday-schools in Shanghai district is fourteen, with 379 pupils; these are principally from our boarding and day schools.....There are five Epworth Leagues in the district, with a membership of 161. The Leagues at Shanghai have been quite flourishing from the beginning, and much of the ingathering of members and probationers during the past year has been credited to them. .....At the end of the first quarter since Conference the pastor reported 18 applicants for church membership from among the boys of our Anglo-Chinese College. We have two girls' boarding schools in Shanghai district, and 38 day schools, with 894 pupils in all. Of these 84 have professed Christ. 'A few years ago it was difficult to find a Christian among our day school pupils."

Lochr, also writing from Shanghai, says: "Event follows event in rapid succession, showing that the church of Christ is on the gaining and winning side. China is getting ready for the gospel faster than the church is getting ready to give it to her. Now is the time to help China. Now she needs help, light and encouragement. She is wisely turning to the missionaries for the light and help she needs, and they are giving it to her freely and gladly.....Now is the time for strong reinforcements."

Dr. C. K. Marshall, a native preacher named for our own honored and useful Mississippian, writes that his daughter will study medicine, that she may be a medical missionary to her poor countrymen. He says, touching his work in a country district in China: "Since Conference I have received 32 on probation, have now 24 full members and soon more will be received. We opened our new church Jan. 5. We had 700 or 800 people present. The three services were filled to the last."

Of Japan, Mexico and Brazil more next week. WM. H. LAPRADE.

Money Made in a Minute.

I have net made less than $16 any day while selling Centrifugal Ice Cream Freezers. Anyone should make from $5 to $8 a day selling cream and from $7 to $10 selling freezers, as it is such a wonder, there is always a crowd wanting cream. You can freeze cream elegantly in one minute and that astonishes people so they all want to taste it, and then many of them buy freezers as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from $10 to $15 a day. W. H. Baird & Co., 140 S. Highland Ave., Station A., Pittsburg, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on a salary.

Canton, Miss., Notes.

The Sam Jones Camp Ground Association has now a charter of incorporation. This association owns a very valuable property near Gloster, Miss., where they have held nine annual camp meetings. Having been duly, regularly and constitutionally incorporated, the association will greatly add to the attractions and comforts of the camp ground by enlarged permanent improvements for the camp meeting to begin Aug. 21.

The editor is earnestly invited to participate in the camp meeting in August, and see and know for himself what a desirable location we have for the gathering of the hosts of the Lord.

The W. C. T. U. reorganized, and number a strong band of noble women battling against the accursed liquor dethon.

The saloon patrons and advocates are making most persistent efforts to prevent an election being ordered in Madison county, using liquor money freely, mailing anti-prohibition circulars to every family. The two papers published in Canton advocate most earnestly the open saloon. They positively refuse to publish anything in favor of prohibition.

The whisky power has such a control here, that the court-house and all the churches, except the Methodist, closed against the W. C. T. U. gospel meetings.

We have organized a large Epworth League in Canton, which is working with commendable, increasing and promising energy.

North Mississippi Conference Notes.

The ADVOCATE is to be congratulated on its ability to afford a new dress which improves its appearance very much. We hope this new garb will aid in introducing it into many more homes than it has been visiting.

We were profoundly shocked and saddened at the news of the death of Dr. T. S. West. Little did we think when we met him, two weeks before, in Columbus, and enjoyed his genial fellowship so well, that he would so soon be called from labor to reward. What admonitions are we preachers in Mississippi having this year to be ever ready for the summons!

"The Pastor and League," by Rev. E. H. Rawlings, is a timely and useful book. It meets the felt want of that pastor who, recognizing the utility of the Epworth League, is endeavoring to operate it in his charge, but without encouraging success. It throws light also on the way of that other pastor who sees in the League a useful institution, but can see no place for or practicability of it in his charge. Moreover, the pastor who is having gratifying success with the League in his charge will find this a suggestive and helpful book. May it have the circulation and reading that it deserves! It costs only fifty cents.

G. W. BACHMAN.

Kosciusko, Miss.

Napoleon's Value of Victory.

IT FINDS A STRIKING COUNTERPART IN RECENT WORLD TRIUMPHS.

Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair in '93 and the California Midwinter Fair in '94 by Dr. Price's Cream Baking Powder. Ever increasing sales and popularity have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping qualities, purity and general excellence the "foremost baking powder in all the world." Quite as quickly as the great Emperor do they know the value of a victory that means world-wide supremacy.

Commencement Exercises, Centenary College.

SUNDAY, MAY 31.

11 A. M.—Auditorium Sermon, Rev J. L. Pierce, of New Orleans. 8 P. M.—Sermon for Y. M. C. A., Rev. R. H. Wynn, of New Orleans.

MONDAY, JUNE 1.

9:30 A. M.—Annual Meeting of Board of Trustees. 8 P. M.—Exhibition of Preparatory Department.

TUESDAY, JUNE 2.

9 A. M.—Closing Exercises of Union Literary Society. 11 A. M.—Address to Alumni Association, by Hon. A. J. Murff, Bossier, La. 4 P. M.—Closing Exercises of Franklin Institute. 8 P. M.—Oratorical Contest for Metichee Medal, and Address by Dr. J. J. Tigert, of Nashville, Tenn.

WEDNESDAY, JUNE 3.

9:30 A. M.—Graduating Exercises.

Our friends are cordially invited, especially former graduates.

C. W. CARTER, Pres.

It is because persons who once try Dr. Bull's Cough Syrup, always buy it again, that its sales have become so enormous. The success of this great remedy in curing cold, cough, croup and sore-throat is simply marvelous.

Rev. T. S. West, M. D.

As directed by a Quarterly Conference of Wesson charge of the M. E. Church, South, held here Saturday, April 25, I forward you the following tribute to our brother and former pastor.

Resolved, By the Quarterly Conference of Wesson (Miss.) Methodist Episcopal Church, South, that we have heard with unfeigned sorrow of the death of our dear brother, Rev. T. S. West, M. D., the highly esteemed pastor of this charge during the years 1890, '91 and '92.

Resolved, That in our sorrow we feel assured that it is well with him, through the merits of our Lord and Savior Jesus Christ, whom our brother loved and served for so many useful years.

Resolved, That to our bereaved sister and her sons we tender heartfelt condolence, praying that our God in comforting power may be with them in their sore bereavement.

Resolved, That the secretary of this Quarterly Conference send a copy of these resolutions to Sister West.

The above resolutions were also adopted by the congregation at the regular morning service Sunday, April 26, and ordered published in our church organs. H. C. MOORE,
Sec. Q. Conf.

Wesson, Miss.

Have You Eaten Too Much?
Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

Third Annual Commencement of Scarritt Bible and Training-School, Kansas City, Mo.

The baccalaureate sermon will be preached by Rev. Chas. M. Bishop at Melrose Church, Sunday, May 17, at 11 A. M. The graduating exercises will be held in Independence Avenue M. E. Church, Monday, May 18, at 8 P. M. Rev. J. W. Lee, D. D., of St. Louis, Mo., so widely known as author and preacher, will deliver the annual address on that occasion. Four accepted missionaries of the Woman's Board of Foreign Missions of the M. E. Church, South, will graduate, and two trained nurses will receive their diplomas. Miss Ida M. Shaffer, of Carrollton, Mo., has received the honor of class essayist. Friends of the school are cordially invited to these exercises.

A Fortune Lost.

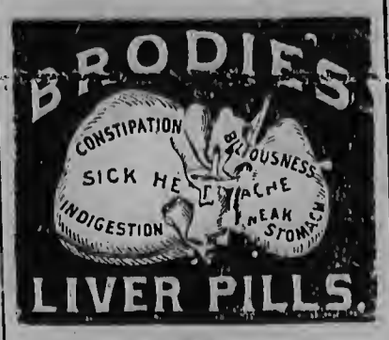
It was not at Monte Carlo or Baden-Baden, but at home, in her own house, when her system broke down under the strain of Uterine trouble, that her fortune and good health were lost. CREOLE FEMALE TONIC restored it rapidly by its wonderful influence and tonic power.

Corinth District Preachers' Meeting.

Our Preachers' Meeting of Corinth district was held in this place, April 22 and 23. It was an interesting and profitable occasion. The discussions of the various topics were very practical and were beneficial to all present. Besides, it was a spiritual feast.

This district is in a prosperous condition. A number of accessions and finances in advance of last year (at this time). Bro. Tucker, our presiding elder, is hopeful on all lines of church work, and is moving forward in his work. J. W. TREADWELL.

Guntown, Miss.



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—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.

Price, 25c. a Box.

I. L. LYONS & CO., Prop'rs,

NEW ORLEANS, LA.

Grenada District Conference.

Please let those brethren who expect to come by private conveyance write me word at once, so that provision may be made for their horses. Let all others write when they are coming, so we can meet them. T. W. LEWIS.

Grenada, Miss.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief. 25c. a box.

Collection for Orphans' Home.

According to Conference resolution, I send receipts from "Orphans' Day" to date: Forest Sunday-school, $3.15; Utica, $14; Moss Point, $30; Terry, $5; Whitestown circuit, $6; Camden circuit, $50; Crystal Springs, $28.40; Jackson, First Church, $36.25. Total, $172.80. All of these charges have more to report. M. L. BURTON,
Treas. Miss. Conf.

Crystal Springs, Miss., April 29, 1896.

A Correction.

MR. EDITOR:—I see from notice in the ADVOCATE, I made mistake in date of meeting of Sam Jones Camp Ground Association. It should be Tuesday, May 12, not 13. Please correct in next issue, and greatly oblige. Yours truly,

J. A. B. JONES.

Canton, Miss., April 30, 1896.

Day of Fasting and Prayer.

The approaching meeting of the Woman's Board of Missions brings a sense of need and responsibility to those whose duty it is to attend it, and they will go in the trust that many hearts are sending up prayer for them and the important interests they will then consider. The welfare of the dear workers in the field, the needs of these fields urgently voiced from every quarter, an all but empty treasury echoing these many calls, questions and conditions here at home requiring solution and attention—all this will overbear that handful of women unless their sufficiency is given from above.

Bear this in mind in your daily prayers, and on Friday, May 29, let all unite in special supplication, with fasting, that the Holy Spirit will guide and control in all that is said or done, to the glory of God, through Jesus Christ our Lord.

With loving greeting,

M. D. WIGHTMAN.

Charleston, S. C., April 15, 1896.

Commencement of Athens Female College,

ATHENS, ALA., MAY 31–JUNE 3.

Commencement sermon—Dr. R. A. Timmons. Baccalaureate sermon—Rev. J. W. Shoemaker. Art address—Rev. J. R. Turner. College Day addresses—Dr. E. M. Glenn, J. S. Robertson and G. W. Reed. Laying corner-stone of New College Chapel. Address by Dr. Anson West. Annual address by F. W. Brandon.

Z. A. PARKER.

"A Splendid Premium."

I have received the machine, and am highly pleased with it. I don't see how you can afford to give such a splendid premium for so small a sum. As long as this offer is open, there is no excuse for preachers' wives sponging on the sisters. They should go to work at once, and put the ADVOCATE in twenty homes, and secure the machine.

Yours respectfully,

MRS. J. C. MIMMS.

Bolivar, Miss., April 24, 1896.

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OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

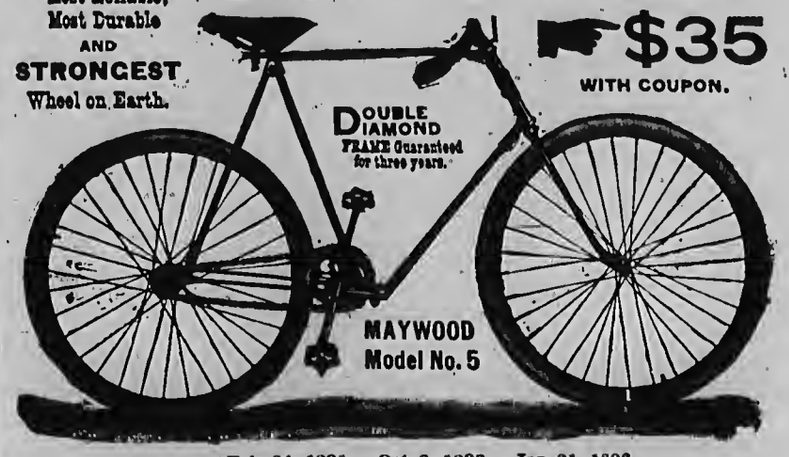
Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered

The Indestructible "Maywood" BICYCLE

THIS $75.00 COMPLETE BICYCLE

$35 WITH COUPON.

The Most Modern, Most Reliable, Most Durable AND STRONGEST Wheel on Earth.



PATENTS { Feb. 24, 1891 May 17, 1891 Oct. 3, 1893 Jan. 1, 1895 Jan. 21, 1896 Others Pending.

A Bicycle constructed of material that is **solid, tough and wiry;** that is simple in construction, easily taken apart and put together again, has few parts, is of such wiry material that its parts will hold together even in an accident, no hollow material to be crushed in by every contact; a frame that cannot possibly be broken; a frame so simple that its adjusting parts serve as its connecting parts; a one-piece crank in place of a dozen parts, always ready to give reliable and rapid transportation.

SPECIFICATIONS AND DESCRIPTIONS.

FRAME.—Improved Double Diamond. What is a Double Diamond Frame? Simply a true truss in every direction for strains that occur in Cycles—the outline of two diamonds in its makeup. The frames are constructed of ⅞-inch cold rolled steel rods, the toughest and strongest metal for its weight known, and the parts are joined together with steel and aluminum bronze fittings in such a manner that it is impossible to break or any part to work loose. A marval of novelty, simplicity and durability, the greatest combination of ingenuity in bicycle mechanism, —to build a frame without brazen joints and tubing, as you know that frames continually break and fracture at brazen joints, and tubes when they are buckled in cannot be repaired. **We guarantee our Double Diamond Frame for three years. You cannot break it.** Standard size steering head and wheel base, ball bearings both ends of head.

WHEELS.—28-inch front and rear, warranted one-piece wood rims, best quality piano wire spokes and brass nipples, large barrel hubs, fitted with "Arlington" hose pipe, Morgan & Wright "quick repair," or some other first-class pneumatic tire.

PATENT INTERLOCKED CRANK AXLE CASES AND BEARINGS.—Indestructible ball bearings throughout, with 148 hardened steel balls. Crank shaft bearings are fitted with **our patent** ball cases, which are interlocked and support each other and cannot possibly come apart while in use. Are neat and cover the bearings completely. It has been an acknowledged fact that crank axle bearings are susceptible of improvement, as threaded cones or crank axles are continually crowding or working loose. We save this entire nuisance by having no threaded parts whatever, but a clever device in frame for adjustment. Our invention is most perfect in simplicity and must be seen to be appreciated. The sprocket and chain are on the inside of the frame and ball bearings. Great value is gained by this arrangement, ease of running, double wear saved, positive never loose bearings, freedom from contract with chain and sprocket, smooth outward globular ball bearings, less friction and lost motion, hence greater speed. Then with the jointless "one-piece crank," feet, ankles and trousers are free from injury.

ONE-PIECE CRANK.—Our great achievement; by its application we put two cranks, two pedal axles, two keys, six screws, six nuts and four washers all in one piece. From 50 to 100 per cent. of all trouble to Bicycles is from cranks working loose and pedal axles that break from clamping connections. They get loose no matter how much pains is taken to key and tighten them. This is caused by too many parts, and it is entirely saved by our device, which is but **one piece** and made from tough rolled steel rods, impossible to break. It has been proven that when other cranks break from accident, our one-piece crank will hardly bend. But if bent any person can easily straighten it with a large wrench, and without removing it from the frame.

CHAIN.—Humber block pattern, best quality, hardened. **SPROCKET WHEELS.**—Best drop forged steel. **REACH.**—Shortest, 28 inches; longest, 37 inches. **GEAR.**—64 or 72, as specified.

FRONT FORKS.—Indestructible. Our fork crowns are simply a section of gun barrel steel turned up to size, then bored and bent, forming a perfect fork crown that cannot be surpassed for strength and beauty, also giving a support to our solid cold rolled fork rods that just limit the necessary amount of springiness required in a front fork and which can only be obtained by the use of our forks and crown.

HANDLE BARS.—Reversible and adjustable, a marvel of simplicity, readily adjusted to any position desired, with best cork or composition handles. In buying a Bicycle it is always a vexed question whether you want dropped or elevated handle bars. If you wanted one kind you could not have the other. Our handle bar enables you to have either at will. Will furnish Ram's Horn handle bars if preferred.

SADDLES.—Gilliam, P. & F., Reading, or some other first-class make.

PEDALS.—Rat trap or rubber, full ball bearing.

FINISH.—All parts are enameled with our own special enamel, rubbed down and baked, giving it a handsome black, glossy appearance. All bright parts are heavily nickle-plated; these, with the jet black glossy parts, give a handsome appearance which cannot be excelled.

ACCESSORIES.—Each "Maywood" Bicycle is furnished with leather tool bag, containing pump, wrench and patent oiler.

WEIGHT.—According to tires, pedals, saddles, etc., from 27 to 30 pounds.

The **"Maywood"** has successfully passed through the experimental stage. During the past three years we have put out over 5,000 **"Maywoods,"** placed in the hands of riders of all classes and widely distributed through the country. Expert riders and clumsy riders, heavy men and light men, on smooth roads and on rough roads, have given this wheel every conceivable test, proving it to be the best wheel on earth for every day use, a wheel that can be constantly used over the roughest and hardest roads without showing weakness and the constant necessity of repairs. Its construction is so simple, its vital parts so strong, that the possibility of breakage is reduced to a minimum.

A PRICE THAT WILL REACH YOU.

Do not imagine because it is not high priced it is not high grade. We do not use expensive hollow tubing, besides, we belong to no **Combination or Trust.** We own every patent, pay no royalties, manufacture the entire wheel ourselves and are satisfied with a reasonable profit, employ no expensive racers, but depend upon the good common sense of the American people to appreciate a good thing when they see it. We can afford to make the price we do for we expect to sell ten **"Maywoods"** to one of any individual make sold. We simply say that the **"Maywood"** is a perfect Bicycle, containing more originality and genuine points of excellence than can be found in all other machines bunched together.

CASH BUYERS' UNION. EVANSTON, ILL., January 20, 1896.

Messrs:—In regard to **"Maywood"** Bicycle, I will say that I have found it to answer all purposes as guaranteed. Last summer I rode one from Chicago through Michigan, Canada, and all over western New York and northern Pennsylvania. Notwithstanding the fact that I rode it over all kinds of roads and in places where many more expensive wheels would not have stood the test, it is still in good condition.

C. B. SEELY, N. W. University.

PRICES AND TERMS.

$40.00 is our Special Wholesale Price. Never before sold for less. To quickly introduce the **"Maywood"** Bicycle, we have decided to make a special coupon offer, giving every reader of this paper a chance to get a strictly first-class wheel at the lowest price ever offered. On receipt of $35.00 and coupon we will ship anywhere, to anyone, the above described Bicycle, securely packed and crated and guarantee safe delivery. Money refunded if not as represented after arrival and examination. We will ship C. O. D. with privilege of examination, for $36.00 and coupon, provided $5.00 is sent with the order as a guarantee of good faith. We send a written binding warranty with each Bicycle. This is a chance of a lifetime and you cannot afford to let the opportunity pass.

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163 West Van Buren Street, Box 1013, CHICAGO, ILL.

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GOOD FOR
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IF SENT WITH ORDER FOR
No. 5 Maywood
...Bicycle...

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Formerly a luxury, now almost a necessity—PIANOS.

Together they form one of the attractions of our store—

CONOVER PIANOS.

The mandolin in our window during the guessing contest was won by Miss Annie Ruppert, No. 1111 Dorgenois street, her answer being the first received out of hundreds that was absolutely correct.

Dunning-Medine Music Co., Ltd.,

NEW NOS.: 214 AND 216 CAMP STREET.

Grand National Prize of 16,600 francs at Paris

QUINA LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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Originators of the Mail Order Method
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GRATEFUL—COMFORTING.

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Edited by R. M. McINTOSH,

A rare collection of Hymns and Tunes for Prayer Meetings, Praise Meetings, Experience Meetings, Revivals, Missionary Meetings, Epworth Leagues, and all special occasions of Christian work and worship.

432 Pages in three editions: Round Notes, Character Notes and Words Only.

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HOME CIRCLE.

BE TRUE.

To be true to the best
That is in us, nor falter nor fail in the test,
Let whatever may come, this is measurement just
Of the sum of our life; to keep safely in trust
All the good that we have, and to answer at length
For our being and doing, the weakness or strength
Of our hope and our help in the varying strife:—
There is nothing besides in this problem of life.

—From "Geraldine."

Our Homes.

There exists a very beautiful ideal of what home should be, but somehow men and women have fallen into the habit of showing the world their best side; of exerting themselves to be amiable and agreeable to people who care the least for them; while to those to whom their interest, honor and happiness are of vital concern, they display all of their most unholy and disagreeable traits.

Some men use their homes as escape-valves for all the ill humor generated by friction with the world. It will not do to storm and fume at that, but at home—ah, there one has a right to do as he has a mind to! It is his home, and he is bound to have his own way there, which he undoubtedly could—only there happens to be one or more others there intent upon the same thing. And, by the way, this "having one's own way" is a very difficult thing in a world like this, where every life is so linked with every other life.

There are women, too, set down in the calendar of the world as patterns of amiability, whose home temper is a sad commentary upon the wisdom of the world's judgment! There are softly modulated and lady-like voices, the charm of the social circle, which in the privacy of their houses break out in irritating taunts and angry retorts. There are "very nice women" who destroy all the sweetness and blessedness of their household by loud and continual scolding, frettings and fault findings. There are brothers who are chivalrous and devoted to other people's sisters, but at home tease and trouble their own. There are charming young ladies, fancied by some infatuated young man to be angels, who are stubborn, self-willed and indolent at home, where they should be most agreeable. The true meaning of home is not a place to go only when you feel hungry and cross; where you can wear your worst coat and your worst temper.

The home is undervalued, and its sweetness and sanctity highly desecrated; it should correspond with the beautiful ideal one, which we all venerate, where all baser passions are subdued and controlled by sweet affection, tenderness and patience. It is where the wife prefers to stay above all other places; a place that is never lonely to her, for the innumberable blessings that hover around it; where the shadow of solitude is lighted by the halo of quiet love. When the hearth is always bright, and the rooms tidy and cheerful, and where the wife spends her "afternoons," and the husband his "evenings." These are the shrines to which the absent and weary will turn with longing for rest and peace.—Selected.

The Immanence of Jesus.

We never grasp Christian truth in its wholeness until we recognize a historic and an immanent Christ—a Christ who was born in Bethlehem and suffered under Pontius Pilate, and a Christ who still lives and reigns among men. In the economy of grace both have place and importance; we may not advocate the one to the exclusion of the other.

The Christian fathers were not wrong in defending the truth about the historic Christ in his birth, life, teachings, marvelous works, sufferings, death and glorious resurrection. These are fundamental facts. On this evidence the historic gospel rests. They show the entrance of the divine into the human. We are not wrong in celebrating the advent of the Divine Man, whose human birth marks a new stage in the progress of the race, a divine force in the evolution of human society. But glorious as are these historic truths of the humanity, they make but one hemisphere of God's gracious revelation to man. The divine is set over against the human. You may well believe Jesus came, and that he will come again in the last day; but you have the whole truth only when you believe in an immanent Christ who remains a pervading Spirit and Force among men.

Great as is the historic Christ who was born and died and rose again, greater is the glorified Christ who remains in society and in the individual soul to illuminate, and to convict of sin, righteousness and judgment to come. Christ went away, but he is also here. Though unseen, his power is everywhere felt, like that of gravity or electricity. He rose to reign in the heavenly places, but he rules not less in the souls of men on earth. The Comforter is the immanent Christ. He came to abide and to be in us. He is ever with the two or three as with the great assembly. He is here to comfort, to purify and edify. Greater is the immanent than the historic Christ. It was needful that he should go away from the visible that his power might be realized in the invisible; that he should disappear from the flesh that he might live and quicken all things by the Spirit.

The purpose of the Lord's coming in the flesh can be fully realized only by his coming into the soul. You may think much of his coming into Judea, without being saved; but his coming into the soul is attended with saving efficacy. To us Christ on the cross is less important than Christ coming into our life and experience. We have, as it were, got past the historic Christ, whose great record is stored up in the archives of history and stands proof against all doubters and revilers; but for us who live in the later days God has provided some better thing in the abiding presence of Jesus in human society. Jesus not only came, and will again come; he is here to remain. "Lo! I am with you all the days, even unto the consummation of the age.' —Zion's Herald.

Too Much Society.

To be isolated from society, to live almost entirely in one's own company, to interest one's self not at all in the affairs of others, is certainly a calamity. The baneful effects of such a life are not difficult to discover. They make people censorious; they keep them brooding over their own troubles and magnifying them; they cause them to minify the troubles and sorrows of others, of which because of their unfamiliar intercourse they are ignorant, and they develop oftentimes the bitter, sarcastic and unsympathetic spirit, which, but for this isolation, would have remained dormant. Such a life induces pride, self-complacence and a certain kind of self-love. A life of isolation from society is altogether undesirable.

But to live continually in society, to have no quiet hours or days, to be forever in the public, to be equally familiar with all those one meets, is also undesirable. To live thus tends to make life superficial, to debar one from the sweet pleasures of intimate friendships with a few choice spirits, and to develop a hollowness of heart and character. Such hollowness and lack of heart and sincerity are almost inevitable to those who live for and in society continually. To meet too many people induces the use of set phrases, the forced and studied smile, a superficial manner, and a very apparent lack of genuineness. Much better it is to follow Browning's advice,

"Best be yourself, imperial, plain, and true."

Every year as the season advances toward Spring we hear frequent exclamations of weariness and longings to escape from society from those who have been living in the whirl of it for several months. Such persons get to that point in which a quiet, reposeful life at home seems impossible. They speak truly when they say, "We have to go away, for there is no rest for us here." So hundreds leave the comforts and luxuries of their pleasant homes and journey hither and thither, to the south, to the west, to the north, or across the water, confessedly not to visit new scenes and enjoy new countries, but to escape from society.

When they are happily beyond the search and the demands of friends they rejoice with exceeding joy. They can then sympathize with Kinglake, the author of "Eothen," who, when he was enjoying a free, unfettered life in oriental lands, wrote humorously to a friend in London, "It is so sweet to find myself free from the trifle civilization of Europe."—Standard.

Grumbling at the Weather.

"It will be the weather which suits me, to-morrow," said, in effect, that contented individual, the Shepherd of Salisbury Plain, "because it will be the weather the Lord sends" This cheerful Christian philosophy we have had occasion to exercise during the inclement and uncertain weather which has prevailed for weeks, even April frowning at us behind stormy snow clouds and chilling us to the marrow, while March and February were for the most part bitter and unkind.

But what good does it do to grumble at the weather? One might as well be patient and serene, if for no other reason than that the weather is quite beyond one's sphere of personal control. It is ordained for us by the power which ordains the stars in their courses, and no amount of fidgetting and complaining on our part will change the state of affairs. All that grumbling does, be it hot or be it cold, is to make ourselves and others uncomfortable. The petulant mood also lowers our mental tone and makes us less able than we otherwise would be to go about our daily duties.

Grumbling at the weather sets a bad example to children and others who regard us as in a way patterns of behavior. It is childish conduct and unworthy "grown-ups," and yet even while I say this, I feel that I am libeling childhood by my use of the adjective. Children are natural optimists, who take the weather as God sends it, just as did the Shepherd, and we teach them to grumble by our own fretfulness.—M. E. S.

A Good Bargain.

At a temperance meeting where several related their experience, a humorous Irishman who spoke was acknowledged to be the chief speaker. He had on a pair of fine new boots. Said he:

"A week after I signed the pledge I met an old friend and he says, 'Them's a fine pair of boots you have on.' 'They are,' says I, 'and by the same token 'twas the saloon-keeper who gave them to me.'

" 'That was generous of him,' says he.

" 'It was,' says I, 'but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me those fine boots. I got the best of the bargain, and I'm going to stick to it.' "

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of child like simplicity and dependence. — Jean Nicolaus Grou.

Some people take a spell of sulks, become gloomy, morose and long-faced, and seem to think they have a case of religion, but sulks and salvation neither look alike, taste alike nor sound alike. —Christian Soldier.

The devil finds it hard to get a foothold in the home where love is king.—Ram's Horn.

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HYGIENE.

Late Suppers.

The old tradition that to eat anything just before going to bed was sure to produce indigestion and render sleep impossible is now happily exploded. It is not good, as a matter of fact, to go to bed with the stomach so loaded that the undigested food will render one restless, but something of a light, palatable nature in the stomach is one of the best aids to quietude and rest. The process of digestion goes on in sleep with as much regularity as when one is taking violent exercise to aid it, and so something in the stomach is a very desirable condition for the night's rest. Some physicians have declared, indeed, that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation. Nothing is more agreeable on retiring for the night than to take a bowl of hot broth, like oatmeal gruel or clam soup. It is a positive aid to nervous people, and induces peaceful slumbers. This is especially the case of cold Winter nights, when the stomach craves warmth as much as any other part of the body. Even a glass of hot milk is grateful to the palate on such occasions, but a light, well cooked gruel is better, and in our climate, during the cold months of Winter, should be the retiring food of every woman who feels, as many do, the need of food at night.—Canada Lancet.

A Sad Case.

A very sad case was developed in one of our police courts recently, when a woman was brought before the judge on a charge of drunkenness. About a year ago she commenced drinking, and by degrees sold every vestige of furniture and carpet in the house, to pay for the liquor she craved. When arrested, she was lying on a bare floor, in an almost nude state, so that the policeman had to wrap her in a blanket, before placing her in the patrol wagon. When brought into court she made a pitiful plea, as she clung to the railing in front of the magistrate's desk. She claimed that her taste for drink was acquired in her days of prosperity, through holding in her mouth the paper covers of preserve jars, which she had soaked in whisky or brandy, to prevent the fruit from molding. Her husband was a well-known mill worker, and had refused to give his wife money, as she spent it all for liquor. The family were once prominent and well-to do, in the locality where they live.

If arguments are needed against using liquors of any kind in cookery, here is a painful example of the results in one case. A thrifty home ruined, a young life blighted, and possibly a soul lost forever.—Temperance Tribune.

THE CUISINE.

CONDUCTED BY L. A. B.

DELICIOUS RAISED BUNS.—Use one quart of milk; boil one pint of it. Add to the whole quart a piece of butter the size of an egg, two-thirds of a cup of sugar and two eggs beaten together, one-half a cup of black currants, and one-half a cup of yeast. Let the mixture rise over night.

DELICATE CREAM BISCUIT.—Add to two quarts of flour one teaspoonful of butter or lard, one large teaspoonful of salt and two tablespoonfuls of yeast. Let it rise over night, and in the morning knead lightly and bake in a quick oven.

BREAD STICKS — These are made from raised bread dough, to which has been added the thoroughly-beaten white of egg. The proportion is the white of one egg to a pint of the dough. The addition of the egg renders the sticks crisp. They are baked in pans made purposely for them—pans with small troughs in which the dough is placed.

No man is so happy as a real Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjectedness when he ranks himself with the worms of the earth. —Pascal.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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OBITUARIES.

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RAYNE—On Friday, March 20, at 6 A. M., at her home in New Orleans, Mrs. GEORGIANA JONES RAYNE completed her earthly pilgrimage. Mrs. Rayne was a native of Alabama, but was for many years a resident of New Orleans. Her father, the late Richard Jones, was a prominent and useful member of the M. E. Church, South; a man of sincere piety, superior abilities and marked usefulness as a local preacher. His memory is still cherished by the older members of our church in New Orleans.

When quite young Mrs. Rayne's own mother died. She was a pious and godly woman. About two years after Mr. Jones married a second time. Under the influence of her devoted and consecrated step-mother she grew to womanhood. The influences of her childhood and early womanhood were profoundly religious. As Mr. Jones most beautifully expressed it, she was "the child of two mothers' prayers." In 1867 Mrs. Jones died in the triumphs of Christian faith, leaving to her beloved and affectionate step-daughter the care of several brothers and sisters. To this charge she was faithful. By her constant care and fidelity she impressed her worth upon all who knew her.

In 1872 Mrs. Rayne was married to Mr. B. O. L. Rayne, of New Orleans, who still lives. For some months past Mrs. Rayne had been in poor health, but about a week previous to her death she suffered a stroke of paralysis, which proved to be fatal. Happily for all, during a week she retained consciousness. It was my privilege to be often with her during these days. Her communion with Christ was full of comfort. Free from fear, trusting and submissive to her heavenly Father's will, she waited for his decision. She gave her messages to the loved ones about her, and looked to the fringe of her soul. After some hours of unconsciousness she quietly breathed her last without a struggle. There remain to mourn her loss husband, four children, sister and brother, and a large circle of sorrowing friends.

For many years Mrs. Rayne was a member of the Methodist Church. She was a sincere and devoted follower of the Lord Jesus Christ. Through many sorrows and trials she maintained her faithful allegiance to her Lord. Her ideal of Christian character was very high, while her estimate of her own religious attainments was humble indeed. She seemed to be unconscious of the very virtues and graces in which she excelled. Her Christian courtesy and perennial kindliness found expression in many attentions to the sorrowing and needy. Her charity and benevolence were remarkable. Such a life as hers was the product of abiding convictions and prayerful relations to God. There was no exaggeration in profession or obtrusiveness in practice. My long acquaintance as friend, and over three years relation as pastor, impressed me with the abiding power of her life as one of those who do the will of God.

In every relation of life as daughter, wife, sister, mother, and sympathetic friend, she sustained an undeviating fidelity. Cherished memories of her useful life will be a comfort and inspiration to those who abide here. For her we feel sure that she is a partaker of the blessedness of those who die in the Lord; for those who yet remain in the flesh there is the anticipation of the reunion of the people of God in the light and glory of the divine presence. FRANKLIN N. PARKER.

SMOKEY—FRAN P. SMOKEY was born at Waterproof, La., May 15, 1862, and died at his home in Natchez, Miss., March 20, 1896. Almost his entire life was spent in Natchez, having been brought here by his parents when a child of thirteen months. He was married to Miss Augustine Beyrise, of Plaquemine, La., Feb. 25, 1884. Two children were given them to bless their home, but one was translated to heaven some three years ago. Mr. Smokey was an enterprising business man, energetic and persevering, and he built up a large business, and enjoyed a good degree of success in its management. With a quick mind and a strong will, he was a man of decided force; but he had a kind heart and a generous nature, and was helpful to those about him who needed assistance. He was a good son, an affectionate husband, a kind father, a faithful brother, and a true friend. These relations of life he filled well. He professed religion and joined the church when a boy under the ministry of Rev. W. L. C. Hunnicutt. For months past he seemed impressed that his time was short, and made sundry arrangements that seemed strange then, but are understood now. During his last illness, which lasted ten days, he frequently said that he would not get well. He provided carefully and tenderly for his wife and son, and gave specific directions concerning his funeral. He said he was not afraid, and when the time of his departure came he fell on sleep without a struggle. This occurred at 11 o'clock on Sunday morning. The following Tuesday afternoon he was buried from the Jefferson Street Methodist Church, the obsequies being attended by a large concourse of sympathizing friends. W. B. LEWIS.

HALL—J. P. HALL died March 26, 1896, and was buried Masonically at Long Town, Miss., where he had spent most of his life. He was about fifty-one years old.

Since he came into the church about eight years ago, he has been an exceedingly diligent worker. Part of the time he has superintended two Sunday-schools at the same time, and also worked as steward, or wherever the church needed him. He was thoroughly alive to every interest of the church. A more helpful and faithful friend a pastor never had. He always looked on the bright side of great undertakings, and saw in church work a privilege rather than a hardship.

He was strongly opposed to the drinking of spirits, even as a medicine, or the use of tobacco in any form. He gave to every good cause, and he plead specially for the heathen. His lowest standard of giving was a tenth of his income. As to doctrine, he was no bigot, but broad and liberal. While he had strong convictions, and stood by what he believed, he was tolerant toward those who differed with him. The one thing he insisted on was a pure heart and life. He professed sanctification about four years ago, and was an ardent believer in the second blessing. He lived all he professed. Though his pastor or others preached against the second-blessing theory of sanctification, he was the same helping, faithful, confiding brother. The influence of his holy life will be a savor of good throughout these borders for years to come.

W. M. YOUNG.

BIRCH—Mrs. C. A. E. BIRCH (*nee* Fletcher) was born Sept. 11, 1833, and died Sept. 14, 1895.

Sister Birch was first married to Mr. John W. Right, Jan. 10, 1852, who fell a victim of the late war between the States at Vicksburg, Miss. In August of the same year was born to them a son, who died in childhood.

She was married to Mr. W. R. R. Birch, Dec 17, 1867. To this union were born four children—three daughters and one son—all of whom are living.

Sister Birch joined the Methodist Church in October, 1862, under the ministry of Rev. W. E. Ballard, of sacred memory; was happily converted to God, and ever after lived a consecrated Christian life.

She was a very devoted wife, a kind and indulgent mother, a good friend and neighbor, loved and respected by all who knew her. She bore her afflictions with Christian fortitude, and died in full assurance of a glorious immortality.

Weep not, kind husband, loving children, and devoted friends, as those without hope. Live and work for God, and ere long there will be a happy meeting of husband and wife, children, mother and friends, on the sunny banks of sure deliverance, where the wicked cease from troubling and the weary are at rest, and where God has promised to wipe all our tears away. H. C. NEWSOM.

STUART—CHARLEY L. STUART was born Nov. 20, 1834, and died at Olive Branch, Miss., Feb. 5, 1896, after an illness of about three weeks.

He was happily married to Mary A. Odom, Nov. 13, 1860, the bonds of which union were strengthened with the years. He was a true and devoted husband, an upright and enterprising citizen, and an active Christian. He was unqualifiedly a Methodist; loved the doctrines, usages, and ministry of the church; was formally connected with the church during the pastorate of Bro. M. W. Monnell on this work, and was a faithful steward for circuit and district.

He was a man of faith, and believed that one's faith must be shown by his works; would say to a halting steward, "Brother, you lack faith in God." So he was servant of all through love, working for his church and with his pastor. Being faithful, he was ready when the Master came, and entered into the joys of his Lord. Because he is no more among us, a host of friends are sad, the Official Board is sorrowful, and the weeping wife is almost heart-broken. O God! pour in the oil of consolation into all these hearts!

BEN P. JACO, P. C.

Olive Branch, Miss.

TALLEY Resolutions of respect in memory of Bro. J. L. TALLEY:

Whereas, It has seemed best to our all-wise Creator to remove from our midst our brother, who departed this life at his home in Bossier parish, Nov. 5, 1895; And, whereas, He was the prime mover, and it being due to his efforts that this convention was brought into existence; And, whereas, He was for two years the honored and beloved president of this body; therefore, be it

Resolved, By this convention assembled, that we bow with humble submission to this will of Him who rules all things in accordance to wisdom and mercy.

Resolved, That we cherish the memory of our brother, and that we strive to emulate the good examples he gave us while he was among us, and that we endeavor to forget his faults, if any he had.

Resolved, That we tender our heartfelt sympathies and condolence to his bereaved family in their irreperable loss.

Resolved, That a copy of these resolutions be tendered the family of the deceased brother, and that a copy be spread upon the record book of this convention, and that a copy be sent to the Baptist Chronicle and the CHRISTIAN ADVOCATE.

All of which is submitted.

O. M. BIGBEE, for Com.

HAND—One more name has been transferred from the roll of our Sabbath-school to the roll in heaven. Monday, April 6, 1896, God called home the spirit of SADIE HAND.

When we assemble on Sunday mornings we shall miss her bright presence. Always in time, and with her lesson well prepared, she will be sadly missed by her teacher and classmates. While our hearts are sad at parting, we can not mourn for her.

To her bereaved family we tender our deep sympathy and our prayers. As one by one the links of the family chain are severed here, may they be eternally riveted in heaven.

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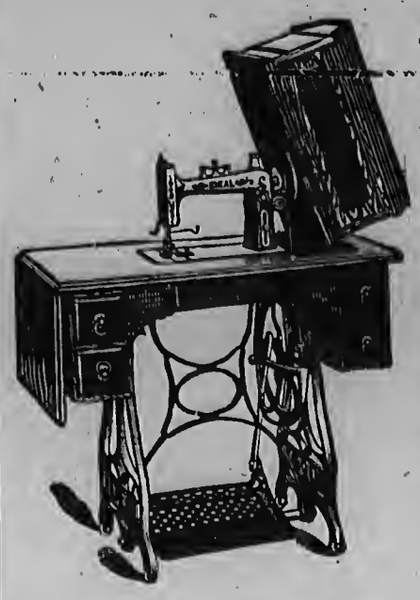

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A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The U. S. Senate has accepted the Pere Marquette statue.

The General Conference of the M. E. Church is now in session at Cleveland, O.

General Fitzhugh Lee has duly qualified as consul general at Havana, and will proceed to his post of duty this week.

A fire at Cripple Creek, Colo., last week rendered thousands of people homeless. Property to the amount of $1,500,000 was destroyed.

The servant girls of Superior, Wis., are on a strike. They have a union 2,000 strong, and demand that wages shall be $15 a month all around.

Senator Pugh says if President Cleveland vetoes the Rivers and Harbors bill, it will be passed nevertheless by the necessary two-thirds vote.

The women of St. Joseph, Mich., captured the mayor the other day, and dragging him into a house, held him a prisoner for two hours until he promised to co-operate with them in certain reforms.

It is said that the ceremonies at the unveiling of Gen. Hancock's monument in Washington, on May 12, may have to be curtailed. The whole amount—$50,000 was used up in the monument, and nothing left for the expenses.

On Saturday the Naval Appropriation bill finally passed the Senate. The Upper House reduced the number of battleships authorized by the bill as it came from the House of Representatives from four to two, and the number of torpedoes was reduced from fifteen to thirteen.

FOREIGN.

A large list of butcheries have been committed in a small district near the city of Havana, Cuba, by the Spanish troops. Many victims were shot without any form of trial.

The latest news from Matabeleland is very encouraging. The Dutch and English there are fighting side by side, and the former are taking a leading part, owing to their knowledge of the native methods of warfare.

While the Shah of Persia was entering the inner court of the Shrine of Shah Abdul Azim, near Teheran, on May 1, he was shot and killed. The assassin was a member of a secret society, many of whose members had been put to death.

The guarantee protocal lately decided between Chili and the Argentine Republic has been signed. In addition, the treaty between Chili and Bolivia was ratified, the state of armed truce ceases, definite peace is settled, and by the arrangement all the former Bolivian coast becomes Chilian.

Field Marshal Lord Wolseley, commander-in chief of the British army, was a guest the other night at a dinner giving by the London Press Club. Lord Wolseley made a speech, in which he said he did not believe in the happiness of a nation that had no history. He did not hesitate to say he did not believe in universal peace.

It would be difficult to over-estimate the sensation which has been caused in England by the publication of the substance of the telegrams and documents which have come into the possession of the authorities of the South African republic. They establish beyond a possibility of a doubt that Hon. Cecil Rhodes, the ex premier of Cape Colony; Mr. Alfred Belt, a director in the British South Africa Company; and Mr. Rutherford Harris, secretary of the British South Africa Company, were privy to the movement against Johannesburg; and that the leaders of the movement counted upon their help and countenance to insure its success.

Impoverished Blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood, giving new life and increased vigor and vitality.

Hood's Pills are easy to take, easy to operate. Cure indigestion, biliousness, headache.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅛ @	— —
Ordinary	7⅝	— —
Good ordinary	7 7-16	— —
Low middling	7¾	— —
Middling	7 11-16	— —
Good middling	7⅞	— —
Middling fair	8 5-16	— —
Fair	8⅝	— —
Galveston middling	7 15-16	— —
Mobile middling	7⅞	— —
Memphis middling	7 9 16	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅜	6 15-16
Fully fair	1⅝	6 11-16
Good fair	6⅝	6 11-16
Common	6	6⅛
CENTRIFUGAL:		
Seconds	2⅜	6 15-16
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	4⅝
Standard granulated	5	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 6	1⅝	— —
Good	4⅛	4
Fair	4⅝	4⅝
Prime	4⅝	4⅝
Rough, ₩ bbl	1 60	1 00
POLISH, ₩ ton	16 00	14 00
FLOUR.		
Extra Fancy	6 50	6 85
Fancy	2 60	6 66
Choice	— —	— —
Minnesota Patents	4 25	— —
Winter wheat patents	4 16	4 50
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 26
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	24½	66
Yellow	— —	66
Mixed No. 2	32	67
OATS:		
Western	— —	28
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	26½	66
HAY:		
Prime	16 00	16 00
Choice	— —	22 00
PROVISIONS.		
PORK:		
Mess (Standard)	5 00	6 66
Prime Mess	6 71	9 00
Rumps	6 50	— —
BACON:		
Fancy Breakfast	7⅛	2⅜
Shoulders	— —	6½
Sides, short rib	5½	6⅝
Sides, long clear	5⅝	6⅝
HAMS:		
Sugar-cored	9	10½
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	4⅝	4⅝
Sides, long clear	4⅝	4⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	17⅛	— —
Common	16	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	17	— —
Western Dairy	13	14
Common	9	11
LARD:		
Refined	— —	5½
OILS:		
Coal, bbls	9½	— —
Coal, cases	13½	— —
Cotton seed, crude	20	30½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	10	1 26
POTATOES:		
New Louisiana	2 82	6 66
Western	1 15	1 60
ONIONS:		
New Louisiana	90	1 15
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	4⅝	— —
Jute, 1¾ lb, ₩ yard	4¼	— —
Lana Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	8½
TIES:		
₩ bundle	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	6 60	6 60
Young Chickens	5 25	6 75
Chickens, Southern	6 75	6 25
Young	1 10	6 25
Turkeys, Southern	2 00	10 00
EGGS:		
Western	6½	— —
Southern	6½	7
WOOL:		
Lake, ₩ lb	16	— —
Louisiana	10	10½
Burry	6½	7
COUNTRY HIDES:		
Green Salted, ₩ lb	6½	2½
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	6 00	— —
Meal	17 66	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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MUL-EN-OL is a clear, pleasant penetrating Liniment. No grease, no stain.

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MARRIAGES.

YATES—FISHER.—At the residence of Mr. G. W. Fisher, Cayuga, Miss., April 30, 1896, by Rev. W. L. Duffield, Mr. Percy L. Yates to Miss Blanche Fisher.

LEE—NORWOOD.—At the residence of Mrs. Elizabeth Lee, Plaquemines parish, La., April 30, 1896, by Rev. J. T. Scurlock, Rev. John W. Lee, of the Louisiana Conference, to Miss Evelina Norwood, daughter of the Rev. Noel B. Norwood.

Lookout for counterfeits! See that you get the genuine Salvation Oil! Do not let the dealer sell you something "just as good," but insist upon getting the genuine with the Bull's Head trade-mark on the wrapper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Magnolia and Osyka at Osyka	May	9, 10
Providence, at Georgetown		12, 17
Parkhurst (7:30 P. M.)		11
Whitestown, at Bethany		23, 24
McComb City		22, 24
Pleasant Grove, at Pine Grove		30, 31
China Grove, at Holmesville	June	6, 7

E. H. MOUNGER, P. E.

VICKSBURG DIST.—SECOND ROUND.

Utica, at Bear Creek	May	9, 10
Rocky Springs, at Oak Ridge		12, 17
Mayersville, at Mayersville		23, 24
Angolia, at Sunflower Chapel		30, 31
Rolling Fork, at Cary	June	6, 7
South Warren, at ——		13, 14
Mt. Olivet, at Satartia		20, 21
Warren, at ——		27, 28

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Flora, at Livingston	May	9, 10
Madison, at Madisonville		16, 17
Lake City and Lodi, at Lodi		23, 24
Camden, at Soole Chapel		30, 31
Fannin, at ——	June	6, 7
Tranquil, at ——		20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Ercatawpa, at Orange Grove	May	9, 10
Vancleave, at Union		16, 17
Americus, at Ward's		23, 24
Moss Point station (Wed. 7:30)		27
Moss Point—District Conf.		28-31
Whitingtoo, at St. John's	June	6, 7
Bay St. Louis and Long Beach, at L. B.		13, 14
Nicholson, at Gainesville		15
Marion, at Hopewell		20, 21
Augusta, at Garaway		26
Black Creek, at Salem		27, 28

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Huntley, of Lumberton, Miss.

O. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

DeKalb circuit, at Pleasant Ridge	May	9, 10
Meridian - West End		17, 18
Rose Hill circuit, at Paulding		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey	June	6, 7
Neshoba cir. and mis., at Hester's Ch.		13, 14

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—SECOND ROUND.

Meadville, at Oak Grove	May	9, 10
Percy Creek		16, 17
Barlow, at Lebanon		23, 24
Washington		30, 31

During the second quarter let the pastors make a prayerful, painstaking effort to raise the missionary assessment on their several charges.

L. S. JONES, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Ellisville and Laurel, at Laurel	May	9, 10
Vossburg, at Eucutta		16, 17
Leakville, at Pine Grove		23, 24
Energy, at Manassas		30, 31
Enaabuchie, at Enaabuchie	June	6, 7
Fuller, at Bethel		13, 14
Mt. Carmel, at Mt. Moriah		20, 21
Williamsburg, at Good Hope		27, 28
Enterprise and Stonewall, at S. (W.)	July	1
Meltersville, at Salem		4, 5

L. CARLEY, P. E.

BRANDON DIST.—SECOND ROUND.

Trenton, at Gasque Chapel	May	8
Raleigh, at Hopkin's		9, 10
Hinkshoro, at Good Hope		16, 17
Steen's Creek, at Bethel		23
Westville, at Jones' Branch		23, 24
Montrose at, Mt. Zion		30, 31

The District Conference at Decatur, July 4 to 5.

W. W. SIMMONS, P. E.

Forest, Miss.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Ripley and New Albany, at Ripley	May	9, 10
Jonesboro circuit, at Brown's Chapel		16, 17
Ripley circuit, at Dumas (Fri.)		23
New Albany circuit, at Mt. Olivet		23, 24
Bloa Springs circuit, at Bloe Springs		30, 31
Saltillo circuit, at Saltillo (Tues.)	June	6

HELSEP E. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Paris, at Sarepta	May	9, 10
Strathmore		17, 18
Chapel Hill, at ——		23, 24
Pittsboro, at —— (Tues.)		26

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada Thursday, May 28, at 8 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the ADVOCATE is cordially invited to attend.

H. C. MORRHEAD, P. E.

"When the Roll Is Called Up Yonder," is a great League song. You can get it and 70 others equally as good, from different points of view, for 10 cents, in the new song book. If ordered within 30 days, even less: 50 copies for $3. Address, Lyman F. Jackson, Alexandria, La.

The experiment station attached to the Mississippi Agricultural and Mechanical College at Starkville has done a great work in encouraging the growth of hay in that State. When it began its work in the premises the average yield in the State was but .83 of a ton per acre, whereas, last year, it was 1.95 tons, being 144 per cent. above the average yield of the northern and central States of the Mississippi Valley.

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One of the health-giving elements of HIRES Rootbeer is sarsaparilla. It contains more sarsaparilla than many of the preparations called by that name. HIRES—the *best by any test.*

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"The Open Gate" is beautiful, "Christ is All" equally so, and well-known. Both, and 70 other songs, words and music, manilla cover, for 10 cents in the new song book. Anyone of two dozen worth that amount. But if you order within 30 days, you can get 50 copies for $3, or 100 for $5. For Sunday-schools, Epworth Leagues and revivals. Lyman F. Jackson, Alexandria, La.

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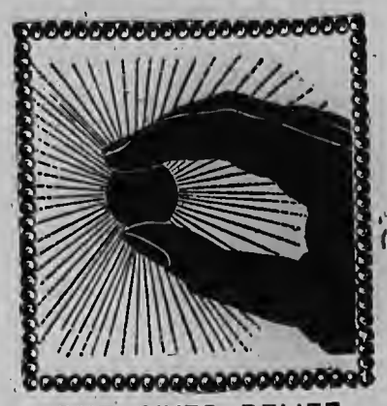

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ONE OF THESE WILL DO YOU GOOD.

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AND

Students for the Ministry

Under the will of the late L. C. Tiingerich, of Philadelphia, a large fund was provided for the free distribution to ministers of the writings of Emanuel Swedenborg, entitled "The True Christian Religion" and "The Apocalypse Revealed." To these, other donors have added "Heaven and its Wonders, and Hell," and "Life of Emanuel Swedenborg." All of these are handsome volumes, substantially bound in cloth. They are now offered FREE OF COST, except for postage, to the Clergy of America and Theological Students who are studying for the ministry.

It is because the donors of these books believe that there will be found in them a clear solution of all the difficult points of doctrine that disturb, perplex, and separate Christians from each other, keeping so many honest and sincere people out of the churches, and strengthening infidel sentiments, that they are so desirous of placing them in the hands of clergymen, whose office it is to teach spiritual truths and lead souls heavenward.

Arrangements have been made for the distribution of these volumes through the large and well-known publishing house of

J. B. LIPPINCOTT COMPANY,
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To whom all orders for the books must be sent, accompanied by the postage, and a statement that the applicant is a minister, or student for the ministry, as follows:

	POSTAGE.
"The True Christian Religion"	20 cts.
"The Apocalypse Revealed"	18 "
"Heaven and its Wonders, and Hell"	13 "
"Life of Swedenborg"	10 "

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Brooms, Brushes, Buckets,

Baskets, Bags, Butter Dishes, Ammunition, Fishing Tackle, Seines, Cordage, Twines, Oyster Tongs, Coffee and Grain Mills, Churns, Clocks, Croquet, Baseballs, and Bats, Cutlery, Faucets, Furnaces, Galvanized Ware, Bottles, Tumblers, Flasks, Demijohns, Chimneys, Lanterns, Lamps, Wicks, Handles, Hatchets, Ice Cream, Japanned Ware, Kegs, Bungs, Ladders, Padlocks, Mops, Oars, Oil Tanks, Paper, Stationery, Pipes, Scales, Sieves, Soaps, Stoneware, Oil Stoves, Tacks, Tinware, Traps, Tubs, Washboards, Water Coolers, Whips, Wringers, Wheelbarrows, etc., at

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Dr. J. T. LeBlanchard, Professor Montreal Clinic, S. M., S. N., V. U.: "I have used Buffalo Lithia Water in the most obstinate cases of Chronic Inflammation of the Bladder, in Stone of the Bladder, in Uric Acid Gravel, with the most efficacious results."

This water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, $5.00, f. o. b. at the Springs. Descriptive pamphlets sent free to any address.

Springs open for guests from June 15th to October 1st.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VIRGINIA. (On the Atlantic and Danville R. R.)

List of Contents—Song Book.

COPYRIGHTS.

A Dream of Home.
Come to Jesus; He will save, etc.
De Massa ob de Sheepfol'.
Drifting.
He keepeth me ever.
Hold the Light up higher.
I am redeemed.
I am resting in the Savior's love.
I'll go with him.
It just suits me.
I've been washed in the blood.
Knocking to-day.
Meet me there.
Oh, bring them to Jesus.
Redeemed.
Say, are you ready?
Settle the question to-night.
The Open Gate.
The Stranger at the door.
Trusting in the Blood.
Turned away from the Beautiful Gate.
While Jesus calls.
When the roll is called up yonder.
When the Beautiful Gates unfold.
Will you go?
(And ten original.)

NON-COPYRIGHTS AND HYMNS.

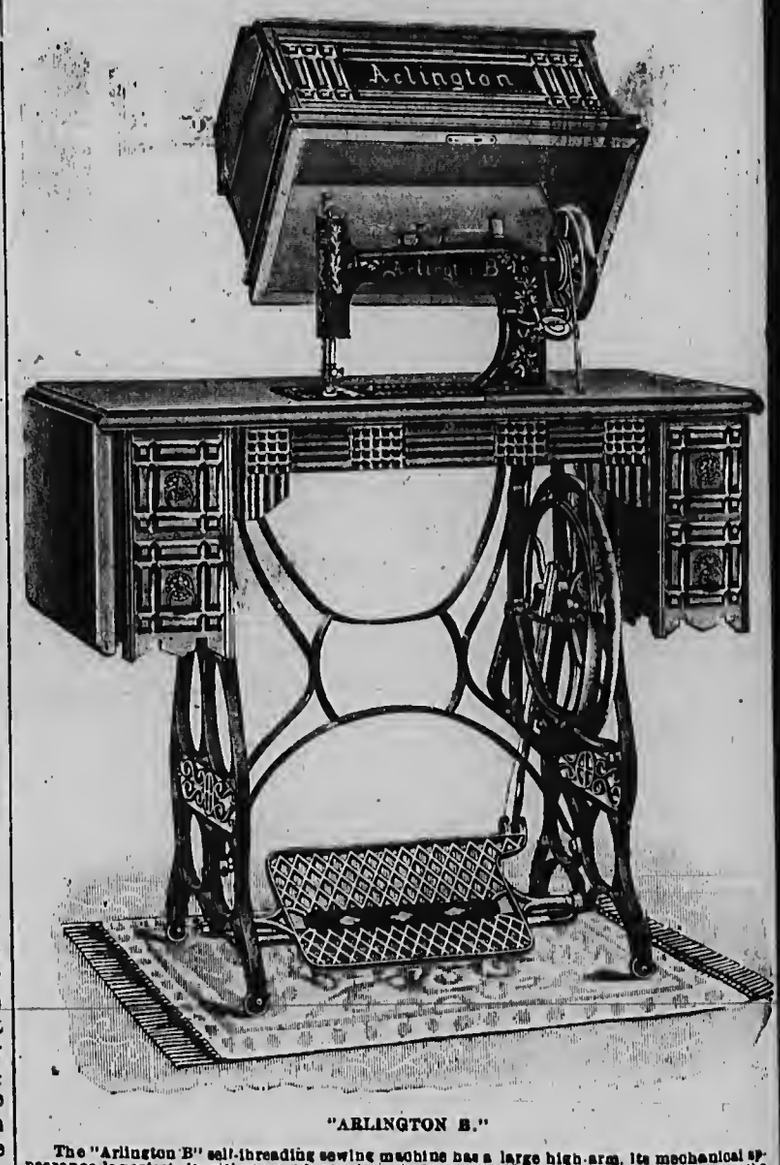
Amazing Grace.
Am I a soldier of the Cross?
Approach, my soul, etc.
Arise, my soul, arise.
At the Fountain.
Come, ye sinners.
Come, Thou Fount.
Come, ye that love the Lord.
Consecration.
Coronation.
Hail, thou once despised Jesus.
Holy Spirit, faithful Guide.
How firm a Foundation.
I am coming to the Cross.
Is not this the Land of Beulah?
I want my friends to go (old time).
Jesus, lover of my soul (old and copyright).
Lord, revive us.
My faith looks up to Thee.
Oh, happy day.
Oh, how I love Jesus.
Rock of Ages.
Revive us again.
Savior, breathe an evening blessing (new tune).
Stand up for Jesus.
There is a Fountain, etc.
The Great Physician.
The Coronation of a King.
We are passing away (old time).
(And a few more.)

Lyman F. Jackson, Alexandria, La.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-oraider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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Christian Advocate.

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YOU NEVER CAN TELL

BY ELLA WHEELER WILCOX.

You never can tell, when you send a word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart,
It may carry its pain or its calm.

You never can tell, when you do an act,
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier-dove;
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went from your mind
—Exchange.

Communications.

The Vows We Take.

On entering the Methodist Church candidates take some very solemn vows in the presence of God and the whole congregation. These vows are of the nature of a covenant, an agreement, an obligation, an oath. We pledge ourselves to do certain things, to believe certain things—to perform our part of Christian and church obligation. All who keep these vows in whole, or in a good part, make efficient, useful and happy members of the family of God. Those who forget them, or ignore them, or break them, are neither true to God nor the church. Their lives are a reproach to religion and to the church. After assuming these vows, far too many claim the right to break them, and consider themselves aggrieved and greatly wronged if called to an account for it. Instead of living up to the rules of the church and to the vows voluntarily assumed, they want the church to come down to them, and conform itself to their way of living. All such persons are not in the kingdom of God, and they are nowhere near to it. They are in "the gall of bitterness and in the bounds of iniquity." They need to repent of sin, to come to God for forgiveness and to seek for regeneration—a new heart, that they may live new lives. This is the truth of the matter in plain English. Let us study these vows a little:

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?" Answer—"I renounce them all."

It might be well enough to pause on this a good long while in order to take it in. The fact is, it might be profitably studied word by word and phrase by phrase. It is not a mere form, a ceremony, but a solemn renunciation of the devil, his works, the pomp and glory of the world, and the carnal desires of the flesh. It is a solemn promise not to follow these things and not to be led by them. In a word, it is an entire cutting loose from the devil, the world and the flesh. That word "renounce" means a great deal. If one truly does this he does what he promises and vows he will do—he would be accounted a pretty perfect Christian from the first day. This, however, is only the negative, or renunciation, side of the Christian life. It is all about what we will not do—what we renounce. In a large majority of cases it would, if faithfully kept, result in a complete and radical change of life. If I renounce the devil, we part company. I am no longer his servant. He is no longer my master. I leave his service, go out of his service, leave his kingdom and no longer do his bidding. I renounce my allegiance to him. I have a blood-bought right to do this. No power in heaven, earth or hell can bind me to serve the devil if I do not choose to serve him. I renounce him.

More, I renounce all his works, sin in all its many forms. If profane or lewd, I quit it. If a drunkard or a drinker, I stop. If I play cards or dance, I quit here and now. If I lie or steal, I give them up. If too hasty and hot of temper and tongue, I quit that too. I'll show that I have renounced the devil by doing none of his works. This is the only way in which I can possibly show that I have renounced him, finally and forever. I mean exactly what I say: "I renounce him and all his works."

If I run after the fashions and the fads of the world; if I am proud, haughty and vain; if I read those books and sing those songs that do not tend to the knowledge and love of God; if I attend theaters, shows, horse races and card parties; in a word, if I run with those who serve the devil, I am either following or being led by the devil, his works, or by the carnal desires of the flesh. If I do any of these things, I am not keeping my vow—am not doing what I so solemnly promised to do. If I do any of these things and the world judges me to be a sinner and servant of the devil, it judges me correctly, for I have lived unto God and in the presence of the whole congregation. I have neither renounced the devil nor his works. I am living in sin and serving the devil just as I did before I made this vow and pledge.

This is a solemn and a very serious matter. It becomes all of us—all who have joined the church—to pause and think of these things carefully and prayerfully. GILDEROY.

Correspondence.

Some Words from Bro. Nance.

[We are permitted to give to our readers the following extracts from a letter to a friend in Shreveport.]

We had a lazy six-days' run from San Francisco to Honolulu, that paradise of the Pacific where it never gets cold nor hot, where cocoanut-palms and bananas flourish, and all manner of gorgeous foliage, plants, and flowers. It was a June day, that fourth of February we spent on the island, hospitably entertained by Rev. Frank Damon, of the Chinese Presbyterian Mission.

Religious work flourishes at Honolulu among the Chinese, Japanese, and Portuguese, who make up, perhaps, more than three-fourths of the population.

We were nearly two weeks going from Hawaii to Japan. I was very thankful to escape seasickness entirely on the Pacific, on the beautiful Inland Sea of Japan, and on the Yellow Sea coming on to Shanghai. Reaching Yokohama in the evening, Feb. 17, after some hours steaming in sight of low-lying cliffs, with the beautiful cone of Fujiyama dimly outlined above the clouds in the distance, we cast anchor and waited for morning to go ashore. Here I bade good-bye to the good steamer "Coptic" and the friends of the voyage, and, after two days of sight-seeing at Tokio, Kamakura and Yokohama, took a Japanese vessel for Kobe. I spent a few days there and at Tudotsu, visiting mission stations further down the Inland Sea at Hiroshima and Iwakuni, rode back 200 miles by rail through a snow-storm to Kobe, and thence went to Kyoto, the ancient capital. Here, in company with our Dr. Newton, I spent two days visiting the various places of interest—temples, palaces, bronze, porcelain, lacquer, and silk stores and factories, and the Doshisha University, a Christian institution founded by Joseph Neesima, a native Japanese.

I hope you will not think that I have been merely seeing sights, for, aside from using the opportunity to get some adequate idea of oriental life and mission problems, I have embraced such opportunities as have offered to preach the gospel, whether in America, on the sea, or in Japan.

Arriving at Shanghai, March 10, I went with Bro. Reid to the Shanghai District Conference, held at Sung Kong, thirty or forty miles distant. This was my first experience in a houseboat, which is the all but universal means of travel between cities here. These boats are built with three—more or less—small rooms, and are propelled by oars worked at the stern on the principle of a fish's tail. They usually carry a sail, which can be used only when the wind is astern, or nearly so, as the boat draws so little water that it is difficult of management. Sometimes the boats are towed by long lines, several coolies pulling at once. You may imagine the comfort of such travel when I tell you that with an unusually good crew of four coolies I was from eight o'clock Wednesday evening till 2:30 Saturday afternoon coming from Shanghai to Soochow, a distance of eighty miles.

There is much talk of a railway between these two cities, and inasmuch as Soochow has been recently opened up to foreign trade, and the Japanese are already beginning work on the silk factories in their concession, it is not at all unlikely that we will have a railroad before many years. Already there are several steam tugs which pull half a dozen houseboats back and forth between Shanghai and Soochow.

Soochow is a large city, and one of the handsomest in the Empire. It has been called the Paris of China, and it is said that the fashions originate here as at the French capital. This was news to me, as I was under the impression that fashions never change in China. There are said to be a million and a half people inclosed by the twelve miles of walls that surround us here. The surrounding country is low and flat—only fifty feet rise between here and Shanghai, which is barely above sea level. The soil is exceedingly rich, and is cultivated carefully in small patches like gardens, though not so diminutive as in Japan, where everything is on a very small scale.

There are two other missions in Soochow—Northern and Southern Presbyterians. We all work together in perfect harmony. Our mission work in most of the places I have visited is in a very flourishing condition, the demand for workers being everywhere beyond our power fully to meet. Immediately after the war with China the prospect in Japan was rather gloomy, owing to the intense national feeling, which tended to take the form of contempt for everything foreign; but since the Corean fiasco there has been a change for the better, and in the capital itself I was told that there is hope of a great revival.

In China the results of the war are seen in a widespread desire for modern and Western knowledge of all kinds. Every mission school that teaches English is crowded, and in some cases foreigners are paid handsome sums to teach English a few hours each day to the children of wealthy Chinese.

At Sung Kong I had the pleasure of dining at the home of a wealthy silk merchant, whose son was educated at our Anglo-Chinese College, Shanghai. This young man, just my own age, has the entire management of his father's patriarchal establishment, and is in hearty sympathy with all he knows of the West, including Christianity, but has not felt that he would publicly avow his faith. He is a representative of a considerable number of intelligent young men who have been convinced by their education, and by recent events, that the old order—religious, civil, educational—must go, and who only await the time when they will be the heads of their families to come out publicly as champions of a new order, modern, enlightened, and Christian.

At our Central Church, in Shanghai, I met such a young man. He is now one of the staunchest of our three hundred members there, the president of the Epworth League. Soon after the death of his father, a silk merchant of considerable wealth, he joined his Christian mother, and now the family are a unit for Christ and a new China.

Our Anglo-Chinese College opened after the new year with full classes, and has been turning away students who could not be accommodated. Buffington Institute, here at Soochow, has a good enrollment, and we could not accommodate many more with the present teaching force. Nearly half of the students are Christians, and a large number of the remainder are probationers. At First Church here there have been large congregations both Sundays since I came, and the interest seems to be permanent.

My own work for some time to come will be limited to the study of the language. Every day I meet my native teacher for three hours' study in the morning. In the afternoon I take recreation, and study at the same time, by making incursions into the city, usually taking some Gospels or tracts to sell. It is a very slow and laborious process, but it is the preparation for the work of a lifetime, if God will. I rejoice that he has given me the privilege of serving him in this great and needy field. The greatness of the need is appalling, yet I have faith in God's promises, and believe that the prayers going up from the hearts of the workers will result in others being called to help us. I am sure you will join us as we pray the Lord of the harvest that he will send forth laborers into his harvest.

This leaves me in the best of health, and enjoying the blessing of the presence of the saving Spirit.

Your brother and friend,

W. B. NANCE.

Program of Second Annual Conference, Louisiana State Epworth League, M. E. Church, South.

THURSDAY, MAY 28, 1896.

7:30 P. M.—Mr. W. M. Sloan, president, Shreveport.

Devotions (15), Rev. L. A. Reed, New Orleans.

Address of Welcome—For New Orleans Methodism (15), Rev. H. H. Ahrens, New Orleans. For New Orleans District Union Epworth League (15), Miss A. S. McKnight, New Orleans. For Carondelet Street Epworth League (15), Miss Alma Sawtelle, New Orleans.

Response (15), Rev. W. G. Evans, Patterson.

Benediction.

FRIDAY, MAY 29.

DOMESTIC MISSIONS.

Sunrise Prayer Meeting, Rev. J. F. Foster, Jackson, La.

10 A. M.—Rev. F. N. Parker, president, New Orleans.

Devotions (15), Rev. J. J. Kelly, Ponchatoula.

The Field and Its Needs (15), Rev. F. N. Parker, New Orleans. North and Central (25), Rev. J. M. Henry, New Orleans. South and West (25), Rev. W. W. Drake, Crowley. New Orleans, "To Their Bodies" (25), Rev. T. L. Lallance, New Orleans. New Orleans, "To Their Souls" (25), Rev. F. S. Parker, New Orleans.

Open Court—Three-minute Speeches.

CHRISTIAN EDUCATION.

7:30 P. M.—Rev. S. J. Davies, president, New Orleans.

Devotions (15), Rev. C. C. Wier, White Castle.

Christian Education (45), Rev. W. B. Murrah, D. D., Jackson, Miss.

EVANGELIZING AGENCIES.

Education (45), W. W. Smith, LL.D., Lynchburg, Va.

Industrial Institutions (45), Mrs. R. K. Hargrove, Nashville, Tenn.

Benediction.

SATURDAY, MAY 30.

10 A. M.—Rev. J. B. A. Ahrens, D. D., president, New Orleans. Devotions (15), Rev. J. E. Denson, New Orleans. The Methodist Fathers in America (45), Rev. J. L. Pierce, New Orleans. The Outlook for the Literary Department (45), Rev. W. H. LaPrade, D. D., Shreveport.

Open Court—Three-minute Talks, opened by Rev. R. H. Wynn, New Orleans.

Benediction.

CHRISTIAN CITIZENSHIP.

7:30 P. M.—W. B. Thomson, president, New Orleans. Devotions (15), Rev. S. B. Beall, Abbeville. Obligations of Citizenship (45), Prof. W. H. Goodale, Baton Rouge. The Church's Relation to Reform Movements, Judge L. H. Estes, Memphis, Tenn. The Fourth Commandment (45), Rev. J. F. Purser, D. D., New Orleans.

Benediction.

SUNDAY, MAY 31.

Sunrise Prayer Meeting, Rev. L. F. Jackson, Alexandria.

9:30 A. M.—Love Feast, Rev. J. W. Edgell, New Orleans.

11 A. M.—Conference Sermon, Bishop J. C. Keener, New Orleans.

FOREIGN MISSIONS.

7:30 P. M.—Rev. J. T. Sawyer, D. D., president, New Orleans.

Devotions (15), Rev. W. Schuhle, Rosedale.

Foreign Missions (45), Rev. J. W. Lambuth, D. D., Nashville, Tenn.

Foreign Missions (45), Rev. J. J. Tigert, D. D., LL.D., Nashville, Tenn.

Benediction.

Note.—Figures indicate time allowed each speaker.

Selections

Increase of Crime.

In a recent address in Chicago, Ex-President Andrew D. White, of Cornell University, on "The Problem of High Crime in the United States," presented some startling facts to prove that more murders are committed in this country than in any other country in the world, and that murderers are less frequently and less surely punished here than in any other country.

Statistics, he said, showed that since 1889 there had been a remarkable increase of murder. In that year there were 3,567 murders, but in 1895 there were 10,500 murders. In other words, in 1889 there were fifty-eight murders to every million persons; but in 1895 there were 115 murders to every million.

Executions of murderers had decreased in like proportion, as in 1889 one murderer but of forty-five was executed, while in 1895 but one murderer in every seventy-four was executed. Lynchings, on the other hand, had greatly increased. Murder had increased 59 per cent., while the population had increased 25 per cent.

"If all murderers in that time were locked up," said Mr. White, "there would be 43,000 of them; but, in fact, but 7,351 homicides are incarcerated."

Another great defect in our present system was, that through long determent convictions lost much of their deterrent effects. This was so much the case that an Associate Justice of the United States Supreme Court had said recently: "The taking of life for the highest crime, after due process of law, seems to be the only way of taking life to which the average American has objections."

"This is true," said Mr. White, "and the reason for it is that there is no longer righteous indignation over crime, but in its place exists nothing but maudlin sorrow and sickly pity for the criminal.

"The tendency seems to be, especially as regards murder, not to make justice easy and speedy, but to make legal proceedings a game in which the chances shall be mainly on the side of the criminal. The evolution of chicanery has become immense; facilities for retrials, appeals, escape, and pardons, have gone on increasing."

The speaker, continuing, declared that "another cause for the steady increase of high crime is the careless, culpable, even criminal, exercise of the power to pardon by the governors of our States."

"It is the general custom to assign young and inexperienced men to the prosecution of murder cases. This is wrong. It is a crying shame.

"The criminally weak good nature of the general mass was never so strikingly displayed as in the case of 'Bat' Shea, who so brutally murdered Robert E. Ross. Although at the trial trustworthy witnesses swore that they saw him kill Ross, it took more than two years to bring him to justice, and he nearly escaped. Twenty-five thousand persons petitioned for his pardon, 3,000 followed him to his grave, and $600 worth of flowers was on his coffin."

Mr. White declared that another reason for the increase of crime lay in the criminal education that was so widespread among children. Illustrated newspapers, dime novels, posters for sensational theatrical productions and plays, in which the solvent of every important crisis was the pistol or the knife—all these, he declared, caused youthful minds to turn to crime.

"And now," said Mr. White, "what are the remedies? First, more attention to elementary instruction as to morals in our schools, both religious, public, and private; second, let our pulpits preach righteousness; third, constant effort towards creating a better sentiment through the press; fourth, repressive laws, carefully made and vigorously executed, regarding the educating the minds of youths in obscene books and sensational papers; fifth, all universities should establish a course of instruction dealing especially with problems furnished by insanity, inebriety, and crime, with practical examinations, under the supervision of a professor, of almshouses, jails, asylums, penitentiaries, and prisons; sixth, prisons should be remodeled; seventh, all places known as contributing to crime should be dealt with sharply and decisively; eighth, habitual criminal acts should be passed; ninth, a system of indeterminate sentences should be inaugurated, and no criminal turned loose on society until he has clearly shown himself fit for liberty; and, tenth, a better public sentiment for holding everybody to account.

"Some would abolish capital punishment and substitute imprisonment for life. Statistics show that even in the worst cases this means no more than ten years."—New York Herald.

One of the most ominous signs of the times is the great lack of scriptural knowledge in our land. We are convinced that there is, comparatively, a greater lack of biblical knowledge in our own than in any other Christian country. In the land of Luther the Bible is known far better than it is here; in England even the common people have an extensive acquaintance with the Holy Book; while in Scotland the peasant is fully as familiar with the Bible as the preacher is, though he may not understand it so thoroughly. But here in America the great masses of people are fatally unacquainted with the sacred Scriptures, and as far as we can see the evil is growing worse every day. No one who has had large opportunities for observation will for a moment think of denying this statement.—Ram's Horn.

I find the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor.—Oliver Wendell Holmes.

A SONG F R EVERY DAY.

BY DORA REED GOODALE.

The world's a cheery place
For those with hearts to win it;
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Tho' health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with will to do it;
Where all are bidden to the race
Let him who dare a refuse it!
The simplest task the hand can by,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work space,
And fill their hands with flowers
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven!

—The Congregationalist

Communications.

The Bearing of the Minister in and Out of the Pulpit.

The term "minister," taken in an ecclesiastical sense, is suggestive of many things. First, the calling is from the highest authority; the work the most sacred and important to man; hence the bearing of the minister in the pulpit should correspond to the sacredness of the calling. The pulpit should be ascended under both a deep sense of dependence upon God and weight of message to be delivered. Reverence and humility should be the most prominent characteristics in the bearing of the preacher. He should seek to be perfectly natural; use no affectation, mimic no man in voice or gesture, and especially avoid sepulchral tones. Hardly anything detracts so much from a sermon as the affected, sanctimonious voice in delivery. All drawling in utterance should be avoided. Clear, distinct enunciation should be practiced. The sermon should be neither too slow nor too rapid. The language should be chaste; slang should especially be avoided. No compromise with the hustings in language can be justified by the minister of the gospel. The minister should make no effort at display. He should not be dogmatic or presumptive, but persuasive. Being an "embassador for Christ," he should manifest the spirit of Christ.

For the hour of service everything ought to be pre-arranged and mapped out in the mind of the preacher, so that there may be no blundering or hesitating in the conduct of the services. It is too late to study a sermon in the pulpit. The minister should enter the pulpit "as a workman that needeth not to be ashamed." In dress the minister should always be neat, but not odd or dudish. The posture of the preacher while preaching should be erect, not pompous; easy with grace in movement, as the occasion may suggest.

THE BEARING OF THE MINISTER OUT OF THE PULPIT.

The minister must be the same character out of the pulpit as in it, his conduct only differing in that he is practicing and trying by example to have others carry out the doctrines he preaches. It has been said of some preachers (to their shame), when they were in the pulpit, it looked as if they ought never to come out; and when they were out, it looked as if they ought never to go back in it.

These censures have been provoked by the preachers condescending to the level of the worldly, unregenerate, in ungodly conversation, low jesting, telling smutty yarns (which should be beneath the dignity of any gentleman, much less a minister of the gospel), rushing into politics, arguments over political questions, embarking in speculations, and a seeming effort to promote the interests of the world more than the church of God.

Out of the pulpit, as well as in it, the minister must be as "wise as a serpent and as harmless as a dove." In visiting from house to house proper times must be sought, so as to give just as little trouble as possible. A wise minister will accommodate himself to the circumstances of those he visits, never embarrassing anyone by making unreasonable demands. Many times in the rural districts the people will be somewhat embarrassed, but the wide-awake preacher will not be slow to help remove the embarrassment in order that he may minister to them in holy things. No pastoral visit is complete without prayer when the circumstances will justify. In visiting preference should always be given to the sick and decrepit. Here much prudence is necessary. One should never go to the bedside of the sick with a gloomy face, unless it is to witness the death of the sinner who refuses to repent. The minister should go with a bright face, a heart full of love and cheer, promises from the Bible upon his lips. When an opportunity is afforded he must have prayer, and he should pray especially for the sick, suiting the prayer to the necessities of the case. In visiting the family of a deceased person the minister must show sympathy and offer condolence, or his visit is a failure. The minister must be exceedingly discreet in the burial of the dead. He should be careful never to say more than the character of the dead will truthfully justify. Sometimes it may happen that the friends of the dead will expect the preacher to make a good character and hold it up before the people at the grave. This is unwarranted. The dead must make their character while living; then the minister and friends can rejoice in prospect of a joyful reunion. Widows and orphans must not be overlooked. They need his godly advice and encouragement. Jesus said, "He that would be chief among you must be servant of all." The minister must not "offend one of these little ones." Of course, it is expected that the minister will maintain good conduct while in the homes of his parishioners. How must he conduct himself on the streets and in public generally? We answer, with equally as much purity of character as anywhere else, not excepting the pulpit or the room of the sick. Christian gentility and cordiality of manner should be the outflow of the minister's heart everywhere. Speedy acquaintance is necessary to speedy success, and all acquaintances made, whether with his own membership, other denominations, or sinners, should be made with the same gentleness of manner. Meet all of these characters afterward as cordially as circumstances will allow, never toadying to any, whether he be rich, honorable, or dictatorial. The minister must not compromise his Christianity or calling either on elections, reunions, political meetings, Christmas holidays, or any other public gatherings. His Christian influence and steadfastness is as valuable to him there as anywhere else, and it may be worth more to others there than anywhere else. All doubtful amusements should be discouraged and avoided. Never witness anything purposely he could not give hearty amen to; no kind of game, play, or fair that he has reason to believe is immoral or tends to dissipation.

It would be well for the preacher not to chew or smoke tobacco. If he has unfortunately fallen into the habit, he ought not to chew or smoke in public. Many a father is trying to keep his son, or sons, from the use of tobacco, who will fail if his pastor chews or smokes before his sons. The boys think whatever the preacher does is right, and it ought to be so; hence no minister is justifiable in leading off any boy into habits detrimental to his well-being. A minister should never practice in private or public criticising, or speaking disparagingly of his fellow-ministers. A preacher's word doth eat as a canker. Ministers have "all been called by the same Spirit, and all baptized into one body, and that body is Christ." The Golden Rules must be observed. Charity is a golden virtue. The minister must maintain it, or his usefulness ceases. Men will differ.

Finally, impartiality will be as hard to maintain as any other duty in the category of ministerial duties. Men will differ with the preacher and with each other, and each will want to relate his grievances. The preacher doesn't want to hear, but how to keep from it, and not take sides, or express preferences by look or act, and show no impartiality, is a trial of discretion few preachers have attained to.

As to etiquette, the minister need not make much calculation. He must be a man void of feelings, or they will be bruised once in a while. This is a very informal world, and a great many informal things are expected of the minister. He is expected to know everybody, everything, and to know the way to every place, and to be at every place at the same time. If he doesn't, he is censured by the lukewarm; also expected to agree with every crank that accosts him (expected, I mean, by the crank). He must learn to endure all these unreasonable exactions, and keep his tongue inside his teeth. No use to cast pearls before swine. Pray for them, work for them, and God will.

D. W. BABB.

The Heroism of the Insignificants.

The love of admiration and praise is a native instinct of the heart. Christ never sought to crush it out, but to transfer its aim from man to God, thus securing to our legitimate desire of these rewards fitness and eternity, by preferring honor of God rather than men.

The brilliant hero's task receives its ample meed of visible praise, but the drudge, the obscure, the unnoticed, have the hardest battle, because there are no soaring aspirations, no cheering applause, to lift them to their labor. The tread-mill of daily duties, the endless chain of monotonous toil, the absence of variety, oppress the spirit, fret the heart, shatter the nerves. Not far away lives a little woman and her needle; three dependent on the results of her sewing. Frail, wan, worn, she is patiently stitching the threads of her life into the garments she is making for a pitiful sum; self-immolation on the altar of low wages, that her bairns may live. Yet a heroism is hers as true as ever charged the rampart's height, or wrested a flag from the enemy's mast.

These petty duties, like swarms of flies, flock in to annoy and distress the housekeeper; this circling around, always coming back to the point you started from, without a murmur or complaint; this fidelity in a narrowed sphere, so essential to the comfort, peace and helpfulness of the home, deserves the garland of gratitude, the crown of praise. We revere in our heart these heroes and heroines of the chimney-corner, the small variety store, the wayside farm, who have no poet to crystallize their unselfish deeds into pendants of beauty; but the world allows them to drop into oblivion's grave; but God forgets them not, and the recording angel treasures them up in heaven's savings bank.

The world's idea of greatness is to be ministered unto, but the Christ-ideal is not to be ministered unto, but to minister. "It is more blessed to give than to receive," said the divine Jesus, because it is like the quality of mercy, "it is twice blessed; it blesses him who gives and him who takes." We strike a vital point of the gospel if Christian greatness hung on the accounts of lineage, favorable environment, mere mental endowments; then Christianity could not be all men's gospel, for all men can not be highly born, wealthy and learned. Therefore, it proves its divinity by its adaptiveness to all classes, conditions and circumstances of men, because none are too poor, despised, humble, as to unfit them for service, and none too great that can not find occupations for the grandest powers and faculties of his mind in rendering service to God and man. Love the motive power, service becomes love in potent action. Now, as all men have the capacity to love and serve, therefore the gospel is humanity's gospel.

The glowing summit of right-living is to serve others in the spirit of vicarious self-sacrifice. The perfection of a noble life is self-devotedness to the needy. All that is permanent, benevolent, gracious in the world of thought to-day had its genesis in the law of self sacrifice. Inspiring literature, uplifting arts and sciences, the progress of religion, the glory of martyrdom creating freedom of speech, liberty and truth, costs the brain, heart, sinews of the world's best and bravest. Self-denial is the price of the noblest deeds and words. The proof of Christ's divinity is the incomparable completeness of his character, foundationed in the universality of his sympathies, his disinterested devotedness to men, irrespective of color, class, or creed. He gave the insignificant life a redeeming dignity by teaching, if we be faithful in few things, we shall be rulers over many things. He honored the heroism of the insignificants, and immortalized the home-circle of Lazarus, the widow's mite, Mary's gift; taking these weak things of earth to confound the mighty, using them as jewel settings to flash forth lessons of sympathy, winsomeness and comfort to the ages. He may use our little lives to save souls if we will but lie in the hollow of his hand.

H. W. RICKEY.

A Past Trip and Some Future Ones.

Early in March a week was spent by me in Woodville. My domicile was at the parsonage with Bro. B. F. Lewis and his good wife, where Bro. J. A. Bishop and his better-half also sojourn. Everybody was kind to me, and listened attentively and patiently to my lengthy discourses on missions and other topics. Good subscriptions was secured to cover the assessments for foreign and domestic missions, church extension, and ministerial education. My visit was thoroughly enjoyed. I hope it may not be my last visit to Woodville. The Lord willing, I will meet many of the brethren at Bethel Camp Ground next Summer.

By way of Baton Rouge and New Orleans—where I enjoyed the hospitality of my friends, E. A. Dicks and wife, formerly of Natchez—I went to Bay St. Louis, where my home was in the parsonage with Bro. N. B. Harmon. The rains interfered here, as in Woodville, with our services; yet I preached several times, and lifted the collection for foreign missions. And there I saw a wonderful sight: a people struggling to build a church for themselves, and yet pausing in the work long enough to build a mission chapel for the benefit of the laborers at the canning factory. God will surely bless such people very abundantly.

From "the Bay," Bro. Harmon and I went over to Long Beach, where I preached three sermons on missions, but took up no collection. One night was spent in Pass Christian at the home of Bro. J. N. Ware.

This was my first trip to the Seashore. I am convinced that Long Beach and Bay St. Louis ought to be separate pastoral charges, for each is sufficient for all the time of one energetic pastor, especially if Pass Christian is ever to be looked after by a Methodist preacher. We own two fine lots in Pass Christian, and need an elegant house of worship built there. We have already lost too much time. I hope to make another visit ere long.

To Presiding Elder Weems I now return thanks for the privilege of preaching on missions before his District Conference at Edwards, and to the brethren for their patient attention.

On the third Sunday in April, Bro. M. L. Burton and I exchanged pulpits, and he presented the claims of our prospective Mississippi Methodist Orphans' Home to the Methodists of Wesson, and I presented to his congregation the subject of missions at home and abroad.

At the Brookhaven District Preachers' Institute, at Hazlehurst, the following Wednesday, I preached at some length on "God's Purpose and Our Duty."

My itinerary for May and early June is as follows: The third Sunday in May at Sweet Water, on the Caseyville circuit; Tuesday, 26, Enterprise; Wednesday, 27, Qaitman; Thursday, 28, Waynesboro; Friday, 29, State Line; Sunday night, 31, Moss Point; Monday and Tuesday, June 1 and 2, Ocean Springs and Biloxi; Thursday, June 4, Osyka; Friday, June 5, Magnolia (if agreeable to the pastors).

From the reports of seven of our presiding elders (one not heard from) for the first quarter, it appears that Shubuta headed the list of contributors to foreign missions. Bro. D. P. Bradford is the faithful pastor of that clever people. Camden circuit, under the lead of Bro. R. A. Breland, followed close after with liberal offerings for foreign and domestic missions. Several districts reported no missionary collections during the first quarter. The seven presiding elders who reported are confident the second quarter will show better things.

T. L. MELLEN,
Miss'y Sec. for Miss. Conf.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference.

Importance of Answering Letters.

Promptness in the work of to-day is the basis of character and the key which unlocks the door of success. Procrastination—the stumbling-block, over which a multitude fall, and wonder why they are so far behind in the race of life. Among the first lessons taught by the mother to her little children should be the lesson of punctuality. "Duty first, and then pleasure." This short life of ours is made up of little things—little duties—which, in the aggregate, determine our destiny for time and eternity. Each day marks a record in the history of each life, and no one can escape or put aside its responsibilities.

The men and women who exercise the greatest and most lasting influence over humanity are not always those who have received the "five talents," but those who, in every avocation, whether small or great, are found prompt and faithful in the discharge of duty.

Now, as the strength of any organization depends largely upon individual effort and unity of purpose, and the need is greater as the work extends and increases, the importance of immediate attention to letters received, bearing upon the interests we have so much at heart, is clearly manifest.

During the year, and before each annual meeting, our corresponding secretary writes to the various auxiliaries throughout the State for information concerning the strength and progress of their several societies, or on some important measure or plan in connection with the work to be done. Her zeal is often rewarded by silence, and the whole work retarded by the neglect and indifference or thoughtlessness of those to whom she has applied. These things ought not to be so among Christian workers. True kindness should prompt a response. When a friend gives to us—for awhile—his time and thoughts and good wishes, courtesy not only demands an acknowledgment, but friendship appreciates the favor and impels us to return it. This law of politeness, so universally recognized in social life, is the back-bone of trade, both commercial and political. Suppose a merchant receives a letter, asking for immediate information concerning his prices and articles in stock, or a prospective voter asks by mail a favor of some politician, just before election time, would either delay to reply? Would not the return post bear from both merchant and politician a most elaborate and polite response? Most assuredly. If, then, the selfish interests of every-day life and the laws of society require this consideration one towards another, how much more urgent is the requirement for the promotion of good works!—works, the value and durability of which we shall learn only in eternity.

The fact that our Parsonage and Home Mission work has succeeded far beyond our most sanguine hopes, the efforts of our women blessed beyond measure, does not excuse a single worker from bearing personally her own share of responsibility. Each one is responsible for the good left undone, or the evil that may be averted. Each one must prove a help or hindrance in the great battle for right, either by striving to put aside the difficulties of the way, or placing therein the stumbling-blocks of neglect and indifference.

E. R. KENNEDY, Conf. Rec. Sec.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport.

Capitol Street Church Auxiliary (Jackson), Mrs. T. Lawson, corresponding secretary: "As the new corresponding secretary for the new year just entered upon, I take much pleasure in writing to you, to furnish you with a few items regarding our little auxiliary. Though we are but a small, weak body of missionary workers, we desire your interest and prayers. Last year all money raised by our society amounted to $126.30. We numbered then only 20. With the beginning of the new year we had several accessions, which makes our membership now about 25. The average attendance at the monthly meetings is very good, and the interest manifested gives us hope that a good work will be accomplished by us this year. Our efficient president, Mrs. F. West, deserves much credit for the earnest efforts she puts forth to keep us, her members and subordinates in office, inspired with interest. I am sorry to say we have only 9 subscribers to the Woman's Missionary Advocate, but trust in the course of a short time we may have the number increased. It is a very helpful and interesting periodical, and I wish all of our members would avail themselves of the opportunity of gaining so much useful information regarding our various mission fields. Pray that we be not like the wicked and slothful servant, but be up and doing, working faithfully and untiringly in the Master's vineyard."

Mrs. Chatfield, corresponding secretary, Mississippi Conference: "Mrs. Trueheart writes me the W. H. M. will convene Friday, June 5, at 4 p. m. Bishop A. W. Wilson will preach the annual sermon. Mrs. Buhler, secretary of Baltimore Conference Society, requests me to say that visitors who wish to attend can be comfortably located near the church at $1 or $1.25 a day. Her address is 1606 Q street, Washington, D. C. Those wishing to go should write her at once, that homes may be secured."

Our Conference annual meeting, to be held at Natchez, beginning June 26, is drawing near. Let us observe the following in finance report: "Realizing the imperative importance of representation in this body as a means of building up our work, and by this means of increasing our revenue, we recommend that each auxiliary, both adult and juvenile, raise and set apart a fund for the purpose of sending a delegate, and the necessity of sending a delegate to be pressed upon them." "For the publication of the Minutes, all auxiliaries with less than fifteen members (assessed), fifty cents; from fifteen to twenty-five members, $1; all over twenty-five, $1.50, and that all young people and juvenile societies pay half as much as the adult auxiliaries." We were pleased to have with us last year Norman Guice as a representative from Natchez Trueheart Torch-bearers, and representatives from five other juveniles. Let prayer be offered that all delegates to the next annual meeting be wisely chosen and well prepared.

From Mrs. Trueheart's report: An auxiliary organized at Winifred; 10 members. Corresponding secretary Scarritt Bible and Training-school: Rev. John D. Crymes, $10; Mrs. E. J. Davis, $2. In receipts for April and May, 1895, Miss Mattie Dunlap, $40.

Mrs. E. D. JONES.

Selections.

The Better Way.

The grand object of revival effort is soul-winning. But this object is not likely to be accomplished when the main reliance is placed in the power of the public religious service. In the course of a revival service the point is sometimes reached where the public service becomes a mighty power to win hearts to Christ. But a powerful pastor supported by fervent singing, prayer, and testimony may often be unable to realize the power which melts and subdues the sinner's heart. There is a better way. It begins in and it consists in the quest of individual souls by individual Christians. Corporate or congregational action can never take the place of this. The wise pastor will have in his memorandum the names of those who are most likely to be saved, because their salvation is specially sought by his devoted members. When these people who have been prayed for and labored with are brought into the congregation by their Christian friends, they come in a susceptible spirit. The friends also come in a deeply prayerful and anxious spirit. Under these circumstances sermon and song and prayer and testimony become things of power. Only when evangelistic services correctly presuppose these individual labors and interests may they be expected to bear great fruit. Therefore let every Christian, in the fear of God and the love of Christ, undertake the rescue of some sinner. As soon as a pastor knows that a large part of his members are thus engaged fervently, he knows that the revival in his church is a fact already; and he can announce special services with much assurance that the church will be graciously revived and increased.—Methodist Herald.

Till a man has learned to be happy without the sunshine, and therein has come capable of enjoying it perfectly, it is well that the shine and the shade should be mingled so as God only knows how to mingle them. To effect the blessedness for which God made him, man must become a fellow-worker with God.—George Macdonald.

WALL PAPER

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A Word for E. M. F. College.

It has been my good fortune to visit this college several times within the last few months, and enjoy and appreciate the systematic management and supervision of its gifted president, who seems to have been born and fitted up for the place. My daughter has been in that college for two consecutive years, and I feel safe in saying that she has never before been enabled to prosecute her studies with such success. Bro. Holloman is a wise, prudent, Christian gentleman of the highest type. The girls who love him most know him best.

Sister Holloman is a lady of extraordinary mental brilliancy, affectionate, tender, yet firm with the girls committed to her care. It is always a treat to be associated with such a lady whose piety and energy prepares her to march shoulder to shoulder with her husband and in every department of his college work.

Miss Moffat, of Mobile, Ala., is an experienced teacher, with rare educational gifts, which point her out as a model instructor.

The Bible is the leader throughout the college work. Thank God for institutions of learning that do not only acquaint our children with text books, but with Christ the Lord.

All the faculty seems to acquiesce with their leader in his arduous labors to build up the college. As to its location, it is high and healthy. The sewage plant, and the fine water works sending pure spring water to every residence in town, and its zealous men and women dead to the world and alive to God, pushing the battle for Christ and his kingdom militant, all gives tone and character to the college. May it live long to bless the fair daughters who may enter its walls, and may it always be under the leadership of a T. B. Holloman, and we shall see a halo of intellectual light circling within its walls and flashing intelligence through her student body throughout and beyond the borders of the grand old State in which it has been located.

R. H. BARR.

Great Opportunity to Make Money.

I have had such splendid success that I can't help writing to you about it. I have not made less than $5, and some days $15 to $25. I am really elated, and can't see why others do not go into the Dish washer business at once. I have not canvassed any; sell all my washers at home. They give such good satisfaction that every one sold helps to sell many others. I believe in a year I can make a profit of Three Thousand Dollars and attend to my regular business besides. When a Climax Dish Washer can be bought so cheaply, every family wants one, and it is very easy selling what everybody wants to buy. For particulars address the Climax Mfg. Co., Columbus, Ohio. I think any lady or gentleman, anywhere, can make from $5 to $10 a day. I would like to have your readers try this business and let us know through your columns how they succeed. The best thing about it is the Climax Mfg. Co. do not ask for any pay until you have the Dish Washers sold.

FROM THE WORK.

Rev. B. T. Crews: "The good people I serve remembered the parsonage with an Easter offering that showed their love and appreciation for their preacher and his family. We thanked God, and are drawn closer to these kind people, and shall labor to make them richer in spiritual things. We have had seven net gain since Conference. I am working and praying that this may be the best year of the three. We have an excellent Epworth League of nearly 50 members that promises much good to the church. Pray for God's blessing upon us in our work."

Rev. C. W. Huff, Nicholson, Miss., April 29: "The following is our report for April: Traveled 175 miles; preached eleven times; made 20 pastoral calls; conducted one Sunday-school service; a number of prayer services; received one young man into the church on profession of faith; baptized one infant, and officiated at one marriage occasion. Pray for us."

Rev. A. D. Miller, Hermanville, Miss., April 5: "We have just closed our second quarterly meeting for Hermanville circuit, Vicksburg district, Mississippi Conference, and we certainly had a good time. Bro. Weems, our presiding elder, was at his post, and while not very well did his duty faithfully, preaching three very fine and instructive sermons to the edification of the people. He is certainly adapted to the presiding eldership. The Board of Stewards did nobly, and the people relieved our necessities for the present. Many thanks, and may God graciously bless them all. The lines have fallen unto us in pleasant places and we have a goodly heritage."

Rev. M. M. Black, Wesley Chapel, Natchez, May 5: "On April 17 we concluded a ten days' meeting, which resulted in a goodly number of conversions, three accessions to the church, and a general reviving of the membership. Presiding Elder L. S. Jones was with us six days, and preached with much power and earnestness. Valuable assistance was also rendered by Bros. B. F. Lewis and W. B. Lewis. Since Conference we have received 18 members—11 by certificate and 7 on profession of faith. Ten members have been lost to us by removal. We have had four persons to withdraw on account of failure to comply with the requirements of the Discipline. We feel devoutly thankful that the Lord is blessing our ministry here. At least ten persons have been converted this year at the regular preaching service. It is no unusual thing at our Sunday night services to have a number of penitents at the altar. We have a flourishing Epworth League, numbering 30 members, most of whom are active workers. Nearly all our Sunday-school pupils are members of the church. Fifty-three dollars have just been expended in having the chapel painted inside and outside. Some new gas burners have recently been put in, and we think we now have one of the neatest and most attractive churches in the State. About one-half of the assessments for foreign missions and Conference claimants has been raised. The other collections are considerably behind hand."

Rev. J. E. Buck, Pastor: "Hebron circuit, North Mississippi Conference, maintains its former record for generosity and kindness to the preacher and his family. Almost every day brings some new expression of appreciation. Our people may not be as spiritual as those in other charges, but no people excel them in point of liberality. Spiritually, they are rapidly improving. Our predecessor, Bro. D. W. Babb, did four years' hard service here, and his work will tell for good in eternity. I consider that the grubbing and seed sowing were done by him, preparatory to a great harvest. May the Master aid us in harvesting every unsaved soul in this charge this year in the garner of God! This is a God-favored country. In its formation God evidently had in view the happiness of man. The rich prairie soil, healthfulness of the climate, and accessibility to the purest of water by means of artesian wells, make this the most desirable country under heaven. Taking advantage of these, men have and do yet accumulate fortunes, provide for their temporal comfort, and enjoy this life to the fullest extent. But the great mistake many have made heretofore is that they have not stopped long enough to give glory to God, their benefactor—to return to him the gratitude of their hearts for these benefits. And consequently God has recently laid his afflicting hand heavily upon many homes, and the death angel has crossed the threshold and claimed a number of our purest and best. Result: some have already signified their purpose to consecrate themselves and their all to God, others are under conviction, and a sense of seriousness is observed everywhere. Surely this country is at a crisis. If the people yield, God can and will save them all. If they will not, a hardness of heart and a reprobacy of mind will be their future state here, and death and misery in eternity. Our women are the salt of the earth. No truer, more loyal and devoted Christians are found anywhere. And many of our men are brave and true and spiritual, but a large per cent. are inclined to worldliness and devoted to money getting. Our Sunday-schools are largely attended, and are progressing finely. Prayer meetings are feasts of richness and power. Children's Day will be duly observed. May the Lord help us to make this the great year in the history of this charge!"

Rev. W. D. Bass, Daugherty, I. T., May 4: "I will assist pastors in revival work in this country until Summer, and reach home by latter part of July. As I frequently receive calls from the brethren of my home Conference, I wish to say to them that it would be a better plan for those who wish my assistance to write me at once at Corinth, Miss., and thus save the expense of crossing the country so often. I will begin with Bro. Rogers, at Walthall, Miss., the first of August. Remember, I only wish to help those who actually need local help in leading souls to Christ. My labors in this Indian Mission Conference have been quite fruitful during my rounds over here. Have had hundreds of conversions and additions, and the good work goes on. I have enjoyed preaching the blessed gospel of Christ to some of the best stations and poorest circuits of the Conference. See here, Mr. Editor, I notice that Bro. McIntosh, a member of the Annual Conference in North Mississippi, is itinerating or evangelizing (whichever you choose to call it) across the boundary line in Phœnix City, Ala., while I, a member of the Quarterly Conference in North Mississippi, am localizing in the Territory, which is also over the boundary line. What is the difference? What is it in Methodist preachers anyway that moves them over land and sea on the shores of time so much? The only answer I am able to give is, 'It is the Lord.' And where he leads we will follow. Just so a man keeps the laws of his church, and does not conflict with the rights of others, I think he has the right to preach the gospel wherever opportunities are afforded and circumstances will allow anywhere this side of the moon. John Wesley, with all of his love for system, said, 'The world is my parish.' And Christ, with all of his love for souls, said, 'Go ye into all the world.' And I am glad our blessed Christ, through the instrumentality of his church, is marching on from conquest to conquest, and by his ministers—whether itinerant, local, or evangelist—he will spread his kingdom from shore to shore. Now, a word with reference to the Holman Self-Pronouncing Bible, bourgeois type, and the NEW ORLEANS CHRISTIAN ADVOCATE for only $4 45. In this arrangement the good editor simply proposes to sell the Bible for fifty five cents less than the regular retail price, and give a year's subscription to the ADVOCATE. I sell this Bible over here, without the ADVOCATE, for $5 each. Every Methodist family in Mississippi and Louisiana should take the NEW ORLEANS ADVOCATE; and since both ADVOCATE and a fine Bible can be had now for less money than the publisher's retail price for the Bible, everyone who is not a subscriber should become one at once, and thus make a little investment that they will never regret. Those who want a Bible for themselves or children will not have a better opportunity in a long time. May God reward your liberal offer, Doctor, with a great harvest!"

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, May 14, 1896.

An Apparent Snub.

According to the Associated Press reports, Dr. J. C. Morris, our fraternal delegate to the General Conference of the M. E. Church, received scant courtesy at the hands of that body. He arrived at noon on Monday, and was assigned to his home without its being known that he was a representative of the M. E. Church, South. No one called on him or showed him any attention. That night he delivered his address in which he asked for the appointment of three Bishops, three ministers and three laymen to confer with a similar commission already appointed by the M. E. Church, South, with reference to federation. The papers state that when he delivered his address it was not known that he was our fraternal delegate. This we judge to be a newspaper mistake. He surely would not have had a place on the programme otherwise than in his official capacity. But, however that may be, when it was ascertained on Tuesday morning that he had left the city Monday night, a resolution was introduced by Dr. J. M. Buckley expressing regret at the apparent lack of courtesy, and inviting him to return in order that the Conference may have opportunity to retrieve its mistake.

The Woman Question in the M. E. Church,

During the first week the General Conference, now in session in Cleveland, spent a large part of its time in discussing the woman question, despite the fact that the vote of the Annual Conferences had been adverse to the admission of women. A compromise was finally agreed upon. The four woman delegates now present are allowed to retain their seats, but this is not to be regarded as a precedent for other General Conferences. The question of the admission of women is to be submitted to the Annual Conferences again. A three-fourths vote of all the Annual Conferences and a two-thirds majority in the General Conference will be requisite to their admission as a permanent feature of church polity.

Sunday-School Union.

The forty-ninth anniversary of the Methodist Sunday-School Union of this city was celebrated last Sabbath evening at Carondelet Street Church. The spacious auditorium was well filled. The service of song was excellent. A well-written essay was gracefully read by Miss Elise Ahrens. The anniversary address was delivered by Rev. H. H. Ahrens. It was thoughtful, well-prepared, appropriate. There were also several appropriate juvenile recitations. The banner was awarded to Morgan Street Sunday-School for the best average on all lines. It is worthy of special mention that the total enrollment exceeds that of last year by one hundred and eighty, notwithstanding the fact that one mission school has been abandoned. Quite a number of mission schools are reported, most of them in fine working order.

The True Knowledge of God.

There is a difference between knowing a man by sight, and being intimately acquainted with him; so also there is a vast difference between knowing about God and knowing God. We all know of the existence of a good many people, prominent or otherwise, with whom, however, we are not acquainted. We see them frequently, perhaps, in the street, in the market place, or in public assemblies, but, having no dealings with them, we are never introduced. We may in various ways learn a great deal about the habits and character of men and women about us, and still never really know the persons themselves. The same may be true of our relation to God.

The majority of men in this Christian land recognize the fact of God's existence, and have a tolerably clear and full knowledge of his nature and the requirements of his law. While the masses are acquainted with what the Bible teaches concerning God and the way of salvation, they are far from having a saving knowledge of the truth. It by no means follows that the man who has the most orthodox views concerning Christianity is the best Christian. A good artist can paint a fair portrait of a man whom he has seen but a few times. We may be able to describe accurately the personal appearance and traits of some person with whom we are not on speaking terms.

To make a spiritual application, those who study the works of nature ofttimes become deeply impressed with the matchless power and wisdom of God. In contemplating the visible creation, we may exclaim with the Psalmist: "The heavens declare the glory of God: and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." We may be filled with a sense of awe at the sublime manifestations of God's power in the mighty cataract, the snow-capped mountain, or in the vast expanse of old ocean. We may know as much as a Newton or a Faraday concerning the laws God has ordained for the government of the material universe. Notwithstanding all, we may be destitute of the true knowledge of God, which consists of conscious acceptance and constant communion with him. It is not enough to recognize God as the Creator and Preserver of the universe, and as the Author of all law and virtue. We must know him as the loving Father who has pardoned our sins, even ours, and made us heirs of eternal glory with Christ.

Those who do not see God in Nature or learn about him by studying the Scriptures are at times forced by the Spirit operating upon their hearts to recognize the fact of God's existence, and of their responsibility to him. Clear and deep as may be the conviction thus produced, such conviction is not the knowledge that saves. The man who is at outs with his neighbor has as little to do with him as possible. In like manner, those who have not made peace with God try to act as if there were no God. But let danger and distress come, and then they are found calling upon him.

Formal acquaintance with a man can not be counted real friendship. We meet people every day with whom we exchange casual greetings, and then pass on, thinking no more about them. So it is with many people who profess to be acquainted with God. They call upon him in the sanctuary on the Sabbath, they become outwardly his friends by joining the church, and observing the forms of religion, without ever opening to him the door of their hearts. The society acquaintance who, for form's sake, makes occasional short calls is not a real friend. The visits we appreciate are from persons who thoroughly understand and appreciate us. There are people who, because of prejudice, or for some other reason, will not let anyone be on familiar terms with them. Is it not true that many a professing Christian will not cultivate more than a formal acquaintance with the blessed Master? Church members are willing to receive Christ as an occasional visitor, but many do not want him as a constant guest.

The Master will not abide where he is unwelcome. To have him constantly with us we must prepare for his coming by putting away every sin and abomination, and then treat him courteously every day and hour. The Master will soon depart from us if we insult him by sinning—and not repenting, or if we slight his wishes in seeking to gratify our own.

Real friendship means far more than being on speaking terms with a fellow-man. I may know a great deal about my neighbor, and speak to him every day without being his sincere friend. As the basis of all true friendship there must be love, sympathy, and confidence. Without these none of us can ever hope to know our fellow-men in the best sense. No man can fully understand another, and at the same time be his enemy. There is no insulator so perfect as hatred. We reveal our deepest thoughts and feelings and highest aspirations only to those who love and appreciate us. Love not only keeps us from doing that which would wound the feelings of a friend, but also causes us to do all in our power to please that friend. The Master says to his followers: "If ye love me, keep my commandments." And again, "If any man love me, I will manifest myself to him." As Dr. Joseph Parker has well said: "Where love is wanting, all is wanting. Love is, so to speak, the faculty by which we apprehend God, without which we can never know more of him than that he is a dread mystery. Nor need it indeed appear strange that love is the only interpreter of God. In all our education and intercourse we find again and again that love sees farthest, hears quickest, feels deepest.... Like ever goes to like. He who loves the devil the most, knows most of the devil. The law is impartial. To love is to know; to love is to have; to love is strength; to love is life."

The man who serves God out of fear, or merely from a sense of duty, can not be said to know him in the true sense. The saving knowledge of our Lord brings, not condemnation, but sweet peace. To know God in his forgiving, renewing, sustaining power is to have heaven in our hearts. Eternal life is then a present, as well as a looked-for blessing.

The lives of few men will bear close inspection. We are often disappointed at the discovery of faults and imperfections in even our best friends. The world's greatest heroes have displayed many ignoble traits, and so we shrink back from knowing men too well, lest our idols be rudely shattered. But where is the man whom the knowledge of God has disappointed? Who that has learned Christ has not found him the chiefest among ten thousand, the one altogether lovely? They who are taught of God rejoice in his love, and ever long to know more of him. The nearer we live to Jesus, the dearer he becomes to us. If so be that we have "tasted the good Word" of Life, then indeed we "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord," and "press toward the mark for the prize of our high calling of God."

NEW BOOKS.

GOD SPAKE ALL THESE WORDS. By James H. Brookes. Sold by Rev. J. W. Allen, D. D., Presbyterian Board of Publication, 1516 Locust street, St. Louis, Mo. Cloth, 75 cents; paper, 40 cents.

This book is by the well-known writer of evangelical literature, Dr. James H. Brookes. The preface announces the occasion and purpose of this publication: "This little book contains the substance of a few addresses recently delivered in the course of pastoral service. Many desired to have them in more permanent form, and subscriptions were made to pay for an edition of 4,000, before the work was published. It is now committed to the favor of God, with the prayer that he will be pleased to own it, however unworthy, as an attempt to defend the supernatural origin and inerrant inspiration of his holy Word."

This book is a very practical one. The author points out the supernatural quality of the Book by calling attention to its unique conception of God, its elevated morality, its marvelous unity, its prophecies, its history of Christ and other features which mark it as the Book of God. His positions are set forth largely in the terms of Scripture; the book fairly bristles with citations from the Bible. The best thing which can be said for this book is that it abounds in apt and pointed quotations from the Scriptures.

Dr. Brookes holds to the theory of verbal inspiration. He supports this view from the Word itself. It is a book calculated to help some who may be troubled about the questions involved and confirm those who have no doubts. On page ii an error of citation appears, a quotation is assigned to Hebrews, when it should be Habakkuk — this, probably, a misprint.

F. N. PARKER.

STORIES OF MARY; OR, EVIDENCES OF MARIOLATRY By Prof. F. A. Wagner. Price, 15 cents. John F. Rowe, publisher, Cincinnati, O.

This is a neat, paper-bound book of 208 pages, showing the superstitions errors of the Roman Catholic Church. It is creditable to say this work is free from abuse or slander, but all the arguments are proven from the most reliable Catholic authorities.

Notes from Centenary.

The seventy-first session of our college is nearing the end, and the church may wish to know something of the work done. We have gone along steadily since last September with our regular routine without interruption from any cause. We have not had a single case of disorder. In the main, our students have been diligent and faithful, and many of them have reached high grades in their work. We have some who are drones. We have no geniuses among our students, but we have many busy workers, and that beats genius every time. The best of all is, we have had a fine revival in the college. About twenty-five of the students have professed religion. This work was carried on at the college alone by the students, assisted by the professors and our pastor, Bro. Foster. Think what an influence that will be throughout the State when these boys go home to spend vacation!

Now, let every preacher in the Louisiana Conference begin in earnest and carry on with zeal a Summer campaign in the interests of the college. The preachers can give us a full school if they will. If they can, the responsibility is on them. If they do not, they will be held accountable.

C. W. CARTER,
President.

Centenary College, Jackson, La., May 11.

International Arbitration.

An important National Conference was held in Washington, D. C., beginning April 22, to consider the subject of international abitration. It was largely attended and was participated in by many distinguished personages. Resolutions were passed deprecating war as a mode of settling international disputes, and recommending the establishment between the United States and Great Britain of a permanent system of abitration. A committee was appointed to convey to the President of the United States a memorial urging the taking of such steps on the part of this country as will further the purposes in view. The New York State Bar Association has outlined a plan for an international tribunal or court of abitration, which was so far approved by this conference as to be presented to President Cleveland by a committee appointed for the purpose. The movement in favor of international arbitration is enlisting the best sentiment and thought both of this country and England. With the strong trend of sympathy in this direction there is good reason to hope that these two great English-speaking nations may set to the world an example of the use of judicial instead of coercive measures as a method for settling international differences.—Exchange.

In the Living Present.

A Presbyterian preacher in Chicago, Rev. John Rusk, has scandalized the Christian church by inviting Ingersoll to occupy his pulpit. The notorious blasphemer chose as his text a sentence from Shakespeare, "There is no darkness but ignorance." He reproduced his well-known platitudes. Said that ignorance and fear had produced and maintained religion. Fear of heresy trials kept preachers from abandoning stereotyped orthodoxy.

Thos. Dixon, Jr., the ecclesiastical freebooter, has published a book, in which he tries to prove that in New York, and other large cities of our Union, Protestantism is gradually decaying. The increase of church membership had not been commensurate with the increase of births. Episcopalianism enjoyed seeming prosperity, but it was because of its identification with the world. Roman Catholicism, too, was losing hold on the masses. We take time to breathe. It is evident Mr. Dixon judges the churches by himself.

Le Figaro, of Paris, laments the decline of Renanism. Once an acknowledged authority, loved and respected, but now neglected. The Parisians cared not for dead lions. Renan was, perhaps, himself responsible for this neglect. M. Le Roux had at one time brought his children to the great skeptic, asking if he should raise them according to his teaching, to which he had promptly replied: "Pooh! pooh! Do as everyone else does."

The Westminster Review, spectacled and with wise visage, discusses the necessity of a titular designation of unmarried men. At present, married and unmarried, all are called Mr. In the case of women we had properly Miss and Mrs. Unmarried men should be called Master. Well, in Kentucky unmarried men and loafers are called Mr. When married, if not tramps, they are colonels.

We deem it not progress that at present six thousand women are employed in the Treasury Department alone at Washington. Thirty years ago not one woman was employed there. This only proves that thirty years ago society was in a healthier condition than at present. At that time women were the happy queens of happy families. Now, male and female bachelorship is sadly increasing.

Newspapers—good, bad, and indifferent—multiply. In every case it is to supply the long-felt want, not to gratify vanity. Already we have in the United States 20,000 periodicals. The employees on same receive annually eighty-three million dollars. The paper consummated costs fifteen million dollars. Advertisers and readers pay for same. The latter, though, not one-fourth.

Prof. Schreeder, in a lecture delivered in Washington, D. C., indicates threatening danger. Inveighing severely against the American Protective Association, intimating that said organization is armed, with the avowed purpose of vanquishing Roman Catholicism, he assures that Catholic Unions have not looked idly on. They, too, are organized and armed, ready for bloody encounter. That they are ready to shed the last drop of blood for the maintenance of their liberty, etc. ICH DIEN.

NOTES.

On our eighth page will be found the episcopal appointments for the current year. Also the appropriations of the Mission Board.

***

We regret to learn that a son of Bro. John A. Miller has been seriously sick for about eight weeks. He is now thought to be convalescent.

***

On account of a throat affection, Dr. J. B. A. Ahrens has resigned the pastorate of Craps Street Church, and Rev. J. E. Denson has been appointed in his stead.

***

Rev. N. J. Roberts writes that Johnston Collegiate Institute has an enrollment of ninety-eight. A good attendance for the first session. We tender our congratulations.

***

The commencement sermon of Fairview Male and Female College, at Binnsville, Miss., will be preached, May 24, by Rev. Ira F. Hawkins, of the North Alabama Conference.

***

The Baldwin Locomotive Works of Philadelphia has closed a contract to build sixty-four locomotives for the Russian government. This makes 134 locomotives ordered by Russia in eighteen months.

***

A man needs a considerable amount of instruction in righteousness when he will spend several hundred dollars in giving an entertainment at his home, and then grumble at being asked to give ten dollars for the missionary collection.—Exchange.

***

It gives us pleasure to announce that Bishop J. C. Granbery is in better health than for some months past. He preached at West End Church on the morning of the third instant, to the great delight of that congregation. — Nashville Advocate.

***

Bishop John C. Keener preached on the parable of the ten virgins at McKendree Church last Sunday morning. An immense audience was present, and the sermon, which was of the most searching and faithful character, produced a profound impression.—Nashville Advocate.

Chicago has a Baron Hirsch Memorial Association, which proposes to erect a monument to his memory in that city.

***

Father Kalaszewski, priest of an Independent (Polish) Catholic Church in Cleveland, Ohio, has signified his desire to unite with the M. E. Church. His entire congregation of three thousand members will come with him, bringing very valuable church property.

***

Rev. B. F. Jones, Brookhaven, Miss., writes: "I have just closed a meeting of eight days here. President Chambers helped me with five of his best sermons. He is a good preacher—at times eloquent and pathetic; at all times strong and clear. The meeting resulted in much good."

***

The R. H. Woodward Co., Baltimore, Md., will publish soon a school history of the United States written by Rev. J. William Jones. The name of the author will create a strong prejudice in favor of the work throughout the South. The work has been examined by a large number of leading men in the various walks of life, and, without exception, they commend it in the highest terms.

***

We invite special attention to the programme of the Louisiana State Epworth League Conference. Besides a number of prominent members of the Louisiana Conference, the following celebrities from abroad will be heard: Dr. W. R. Lambuth, Dr. J. J. Tigert, Dr. W. W. Smith, of Virginia; Dr. W. B. Murrah, Judge L. S. Estes, and Mrs. R. K. Hargrove. Bishop Keener will preach the Conference sermon. Let everybody who can attend.

***

A brother writes us that he heard a Methodist preacher state that the Christian (Campbellite) Church has a larger membership than the M. E. Church, South. That Methodist preacher needs to read up. The following are the lastest statistics: Christians, 923,663 members; M. E. Church, South, 1,379,928—a difference in our favor of nearly half a million. The M. E. Church has a membership of 2,629,985. Add the membership of the other branches of Methodism in the United States, and you get a total of running far up into the millions.

***

Denmark's police, when they find a drunken man in the streets, summon a cab, place him inside, and drive to the police station, where he is detained until sober. Then he is driven home, the police never leaving him until he is safe in his family. The cabman then makes his charge, the police surgeon his, the constables theirs, and this bill is presented to the proprietor of the establishment where the culprit took his last and overpowering glass. This system is tending to reduce the appalling drunkenness which formerly prevailed in Copenhagen.—Peninsula Methodist.

***

Intercourse with all nations and with one another is increasing day by day. We mix with one another more largely than ever we did before. It is quite certain that all the families of the earth are beginning to be stirred by a sense—not always plainly expressed, but nevertheless constantly showing itself both in word and deed—that God has made of one blood all mankind, that all are brothers in the truest sense, that all owe duties one to another, and that among these duties there is one that rises to the highest point, the duty of making known to those who have not known it yet the story of the cross.—Lord Bishop of London.

***

The Douglas Square Meeting, conducted by Rev. C. H. Ellis and H. N. Harrison, which began April 26, closed Sunday night. The results were encouraging, as seen in the fact of a sustained and increasing interest to the last service. Penitents were forward at every service, and quite a number professed faith in Christ. About thirty gave their names to be received into the M. E. Church, South, and organized into a class in connection with Dryades Street Church. An effort will be made to secure a suitable lot, and, if secured, a temporary building will soon be erected. This is an important point, and should be held, and the good begun work should be pressed vigorously.

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Here and There.

I wish, through your kindness, to speak to our people of some matters that I think of importance.

First of all, I wish to speak of our State Epworth League Conference which will be held at Crystal Springs, July 23-26. We are very anxious to have a full attendance at this Conference. We have secured, I believe, the best rates from the railroads ever given to a religious gathering in the State. One fare, with a maximum of $5 from all points on I. C. and Y. and M. V. railroads, and assurances that other roads will do as well. This meeting ought to mark an epoch in the work in our State. Dr. Schell will be there. Jno. R. Pepper will be there, besides the noblest and best of Mississippi's sons—than whom the world has no superiors—including Bishop Galloway, Steel, Black, Marrah, Watkins, Standefer, and others too numerous to name here.

I have just had the pleasure of attending the Texas State Conference. The Texans do everything on a large scale. They had an attendance of near ten thousand. The crowds were too large to get the best results from a meeting of that kind. Everything was so well arranged, however, that the very best work that could be done under the circumstances was done. The program was unusually good, presenting a veritable "feast of fat things."

Quite a number of the leaguers went on an excursion to Monterey, Mexico, stopping on the way to visit the seminary at Laredo, where we found several Mississippi girls—teachers in this school the good women have. We were specially interested in the work at Monterey. Here we have a nice church building—said to be one of the handsomest Protestant Churches in the Republic. The Rosebuds have a school here also. Our people in Monterey were greatly encouraged by the visit of the leaguers. I'll not say anything about my experience in trying to talk to the Mexicans Sunday night through an interpreter. I'll let Dr. Pinson tell about that.

I found that everywhere the leading people were pleased with the educational outlook in Mississippi. The Law Department, with Hon. Edward Mays at its head, together with the reputation for excellent work which Millsaps College is getting, will attract the attention not only of Mississippi, but of the entire South.

The marked forward movement of Grenada Collegiate Institute is gratifying to its friends everywhere. Bros. Malone and McIntosh are displaying wonderful executive ability in their management of this institution.

Epworth College is by its name, and Dr. Steel's connection with it, taking a firm hold in the affections of the young people everywhere. While Standefer is not so widely known, he is equally as popular where he is known. With the splendid corps of teachers already employed, Standefer as president, Steel to lecture on the great poets, and Baskerville on English, Epworth College offers advantages for young ladies equaled by few schools in the South. The indications are that the attendance will only be limited by the room the management can command.

The Delta was never in a more promising condition. Religiously, we are doing well. Several new churches are now in process of erection. We dedicate one next Sunday on Belen circuit. This church was built by one man, Mr. W. T. Dickerson, and will be presented by him to the M. E. Church, South, next Sunday.

Several of the brethren are holding meetings this week with fine interest. Everybody is delighted with the idea of having the next session of our Conference at Greenville.

Greenville, Miss. J. A. RANDOLPH.

Commencement Exercises, Centenary College.

SUNDAY, MAY 31.

11 A. M.—Auditorium Sermon, Rev J. L. Pierce, of New Orleans. 8 P. M.—Sermon for Y. M. C. A., Rev. R. H. Wynn, of New Orleans.

MONDAY, JUNE 1.

9:30 A. M.—Annual Meeting of Board of Trustees. 8 P. M.—Exhibition of Preparatory Department.

TUESDAY, JUNE 2.

9 A. M.—Closing Exercises of Union Literary Society. 11 A. M.—Address to Alumni Association, by Hon. A. J. Murff, Bossier, La. 4 P. M.—Closing Exercises of Franklin Institute. 8 P. M.—Oratorical Contest for McGehee Medal, and Address by Dr. J. J. Tigert, of Nashville, Tenn.

WEDNESDAY, JUNE 3.

9:30 A. M.—Graduating Exercises.

Our friends are cordially invited, especially former graduates.

C. W. CARTER, Pres.

Notice.

The various railroads of the State have granted a reduction of one and one-third fare for delegates to the Epworth League Conference, May 28-31. Get certificates of having paid full fare one way, from agents at starting-point.

A. S. DANIELS,
Chairman Com. on Rates.

Notice.

The Woman's Foreign Missionary Society of the Mississippi Conference will convene in Natchez, Miss., June 26. It is very important that every auxiliary should at least send one delegate. Our constitution provides for one for every twenty paying members. As soon as elected, their names should be sent to Mrs. Robt. Reed, Natchez, who will provide homes. The Lord's work needs careful, prayerful consideration. When it is impossible to send delegate send a written report to Conference secretary.

Miss Barnes, editor of our Little Worker, has promised to meet with us.

MRS. J. B. CHATFIELD, Cor. Sec.

Notice.

The district meeting of the Woman's Foreign Missionary Society will be held at Grenada, May 27. We are praying and working for this to be a meeting in which the cause of missions will take a firm, forward move. We invite (specially) representatives from churches where there are no organizations. We desire the prayers of all missionary workers for the guidance and power of the Holy Spirit, that great good may result from this meeting.

MRS. W. M. MCINTOSH,
Dist. Sec'y Grenada Dist.

Notice.

Those coming by public conveyance to the District Conference at Arkabutla, Miss., May 27, will please notify me at once. There will be conveyance at Coldwater, Wednesday morning, May 27.

Mr. Editor, we would be glad to have you with us.

G. H. JACOBS.

Arkabutla, Miss., May 4, 1896.

Rev. W. T. Woodward, of the Louisiana Conference, writes: "Your premium machine came in due time, and has been tested, and gives perfect satisfaction in every respect. Several persons have examined the machine, and pronounce it wonderfully cheap; scarcely any noise and perfect work."

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EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for May.

CHRIST IN SOCIAL RELATIONS.

SUNDAY, MAY 17—CHRIST AS HOST. (John vi, 5-12; xiii, 4-12; Luke xxii, 8-15; xiv, 12-14.)

The topic for last week was Christ as a guest, and this week we see him in the reverse relation of host. In the references given we have (I), the wonderful scene of the feeding of the five thousand; (II) and (III), two scenes connected with the last passover feast of Jesus with the disciples, and (IV), Christ's teaching on the subject of hospitality.

PRACTICAL THOUGHTS.

(1) Christ will bountifully supply our spiritual needs.

(2) "His blood may be but a drop, his death but a brief transaction, but their efficacy can be reproduced for all the multitudes of all generations, and feed even our souls with eternal life." (Whedon.)

(3) Christ, as host, sets the example of giving thanks before eating.

(4) Wastefulness is condemned by the example of Christ in gathering up the fragments.

(1) We are not privileged to be the guests of Jesus in a literal sense, as were the twelve, but we may hold rich spiritual communion around the table which he has spread for us.

(2) In the incident of the washing of the disciples' feet, the willingness of Christ to serve his disciples is shown, and the obligation of Christ's disciples to serve one another.

(3) True humility is manifest, not in an outward refusal of the service of Jesus, as in the case of Peter, but in a silent submission to his service, with an inward consciousness of great unworthiness.

(4) If we do not consent to accept the service of Christ's death, we can not be made clean.

(1) In our hospitality there must be present the spirit of benevolence.

(2) The reward of ordinary social hospitality is narrow, but the reward of benevolence to the poor and the helpless (charity and help work) is from God, and is eternal.

NOTES.

The Union Epworth League will meet Thursday evening, May 14, at Louisiana Avenue Church.

We have this week a literary program for the month of May, prepared by Rev. J. M. Henry, and we hope to be able to furnish one each month from some source.

Leaguers find more difficulty in operating the Literary Department than either of the other two departments. This may be due to some extent to the fact that the reading course has not been adopted; and this again, it may be to the fact that there is very little taste for literary work among the leaguers. It may, however, be due in some measure to the fact that stress has not been laid on the work of this department in the column devoted to the League in our papers? We rarely find there a program of exercises for the literary meeting.

The first thing necessary to make a success in the Literary Department is a determination that it shall succeed. The chairman should be intensely interested and determined to avail himself of every help that will make his department attractive. With him should be associated persons imbued with the same spirit. Then there should be no mistake about the nature of the meeting; it is in no sense a prayer meeting. But in the Christian sense a literary and social meeting, than which no field affords a more suitable occasion for young people to form friendships, sealed with the eternal bond of love and comradery.

Again, it must be kept in mind that all programs furnished in this column are intended more as suggestions than to follow literally. Modifications must be made to suit the local League. According to the capability of the member of the local chapter, the work may be more or less elaborate; however, attempting to secure the best that the League is capable of every time. Let the meeting be punctual, and not too long.

The following is submitted as an outline program. It will require from forty-five minutes to one hour to carry it out properly. If it is followed it will cover the entire course of study, allowing the League to devote three meetings in the month to the literary work and one to the business meeting. The program may be made a little fuller, and literary meetings held every two weeks, and still accomplish the work.

I.—Devotional—Hymn; prayer; Scripture lesson to consist of a verse of Scripture recited by each member. Each member to select his own verse without reference to what is selected by anyone else.

II.—Reading by member of the League—Chapter I. of "Landmarks of Church History;" music; solo.

III.—Reading from "Eminent Methodists;" music.

IV.—Recitation, "The Call of the Christian," by J. G. Whittier; music.

V.—American Literature. Chapters I., II., III.

Write the following questions on slips of paper, each slip containing one question, and distribute to the members of the meeting. Let the leader call for the answers in the order of the numbers, and let the holder of the question reply. In order that this may be successful each member should have a copy of all the questions the week before. Each question will suggest something else, and so call forth additional replies.

1. What does American literature mean?

2. Give name and extent of the three periods of American literature.

3. What was the nature of the writings of the first period?

4. What, where and when was the first book printed in America?

5. Give name, location and date of founding of first three colleges in America.

6. Who was author of the following:

"Zacchens he
Did climb a tree
Our Lord to see"?

7. Name the most noted poet of the first period of American literature.

8. What was the first book published in America?

9. In what language was the first Bible printed in America?

10. Give six points concerning the boy, Jonathan Edwards.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "*Brown's Bronchial Troches.*" They possess real merit.

W. F. M. S.

Visitors and delegates to annual meeting of Mississippi Conference, W. F. M. S., to convene in Natchez, June 26, will please send their names to Mrs. Jno. A. Guice as soon as possible. Every auxiliary is earnestly requested to send a delegate. In order to secure reduced railroad fare, it will be necessary for everyone coming to get a certificate from office of purchasing ticket. Reduced rates can not be secured unless as many as fifty tickets are purchased.

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A postoffice named Middleton has been established on Energy charge, near the new parsonage. All mail matter for this work will now come to this office.

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List of Contents—Song Book.

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A Dream of Home.
Come to Jesus; He will save, etc.
De Massa's de Sheepfol'.
Drifting.
He keepeth me ever.
Hold the Light up higher.
I am redeemed.
I am resting in the Savior's love.
I'll go with him.
It just suits me.
I've been washed in the blood.
Knocking to-day.
Meet me there.
Oh, bring them to Jesus.
Redeemed.
Say, are you ready?
Settle the question to-night.
The Open Gate.
The Stranger at the door.
Trusting in the Blood.
Turned away from the Beautiful Gate.
While Jesus calls.
When the roll is called up yonder.
When the Beautiful Gates unfold.
Will you go?
(And ten original.)

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Amazing Grace.
Am I a soldier of the Cross?
Approach, my soul, etc.
Arise, my soul, arise.
At the Fountain.
Come, ye sinners.
Come, Thou Fount.
Come, ye that love the Lord.
Consecration.
Coronation.
Hail, thou once despised Jesus.
Holy Spirit, faithful Guide.
How firm a Foundation.
I am coming to the Cross.
Is not this the Land of Beulah?
I want my friends to go (old timer).
Jesus, lover of my soul (old and copyright).
Lord, revive us.
My faith looks up to Thee.
Oh, happy day.
Oh, how I love Jesus.
Rock of Ages.
Revive us again.
Savior, breathe an evening blessing (new tune).
Stand up for Jesus.
There is a Fountain, etc.
The Great Physician.
The Child of a King.
We are passing away (old timer).
(And a few more.)

Lyman F. Jackson, Alexandria, La.

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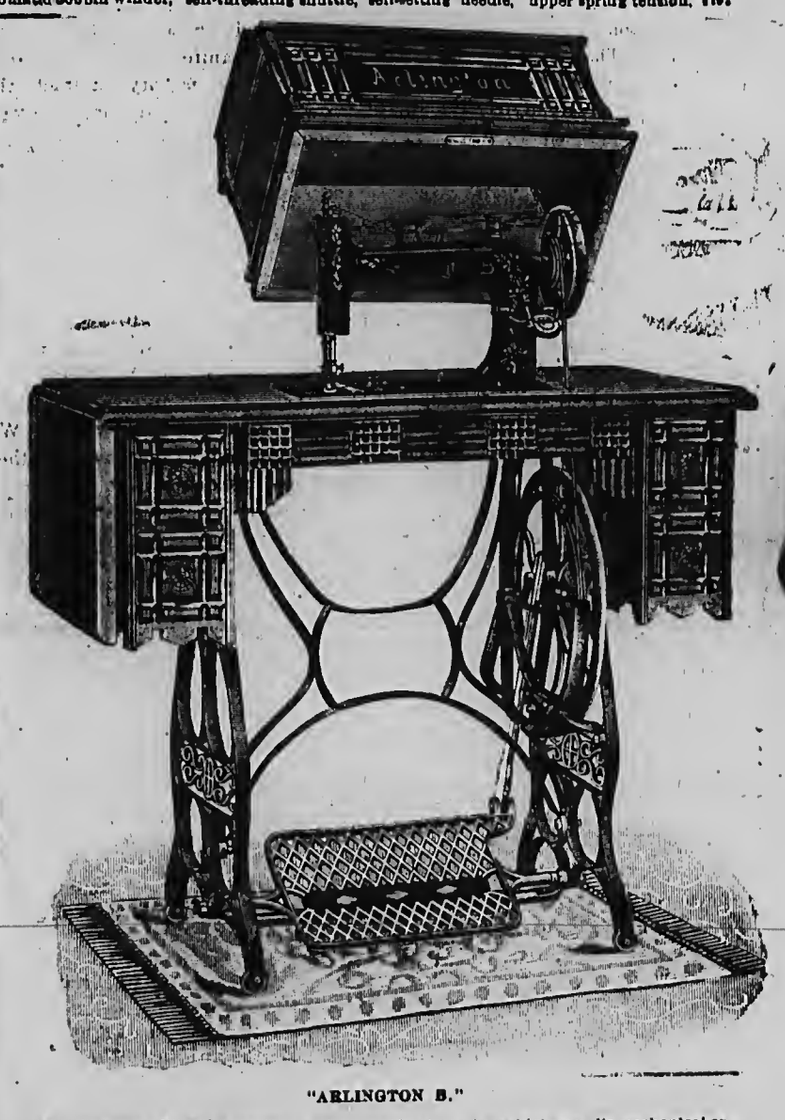

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The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

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THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

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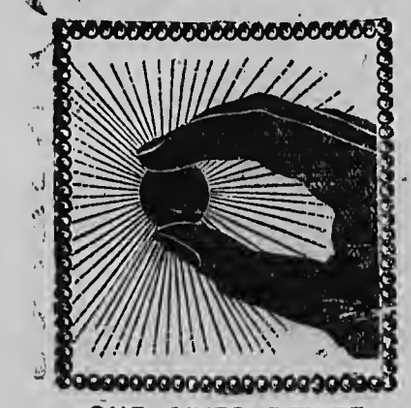

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If you love me, tell me so;
Wait not till the Summer glow
Fades in Autumn's changeful light,
Amber blonds and purple night;
Wait not till the Winter hours
Heap with snowdrifts all the flowers,
Till the tide of life runs low—
If you love me, tell me so.

If you love me, tell me so,
While the rivers dreamy flow
Holds the love-enchanted hours
Steeped in music, crowned with flowers;
Ere the Summer's vibrant days
Vanish in the opal haze;
Ere is hushed the music flow—
If you love me, tell me so.

If you love me, tell me so;
Let me hear the sweet words low!
Let me now, while life is fair,
Feel your kisses on my hair;
While in womanhood's first bloom,
Ere shall come dark days of gloom,
In the first fresh dawning glow—
If you love me, tell me so.

Health and Mentality.

BY N. N. RIDDELL, PH.D.

"A sound mind in a sound body," is an old maxim, but is as true to-day as when first uttered by the sages of antiquity. In our mad rush for wealth, learning or fame, amid the diversity of opinions among physicians, physiologists, hygienists, mind healers, and Christian scientists, there is, perhaps, no subject of such vital importance, that receives so little careful, unbiased, intelligent investigation and consideration as that of the relation of health to mentality. Very few find time or have the opportunity for thorough investigation of this subject, so that the great majority, even among intelligent people, are quite unable to appreciate the influence exerted by the various states of health over mental manifestation.

It may seem like an exaggeration to those who have never studied this question carefully, yet those who have will concur with us in saying that quite as many are deficient in energy, emotion, animation, ambition, decision, power of concentration, perception, memory, morals, or individuality of character, from indigestion, a torpid liver, poor circulation, or shattered nerves, as from lack of brain development, or native ability.

Men are everywhere wishing they had more of brain power, wanting to increase their mental caliber, regretting that their brains are not better developed in this way or that, as though brain development was all that was necessary to produce energy, business sagacity, will power, mental genius or moral stability. Business men are compelled to constantly resort to the memorandum, and daily lose opportunities to have made a turn because they did not think till the opportune moment was past; students pore over their studies for hours to master the lessons that should be learned in one fourth the time; professional men complain of having so much on their minds that they are unable to give due attention to anything; thousands constantly labor under a cloud of discouragements, while others are so constantly wanting in energy as to be constitutionally tired; all of these mental defects and peculiarities are usually attributed to their brain developments, whereas the truth is that quite as many suffer from these mental defects from the lack of good digestion, rich blood, strong circulation, pure air and sound nerves, as from the want of brain development.

A large brain of excellent proportions and of splendid organic quality, that draws its sustenance from a weak body in which one or more of the vital functions are but partially performed, will be able to accomplish far less than a much smaller brain that is thoroughly supplied with rich pure blood, that has been completely oxygenized. The power of cerebration or brain action, which is the measure of mentality, is determined quite as much by the health of the nerves, the quality and quantity of the blood that passes through the brain, as by the amount of gray matter. While it is true that without gray matter there will be no mental manifestation, and that the amount of the one is the measure of the other, it is equally true that unless there is an abundant supply of well oxygenized blood the gray matter will soon lose its power to generate thought. Strong, vigorous circulation, arising from good digestion, healthy nerves and deep breathing, is the basis of physical energy. That dull, heavy, listless feeling, that constitutional weariness that impedes the progress of so many students, business and professional men, is more often caused by a torpid liver and a poor circulation than by a lack of development at the base of the brain. The weak, effeminate, undecided, vascillating way not unfrequently met with, is more often the result of dissipated nerves than a deficiency of that part of the brain that gives rise to courage, firmness and dignity.

Many a student struggles throughout his entire college years, barely able to pass his examinations, and envying his more brainy classmates their superior powers of perception and memory, never suspecting that it is his non-hygienic living that causes his mind to be thus dull and his memory so unretentive.

Impure blood, freighted with an excess of carbon, causes his brain to burn and steam, but it does not think. A proper diet, composed mainly of cereals and fruits, with an abundance of pure water and pure air, would increase the mental capacity of a very large per cent. of college students from a quarter to a half, and cause them to congratulate themselves on their keenness of perception and accuracy of memory.

Ministers, especially those who aspire to pulpit oratory, suffer perhaps more than any other class from not giving the matter of vigorous health due consideration. With many the entire week is spent in the preparation of their sermons; everything must be written out in detail, and then committed to memory. By Sunday they have a well-prepared discourse, without any vitality or mental vigor to give snap, animation or pathos to its delivery. Their well-rounded, carefully constructed sentences fall as gently on the half-sleeping congregation as Autumn leaves after a frost, while their thrilling appeals, that on their first conception seemed pathetic enough to melt a heart of stone, have so lost their ardor as to fail even to warm the conscience or quicken the sensibilities of their auditors. The good man sinks into "blue Monday" and tries to decipher why his Sunday's efforts were not better appreciated, and wonders at the hardness of men's hearts, that they are not more moved by such eloquent presentation of the gospel. These disappointments that are no less real to the congregation than the pastor, are not so often the result of a lack of power as of not knowing how to use it. One-half the time spent in study, in mental and spiritual preparation, the other half in physical preparation, would produce far more effectual sermons and satisfactory results.

A thorough training of the chest muscles, so as to completely inflate the lungs, good digestion, pure blood, and a strong, vigorous circulation, would add very largely to the average pastor's power to move the people.

Business men fail quite as often from eating too rapidly and thereby producing dyspepsia, from smoking too many cigars and shattering the nerves, or from dissipating their forces and destroying their capacity to do business, as from lack of native ability or the fluctuations in trade. Very few persons will ever know what their mental capacity really is, for very few live sufficiently in keeping with the laws of health to allow the brain to do its best. It is impossible to make anything like a correct estimate of our capacity to work, do business, think, study, enjoy, be good, or do good, until we have learned the laws of health and know how to apply them, to meet the requirements of our physical and mental peculiarities.—Health Culture.

Out-of-Door Manners.

A true gentleman is not only a gentleman when in the drawing-room, or parlor, but wherever he is. He behaves himself in a refined manner on the street, in the park, on the ball field, etc. And so likewise a true lady is a lady under all circumstances.

There are certain out-of-door manners that should be carefully observed. A glance at them: Except when it would necessitate the lady's walking where it would be disagreeable or awkward, as in the mud, the gentleman should pass to the right. It is a lady's place to recognize a gentleman first and bow; then is he to raise his hat and not before. Only on the Continent does the gentleman bow first. When walking with a lady the gentleman should carry her packages; he should relieve her of all the burdens he can. Except in the evening, or in the case of the aged or infirm, or for the sake of protection, a gentleman should not give his arm to a lady. In the day time it is no longer good form for even a man and wife to walk arm-in-arm. A gentleman may escort a lady on each arm, but a lady should never take the arms of two gentlemen at the same time. The inside of the walk is to be given by the gentleman to the lady accompanying him. In changing to the inside, as on a corner, the gentleman should always pass behind the lady; but if they are walking arm-in-arm they need not change if a change in direction brings the lady on the outside.

No gentleman or lady will stare about in the street, look after people who have passed, laugh aloud, call out, or be in any way conspicuous. No gentleman will hang around corners, or lounge on the steps of hotels, staring at passing ladies and making remarks about them. A lady's street dress should be as modest and quiet as her behavior. By wearing such a habit she will attract less attention from the vulgar.

Doors should be opened by gentlemen for ladies and held open until they have passed in. There need not be acquaintance to warrant this; and the lady should bow and smile to the gentleman who thus shows her courtesy, and the gentleman should recognize her thanks by raising his hat. Like courtesy should be extended even by strangers to ladies leaving or entering, in a crowded thoroughfare, a car or omnibus; they should be assisted by gentlemen over muddy streets and across streets where many vehicles are passing. But when the help has been given all intercourse should end, except where there is an acquaintance.

No gentleman will smoke in a lady's presence. It is rapidly growing to be poor form to smoke at all on the street. A gentleman accompanied by a lady should always lift his hat when he bows; a gentleman bowing to another gentleman accompanied by a lady should do the same. A bow should always be returned. The hat should be raised by the hand further away from the person to whom the bow is made.

Lack of Ease in Conversation.

There is one great reason for this lack of conversational power: in too many cases the art is never practiced inside the home circle, writes Louise Royle in The Ladies' Home Journal. No attempt at pleasant converse is ever made save when visitors are present; the various members of the family may gossip a little, or discuss purely personal affairs, but they make no attempt at entertaining talk. In point of fact, the art of conversation is like a game of battledoor and shuttlecock, one needs the quickness and dexterity of constant practice. In many busy households the only general gathering of the family is at meal time—a time above all others when worry should be banished, if only for the sake of physical comfort. Yet this is the very time when the mother will complain of domestic worry, the father of business cares, and the daughters of shabby frocks.

All this should be changed; it ought to be a rule in all households that disagreeables are to be banished at mealtime. If complaints must be made let them come at a proper time, but do not imperil your digestion by eating while you are in an irritated and discontented frame of mind. Pleasant talk relieved by an occasional laugh will be more beneficial than pounds of pills. In the household there should not only be an avoidance of unpleasant topics, but an attempt to find agreeable ones. Each member of the family should come to the table prepared to say something pleasant. Any bright little story or merry joke, or any bit of world's news that will loosen the tongues and cause animated talk—how it will increase the brightness of the working day! There need be no profound discussion—it should be just lively touch and go talk.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Answering Prayer.

A story is told by Evangelist Brown, of a prayer meeting held in Chicago, when some one asked prayers for a widow and three children on the West Side who were starving to death, and then knelt down and offered a long prayer for them. Others were perhaps ready to fall in line, and go on in the same fashion, when a business man called out,

"I will give five dollars, what will you give?"

And in a minute or two he had thirty dollars, and had jumped on a street car and started off to succor the suffering ones.

A son of a father who prayed the Lord to supply the wants of the destitute and needy, offered to answer that prayer, if he could only have his father's pocket book and grain bin to do it with.

One wealthy man desired the prayers of a congregation for a little church which was in want of funds. The leader of the meeting inquired what was the amount desired, and when the few hundred dollars needed was named, he replied,

"If I were you, I would not trouble the Lord about so small a matter as that."

There are many people whose prayers, like all the rest of their religion, need to be translated into acts. They may love the Lord with all their hearts, but they do not love him with all their strength. The Lord would have us serve him with our strength, our muscles, our hands as well as our feelings and emotions. Emotion is good, for it brings practical results, but steam spent in whistling never drives the engine.—Selected.

A California School Board found that for some reason the boys in the public schools at Santa Ana were nowhere nearly as proficient in their studies as the girls, and an investigation was instituted to discover the cause—whether the boys were being neglected by their teachers, or whether a lack of discipline was chargeable with the fact that the boys were not doing well. The investigation was had, and it was found that 90 per cent. of the boys between the ages of 12 and 15 years who attended the public schools smoked cigarettes. The investigation did not require to be pushed any further. It is sufficiently well-known that cigarette smoking blunts the intellect as well as undermines the constitution, and if 90 per cent. of the Santa Ana boys stay with the habit 90 per cent. of the Santa Ana boys will be failures in life, and no help for it. The Board could have said that if a weak-minded youth at school adopted cigarette smoking he would graduate an imbecile.—Picayune.

A boy was told to open and shut gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began on a little book on English history that he found on the road. Having learned that thoroughly he borrowed of a minister Goldsmith's "History of Greece." This good man became greatly interested in him, and lent him books, and was often seen sitting on the log, conversing with him about the people of ancient times. Boys, it pays to use your leisure hours well.—Exchange.

She Wanted Love.

A kind-hearted, sweet-faced woman called one day to see a little maid, whose mother was dead, and who had been placed in the poor-house. She carried a present with her, but before giving it she asked, "Now, dear, what would you like best?" The little one looked up wistfully, and then shyly said, "I would like to sit on your knee for a minute, as if I were your little girl."—Exchange.

Every man's own besetting sin is the tempest. You love God; you walk upon the sea; the swellings of this world are under your feet. When your heart fluctuates with the desire of sin, call on the divinity of Christ, that you may conquer that desire.—Anselm.

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New York, May 11, 1896.

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T. A. SLOCUM, M.C.
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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In Memoriam.

JOSEPH WALTON DRAKE was one of those rare spirits that heaven now and then lends to earth to teach, in object lesson, the supreme possibilities of human nature, under grace, here and now. It would be difficult for his closest friend to name a fault in him.

The following is from the pen of his uncle, Rev. J. P. Drake: "Walter was a marvel to us all in his infancy, and this early prophecy of a good, sweet and useful life was never to know disappointment. From infancy onward I have never seen his equal for excellence of character. I was closely associated with him until he reached ten years, and thence onward, seeing and hearing from him at very brief intervals. I had the pleasure of receiving him into our church in 1878, when he was just nine years old. He came forward like a true man, when there was no excitement, no special revival, and gave his heart to God. Just when he felt the conscious change I do not know. He seemed to me one of those rare cases of conversion in infancy, as he appeared always so nearly perfect in deportment. His character was so completely rounded that I can hardly point to any one quality as prominent. Fidelity to every relation, as son, school-mate, friend, teacher, brother, in the family and the church, marked his daily walk."

Tributes to his great worth and true nobility of character have come from the different fraternities of which he was an honored member; the alumni of his cherished "alma mater," who ranked him as easily first on the honor roll; the university law class, whose "bright particular star" he was; the church, through her Official Board, her Sunday-school and Epworth Leagues.

His mother writes: "In looking back over his life, I can not recall a day that Walter was not a comfort and joy to me." Life is worth living if it can issue in such a glory as that—to say nothing of eternal issues.

His coming to Macon proved a blessing to the community and to the church. He was punctual in attendance on all the duties of his private and official relations to the church. Only for cause was he ever absent from his place. His love for the church was so conspicuous as to draw on him the watchful and critical eye of the world. A sporting character said of him: "As you know, men of my stamp set a watch on the most active church workers, to see if we can catch them by any means. Well, we have, you may say, had a spy on the track of J. W. Drake by day and by night; but let me tell you, for these years we are unable to point to a single flaw in his Christian walk. He is pure gold! No stain on his escutcheon! We find no fault in him." He was the very soul of honor. Between him and any and all unfair methods there was no commerce. He was as brave as the bravest, but gentle as the gentlest.

He was the second son of Rev. Wm. Winans and Mrs. Alice Gorton Drake, and was born in Greenville, Miss., May 14, 1869. His father, dying in the prime of his useful life, he with two brothers were left to the care of a noble and heroic mother. The mother's impress for good made young Walton earnest, brave and strong. "I owe all, under God, to my dear mother," he would often say. His literary and classical course was taken at Centenary College. Just as he had turned his seventeenth year he was graduated with the honors of his class. His law course was prosecuted at the University of Mississippi, and here, as at Centenary, he was the first honor man in a class of more than ordinary ability. He was easily the first in all contests for worthy honors.

He died of pneumonia, after a brief illness, April 5—Easter. All that prompt attention and eminent medical skill could do—all that importunate, intercessory prayer could do—was done to arrest the fatal malady, but in vain.

His words of sweet submission in this hour are comforting and reassuring. The divine hand always guides to the best issues. He was ready and willing to obey the command, Go or stay. At his request his pastor reads a lesson, comments, and leads in prayer. "Those are beautiful truths; love them much." Not a cloud was in his spiritual sky; not a fear broke the spirit of his hope and love! The only regret was in leaving his loved ones—a mother and two devoted brothers, Rev. B. M. Drake, of Emory and Henry College, Va., and Rev. Wm. Winans Drake, of Crowley, La., who were with their mother to comfort and be comforted in their great sorrow. The large concourse of people in attendance on the funeral services attended his popularity and worth in the community. Stores were closed in respect to his burial hour. All felt a sense of personal loss. While we are sad, and "mourners go about our streets," our beloved Walton is sphered and throned amid the eternal felicities. Farewell, brother; we shall meet and resume our delightful themes some bright day! T. W. DYE.

OBITUARIES.

PETERS—Died in Sabine parish, La., April 22, 1896, VAN PETERS, who was born Jan. 23, 1840, making him at his death fifty-six years two months and twenty-nine days old.

Bro. Peters was first married to Miss E. J. Francis, Feb. 19, 1863, with whom he lived till the twelfth day of July, 1882, when she died. To this union ten children were born—six boys and four girls—four of which had preceded their father to the better land. On Feb 27, 1884, he was again married to Miss Nettie McIlwain To this union four children were born. All are yet living.

He united himself with the Methodist Church at Prospect, the second Sunday in November, 1869, with which church he held his membership till death.

Bro. Peters was a Master Mason, and was buried with Masonic honors in the Ft. Jessup Cemetery. Thus another good man and Mason has been called from our ranks; we trust a polished stone, fit, squared and prepared for that building, that house not made with hands, eternal in the heavens.

The writer visited him as his pastor in his last sickness, and while he suffered much, yet he endured it patiently, and expressed himself as being submissive to the will of the Lord.

He leaves a wife and ten children, with many relatives and friends, to mourn their loss. May the Lord bless them in their bereavement! JOHN FRANKLIN, P. C.

WHITE—Died at Bentonia, Yazoo county, Miss., at his brother-in-law's, W. A. Cannon), JOHN H. WHITE, of paralysis, March 31, 1896. Bro. White was about forty-six years old at his death. In 1849 he married Miss Georgia Ann Erly. There were born to them two daughters, both of whom are still living, his wife having died in 1873, from which time he lived, first with his daughters, and then with his sister, Mrs. Cannon.

About the year 1872 he joined the M. E. Church, South, at Shady Grove Church, near Energy, Miss. Being unsettled, he never moved his membership.

It was my privilege to be intimate with Bro. White, and I can truthfully state I never knew a more conscientious Christian gentleman. It is generally conceded that he was the best and most devoted Christian in Bentonia We hereby tender our sympathy to the surviving friends and relatives.

F. M. WILLIAMS.

Satartia, Miss.

WACTER—ADELIZA WACTER was born Jan. 26, 1842, in Amite county, Miss., and was married to Mr. Howell Johnston, in Hillsboro, Miss., in 1855. She was the mother of seven children, five of whom are living. She joined the Methodist Church soon after her marriage, and died in peace April 22, 1896, at her home near Morton, Miss. She suffered much for several months, and was comforted by the kind ministrations of her children and friends, but most of all by the presence of the Holy Spirit. She was willing and ready to go and be with her Savior in heaven.

C. MCDONALD.

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NEWS OF THE WEEK.

DOMESTIC.

The boilers of the towboat "Harry Brown" exploded near Hard Times Landing on May 11. Eleven people were killed.

The cotton mill owners of Alabama have made a protest against the project of setting up a cotton mill for the employment of the State's convicts.

The manager of a gold cure establishment at Oneida, N. Y., is on trial for selling liquor without a license. He claims that he furnishes it to his patients for medicinal purposes.

An English company is to be organized with a large capital to develop the gold mines of North Georgia. The gold ore of this belt assays low, is sulphuretted, but the new chlorination process is cheap.

Colonel A. T. Bliss, of Saginaw, Mich., owns about 130,000,000 feet of fine oak timber in Arkansas, about eighty miles from Hot Springs, and it is his intention to organize a company and manufacture the timber.

It has been discovered that George Francis Dillon, a Catholic priest, of Pittsburg, has been married since last November to a Miss Donovan, formerly a telegraph operator at Braddock, Ct. They were married by an Episcopal minister at Cumberland, Md

The General Assembly of Louisiana was organized on Monday, with Hon. Albert Estopinal, of St. Bernard, in the absence of any lieutenant-governor, as president pro tempore of the Senate, and Hon. S. P. Henry, of Cameron, as speaker of the House. The counting of the gubernatorial vote will take place on May 14.

Charles B. Rouse, of New York, who is rapidly becoming blind, has offered to give a million dollars to anybody who will cure him. He refuses to be made the subject of experiments, and furnishes a blind substitute for the operator to prove his skill on. So far the substitute remains blind. A hypnolist is about to take him in hand, and says that he can cure him.

The case of the men captured on the filibustering schooner "Competitor" by the Spanish gunboat, and, according to dispatches, sentenced to death in Cuba, excites much interest in Washington. The captain of the expedition is said to be a native of New Orleans. The government has made representations to the Spanish government that the men were not tried in conformity to the requirements of the treaty between the two countries. A commutation of sentence has been asked for.

FOREIGN.

It is said that the late Baron de Hirech left the bulk of his property, amounting to several million pounds, to the Jewish Colonization Society to continue its work.

It is said that the three Irish societies in New York have notified President Kruger of the Republic in Africa that they stand ready to back him in a fight with England with 100,000 armed men.

Li Hung Chang, when he was received by the Czar the other day, presented him with the order of the double dragon on behalf of the Chinese Emperor, and on his own account gave him a couple of bronze vases over 2,000 years old.

The Duke of Sermonita repudiates the idea that the Italian government had the intention of abandoning Massowab, and intimated that the Italians would hold Kassala so long as the interests of the Anglo Egyptian expedition to Dongola demanded it.

German women are agitating against some of the clauses in the new Civil Code which affect their position, and a protest giving the details of their objections has received 60,000 signatures. The signatories point out that while the Penal Code makes a woman for violations of the law in strict equality with men, she fails to obtain from the Civil Code the same protection as the other sex.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 3-16	— —
Ordinary	5 11-16	— —
Good ordinary	7⅛	— —
Low middling	7 9-16	— —
Middling	7⅝	— —
Good middling	7 15-16	— —
Middling fair	8 3-16	— —
Fair	8⅝	— —
Galveston middling	7⅞	— —
Mobile middling	7⅝	— —
Memphis middling	7⅝	— —
SUGAR.		
Open Kettle:		
Prime	3 11-16	— —
Fully fair	3 5-16	3⅝
Good fair	3 3-16	3⅜
Common	3	3⅛
Centrifugal:		
Seconds	3⅛	3 13-16
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	4 11-16
Standard granulated	4	— —
MOLASSES.		
Open Kettle:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	1½	— —
Good	3½	4
Fair	2¾	3⅛
Prime	4⅛	4½
Rough, ₩ bbl	85	1 80
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 80	3 85
Fancy	3 60	3 65
Choice	— —	— —
Minnesota Patents	4 25	— —
Winter wheat patents	4 15	4 30
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 55
Cream meal	1 30	— —
Grits	1 90	— —
Hominy	2 30	— —
GRAIN, ETC.		
Corn:		
White, ₩ bushel	54½	55
Yellow	— —	56
Mixed No 2	55	57
Oats:		
Western	— —	38
Texas rust-proof	— —	— —
Bran:		
₩ cwt	88½	88
Hay:		
Prime	18 00	19 00
Choice	— —	21 00
PROVISIONS.		
Pork:		
Mess (Standard)	8 50	8 60
Prime Mess	8 10	8 75
Rumps	8 85	8 90
Bacon:		
Fancy Breakfast	7⅜	8⅛
Shoulders	5⅛	5⅜
Sides, short rib	5⅛	5¾
Sides, long clear	— —	— —
Hams:		
Sugar-cured	9	10¼
Dry Salt Meat:		
Shoulders	4½	4⅝
Sides, short rib	4½	4⅝
Sides, long clear	4½	4⅝
GROCERIES.		
Coffee:		
Prime	— —	— —
Fair	17	— —
Common	13	— —
Teas:		
Choice	— —	— —
He-No	— —	— —
Butter:		
Western Creamery	17	— —
Western Dairy	15	16
Common	8	11
Lard:		
Refined	5⅛	5⅛
Oils:		
Coal, bbls	8½	— —
Coal, cases	15⅝	— —
Cotton seed, crude	20	20½
Lard, Extra No. 1	60	— —
VEGETABLES.		
Cabbages:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	90	1 00
Potatoes:		
New Louisiana	90	1 00
Western	1 50	— —
Onions:		
New Louisiana	90	1 25
Western	— —	— —
BALING STUFFS.		
Bagging:		
Jute, 2 lb, ₩ yard	4⅝	— —
Jute, 1¾ lb, ₩ yard	4⅛	— —
Lane Mills Cotton Bagging	— —	— —
Baling Twine:		
₩ lb	6½	6⅝
Ties:		
₩ bundle	70	— —
SUNDRIES.		
Poultry:		
Old Hens, Western	3 50	4 00
Young Chickens	1 25	5 75
Chickens, Southern	2 75	3 25
Young	1 00	3 25
Turkeys, Southern	8 00	10 00
Eggs:		
Western	5	5½
Southern	4½	— —
Wool:		
Lake, ₩ lb	11	11½
Louisiana	10	10½
Burry	5½	7
Country Hides:		
Green Salted, ₩ lb	3½	3½
Dry salted	8	— —
Fertilizers:		
Cotton seed, ₩ ton	5 00	— —
Meal	17 35	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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Methodist Board of Missions.

The Board of Missions of the M. E. Church, South, has finished the consideration of the appropriations for missions and decided upon the following:

Brazil Mission Conference, $30,300; China Mission Conference, $26,029; Japan Mission Conference, $28,132; Central Mexico Mission Conference, $23,377; Mexican Border Mission Conference, $14,000; Northwest Mexican Mission Conference, $11,250; Indian Mission Conference, $16,888; Pacific Conference, $3,088; Los Angeles Conference, $4,350; Columbia Conference, $2,792; East Columbia Conference, $2,792; Denver Conference, $4,817; Montana Conference, $3,435; Western Conference, $1,689; New Mexico Conference, $4,440; Florida Conference, $2,000; Western Virginia Conference, ———; German Mission Conference, $2,412; expenses, $16,500; total, $197,491.

The collections for foreign missions for 1895 under the assessment of the Board of Missions amounted to $240,802 and by the Woman's Board, $70,348, a total of $311,151.

Every one gives it the highest praise. H. Gradel, Druggist, Walnut and Allison Sts., Cincinnati, O., says this of his trade: "I sell my share of Dr. Bull's Cough Syrup, and my customers that have used this preparation speak of it in the highest terms."

Address Changed.

My address is Lafayette, La., and not New Iberia, La., as appears in Minutes of the Conference, which was due to my neglect in not complying with Bro. Sawyer's request, as made in the Advocate in the early part of the year. Any mail addressed to me at New Iberia will be received about the first Sunday of every month, as I make my monthly rounds; but I prefer the brethren to address me at Lafayette. Important letters awaited me at New Iberia which were not answered in time owing to misdirecting of them.

H. W. Wallace.

Money Made in a Minute.

I have not made less than sixteen dollars any day while selling Centrifugal Ice Cream Freezers. Anyone should make from five to eight dollars a day selling cream, and from seven to ten dollars selling Freezers, as it is such a wonder, there is always a crowd wanting cream. You can freeze cream elegantly in one minute, and that astonishes people so they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from ten to fifteen dollars a day. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish they will hire you on a salary.

A leading infidel, in giving his reasons for not believing the Bible, uses the following language: "We all know that it is full of inaccuracies and falsehoods. For example, in one of the gospels we are not told that Joseph was the husband of Mary, while we are carefully informed elsewhere that he married the daughter of Potiphera, the priest of On. I don't want to pin my faith to any of the statements of such a book." And he is a fair sample of his tribe.

"I'll Go with Him All the Way" is one of the songs that sings itself into hearts. You can get it and 70 other songs for 10 cents, in the new song book to be issued soon. Every body in the Epworth League and revival meetings, every child that can read in Sunday-schools ought to have a book. If ordered within 23 days, they can have them—50 copies for $3, 100 for $5. Lyman F. Jackson, Alexandria, La.

Agents Wanted.

For Manual of Bible Geography. A volume of the intensely interesting pages of Diagrams, Maps, Illustrations, and Descriptions of the Holy Land. Should be in every Christian home. An invaluable help to Bible readers. Cloth cover, $2.75. Liberal terms. Address

Rand, McNally & Co., Chicago.

Potatoes are selling in Wisconsin at from one to five cents a bushel at wholesale. Farmers are using them for fertilizers on their fields.

BUSINESS NOTICES.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

MARRIAGES.

DECKERT—McMAHON.—At the residence of Mr. J W McMahon, Meridian, Miss., May 6, 1896, by Rev. Hervie Mellard, Mr. R E. Deckert to Miss Minnie McMahon.

GILL—SMITH.—Near Lake, Miss., May 4, 1896, by Rev. H. P. Lewis, Mr. J. B. Gill, of Bogna Chitto, Miss., to Miss Cora Smith, of Scott county, Miss.

HAMLETT—McCLURE.—At the residence of the bride, in Natchez, Miss., April 23, 1896, by Rev. W. B. Lewis, Mr. James B. Hamlett and Miss Annie E. McClure.

MASON—LESSLEY.—At the residence of Mr. John Dale, in Vidalia, La., April 30, 1896, by Rev. W. B. Lewis, Judge Leonard F. Mason and Miss Eva B. Lessley.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this, but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.

Sardis District Conference.

The Sardis District Conference will convene at Arkabutla, Miss., Wednesday, May 27, at 2 P. M., and continue through Sunday following.

PROGRAMME.

WEDNESDAY.

2 P. M.—Meeting of the Woman's District Missionary Society, conducted by Mrs. E. P. Coleman, district secretary. 8 P. M.—Address of welcome by Miss Cora Jacobs. Response by Miss Myrtle Tye. Other exercises.

THURSDAY.

8:30 A. M.—Meeting of the Woman's Parsonage and Home Mission Society, conducted by Mrs. W. H. Wall, district secretary. 2 P. M.—Sunday-school work. By the Conference—Progress, and Present Outlook of Sunday-school Work in North Mississippi Conference, and in the World—G. H. Lipscomb, P. T. Callicutt, T. P. Hill. Qualifications of a Successful Sunday-school Superintendent—W. H. Wall, C. R. Brown, T. H Porter. Requisites to Successful Sunday-school Teaching—W. W. Perkins, Buren Jones, H. T. Cunningham. Value of the Sunday-school to the Church—W. M. Young, Dr. A. S. Yarbrough, R. D. Brown. 8 P. M.—Sermon by W. S. Shipman, in behalf of the Parsonage and Home Mission, by request.

FRIDAY.

8:30 A. M.—Pastor's reports—written. 11 A. M.—Conference Sermon by Rev. R. D. Brown. 2 P. M.—Requisites to Successful Stewardship R. P. Coleman, Dr. J. W. Sharp, S. H. Hall. How Can We Improve Our Congregational Singing?—O. L. Savage, W. M. Young, C. W. Dove. How Can We Increase the Missionary Zeal and Spirit of Our People?—W. S. Shipman, S. B. Myers, R. S. Lawson.

SATURDAY.

8:30 A. M.—The Importance of Our Church Literature—J. B. Harris, G. W. Buchman, C. P. Moss. Methodism—Brief History, Statistics and Present Status—W. P. Lagrone, K. M. Harrison, Dr. A. S. Yarbrough. 2:30 P. M. Reports of Committees. Election of delegates to Annual Conference. 8 P. M.—Missionary Mass Meeting.

SUNDAY.

9 A. M.—Sunday-school Mass Meeting Preaching and Communion Service. Lovefeast at ten o'clock. 8 P. M.—Preaching.

COMMITTEES OF EXAMINATION.

Applicants for licenses and admission—K. M. Harrison, G. H. Lipscomb, O. L. Savage.

For ordination—W. S. Lagrone, J. B. Harris, W. S. Shipman.

All are requested to be present at the opening, to encourage by their presence and words our sisters engaged in woman's work. Members of the Conference are requested to present papers on the topics in connection with which their names appear. T. C. Wire, P. E.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the Christian Advocate. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest, as well as of the most economical and home-like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

A Good Mood.

Tired Husband—"I've had a terrible day at the office, and I'm mad clear through."

Wife—"Now would be a good time for you to beat those rugs."

"The Bonnie Blue Flag" is an inspiring air. You will love it more as wedded to a Methodist battle-song in the new song book. On the opposite page is, "Salvation's Rolling On." These and 70 other songs can be had for 10 cents, and the former nowhere else at any price. If ordered within 23 days, 50 copies for $3, 100 for $5. Lyman F. Jackson, Alexandria, La.

Episcopal Visitation, 1896-97.

FIRST DISTRICT—BISHOP KEENER.

	Conference.	
Oct. 28.	West Texas	Llano, Texas.
Nov. 11.	North Texas	Paris, Texas.
Nov. 18.	Northwest Texas	Waxahatchie, Tex.
Dec. 2.	South Georgia	Valdosta, Ga.

SECOND DISTRICT—BISHOP HARGROVE.

Aug. 6	Montana	Hamilton, Mont.
Sept. 3	Columbia	Lebanon, Ore.
Aug. 20.	East Columbia	Dayton, Wash.
Sept. 23.	Pacific	Oakland, Cal.
Oct. 8.	Los Angeles	Phœnix, Ariz.

THIRD DISTRICT—BISHOP GRANBERY.

Oct. 21.	Tennessee	Nashville, Tenn.
Nov. 18.	North Alabama	Bessamer, Ala.
Dec. 2	Alabama	Montgomery, Ala.
Dec. 9.	South Carolina	Abbeville, S. C.
July 23.	Brazil	Juiz da Fora, Brazil.

FOURTH DISTRICT—BISHOP WILSON.

Sept. 16.	Kentucky	Somerset, Ky.
Sept. 23.	Louisville	Hopkinsville, Ky.
Sept. 30.	St. Louis	Charleston, Mo.
Nov. 11.	North Georgia	Dalton, Ga.
Dec. 2.	North Carolina	Kingston, N. C.
Nov. 18.	Memphis	Jackson, Tenn.

FIFTH DISTRICT—BISHOP DUNCAN.

Oct. 7.	Western	Hillsdale, Kas.
Oct. 14.	Indian Mission	El Reno, Okla.
Nov. 25.	Arkansas	Fayetteville, Ark.
Nov. 11.	Virginia	Lynchburg, Va.

SIXTH DISTRICT—BISHOP HALLOWAY.

Aug. 20.	Denver	Pueblo, Col.
Mar. 23, '97.	Baltimore	Staunton, Va.
Sept. 2.	Missouri	Hannibal, Mo.
Sept. 16.	Southwest Missouri	Nevada, Mo.
Oct. 7.	Holston	Cleveland, Tenn.
Nov. 18.	North Carolina	Salisbury, N. C.
Nov. 25.	North Mississippi	Greenville, Miss.

SEVENTH DISTRICT—BISHOP HENDRIX.

Oct. 1.	Japan	Hiroshima, Japan.
Oct. 15.	China	Soochow, China.
Dec. 16.	East Texas	Marshall, Texas.
Nov. 25.	Texas	Bastrop, Texas.
Dec. 2.	Mississippi	Port Gibson, Miss.
Dec. 9.	Louisiana	Ruston, La.

EIGHTH DISTRICT—BISHOP KEY.

Oct. 1.	New Mexico	Roswell, N. M.
Oct. 22.	Cen'l "	Morelia, Mexico.
Oct. 8.	N. W. Mex'n "	Guaymas, Mexico.
Oct. 29.	Mex. Bor. Miss.	Monterey, Mexico.
Nov. 11.	Ger. Miss.	New Fountain, Tex.
Nov. 25.	Little Rock	Camden, Ark.

NINTH DISTRICT—BISHOP FITZGERALD.

Sept. 9.	West Virginia	Charleston, W. Va.
Sept. 23.	Illinois	Pana, Ill.
Nov. 18.	White River	Paragould, Ark.
Dec. 9.	Florida	Tallahassee, Fla.

Can't be beaten!—Mr. J. G. Wittig, Blue Mound, Ills., writes: "I have used Salvation Oil with wonderful success for inflammatory rheumatism in my foot. It can not be beat."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Crawford		May 16, 17
Shuqualak		23, 24
West Point		30, 31
Cedar Bluff		June 6, 7
Hebron		20, 21
Slingleton		27, 28
Winstonville	(Tues.)	30

R. A. Burroughs, P. E.

DURANT DIST.—SECOND ROUND.

Eupora circuit, at Steward		May 16
Walthall circuit, at Edgeworth		16, 17
Chesterfield ault, at Mt. Nebo		23, 24
Ashton circuit, at ——		25
Ebenezer circuit, at Hebron		30, 31
Louisville circuit, at ——		June 6
Rural Hill circuit, at ——		6, 7

The District Conference will convene in Sallis, June 11-14. The first day will be given to the Sunday-school question.

J. H. Mitchell, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona circuit		May 16, 17
Quincy circuit		23
Amory station		23, 24

S. M. Thames, P. E.

SARDIS DIST.—SECOND ROUND.

Cockrum		May 16, 17
Pleasant Hill		23, 24
Arkabutla		30, 31
Burgess		June 5, 7
Eureka		13, 14

District Conference will meet at Arkabutla, May 27-31.

T. C. Wire, P. E.

WINONA DIST.—SECOND ROUND.

Mantt, at Shell Mound		May 15, 17
Sidon, at Green Briar		16, 24
Dublin and Brooklyn, at ——		30, 31
Carrollton circuit, at ——		June 6, 7
Black Hawk, at ——		13, 14

J. B. Stone, P. E.

CORINTH DIST.—SECOND ROUND.

Jonesboro circuit, at Brown's Chapel		May 16, 17
Ripley circuit, at Dumas	(Fri.)	23
New Albany circuit, at Mt. Olivet		23, 24
Blue Springs circuit, at Blue Springs		30, 31
Saltillo circuit, at Saltillo	(Tues.)	June 2

Hesley R. Tucker, P. E.

GRENADA DISTRICT—SECOND ROUND.

Strathmore		May 17, 18
Chapel Hill, at ——		23, 24
Pittsboro, at ——	(Tues.)	25

By appointment of Bishop O. P. Fitzgerald, the District Conference will convene in Grenada, Thursday, May 28, at 5 A. M., and will include fifth Sunday. First day will be devoted to Sunday-school interests. The editor of the Advocate is cordially invited to attend.

H. C. Morehead, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles—Broad Street		May 16, 17
Lake Charles—Jackson Street		16, 17
West Lake and Sulphur Mine		23, 24
Grand Chenieres		30, 31
French Mission		June 6, 7

We will elect delegates to the District Conference on this round.

H. C. White, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Olla, at Master's Chapel		May 16, 17
Spring Creek at Fellowship		21
Tenacoco, at Pine Island		23, 24
Boyce, at Colfax		29
Montgomery, at St. Morris		30, 31
Centerville at ——		June 6, 7
Robeline		11

V. D. Skipper, P. E.

NEW ORLEANS DIST.—SECOND ROUND

Morgan Street		May 17
Algiers		24
Louisiana Avenue		31
Felicity Street		June 7
Rayne Memorial		14
Lower Coast, at Wesley		21
Plaquemine and Donaldsonville, at D.		28
Crape Street		July 5

John T. Sawyer, P. E.

DELHI DIST.—SECOND ROUND.

Winnsboro, at Magnolia		May 14, 16
Florence and Oakley, at Pine Hill		17, 18
Harrisonburg, at Jones		21, 23
Waterproof, at Waterproof		27, 31
Lake Providence, at Lake Providence		June 3, 4
Delhi at Delhi		13, 14
Tallulah, at Tallulah		15, 16

The District Conference will be held at Delhi June 18 and 19, in connection with the Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for Admission on Trial into the Traveling Connection: Rev. J. B Cassity, Rev. H. W. Knickerbocker, Rev. R. A. Davis.

R. F. White, P. E.

ARCADIA DIST.—SECOND ROUND.

Vienna, at Pine Grove		May 16, 17
Homer, at Foster Chapel		23, 24
Blanville	(Wed.)	27

J. D. Harper, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Amite City, at Tangipahoa		May 13, 17
Pine Grove, at Pipkin		23, 24
East Feliciana, at Clear Creek		June 3, 7
Clinton		13, 14
Greensburg, at Greensburg		20, 21

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. Tucker, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Grand and L., at Logansport		May 16, 17
Mooringsport		23, 24
North Bossier, at ——		30, 31
Caddo, at ——		June 3, 7
Mansfield		13, 14

J. L. P. Sheppard, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Providence, at Georgetown		May 13, 17
Parkhurst	7:30 P. M.	17
Whitestown, at Bethany		23, 24
McComb City		23, 24
Pleasant Grove, at Pine Grove		30, 31
China Grove, at Holmesville		June 1, 7

E. H. Mounger, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rocky Springs, at Oak Ridge		May 13, 17
Mayersville, at Mayersville		23, 24
Anguilla, at Sunflower Chapel		30, 31
Rolling Fork, at Cary		June 6, 7
South Warren, at ——		13, 14
Mt. Olivet, at Satartia		20, 21
Warren, at ——		27, 28

J. M. Weems, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Madison, at Madisonville		May 13, 17
Lake City and Lodi, at Lodi		23, 24
Camden, at Soule Chapel		30, 31
Faunin, at ——		June 6, 7
Tranquil, at ——		20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. Nordsworthy, P. E.

SEASHORE DIST.—SECOND ROUND.

Vancleave, at Union		May 16, 17
Americus, at Ward's		23, 24
Moss Point station	(Wed. 7:30)	27
Moss Point—District Conf.		28-31
Whittington, at St. John's		June 6, 7
Bay St. Louis and Long Beach, at L. B		13, 14
Nicholson, at Gainesville		11
Marion, at Hopewell		20, 21
Augusta, at Garaway		20
Black Creek, at Salem		27, 28

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Hunley, of Lumberton, Miss.

C. A. Powell, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian West End		May 11, 17
Ross Hill circuit, at Paulding		23, 24
Linwood circuit, at Hopewell		30, 31
Chunkey circuit, at Chunkey		June 6, 7
Neshoba cir. and mis., at Hester's Ch.		13, 14

R. J. Jones, P. E.

Meridian, Miss.

ENTERPRISE DIST.—SECOND ROUND.

Vossburg, at Enoutta		May 13, 17
Leakville at Pine Grove		23, 24
Energy, at Manassas		30, 31
Eastabuchie, at Eastabuchie		June 6, 7
Fuller, at Bethel		13, 14
Mt. Carmel, at Mt. Moriah		20, 21
Williamsburg, at Good Hope		27, 28
Enterprise and Stonewall, at S. (W.)		July 1
Marbleville, at Salem		4, 5

L. Le Carlby, P. E.

BRANDON DIST.—SECOND ROUND.

Hillsboro, at Good Hope		May 13, 17
Steen's Creek, at Bethel		23
Westville, at Jones' Branch		23, 24
Montrose at, Mt. Zion		30, 31

The District Conference at Decatur, July 1 to 5.

W. W. Simmons, P. E.

Forest, Miss.

The many imitations of HIRES Rootbeer simply point to its excellence—the genuine article proves it.

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

DO U ECONOMIZE?

IF SO,

IN WHAT WAY?

Do you think it economy to buy cheap goods? and goods bought by merchants with but little experience? Go to a man of business for business. King has been in the grocery business for years; he knows what kind to buy and where to buy it.

If you live in the country, send for my price list. It will save you money and keep you posted on prices.

KING,

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Corner Thalia.

ROSE POLYTECHNIC INSTITUTE,

Terre Haute, Ind. A School of Engineering. Mechanical, Electrical, Civil Engineering, Chemical courses. Well endowed. Extensive Shops and Foundry. Modernly equipped Laboratories in all departments. Expenses low. Address O. L. MEES, President.

T. J. MURRAY,

RETAIL DEALER IN WOOD AND COAL

Rampart and St Andrew Sts.

Ash, oak and pine cord-wood cut in 12 and 16-inch lengths with electric machine. Good, full measure given. Prices for loads as usual. Wood by cord, coal and coke at same prices as wholesale dealers.

Christian Advocate.

VOL. 43.—NO. 21. NEW ORLEANS, THURSDAY, MAY 21, 1896. WHOLE NO. 2074

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HAD I BUT KNOWN.

Had I but known that nothing is undone
From rising until setting of the sun,
That full-fledged words fly off beyond our reach,
That not a deed brought forth to life dies ever;
I would have measured out and weighed my speech,
To bear good deeds had been my sole endeavor—
Had I but known.

Had I but known how swiftly speed away
The living hours that make the living day,
That 'tis above delay's so dangerous slough
To hang the luring wisp-light of to-morrow;
I would have seized time's evanescent now!
I would be spared this unavailing sorrow—
Had I but known.

Had I but known to dread the dreadful fire
That lay in ambush at my heart's desire,
Where from it sprang and smote my naked hand,
And left a mark forever to remain;
I would not bear the fire's ignoble brand,
I would have weighed the pleasure with the pain—
Had I but known.

Had I but known we never can repeat
Life's Spring-time freshness or its Summer heat,
Nor gather second harvest from life's field,
Nor aged Winter change to youthful Spring;
To me life's flowers their honey all would yield,
I would not feel one wasted moment's sting—
Had I but known.

—Lippincott.

Communications.

The Dramatic Character of "Post Oak Circuit."

One of the greatest (perhaps the greatest) characteristics of "Post Oak Circuit" is the exquisite dramatic character of the work. Its really wonderful merits in this regard will probably never have due recognition. Its scenes are in the calm, "sequestered vale of life." Its personages do not move on an awful and august stage, where "swelling scenes" occur. There is nothing in it that can properly "roar in the index and thunder in the climax." There are no kings nor warriors, great statesmen nor orators personated; no wars, nor grand nor historic events commemorated. But one had as well say Hogarth was not a great artist, because his canvas does not teem with kings and lords and ladies, and gorgeous costume and trappings of court. You can't expect to make a great hero out of a church steward, and the King-Cambyses vein would be monstrous.

The author of Post Oak has not only to portray his personages, but even to invest them with interest by his art of delineation; hence, if one fails to see the greatness of the artist in the work, he will miss the true greatness of its intellectual side. Shakespeare made Shallow and Simple, Dogberry and Dame Quickly interesting, as well as Hamlet and Othello, King Lear, Richard III., and many more. And, doubtless, it was as great a triumph of genius to create the characters, and sustain the keeping of the former, as the latter. And Post Oak is dramatic in that it is not a mere succession of forced or uncommon events. There are no grand occasions; there are only homely joys, home-bred content, and sorrows; but, as in the drama of real life there is no such thing as pure tragedy, so comedy brings its sad side, and Post Oak is chequered with the vicissitudes of real life—not a series of comical episodes and strained situations. The tragical does not interfere with or distract the movement. Lamb makes a fine point of this in Shakespeare's Hamlet, instancing the grave scene; so Bishop Keener's—the death of the preacher's baby—emphasizes things.

Then there is another great reason why "Post Oak Circuit" will never receive proper appreciation of its great dramatic character, and that is, that it involves such a wide reading of dramatic and critical literature to estimate the book at its proper value in the regard in question. To commend the book properly would take a large book, and this would only entertain a very few people. The world at large is like the individual who wondered why the great painter bestowed so much care in imitating the buckle of a shoe in a great painting with such painstaking fidelity, and the painter's reply—pingo in eternum—is all folderol to this great money-hunting, utilitarianism-sodden world. Forsooth, why should the mass of the world care whether a few obscure church stewards and some insignificant preachers and negroes are portrayed to the life or not? But Bishop Keener need not worry. His book is, to a few readers, "the abstract and brief chronicle of the time." He "holds the mirror up to nature; shows virtue her own feature, scorn her own image, and the very age and body of the time his form and presence." That is Shakespeare's own definition of true dramaticism in Hamlet's "advice to the players." And the regard of a few appreciative judges "will outweigh a whole theatre of others." And I advise anyone who wants a standard—the great standard now of all great critics—to read Hamlet's definition of the true requisites of a drama. It will inevitably open his eyes to a greatly increased appreciation of the dramatic merits of the little book, "Post Oak Circuit." He will see its characters were not made "by one of nature's journeymen, who imitates humanity so abominably," but by a master. And, while on Shakespeare, one is reminded to bring home a thought that in his dramas the man Shakespeare—his character—is not seen at all. The thought—not exactly as applied by myself—is Coleridge's. It would be saying too much to claim that the characters of the great dramatist are always in strict keeping. But I can not now tell in any one where you can claim that Shakespeare speaks from the standpoint of his individuality. This, which is the distinctive characteristic and the rare and crowning excellence of the drama, is precisely the antipodes of most other literature, where the heart and disposition of the author appear in the work—"the ethic effect," as Aristotle calls and stresses it, which, as Sir James Mackintosh puts it, is "the transpiration of character." One might overwhelm the reader with authorities on this point, but I will only quote another, Emerson, who makes "an autobiographic basis" the test of good literature. In other words, the true author is a self-revealer.

Now, let some one tell me where he sees the man, Bishop Keener, obtruded on the stage in "Post Oak Circuit." I mean, of course, after he passes into the dramatic plane or sphere, and quits the first person—the ego.

Now, while some dramatists have immortalized themselves by one or more characters of their plays, you will find most of their characters false, or caricatures. To defend this view would require a long disquisition. But surely every reader must be familiar with Macaulay's criticisms of Dryden, of the dramatists of the "Restoration," of Byron, Sheridan, et al.; how all the characters have the same voice, but with different masks. Just now we remember his criticism of Sheridan, where the footmen are as witty as the wits and courtiers. And he emphasizes the point by differentiating him from the dramatic instinct of Shakespeare, who could have made all his characters as witty as Falstaff, Prince "Hal," and a few others; only it would not have been—nature! (Of course, the reader will not be misled by remembering the "fool," or "king's jester," who was a wit or wag by brains and vocation, and who flourished in a certain bright era, like the improvisator in Italy, the harper and troubadour elsewhere.) This criticism of Macaulay is not original. One can find it in almost all the great critics—Dryden, Addison, Sam Johnson, Hazlott, Lamb, Schlegel, Coleridge, Hallam; dear only knows how many more—to say nothing of Edinburgh and London Quarterly reviewers. And the most amazing thing is, that while many of these great critics could tell you of the great necessity, indispensable demand, for dramatic keeping, none of them could observe it. Look at Addison; and he wrote Cato. See Dryden, a great critic. See how unnatural the characters in his plays! Behold Sam Johnson!—and he wrote the tragedy of Irene. Another is Lamb, and he wrote dramas. Then there is Lessing and Coleridge. All failures as dramatists, though greatest of critics. If some one asks why this failure of great critics to conform to their own canons, the answer is, partly, out of the domain of analysis. The dramatic power is a prerogative of genius, working by intuitions, accomplishing results by inspirations,

"Quick and eager visitings
Of thoughts that lie beyond the reach,"

almost of speech.

As the poet or the bird sings, so the dramatic writer creates his characters. We know somewhat that enters into this power: The vivid imagination, the creative faculty, the capability and secret of self—transmigration into another personality—which imports self-effacement, the gift of sovereign reason and common sense to observe the proprieties. Further we need not to go, except to say that there is an almost unlimited demand upon versatility or pliability of imitation, or the capacity of being any character he attempts to personate.

That so many fail shows that this dramatic genius is the rarest of human gifts. Great scholars, great critics, great statesmen, great lawyers, great orators, have all tried and failed. Some partially succeed, and then lapse. They are in character in one act, and out in another. They have no continuity of true personation, as though a mimic were successful in part of his imitation of tones, and failed in another. S. N. V.

(Concluded next week.)

The Vows We Take.

The second vow we take in joining the Methodist Church is a profession of faith in the fundamental and cardinal doctrines of God's Holy Word. It is called the "Apostles' Creed"—that is to say, it is a brief, yet comprehensive, summing up of what the apostles clearly and plainly taught. This form, or formula, is very old. It can not well be improved upon. Nearly every word of it is accepted, held and firmly believed by every Christian man and woman under the sun. It contains nothing that is not essential to sound doctrine and indispensable to personal salvation. A plain and unmistakable "thus saith the Lord" can be given for every word in it. It contains no controverted, theological questions—none that are controverted by Protestant Christians in this country, and only two minor points controverted by Roman Catholics and Catholics generally.

This confession, or profession, of faith has nothing in the world to do with questions about baptism, orders, ordinances, election, reprobation, the final perseverance of the saints, apostasy, or anything of that kind. It is broad, general, and includes the common and fundamental items of the Christian faith. It is the creed of Christianity and of Christendom. There is not a member of any church in this country who does not believe every item herein expressed. Every member of the Methodist Church should commit the Apostles' Creed to memory. Here it is: "Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only-begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost, the church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?" Answer, "All this I stedfastly believe."

This is your profession, or confession, of faith in the presence of God and the whole congregation. If anybody asks you what you believe, it is full enough to repeat this. Hold it in your mind, and it will save you from many a blunder, error, and trouble. In order to be stedfast in this faith, it would be well for you to take it item by item, and back it up and buttress it on all sides by plain passages from God's Word. This will tend to make of you an intelligent Christian, strong in the faith, rooted and grounded in the doctrine of God, and ready to give a reason for the hope—faith—in you.

The several items in this creed are infinitely more important to you than to be posted on controverted questions, or to be well up on scriptural and theological puzzles. It is in this faith and on this profession that you are baptized. "Wilt thou then be baptized in this faith?" Answer, "This is my desire." This creed and the Twenty-five Articles of Religion are two entirely different things. They are not in conflict, not contrary, not contradictory of each other; but this creed is the creed of Christendom, and the Articles of Religion the creed of the Methodist Church. Of course, you will want to know what doctrines the Methodists hold and teach. It will require time, thought, reading and hard study to get well up and strong on all these points. What you gain, little by little, and by dint of hard study, will fully repay you for the labor expended. The great thing is to be growing in grace and in the knowledge and love of God. These things will not come to you by inspiration, nor by revelation, but by constant, prayerful study of God's Word and good books, and by the enlightening influence of the Holy Ghost. It is well for young Christians to know that the wisest men do not know everything that is to be known, and that all of them come into their present state of knowledge in the way here indicated. If you strike a knotty point, a hard question, go to your pastor, or some one older and wiser than yourself, and ask for help. Do not be ashamed to do this. Do not be timid about it. Your pastor is there for this purpose, and nothing will give him more pleasure than to help you.

GILDEROY.

In the Living Present.

Habitual humor deprives of confidence. Thomas Jefferson, at the time but little known, and not Benjamin Franklin, whose fame was already cosmopolitan, was chosen to write the Declaration of Independence. The representatives of the colonies feared Franklin's humor. The society of humorous persons is desired; but they are despised, nevertheless. Abraham Lincoln paid the usual penalty of being a humorist. His admirers could frequently not tell whether what he said was intended as serious or humorous.

A foreign paper assures that carrying out the motto, "De mortuis nil nisi bene," leads to prevarication. In this the Christians followed the heathen custom. The Greeks had their panegyrics, the Romans their laudatio. The Egyptians excelled all in praising the dead. In funeral orations, as on all other occasions, the truth should be upheld. To do otherwise is rank hypocrisy.

Professional humorists do not attain to old age. It is erroneous to suppose that constant merriment filled their soul. The reverse is true. It is well known that they are acrimonious pessimists. The constant friction between the seeming and the deeming wears them out prematurely. The editors of Puck and other humorous papers died young. So did Bill Nye.

We laughed at Dean Swift's conception in Gulliver's Travels of bottling up sunlight for future use. Now, a writer in Cosmos says that it has been discovered how to conserve sunlight in phosphorescent bodies. But the process is very expensive. This will prevent utilization.

The negro problem will solve itself peacefully. Many of our sable inhabitants emigrate to Northern climes. Pennsylvania, Illinois, and the District of Columbia are specially chosen as a place of residence. It is well. Our country is large enough to absorb them without social injury. Many of their former haunts in some Southern States are being occupied by Western and European immigrants.

With the exception of Queen Victoria, all European potentates are early risers. Emperor William is ready for work at five o'clock. An hour later are King Humbert of Italy, King Oscar of Sweden, and King Charles of Roumelia. All attend to their correspondence early in the morning. Laziness and crime question the truthfulness of the old adage, "Early to bed and early to rise, makes a man healthy and wealthy and wise."

The Waldensians, principally at home in the mountain fastnesses of Piedmont, Italy, are devoid of aggressiveness. Are not stronger now than fifty years ago. Of pastors, evangelists, teachers and colporters, they have now only 130. The membership numbers 25,000, though the average attendance on divine service during last year was less than one-third of that number. Contributions for all purposes amount annually to about $15,000. JEH DIEN.

The Sunday Law.

MR. EDITOR: I think with Rev. Jno. B. Kent and yourself that the friends of the State Sunday law should be actively at work. During the last two sessions of our Legislature we have had to send committees from the Sunday Rest League to Baton Rouge to counteract the efforts at repeal of the enemies of the law. Some time ago the Liquor Association of this city gave notice through the city press of their intention to have the Sunday law repealed by the present Legislature. The Sunday Rest League are alive to the situation, and have called a meeting for Wednesday next to take needed steps to preserve the law as it is. I think the preachers throughout the State can help save the Sunday law by at once writing themselves, and getting other influential men in their bounds to write also, to the members of the State Senate and the House of Representatives who have been sent from their section of the State. The good people of Louisiana should promptly let their law makers at Baton Rouge understand that, while it is not enforced as it should be in some quarters, they believe that the Sunday law should remain as it is. To abolish this law would give Louisiana the shameful distinction of being probably the only State in the Union without such a statute. The law is a good one, and no State has one more liberal in its provisions, for while it protects the hard-working, laboring and useful classes of our population in their rightful enjoyment of the day of rest, it only takes one day in seven from those who are engaged in the nefarious business of drunkard-making.

The liquor dealers are naturally those who are moving for its repeal, and they should not be allowed to prevail, for six days in the week are surely sufficient for the work they do in debauching the manhood of our State.

Mr. Editor, please publish a short heading for an appeal to the Legislature, and urge your readers to cut it out, and, pasting it at the top of some sheets of foolscap, circulate it for signatures, and forward promptly to their members of the Legislature for presentation to that body.

JOHN T. SAWYER.

May 15 1896.

FORM OF PETITION.

To the Legislature of the State of Louisiana:

We, the undersigned citizens of ——— parish, State of Louisiana, respectfully enter our protest against a repeal of the Sunday law now on our statute books.

Correspondence.

An Observer's View.

Last Wednesday I boarded the Texas and Pacific train, intent on a canvassing tour in the interest of the NEW ORLEANS CHRISTIAN ADVOCATE. After a smooth run of some eighty-three miles I reached the town of Plaquemine. Here Bro. H. S. Johns and his estimable wife gave the writer a warm welcome. What a relief to get away from the dust, din, and dense atmosphere of the city, and roll rapidly through fields green with corn and cane! What an immense amount of land is devoted to the culture of these cereals in Louisiana! It is worth to remark that while traveling through this stretch of country I did not notice one badly tilled plantation. I concluded the politicians were not altogether ruining Louisiana after all. Bro. Johns' charge is progressing as things of this sort usually progress in Southern Louisiana. A man has to row up stream, walk up hill—in fact, he is opposed by all the antagonizing influences known in the moral and spiritual universe, in the average town, small and great, in Louisiana. If you don't believe it, try it for sixteen years, as I have, and you may do better than I have done. In order to relieve the pressure, Bro. Johns has invested in a small telescope, and, as opportunity affords, gazes at "heavenly places." He gave me a chance to gaze, too. We saw Jupiter and his moons; Saturn set slantwise in space, held by a ring; Mercury and one beautiful fixed star, which burned and flashed like a huge topaz; twin stars and tridets, with streaming nebulæ, thrown in for lagniappe. It was immense. If you want a new sensation, get a telescope. There are more things in heaven than you dreamed of. It is to be sincerely hoped that the fell power of Romanism does not reach the "fairer worlds on high" to blight and dwarf the souls of men.

On Thursday I stopped on my return trip at the bright, neat little town of White Castle. The rotund form and genial face of Bro. C. C. Wier makes a man feel good to see. A fine spirit pervades the entire place, and an air of general thrift and prosperity abounds. Mr. Bowie's mill and factory at this place is one of the largest in the State, and gives employment to numbers of men. The church here is increasing, and the pastor seems to exert a fine influence among the people. I enjoyed the hospitality of Dr. Pierce and his good wife; also spent the night with Bro. R. H. Williams. The kindness of these people is much appreciated. I secured several subscriptions for the ADVOCATE while among them.

VIATOR.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, May 7, 1896.

The secretaries reported to the Board that the aggregate issues for the year ending March 31, 1896, were 1,750,283 volumes, being an increase of 169,155 volumes over the issues of the year immediately preceding. This striking fact was also stated, that for the first time in the society's history the aggregate number of volumes circulated abroad during any single year exceeded the number circulated in the United States. In China alone nearly 400,000 volumes were issued, and the entire circulation in foreign lands amounted to 890,150 volumes.

WORSHIP EVERYWHERE.

BY JOHN ELLERTON.

Behold us, Lord, a little space
From daily tasks set free,
And met within thy holy place
To rest awhile with thee.

Around us rolls the ceaseless tide
Of business, toil and care;
And scarcely can we turn aside
For one brief hour of prayer.

Yet these are not the only walls
Wherein thou may'st be sought;
On homeliest work thy blessing falls,
In truth and patience wrought.

Thine is the loom, the forge, the mart,
The wealth of land and sea;
The world is of science and of art,
Revealed and ruled by thee.

Then let us prove our heavenly birth
In all we do and know;
And claim the kingdom of the earth
For thee and not thy foe.

Work shall be prayer, if all be wrought
As thou would'st have it done;
And prayer, by thee inspired and taught,
Itself with work be one.

— Exchange.

Communications.

A Letter to Young Preachers.

MY DEAR BRETHREN: I feel called to write this letter to you, not that my course is commendable, but for the opposite reason. I was robbed by the late war of the benefits of even a moderate education. Soon after the war I was converted and called to the ministry. I entered at once into active work, with but little preparation. The field was then white unto harvest, and laborers were few, and those few were sowing and reaping almost without money and without price. My labors in the beginning of my ministry was confined to the rural sections of our country. Success attended my efforts. I passed successfully all the examinations, and was ordained elder by our sainted McTyeire. How I passed the examinations, having so little knowledge of the prescribed course of study, I do not know; but I passed. That I have been from a child a reader of almost everything at hand, all who know me will bear testimony: but that I have never been a student, I, of all others, am painfully conscious.

I have been honored by my Conference, advanced by the powers that be, filling some of the best appointments in the districts in which I served, occupying positions on Boards and committees, and last, but not least, filling for years next to the highest office in our church, and all the while I have been hampered, handicapped, and embarrassed by my lack of knowledge. A constant reader, getting a smattering of everything, but absolutely knowing nothing, I have been timorous, shrinking, skulking. Where I should have been confident, courageous, and brave, called into responsible positions by my brethren, who have measured my ability by my zeal in the cause nearest my heart, I have trembled, agonized, and wept under burdens which have well nigh crushed me to the earth, and which have robbed me of sleep, destroyed appetite, and sent me with enfeebled and quivering frame before vast audiences to fill important houses, conscious only of my unfitness for the position occupied.

And now, near the end of an eventful journey, I lift up a warning voice to my young brethren in the ministry, admonishing them to avoid the mistakes which I have made. And, first of all, do not rush presumptuously into the pastorate without the necessary fitness of knowledge. You may possess every other qualification in an eminent degree, but, if lacking in this, you will be hampered and embarrassed in your work from the beginning to the end; and a mistake here may, and doubtless will, be fatal to your usefulness and happiness through your whole life. Therefore, use your natural gifts and graces in a circumscribed sphere, holding in obeyance the call to the pastorate until you have acquired the knowledge necessary to give you success in that greatest of all offices. Seek preparation for this life-work in the very best school accessible, and if your circumstances are such that you can not avail yourself of the advantages of a good school, then procure the books necessary to your equipment, and employ every available moment of time and every possible aid until you can, at least, with the assurance of knowing in part, enter into your life's work with a vigor of which you will be a stranger if you make the mistake of entering into the work unprepared; and I would admonish my young brethren, whose zeal has led them into the active work of the pastorate poorly equipped for the work, not to squander their time, talents, and natural gifts, nor waste their energies and resources in dipping into every conceivable subject. Desultory reading is infatuating and almost profitless, and is, therefore, to be depreciated next to not reading at all. Both are destructive to the powers of the mind, and belittling to the attributes of the soul.

And, again, I would admonish you against the indiscriminate purchase of books. Purchase a book for what it will be worth to you primarily, and, secondarily, for what it will be worth to others, when you have made it yours in a three-fold sense—i. e., gotten it into your hands, head, and heart; and in this sense, my brethren, be sure to possess a Bible. In order to self-protection and preservation, turn a deaf ear to book and newspaper agents, for if you listen to them, you will soon have your library crowded with useless lumber and worthless trash, and your table covered with periodicals whose chief stock in trade is a record of crimes from the highest seat of State to the lowest slums in back-alley; and if you are not cautious, you will be led almost imperceptibly into worse than to a waste of time in reading this damning record. One good reliable secular paper, if there be such in this year of grace, will be sufficient to post you in all that is necessary for you to know, from the highest positions in life to the lowest stall of degradation. And as to politics, you will be compelled to listen for hours to its discussion by men every whit as wise (at least in their conceits) as those who write upon the subject.

Bidding everyone of you God-speed in every effort to store your minds with useful knowledge, I am,

Your friend to the last, S.

Reply to "Gilderoy."

I've just finished looking over my first lesson from Bro. "Gilderoy," my good teacher.

Now, my brother, I did not feel that you had treated me discourteously, and am sorry I made that impression on your mind; so we will be friends and brethren when this school is out. But, say, my dear teacher, haven't you changed the question? We started out on the question of sound doctrine, did we not? And I see in this article you say you did not wish to controvert the question of shouting. Now, I have been satisfied all the while that you were sound on the question of shouting, and, of course, a voice, tears and shouting, all combined, have nothing to do with sound doctrine, either for or against; so I only made the assertions to which you refer, that you might make the points clear. Your criticisms were so worded that it was rather difficult for one to determine, who was not well acquainted with you, as to which side you were on; but you are clear in your statements now; pupil and teacher's together. I hadn't thought at all that either one had anything to do with sound doctrine.

Now, I believe you've reached the proper solution, and I like your answer to my question, for I have thought all the while the trouble was with the pupil, and not the doctrine, for Paul says in Rom. i, 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." So it's the power of God accompanying the pure gospel when preached, and brings deliverance through faith to the penitent sinner who is regenerated. This we understand to be an instantaneous work; hence the correctness of my quotation from Hebrews. The Word of God is quick and powerful; quick to unfold to man the fact that he is a sinner, and as readily offers the remedy; so, comes vested with power to relieve the burdened heart. Therefore, we should expect immediate results from the pure gospel preached in power and demonstration, and I think if my teacher will read the critical commentary, he will find after all that I'm not so badly mistaken in my application.

Now, he asked me to turn to some unabridged dictionary and look at the word "quick." I have done this, and find that either Webster is wrong, or your pupil is right, in the meaning of this word. We both give the same definition, so I find a dictionary indispensable in the right use of words. My teacher says I should not be used by words; but, if we could let the Word of God use us some time, wouldn't we likely accomplish more? I think I have this word, perhaps, in the right place.

Lastly, he says: "Knowledge of doctrine is acquired just as any other kind of information is gained."

Now, my teacher will have to give a little more light on that point to his pupil. The illiterate may obtain salvation without a long process of development, I think. If not, how about the case of the thief? Yesterday a thief; to-day he goes to paradise in company with his Lord. Oh, for faith to believe that we may be saved from our sins immediately!

Now, I believe in development and growth, but I do not understand how we can grow into grace. We may grow in grace.

Now, my teacher has not said that we could grow into grace, but that it takes time, hard work, deep thought, to understand the doctrines of God's Word. I want to be careful in my statements, so as not to hinder, but help the sinner. This slow process may be true in reference to the natural man, but the gospel, in its power, has to do with the spiritual man, and is, therefore, quick in its process of developing a sinner into a saved man. Then he may go on to perfection—yes, through eternal years, perhaps.

Now, if I'm not correct in reference to the saving power of the gospel, will my teacher please make some quotations from the Bible to show me that I'm not in harmony with God's Word? That is next.

Now, we're together in voice, crying and shouting, and I think will be on sound doctrine soon. Let us praise the Lord for a gospel with power sufficient to save a sinner now.

W. J. O'BRYANT.

The Necessity of Hope.

There is not a living man who does not desire to make his life happier and better. Hope, in spite of our evil inclinations and desires, leads us to look beyond this world of sorrows and tears to a home that is immortal and fair. Worldliness may for awhile drown out consciousness, and hush into stillness the earnest convictions of the heart and mind; yet in our heart of hearts there remains a longing which no earthly thing can satisfy. We are by nature beings of hope and trust, and nothing short of heaven and eternal rest will satisfy our weary, sin-sick souls.

It is our nature, I say, to hope and trust, and endeavor by all means possible to make life a success and a blessing. He that has no hope has no God, no future, no heaven. This life is all. Death ends all. The grave covers the last vistago of human life. No resurrection of the dead, no life everlasting. All is annihilation, all is gloom, impenetrable gloom. Silence, eternal silence. No tongue to ever speak again, no ear to ever hear again, no eye to ever see again, no feet to ever walk again. Man silenced forever. No mother will ever kiss again the dimpled cheeks of the darling babe torn by death from her bosom. No child shall ever hope to meet again that father and mother they once loved so well. No, none of us will ever meet again. We will fall into a dreamless sleep that will kiss our eyelids down, and command us "to silence and pathetic dust."

Such is the thought and belief of those who have no hope, and are without God in the world. What horrible thought, what horrible belief! Nothing to inspire one, nothing to encourage one, and nothing to brighten the pathway to the tomb. What a boon, then, is hope amid such darkness and superstition! Is it not then the anchor of the soul? Is it not the eye of faith, guiding man from the darkness and gloom of earth to the mansions of the pure and blest? How pleasant then to hope, to look beyond this weary vale of tears to the glories and beauties that be in the heavenly valleys beyond. Well has Dr. Samuel Johnson said: "It is necessary for us to hope, though hope should always be deluded, for hope itself is happiness, and its frustrations, however great, are not less dreadful than its extinction."

But there are times when we who hope doubt; hours when the soul is dark and clouded; hours when sorrows like billows roll over the soul and shut out the little light within. It is then in such hours that the soul feels its weakness and its despondency, and longs to seek comfort and happiness in communion and fellowship with God. How sweet and pleasant then, in such times, to look beyond self, to think of God, to think of eternity, to think of the rest God has prepared for those that love him; to sink out of self into Christ, to enlarge and expand our views, and to meditate earnestly upon the great things of God; to believe that Jesus is the way, the truth and the life, and that "whosoever believeth in him, though he be dead, yet shall he live, and he that liveth and believeth in him shall never die." Or like David say: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." VERITAS.

Indifference of the Church.

Is our church doing all in her power for a rapid development of her fields? I grant you that our Conferences are making noble efforts in appropriations to redeem these fields, but among great masses of our laity there exists simply a sentiment of indifference to the welfare of these fields around their doors. There is a stigma upon the very work itself, and a disposition to relegate it to the care of untrained preachers. Infants are expected to extirpate fossilized heresy and to locate and vanquish errors that have been entrenched for ages. And the man who is sent to these works is regarded as a weakling—a sort of a student, looking out for a better position, and who may be criticised for having little enough sense to drag his family into the work.

Merciful Father in heaven! If we possessed the inspiration of St. Paul, the exegesis of John Wesley, and the wisdom and eloquence of our greatest Bishops and doctors, could we not gloriously bestow it all upon these immortal souls? A correction of this error in public sentiment would result in a glorious reformation in home mission work. Zealous churches contiguous to these fields can do much to stimulate them and, at least, relieve the pastor who is found hauling his corn in a buggy and "living in paper socks."

In conclusion, I will say: This circuit embraces about four hundred square miles of good country, and is in prime condition for development. By dint of great sacrifice we have been enabled to move into a newly built parsonage which is only half completed. We have yet five churches to build. We have preached in cold weather to shivering congregations, when the wind whistled through the building that had neither window nor door shutters. Some of our faithful people are doing all in their power to remedy these matters, but we need help.

I make this proposition to the Conference, the Board of Church Extension and the church at large: Help us on our feet; then assess us, and I can safely guarantee that the money will be forthcoming.

R. L. PHILLIPS.

Selections.

Discovering Evil and Good.

When a man goes seriously and practically about doing good, he is apt to discover a great deal more evil than he ever dreamed of. Active goodness uncovers evil, and so makes an apparent increase of it. But there is another side to the case—doing good always brings unknown good to light. A man who does not care, knows little of the suffering of his neighbors; as soon as he begins to care, he is amazed at the amount of that suffering. When, however, he undertakes to relieve distress, he finds other good men of whom he knew not, to help him; and every great heart has always found other great hearts to join in the ministry of charity. — Western Christian Advocate.

Truth has a heart, and only heart can find it. What we understand by dogma to-day is what is left of some holy old vision, but with all the original heavenly light died out of it. It is truth's body, but in which the warm currents of truth's blood no longer circulate. The theologian constructs his system of theology out of truths that have ceased to beat, very much as the botanist constructs his herbarium out of dead flowers. All the theology that is in the church to-day is in the Epistles, but it is not there as theology. So all the bone dust that is in our grave-yards to-day was once in society, but it was not there as bone dust.—Dr. C. H. Parkhurst.

Daily Opportunities.

Every day brings with it many opportunities to learn truth, to shun evil, to do good, and by these means to lay the foundations for a true spiritual life in ourselves, and to assist others in doing it; many occasions to do our work. Let us do it while it is day. Let us do it better than we have ever done it before. Let us accomplish more. Let us grow to a riper age, to a fuller spiritual stature, that when the day is done we may all be able to say, in the language of our great Exemplar: "I have finished the work thou gavest me to do."—Selected.

It is said Columbus, nearing the shores of the new world, believed the story which the waves and skies brought him—that land was not far away. Birds came near and floated on the mid air, and at last perched upon the masts and twittered their praise of the shore. Berries were seen in the sea and were caught up from the wave and eaten by the happy sailors. Land was nigh. That is a picture of Christian old age. The heavenly shores are near enough, so that the rich fruits of the other world are within reach of the weary mariner. Angels of hope and benediction come to the souls and flutter over the tired life, and ride home to land with the creaking old ship. May God help us all to such an old age as this!—Chicago Tribune.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his foregoing love, his tender fatherhood; of the deep, peaceful sense of the infinite One ever near, a refuge and a strength.—Archdeacon Farrar.

Christianity has no more precious possession than the memory of Jesus during the week when he stood face to face with death. Unspeakably great as he always was, it may be reverently said that he was never so great as during those days of direct calamity. He triumphed over his sufferings, not by the cold severity of a stoic, but by self-forgetting love.—James Stalker.

If you should wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch, you will make sin and misery for yourself out of everything which God sends you, you will be as wretched as you choose.—Kingsley.

Only they whose faces shine with the glory of some inspiration which lifts them out of themselves shall ever do abiding work in this earnest world, and themselves shine in the memory of those who come after. To "press toward the mark of the high calling" is the secret of all true success.—Rev. H. W. Foote.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
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"Worried In."

"I am so glad to find you interested in our society and such an active member," said one friend to another as they walked home from a monthly missionary meeting. The first speaker had just returned after a long absence, to find her neighbor re-enforcing the old "stand-bys." "How did it happen?" she asked. "You used to feel that duties at home were too pressing to let you go to meeting."

"So I did," replied the new member, "and I would have rested calmly in that belief until this time, I suppose, if our president had only been willing to let me alone. But she wasn't willing, and she wouldn't do it. She was an embodied Lookout Committee, all herself, and she seemed to be always on the lookout for me, to invite me to the meeting and ask me to join the society. I told her over and over that my children were small and I could not, in conscience, leave them to run to meetings, and that my home cares were legion. But she kept on with her plea of 'just one hour a month,' and kept telling me about the work of the society and explaining that they needed help, and that I would enjoy it, and all that, till I declare, I had no peace of my life. She fairly worried me into the meeting, and I consented to go just to get rid of her."

"Are you vexed with her for being so persistent? Are you sorry you began? What makes you keep on?" the questions came eagerly.

"Indeed, I'm not vexed, and I'm not sorry, and I can't help keeping on," came the no less eager answers. I found that my children were better without me one hour a month, and that I was far better fitted to teach and care for them, and I loved to do it as never before, after I knew of the ways of heathen mothers. Blessings on our president who kept at it until she worried me into so helpful a meeting."

ONE WHO HEARD THEM.
— Review of Missions.

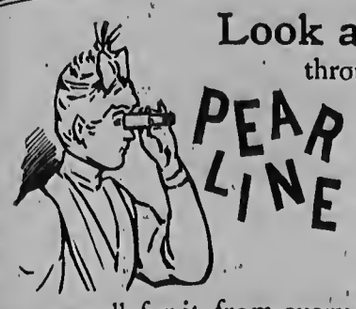
But the flowering gardens of Mexico and the fruit-bearing fields of Brazil and China make us anxious about the future of "those women who labor with us in the gospel." All who have observed the wonderful increase of missionary intelligence, the quickening of the missionary conscience at home, and the increased faith and efficiency of our workers abroad by the presence of and companionship of the appointees of the Woman's Board can not but feel anxious upon the slightest evidence of abating zeal or subsiding interest.

It is to be feared that this, in common with all new movements, profited at first by the romance, the novelty, of the work. Men, alas, had been playing at missions for a century with unsatisfactory results. The women, feeling that they had been brought to the "kingdom for such a time as this," entered upon the task with the enthusiasm born of a new emotion, and unappalled by the magnitude or difficulty of the task, went to work in the Spirit of their Master, creating by their enthusiasm the conditions of their own success. But the wearing off of this novelty is in danger of leaving the movement without sufficient resources to fulfill the promise of its earlier years.....

A glance at the reports of the society for the past three or four years show a falling off of the receipts which, after allowing for the financial stringency, is by no means assuring when we consider that out of 800,000 women in our communion only a paltry 32,358 have been enlisted in this great work in seventeen years; and what is still more suggestive, the income of the society, which showed an average yearly increase of $6,297.32 for the first twelve years of its history, has during the last five years suffered an average loss of $1,447.42. This, too, in the face of the fact that during the years from 1890 to 1895 $107,580.78 was collected for the Training-school, nearly all of which was collected between the years 1888 and 1892. It is significant, too, that these were the years the society enjoyed by far the largest income it has ever known.

One thing now seems certain: If the noble work in the foreign field is to continue to grow, there must be intelligent and constant attention given to the work at home.

May I be allowed to suggest the propriety of placing in the field a able, cultured, consecrated woman with ample salary, who shall begin a campaign of education, digging deep and "laying the foundation on the rock" of God's truth. I am sure the immediate results would more than repay the outlay, and the future would vindicate the wisdom of the course by deepening and broadening the stream of Christian beneficence, and those sands not now enlisted would learn the joy of the "Last Beatitude": "It is more blessed to give than to receive." I would not suggest this at the expense of the Foreign Office. The secretary must be kept in Nashville. The society now has such an one in that peerless woman, whom all Kentucky and the South honors and loves, Mrs. S. C. Trueheart; but a field secretary is a necessity if the society is to have a foundation on which to rear the structure that is to mark the return of the church to the Christian idea of the federation of "all flesh" in the kingdom of God. These observations, suggested by a glance at the history of the society, are submitted in the humble hope that they be of profit to some to the glory of his name.—Rev. G. W. Young, Nashville Advocate.



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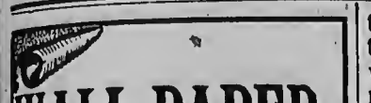

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Waste Places.

I am aware of the fact that there are many neglected places in my own native State (Mississippi), and I know of some such places personally myself in the bounds of North Mississippi that do not have the gospel of Jesus Christ, simply because they are too poor to pay for it. I do not wish to be understood that they are too poor financially; only as a consequence of spiritual poverty. The places I allude to, for the most part, are in those communities found in the rural districts, where churches have not yet been organized, and houses of worship erected; or in many cases where they have been abandoned by pastors to whom it seemed that they had to give their time and attention to those places or communities that would take more interest in religion in the way of supporting the gospel with their means. I would not censure an innocent pastor at all. I am not writing on that line nor for that purpose, for God knows only the desires, burdens and delicate responsibilities of a good, faithful pastor; and it is a great hindrance to any man to have to give his whole time, care, love, labor and attention to a people or community of people, and then not to receive of them carnal or temporal things according to the instruction of God's Word, and thus realize that he is appreciated by those whom he serves. The Bible is as clear on the doctrine that they who preach the gospel shall receive a support in temporal blessings as any other plain truth taught in Revelation. But I started out to write in behalf of "neglected places," and as I have first not failed to call attention to some neglected pastors, I will now proceed.

Isaiah said, "The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly." If those waste places were looked after more than they are—especially when they are densely populated—and the gospel preached, and sinners converted, and societies organized, and houses of worship erected, and the people educated to support the gospel and then placed under pastoral care, many such places would soon become prominent and important points on circuits.

These places will never convert and organize themselves into churches. Like all other people, they will have to be saved and lifted by the actual preaching of the gospel. Think for a moment of a vacant place, or, at least, unoccupied territory by the Methodist pastor, within horseback reach of a circuit; and in hundreds of such cases there are school-houses with a half dozen or a dozen of Methodist members — or would-be members—if they have preaching, and could soon be brought into circuit recognition. Methodism always blossoms when the seed is planted. But how are those neglected places ever going to be worked up and saved if they are not looked after? And who will look after them if the ministers do not? And where is a more suitable class of ministers to do this work than the Methodists?

Brethren, in the name of Christ, look clear through this important matter and imagine yourselves standing before the Master at the judgment bar, when all things will be brought into account.

I believe in our foreign missionary work with all of my heart. I could not believe in Christ and the gospel without believing in the conversion of the heathens in foreign lands, and I thank God the walls of opposition are falling flat to the ground, doors are opening, and the kingdom is coming. I feel to praise God for all of these blessings on our foreign fields. Now, don't you think we should give our attention to the poor at our doors, and to those who need our immediate attention at home, and thus carry on the good work at home and abroad too?

How often have I heard it asked, "Why don't the evangelists go into the waste places and work among those that have no preaching?" And some say, "They want to go where the best churches are organized, and where they can get the largest crowds." To this question that some ask I would answer that "evangelists" are only local ministers, and the common-sense local preachers are endowed with a degree of modesty, and hence only go where they are invited, just like other preachers who are trying to do good. And in our earnest endeavors to lead as many to Christ as is possible we like a good large crowd in common with zealous itinerants.

I especially ask presiding elders and pastors of North Mississippi, in my home Conference, to search out those needy, out-of-the-way, unoccupied, school-house places that are pretty well populated, and that they would like to see built up, and write me about them. At the same time give me names and postoffice address of leading persons in such communities who would be likely to co operate with me—say, the names of two or more persons of each place of postoffice where attention is needed, and they will soon hear of one evangelist having conversions and getting a support too—in waste places.

My excuse for this communication is because it is the sincere desire of my heart to work where work is most needed, in the salvation of sinners—not for the want of invitations to towns. I have had more than I have been able to meet. Those needy places to which preachers have an opportunity of calling another's attention to shall have, or as many of them shall have my attention as is possible after I shall have met all previous engagements. And I will put the NEW ORLEANS CHRISTIAN ADVOCATE among them, too, and sell some Bibles. Try me.

W. D. BASS.

Corinth, Miss.

FROM THE WORK.

Rev. J. T. Murrah, Durant, Miss., May 6: "Our church has enjoyed a very gracious meeting of ten days. I was assisted in the services by Revs. T. W. Lewis, of Grenada, and O. L. Savage, of Cockrum. Bro. Savage was called home in the early part of the meeting. Not, however, before he had brought us under great obligations to him for his valuable services in song and religious talks among the people. Bro. Lewis came Tuesday, April 14, and stayed to the close. The congregations were large, serious and attentive. The preaching of Bro. Lewis was of a very fine order. For clearness of conception and direction of utterance I never heard this series of sermons surpassed. He does not draw and entertain by novel methods. He preaches the gospel of Jesus Christ. In preparation his pen, like Paul's, is 'dipped in the ink horn of his own heart.' He stands before the people as a messenger of the church and the glory of Christ. He is richly endowed with that peculiar something called 'magnetism.' He is well equipped both by nature and grace to attract souls to the kingdom of Christ. The numerical results of the meeting were small; the spiritual and reviving influence on a cold and indifferent membership are beyond human computation. Durant is like a great many of our towns; has a large 'honorary church membership' Their conduct and tastes do not indicate a change of heart. They are familiar with the name of Holy Spirit, but are strangers to his regenerating power. We would like to see you, Mr. Editor, in this part of the ADVOCATE's territory."

Rev. G. W. Gordon, Columbus, Miss, May 6: "Columbus circuit is moving along nicely. Our second Quarterly Conference was held last Saturday (May 2). Rev. R. A. Burroughs was at his post and delighted our people by his preaching and the ease and thoroughness with which he looked after the various interests of the church. The work made good financial report—about $269 having been raised, and besides about $300 for the building of new church. Sunday-schools are taking on new life. There are five Sunday-schools in the charge, and we are organizing for the observance of Children's Day in all of them. The indications are favorable for a glorious revival throughout the charge. Pray for us."

Rev. A. W. Langley, P. C, Grenada circuit, North Mississippi Conference, May 6: "Our old historic Spring Hill Church, on this work, is being torn down. The old house has stood the storms of nearly fifty years. In the cemetery near by, among many other good and faithful followers of Jesus, sleeps some of the prophets of the Lord of long gone-by years. Among them Joseph Travis — 'Uncle Travis' he was called here—whose name is associated with the early history of Methodism in North and South Carolina, as well as here in the west. How sad that no marble slab marks the resting-place of one who did so much for the salvation of men. Here, too, is the grave of John F. Markham, of our Conference, than whom we never had many greater preachers. While the servant of God rests from his labors, many of us still feed upon those logical, strong and earnest sermons he used to preach. By the middle of June we are to have erected a new and beautiful temple of worship on this consecrated spot where the pioneers of this country tented and worshiped long before the old house was built The material is also ordered and a contract made with the same builder for a new and complete house of worship at Sparta. Bethel, built but a few years ago, is being painted inside and out. These new buildings and repairs done, no charge in our Conference composed of small town and country appointments will have better and more beautiful houses of worship than the Grenada circuit. Our parsonage, located here in the town of Grenada, has also been considerably repaired since Conference. Our second Quarterly Conference is just over. Bro. Morehead, as usual, was in his place preaching and presiding as a man of God. His sermons on the occasion will certainly produce fruit, especially the one on Sunday. His coming is looked to with much interest by the people here, having been their pastor for a term of four years in the past. We are much indebted to the good people of Grenada for help in our church-buildings. Bro. M. G. Dubard has manifested as much interest in our parsonage as if it had been the home of his own pastor."

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W. H. WATERS.
Telisia, Ark., March 31, 1896.

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Blytheville, Ark., April 1, 1896.

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G. L. TAYLOR.
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MRS. J. C. MIMMS.
Bolivar, Miss., April 24, 1896.

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Thursday, May 21, 1896.

At Abbeville.

By invitation of the pastor, Rev. S. B. Beall, we went to Abbeville, La., last week, on a lecturing expedition. This was our first trip to that section. Abbeville is a very pretty little town of about 1,500 inhabitants. The country around is a lovely region, and has a glorious future before it. It has the natural resources to make it one of the garden spots of the land, but is retarded in its onward march by the character of its citizenship, a large percentage of which belongs to that non-progressive class for which South Louisiana is famous. In "the good time coming," when American Protestantism shall have superseded Creole Catholicism as the dominating element, and when Louisiana shall have made some much-needed reforms, legal, social, and political, this region will become one of the most prosperous in the South.

Bro. Beall is in clover. He has fine congregations, and is exceedingly popular in the church and out of it. The people are taking good care of him, not only paying him a fair salary, but doing a great deal for him and his family that is not counted as quarterage—an example worthy of imitation.

During our stay in Abbeville we were royally entertained by Bro. Frank Wall and his estimable wife. We also enjoyed the hospitalities of Bro. and Sister Beall at the parsonage. We had the pleasure of meeting Bro. Beall's father, Rev. W. T. Beall, of Moss Point, Miss., who, with his wife, was on a visit to the preacher son.

Rev. Dr. Morris.

On all sides the reception of Rev. Dr. Morris, the fraternal messenger of the Methodist Episcopal Church, South, to our General Conference, at Cleveland, will be deplored. It was one of those unfortunate things which sometimes occur to mar the dignity and beauty of great occasions. We are sincerely gratified that the Reception Committee and the General Conference hastened to express their regrets, and invite the return of the fraternal messenger. But we can not refrain, in noticing such a passing event, from believing that some of the blame must attach to Dr. Morris himself. There is no excuse for his keeping himself incognito. It was easy for him to have made himself known to any one of the hundreds of delegates he saw around him. Above all, it would have been pertinent for him to have addressed a note to Bishop Bowman, the senior Bishop, or to the secretary of the Conference, informing them of his arrival, and of his mission to the Conference. As it is, Dr. Morris, it seems to us, has placed the two great churches, which were so kindly feeling their way toward each other, if not in a new state of unpleasantness, at least in a state of awkwardness towards each other. But certainly grace is at high tide just now in both these churches, and the incident, while regrettable all round, should not for a moment cause a ripple on the flowing tide of fraternity.—Western Advocate.

Is There a Second Probation?

There is a notion current in the world that men after they die are to be given another chance to repent and be saved. The wicked wish to believe this, and with many the wish in due time becomes father to such a belief. The sinner is always ready to find an excuse for putting off the day of repentance. Even those who believe firmly that our probation ends at death often live as if there were no hereafter. If the generality of men could be convinced that our destiny is not fixed irrevocably by our conduct in this world, the effect upon morality would be disastrous. We do not know of any false doctrine that is more mischievous in tendency than the one under consideration. Sin is rampant enough as it is. If in the face of repeated warnings that we are to be judged according to the deeds done in the body, men are guilty of all manner of wickedness, to what extremes would they not go, were the notion to become generally current that repentance and salvation are possible to the disembodied spirits? The conviction that we are to be saved in heaven or lost in hell according as we have lived righteously or unrighteously in this life is one of the greatest possible blessings to humanity. Belief in a second probation is the twin sister of universalism, and the parent of unbridled licentiousness.

Few indeed of those who profess to believe in a second probation are bold enough to say that the Scriptures teach such a thing. Knowing that their theory will not hold water when tested by the Word of God, the advocates of this belief harp much upon the goodness of God, and the great injustice of condemning men for the few sins they commit during this short life.

Let us notice briefly some of the many passages in the Bible that plainly contradict this error. In the parable of Dives and Lazarus, we are told that the rich man having lifted up his eyes in hell, being in torments, cried out to Abraham: "Send Lazarus, that he may dip the tip of his finger in water, and cool my parched tongue." There is no request that he be removed from the place of torment, nor even the slightest intimation that such a change could be effected. Poor Dives realizes that he is lost forever. If any such hope still lingered in his breast, the reply of Abraham extinguished it, for to Dives he said: "Between us and you there is a great gulf fixed: so that they which pass from hence to you can not; neither can they pass to us that would come from thence." Again, Jesus, in speaking of the final judgment, says: "The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Not a word is here said about the possibility of post mortem repentance and conversion. In exact accord with the teaching of the Savior are the words of St. Paul respecting the judgment: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Time and again in the New Testament death is referred to as a sleep, thus conveying the idea of an unchangeable, non-active condition of the soul after its separation from the body. Nowhere in the Bible do we find a promise that affords the least shadow of hope to those who die unrepentant. The exhortation, "Be thou faithful unto death, and I will give thee a crown of life," teaches in unmistakable language that human probation ends with this life.

To the objection that an infinitely just God would not condemn men eternally for the sins committed during such a limited probation, we answer: If there is to be any probation at all, it must be limited. An endless probation would amount to nothing. Furthermore, we assert that there can be no such thing as holiness apart from the undergoing of a test or trial which involves the possibility of sinning. A probation which could not eventuate otherwise than in the production of goodness would be but a farce. Unless man is a free agent, having power to choose either good or evil, he is a mere machine in the hands of God, and whatever goodness or virtue he may exhibit is necessitated, not voluntary. Since, then, we are either righteous or sinners by choice, for no man can say that he is compelled to sin, and since God has given us full knowledge of the fact that this life is the time of our moral probation, where is the injustice in condemning the unrepentant?

It is a slander upon God to say that he created hell, and that the punishment of the sinner is due to his arbitrary will. Just as water seeks its level, so the sinner consigns himself to the abode of the damned, and his sinful character keeps him there. The wicked bring punishment upon themselves, for it is character that makes men happy or miserable. As Milton says:

> "The mind is its own place,
> And of itself can make
> A heaven of hell, a hell of heaven."

The reason of the separation at death of the holy from the unholy is to be found in human character. The righteous love God, and go to him; the wicked hate God, and love iniquity. Hence they go to their own place. As Dr. W. F. Tillett, of Vanderbilt University, has well said: "It is not the place that makes hell, it is the people there: it is the wicked character of those who are there. The future punishment of the sinner, therefore, does not mean confinement in a certain place of misery from which, if he could escape, he would be happy; but it means a state of misery inseparable from his wicked character, which misery would not be diminished, but rather increased if the sinner were in the immediate presence of God and the holy saints and angels. The vulgar idea of heaven and hell is, that the one is a place of happiness and the other a place of torment—and that if perchance a sinner should get into heaven, he would be happy; and that if a saint should get into hell, he would be miserable—in short, that it is place, and not character, that determines future weal and woe."

Would a rake or a gambler be content to be constantly in the company of devout Christians? Does the inebriate love to associate with the sober and industrious? You could hardly inflict greater punishment upon men of loose morals than to limit them to the company of the pure and the good. As a rule, lovers of worldly amusements feel ill at ease when in the company of the positively religious. The habitual pleasure seeker is not apt to enjoy himself at a prayer meeting. No little truth is there in the old saying that "birds of a feather flock together." You may furnish a hog the finest pen and the cleanest bed of sand to be had, but his hogship will not be at ease until he can root in filth and wallow in the mire.

If men find little pleasure in the knowledge and service of God here in this world, how can they expect to enjoy themselves in heaven, his immediate dwelling-place? The things that we love most here determine our fitness either for the joys of the saints in glory or for the woes of the finally lost. If communion with Christ be not our chief joy now, it can not become so by our entrance into another state through the operation of death, for there is nothing in the nature of death to work a change in human character. Transferring an eagle from a cage to the free air does not change the eagle nature. It only gives an opportunity for the exercise of his powerful pinions. The laying aside of the body does not bring about the regeneration of the soul any more than the breaking down of prison walls means the reformation of the escaping inmates.

It might be thought that after death the sinner would see his mistake more clearly, be sure to repent. But we assert that even the torments of hell are powerless to change character, for the reason that the sinner who up to the day of his death has not repented, has become so confirmed in evil habits that his character is fixed. We might suppose that the convicted criminal after having served out his time in the penitentiary would never be guilty of crime again. The fact is, however, that the man who has been to prison once is almost sure to go there again. It is stated on good authority that a larger proportion of ex-convicts are arrested for crime than of any other class of persons. Punishment, then, does not reform men. Rather does it harden them in evil. Its aim is the prevention of crime, rather than the reformation of character.

Again, we must remember that God's supernatural influences are limited to this life. While upon earth the sinner has every incentive to righteousness that the infinite wisdom and goodness of God can provide. He has the preaching of faithful ministers, the pleadings of faithful friends, the warnings of God's Word, and the wooings of the Holy Spirit to lead him to repentance. If he heeds not these, there is nothing beyond the grave to influence him to love righteousness. In hell there are no churches, no Bibles, no prayers, no sermons, no spiritual influences. "If the tree falls toward the south or toward the north, in the place where the tree falleth there it shall be."

Bishops' Address.

Many of our readers we are sure will be pleased to have the opportunity to read the following extract from the address of the Bishops to the General Conference of the M. E. Church now in session at Cleveland, Ohio. In view of the radical utterances of the press on the subject it is gratifying to learn from such a source that the church is better pleased than ever before with the itinerant system.

"We congratulate you and the church you represent that our peculiar polity has received another four years' indorsement as God's plan for the working of the Methodist Episcopal Church. As we strive to find out the wishes both of the churches and of the preachers, as we endeavor to take these two interested parties into our councils, it seems to us that both are more trustful of the system and its administration than ever before. In over 50,000 appointments during the quadrennium, the cases of friction and discontent have been extremely few. Both preachers and people have been loyal to the itinerant system and co-operative therewith.

"The people recognize that the system of regular annual appointments gives them a stated pastor all the time without long intervals of anxious seeking after supplies, and that it economizes the resources of the church by obviating the necessity of one church bidding against another, to offer a man a higher call than the place he now fills. The preachers recognize the fact that it gives them regular work, and a salary without anxiety, during the whole period of their effective strength. And both churches and pastors see that in these regular and necessitated changes the able and young ministers have facilities to rise to positions of greater usefulness.

"We do not recommend any material change in the time limit, or in the mode of making appointments; but suggest that your wisdom might provide some method by which, under ample safeguards, the pastoral term might be extended to meet very rare cases of manifest and grave emergency. And we do earnestly pray that our itinerant system, so venerable in its history, so illustrious for unparalleled success, so dear to millions who have been saved under its operations, and so manifestly owned of God for the conversion of the world may not be subjected to subversive utterances from platform or press, nor be handed over while yet so virile and strong to the dissecting tables of doctors who are not yet wise from experience nor philosophy, but that it may be held by you in grateful reverence and handed down in unimpaired efficiency till God's church militant be merged into the church triumphant."

A New Book.

THE WITNESSES TO CHRIST, THE SAVIOR OF THE WORLD. Lectures delivered before the Biblical Department of Vanderbilt University. By Alpheus W. Wilson, D. D., one of the Bishops of the Methodist Episcopal Church, South. Barbee & Smith. Price, $1.

In this volume we have the first course of lectures delivered on the Cole Foundation. It is to be hoped that these will set the standard high for all that are to follow. In the book now before us we have great elevation of thought combined with profound spiritual insight.

The Bishop discusses his theme in six lectures, with the following titles: I. The Inadequacy of Human Testimony. II. The Conjoint Testimony of The Father and The Son. III. The Testimony of the Works. IV. The Witness of the Scriptures. V. The Testimony of The Spirit. VI. The Testimony of the Church.

The first lecture is very suggestive along lines of current philosophical thought. It is profound, but not obscure. The second, third and fourth lectures deal with more complex subjects. The fifth and sixth lectures are simpler in statement, and exhibit phases of thought more within the range of the average reader.

Taking the lectures as a whole, there are certain characteristics which can not fail to make their impression upon the careful reader. One remarkable feature is their cumulative power. The book leaves you with a consciousness of the greatness of the person of Christ. You find that even though the first pages of the lecture may be abstract, or, indeed, obscure, yet the conclusion or summing up is luminous, and at times eloquent. It would be asking too much to expect simplicity of statement in discussing such a subject as, "The Conjoint Testimony of The Father and The Son." The very nature of the subject compels an entrance into the innermost relations of the Christian doctrine of God. But even here are many passages of singular power and penetration.

The Bishop's literary style is not easy. He intimates in his preface that it is difficult for the extempore speaker to adjust himself to the conditions of written discourse. This fact is manifest to some extent in reading the lectures. But, notwithstanding this, the careful student will be richly repaid for whatever effort he may make in following up the lines of thought pursued in the lectures. Every now and then we come across a sentence rich with the deep things of God and radiant as a jewel.

Personally, these lectures have been suggestive and helpful. I most sincerely recommend them to those interested in this great theme.

F. N. PARKER.

A Unique Reference Book.

To say that it contains information of nearly universal interest, and that is, practically, obtainable by most readers nowhere else, is but the simple truth concerning "Alden's Living Topics Cyclopedia." The second volume, extending from Boy. to Con., contains the latest facts concerning the nations, Brazil, British Empire, Bulgaria, Cape Colony, Chile, Chinese Empire, and others, and concerning three States, California, Colorado and Connecticut; also concerning six large cities, Brooklyn, Buffalo, Charleston, Chicago, Cincinnati and Cleveland. The facts are commonly from one year to five years later than can be found in any of the leading cyclopedias, and commonly a year later than the 1896 almanacs and annuals. We name only leading titles; besides there are hundreds of others, all of them "living" topics. One wonders how busy seekers after knowledge have got along without such an up-to-date cyclopedia. The whole series of six handy volumes is to be completed during the year, and at the surprisingly low cost of $1.50 to $3 for the set, with liberal discounts for advance orders. Specimen pages may be had free by addressing the publisher, John B. Alden, 10 and 12 Vanderwater street, New York.

The United States Supreme Court has sustained the decision of the lower court in regard to separate cars for whites and blacks. It is not unconstitutional for a railroad to provide separate cars for the races and require each race to travel in its own car. However much he dislikes it, Jim Crow must now travel in a gang to himself, if the railroad company says so; and in this latitude the railroads will say so.

General Conference Notes.

Bishops Bowman and Foster have been placed on the superannuated list.

After it had been decided that they had no constitutional right to their seats, the four women in the Cleveland General Conference voluntarily withdrew.

The Committee on the State of the Church recommends that all licensed preachers, even though unordained, shall have the right to perform the marriage ceremony.

The Cleveland General Conference, after balloting several days, on Tuesday elected the following Bishops: Dr. C. C. McCabe, of New York, and Dr. Earl Cranston, of Cincinnati.

Dr. J. C. Morris accepted the invitation of the General Conference to return to Cleveland. He put in his appearance on Monday morning. He will doubtless be lionized this time.

NOTES.

Bishop Duncan has lost a grandchild.

Rev. F. S. Parker, of this city, will preach the commencement sermon at Belhavon College, June 7.

J. E. Collins, of St. Louis, has made a bequest of sixteen thousand dollars to the M. E. Church, South.

Dr. J. W. Lee delivered the annual address at the commencement of Scarritt Bible and Training-school, May 18.

The P. and H. M. Society at its recent annual meeting decided to establish rescue missions in Dallas and San Antonio.

The Nashville press speaks in high terms of the Cole Lectures of Bishop Galloway. They will be published soon in book form.

The Texas Advocate reports that Mrs. Sophia Porter, of Denison, Texas, has given ten thousand dollars to Southwestern University.

Dr. J. B. Walker is quite sick at the residence of Mrs. E. A. Carre in this city. His numerous friends will pray fervently for his recovery.

The College of Bishops reversed the ruling of Bishop Wilson in the A. C. Bane case, relative to the right of an itinerant preacher to locate in a vote of 7 to 2.

Rev. John P. McFerrin will preach the commencement sermon for Dr. Price, Nashville College for Young Ladies, May 24. Rev. Collins Denny, D. D., will deliver the address, May 27.

Dr. Lafferty breaks over all conventionalities and nominates Dr. Hoss for Bishop. Now, let Dr. Hoss nominate Dr. Lafferty for editor of the Nashville Christian Advocate, and he will be even with him.—Holston Methodist.

Mrs. F. A. Lyons, of this city, has been elected a member of the Central Committee of the Woman's Parsonage and Home Mission Society. Sister Lyons has been an active worker in the P. and H. M. Society from the beginning.

R. H. Woodward Company, Baltimore, Md., announce a new book, "Story of Spain and Cuba." This book is written by Mr. Nathan C. Green, the well-known author and former resident of Cuba. It is beautifully illustrated with nearly 100 engravings, and is sold by subscription.

The dram drinker is apt at saying tea and coffee are stimulants, and that those who use them are on a par with the liquor consumer. But, did coffee or tea ever make a husband beat his wife, stain his hands with blood, or dishonor his own name? Does the mayor have to issue a proclamation on election day, closing the coffee houses from fear of riot.—Ram's Horn.

The eighth International Sunday-School Convention will hold a four days' session in Boston, beginning June 23. Every State and Territory is entitled to representation. About two thousand delegates are expected. The delegates will receive free entertainment. Louisiana is entitled to thirty-two delegates and Mississippi thirty-six. Railroads will give reduced rates. An excellent programme has been arranged.

A pastor writes to the Christian Standard as follows: "For almost a year I have been laboring on the question of introducing our church literature into every family, and have made almost no headway until I resolved to make a radical move, as I can not hope to develop this church spiritually and permanently unless my people read. I announced from the pulpit without consultation with any one, that I had begged and pled in an off-hand way for subscriptions, and that I now, upon my own responsibility, proposed to order at once The Standard for one year for every family represented in the church, and that I would pay for it myself, unless the church saw fit to help me. I am determined to place this church under conditions that if it fails I can say with Paul, 'You are without excuse!'" This pastor will succeed.

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What of the Night?

From Japan come cheering words from our workers. The church at Tadotsu "is in good condition." At Kwanonji a man and his wife, "in earnest and not afraid of persecution," have determined to risk all for Christ. Meyers is encouraged, hopeful, full of faith.

Davis is rejoicing at Uwajima, the fruit of his labors now beginning to show. "Some are seeking to know more of this doctrine, while others have declared their intention to become Christians."

Tague, of Iwakuni circuit, is preaching "to good congregations at the chapels." Recently he "visited the island of Ostuma, preached the gospel where it had probably never been heard before, and placed a tract or portion of Scripture in nearly every home of the 60,000 inhabitants of the island." May they prove to be "leaves from the tree of Life."

Hager is in charge of Oita circuit, entering hopefully and with brightening prospects upon the work of the year. Mrs. Hager has organized at her home a Sunday-school, now numbering forty pupils.

Mosely is presiding elder of the Matsuyama district. Recently he dedicated a new church; another is in contemplation. From notes of exceeding interest sent to our Mission Rooms here are some gleanings: "At 4 points chapel preaching has been regularly done; and in several instances new chapels, or other places where preaching services are held, have been added during the year." Visiting with Meyers, a farm village near Tadotsu where lived a member of Tadotsu Church, service was held at the house. "Among the dozen of men, besides women and children, who came and seated themselves on the matted floor was an old white-headed man who had been attending the services held there before. . . . He had been worshiping at one of the great temples of Japan, located not far away, for so long a time that he did not believe he could break himself of the habit. But.....this old man has since been baptized and received into the church."

The presiding elder of Kobe district, Bro. Towson, writing to our Missionary Secretaries, says: "Among those added to the church the proportion of adults, men and women, has been larger than usual. One of this number was a judge of the Court of Appeals who, after becoming a Christian, resolved to resign his position as judge and become a self-supporting evangelist. The district has made considerable advance financially.....The church in Kobe has assumed the entire support of its pastor,.....the first self-supporting church in Japan Mission Conference.

"Up to the present the work in Osaka has been carried on in rented houses.....But early in the year, through the kind efforts of Dr. Morton, Secretary of Church Extension, and the consecrated liberality of two California ladies, sufficient funds were sent us to purchase an eligible lot, amply large for church and parsonage purposes. At this date we have about half the amount needed for the church, and we hope that during this year we will be able to erect it.

"Spiritually the year has been one of progress. Marked outpourings of the Holy Ghost have attended the work in several places.....Our District Conference was a remarkable occasion.....Thus far Japanese Methodism has been kept doctrinally pure, and there have been no divisions among us. But the times are perilous, and much prayer is demanded. No human instrumentality can save the day in Japan. We need a revival of the Holy Ghost power among us—a burning, sweeping revival—a time of the power of God."

From Japan, as from China, comes the cry for more men. The men can be found—are offering. Where is the consecrated money? Who will send those who stand ready to go? If all our charges will meet the assessment in full, the Board of Missions can send the needed men—some of them at least. Oh, for a revival of obedience to Christ's command!

WM. H. LAPRADE.

The Holly Springs District Conference.

The twenty-sixth session of the Holly Springs District Conference was held at Byhalia, Miss., May 1-3, 1896. The chair was occupied by the faithful presiding elder, Rev. J. D. Cameron, D. D., quite to the pleasure of all present. The attendance was very good, specially so with the preachers; not a single pastor absent. Facts were presented in the reports from the work that indicated that there was room for more improvement on some lines; also that success of a considerable degree had attended the labors of the year. Altogether there was much to encourage. Two failures were noticeable: that few of our people have family altars, and the majority of them do not take their church papers.

The devotional exercises were all good. The preaching as done by Bros. Roberson, Murrah, Oakley, Davis, Cameron, Malone and Fly was of the best kind. The Conference was indeed a pleasant one socially, and abundantly profitable spiritually. Dr. Murrah gave a fine address in the interest of Millsaps College, and Dr. Malone acquitted himself well in favor of Christian education and in behalf of Grenada Collegiate Institute. Both these institutions are doing well, and give promise of exertiug a powerful influence in making the future of our State a bright one. Let us stand by them in their efforts. Bro. Bachman was present and magnified his office. Bro. Worsham was a fine host, and all the members will be glad when it is possible again to enjoy his attentions and the abundant kindness and royal hospitality of the good people of Byhalia.

BEN P. JACO, Sec'y.

Important Notice.

MISSISSIPPI STATE EPWORTH LEAGUE CONFERENCE.

The officers of the Mississippi State Epworth League Conference who constitute a committee to arrange program for second State League Conference, to be held in Crystal Springs, Miss., July 23 to 26 (inclusive), are hereby called to meet in Grenada, Miss., Friday, May 29. This is for the purpose of maturing plans, etc., for the coming Conference.

R. W. JONES, Pres.
THOMAS B. CLIFFORD, Sec.

Notice.

The fourth Annual Convention of the Woman's Parsonage and Home Mission Society will meet in Little Rock, Ark., Nov. 5, 1896. The time of the convention has been deferred from June to November. A large delegation is expected in the Fall, as the meeting promises to be one of unusual interest.

MRS. R. K. HARGROVE, Gen. Sec.
Nashville, Tenn.

Notice.

Delegates to Epworth League Conference in New Orleans will report at Carondelet Street Church, between Lafayette and Girod streets, where homes will be assigned them.

RECEPTION COMMITTEE.

DRIVE OUT the impurities from your blood and build up your system by creating an appetite and toning the stomach with Hood's Sarsaparilla, if you would keep yourself well.

HOOD'S PILLS are the best after-dinner pill; assist digestion, cure headache. 25 cents.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for May.

CHRIST IN SOCIAL RELATIONS.

SUNDAY, MAY 24—LESSONS IN SOCIAL LIBERTY.

(Eccles. v. 4, 5; Matt. 21, 18-19; Luke xv. 1-4.)

I.—THE OBLIGATION OF A VOW.

The topic for next week presents the practical subject of vows and church relations; the first of the references given above is on the subject of vows, and would, therefore, seem to belong properly to the next topic. To consider the subject of vows, from the Mosaic or Hebrew standpoint, is, however, an excellent study preparatory to what may be more properly called Christian vows.

It may be seen that the principles of the Mosaic vow are similar to those of the Christian vow.

From very early times, the Hebrew was in the habit of making vows, and the practice of making certain kinds of vows was a feature also of ancient pagan religions, and, under the laws of Moses, this custom was regulated and given its proper place as a religious act. (See Genesis xxviii, 20-22.)

These vows were usually expressions of gratitude made by the individual to God for special blessings, and consisted of the consecration of property, etc., to him. (For a complete classification of consecration vows, see Leviticus, chapter xxvii.) There were also vows of abstinence, coupled with special self-consecration, as the vow of the Nazarite. (See Num. vi, 1-21.)

The following characteristics of the Mosaic vow may be noticed:

(1) The vow, being made to God, was on that account of a most sacred character.

(2) As to the making of a vow there was liberty, but binding obligation as to its fulfillment; and, hence, says our author, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

(3) Rash vows were discouraged.

(4) The payment of vows was a public transaction.

(5) Nothing vowed to the Lord could be impure.

II.—THE PEOPLE'S CAPRICIOUS ESTIMATE OF THE CHARACTERS OF JOHN THE BAPTIST AND CHRIST.

The people declared that John was a demoniac rather than an inspired messenger of God, because he was austere in his habits, having little to do with social relationships; and the same people maligned the character of Christ, because his nature was joyous, and because he hesitated not to accept the hospitality of all classes.

(1) Christ's example does not shut us out from social pleasures that are pure.

(2) Opposition to Christian truth is always childish in its arguments, and inconsistent with itself.

(3) The children of wisdom accept Christ's teaching and habits of life as the highest possible ideal of human attainment. "Wisdom is justified of her children."

III.—THE SOCIAL LIBERTY OF CHRIST.

Christ's liberty to override the social customs of his people, and which liberty he continually exercised, was the carrying out of the great purpose of his life in ministering to the needs of the lost and fallen. When the Pharisees and scribes murmured because he associated with sinners, he uttered the parable of the lost sheep to justify his action, and this parable was followed by the parables of the woman who had ten pieces of silver, and the prodigal son, which illustrate the same idea.

(1) Christ's disciples should possess an intense sympathy for the fallen, and are at liberty to come in social contact with them, that they may save them.

NOTES.

We would like to have some very brief letters from Leagues in Mississippi and Louisiana.

We helped to reorganize the Epworth League in Covington on Wednesday evening, May 13.

Let every League in Louisiana be represented at the approaching Conference, and every League in Mississippi at the Conference which will be held in Crystal Springs a little later.

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Commencement of Grenada Collegiate Institute.

PROGRAMME.

FRIDAY, JUNE 5.

8 P. M.—An Evening with the Little Folks.

SATURDAY, JUNE 6.

9 A. M.—Meeting of the Board of Trustees.

SUNDAY, JUNE 7.

11 A. M.—Baccalaureate Sermon—Rev. J. F. Sturdivant, Ph.D., North Alabama Conference. 8 P. M.—Sermon to the Young Ladies' Missionary Society—Rev. J. W. Dorman, North Mississippi Conference.

MONDAY, JUNE 8.

10 A. M.—Meeting of the Alumnæ Association. 10 A. M. to 4 P. M.—Art Levee. 8 P. M.—Entertainment. Music and Elocution Departments.

TUESDAY, JUNE 9.

10 A. M.—Anniversary of the Thalian Literary Society. Address by Hon. Earl Brewer. 8 P. M.—Entertainment. Elocution and Music Departments.

WEDNESDAY, JUNE 10.

10 A. M.—Graduating exercises. Senior Day. Baccalaureate address.

Commencement, Whitworth College.

JUNE 7, 8, 9 AND 10, 1896.

SUNDAY.

Sermon at 11 A. M.—Rev. W. B. Lewis. Sermon at 8 P. M.—Rev. C. A. Powell.

MONDAY.

9 A. M.—Meeting of Board of Trustees. 10 A. M. to 4 P. M.—Art levee. 11 A. M.—Contest for gold medal. Elocution. 8 P. M.—Anniversary of Literary Society. Address by Dr. H. Walter Featherstun.

TUESDAY.

11 A. M.—Annual meeting of alumnæ. 8 P. M.—Grand concert.

WEDNESDAY.

11 A. M.—Graduating exercises. Address by the president.

Commencement Exercises, Nashville College for Young Ladies.

We herewith present a list of entertainments to which we cordially invite the public:

Saturday, May 16, 8 P. M.—Annual concert by Music Department.

Wednesday, May 20, 8 P. M.—Concert by pupils of Prof. Schneider.

Friday, May 22, 8 P. M.—Prof. Merrill's class in elocution.

Saturday, May 23, 8 P. M.—Prof. Schneider's orchestral concert.

Sunday, May 24, 11 A. M.—Sermon in McKendree Church by the Rev. Jno. P. McFerrin, of Louisville, Ky.

Monday, May 25, 8 P. M.—Delsarte exercises by Prof. Merrill's class. 10 A. M. to 6 P. M.—Dressmaking and art exhibit.

Wednesday, May 27—Commencement address by Rev. Collins Denny, D. D., of Vanderbilt University, in the college chapel at 8 P. M.

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The Most Modern, Most Reliable, Most Durable AND STRONGEST Wheel on Earth.

PATENTS { Feb. 24, 1891 Oct. 3, 1893 Jan. 21, 1806 / Mar. 17, 1891 Jan. 1, 1895 Others Pending.

A Bicycle constructed of material that is **solid, tough and wiry;** that is simple in construction, easily taken apart and put together again, has few parts, is of such wiry material that its parts will hold together even in an accident, no hollow material to be crushed in by every contact; a frame that cannot possibly be broken; a frame so simple that its adjusting parts serve as its connecting parts; a one-piece crank in place of a dozen parts, always ready to give reliable and rapid transportation.

SPECIFICATIONS AND DESCRIPTIONS.

FRAME.—Improved Double Diamond. What is a Double Diamond Frame? Simply a true truss in every direction for strains that occur in Cycles—the outline of two diamonds in its makeup. The frames are constructed of ⅝-inch cold rolled steel rods, the toughest and strongest metal for its weight known, and the parts are joined together with steel and aluminum bronze fittings in such a manner that it is impossible to break or any part to work loose. A marval of novelty, simplicity and durability, the greatest combination of ingenuity in bicycle mechanism,—to build a frame without brazen joints and tubing, as you know that frames continually break and fracture at brazen joints, and tubes when they are buckled in cannot be repaired. **We guarantee our Double Diamond Frame for three years. You cannot break it.** Standard size steering head and wheel base, ball bearings both ends of head.

WHEELS.—28-inch front and rear, warranted one-piece wood rims, best quality piano wire spokes and brass nipples, large barrel hubs, fitted with "Arlington" hose pipe, Morgan & Wright "quick repair," or some other first-class pneumatic tire.

PATENT INTERLOCKED CRANK AXLE CASES AND BEARINGS.—Indestructible ball bearings throughout, with 148 hardened steel balls. Crank shaft bearings are fitted with **our patent** ball cases, which are interlocked and support each other and cannot possibly come apart while in use. Are neat and cover the bearings completely. It has been an acknowledged fact that crank axle bearings are susceptible of improvement, as threaded cones or crank axles are continually crowding or working loose. We save this entire nuisance by having no threaded parts whatever, but a clever device in frame for adjustment. Our invention is most perfect in simplicity and must be seen to be appreciated. The sprocket and chain are on the inside of the frame and ball bearings. Great value is gained by this arrangement, ease of running, double wear saved, positive never loose bearings, freedom from contract with chain and sprocket, smooth outward globular ball bearings, less friction and lost motion, hence greater speed. Then with the jointless "one-piece crank," feet, ankles and trousers are free from injury.

ONE-PIECE CRANK.—Our great achievement; by its application we put two cranks, two pedal axles, two keys, six screws, six nuts and four washers all in one piece. From 50 to 100 per cent, of all trouble to Bicycles is from cranks working loose and pedal axles that break from clamping connections. They get loose no matter how much pains is taken to key and tighten them. This is caused by too many parts, and it is entirely saved by our device, which is but **one piece** and made from rough rolled steel rods, impossible to break. It has been proven that when other cranks break from accident, our one-piece crank will hardly bend. But if bent any person can easily straighten it with a large wrench, and without removing it from the frame.

CHAIN.—Humber block pattern, best quality hardened. **SPROCKET WHEELS.**—Best drop forged steel. **REACH.**—Shortest, 28 inches; longest, 37 inches. **GEAR.**—64 or 72, as specified.

FRONT FORKS.—Indestructible. Our fork crowns are simply a section of gun barrel steel turned up to size, then bored and bent, forming a perfect fork crown that cannot be surpassed for strength and beauty, also giving a support to our solid cold rolled fork rods that just limit the necessary amount of springiness required in a front fork and which can only be obtained by the use of our forks and crown.

HANDLE BARS.—Reversible and adjustable, a marvel of simplicity, readily adjusted to any position desired, with best cork or composition handles. In buying a Bicycle it is always a vexed question whether you want dropped or elevated handle bars. If you wanted one kind you could not have the other. Our handle bar enables you to have either at will. Will furnish Ram's Horn handle bars if preferred.

SADDLES.—Gilliam, V. & F., Reading, or some other first-class make.

PEDALS.—Rat trap, rubber, full ball bearing.

FINISH.—All parts are enameled with our own special enamel, rubbed down and baked, giving it a handsome black, glossy appearance. All bright parts are heavily nickle-plated; these, with the jet black glossy parts, give a handsome appearance which cannot be excelled.

ACCESSORIES.—Each "Maywood" Bicycle is furnished with leather tool bag, containing pump, wrench and patent oiler.

WEIGHT.—According to tires, pedals, saddles, etc., from 27 to 30 pounds.

The **"Maywood"** has successfully passed through the experimental stage. During the past three years we have put out over 5,000 **"Maywoods,"** placed in the hands of riders of all classes and widely distributed through the country. Expert riders and clumsy riders, heavy men and light men, on smooth roads and on rough roads, have given this wheel every conceivable test, proving it to be the best wheel on earth for every day use, a wheel that can be constantly used over the roughest and hardest roads without showing weakness and the constant necessity of repairs. Its construction is so simple, its vital parts so strong, that the possibility of breakage is reduced to a minimum.

A PRICE THAT WILL REACH YOU.

Do not imagine because it is not high priced it is not high grade. We do not use expensive hollow tubing, besides, we belong to no **Combination or Trust.** We own every patent, pay no royalties, manufacture the entire wheel ourselves and are satisfied with a reasonable profit, employ no expensive racers, but depend upon the good common sense of the American people to appreciate a good thing when they see it. We can afford to make the price we do for we expect to sell ten **"Maywoods"** to one of any individual make sold. We simply say that the **"Maywood"** is a perfect Bicycle, containing more originality and genuine points of excellence than can be found in all other machines bunched together.

CASH BUYERS' UNION. EVANSTON, ILL., January 20, 1896.

Messrs:—In regard so **"Maywood"** Bicycle, I will say that I have found it to answer all purposes as guaranteed. Last summer I rode one from Chicago through Michigan, Canada, and all over western New York and northern Pennsylvania. Notwithstanding the fact that I rode it over all kinds of roads and in places where many more expensive wheels would not have stood the test, it is still in good condition.

C. B. SEELY, N. W. University.

PRICES AND TERMS.

$40.00 is our Special Wholesale Price. Never before sold for less. To quickly introduce the **"Maywood"** Bicycle, we have decided to make a special coupon offer, giving every reader of this paper a chance to get a strictly first-class wheel at the lowest price ever offered. On receipt of $35.00 and coupon we will ship anywhere, to anyone, the above described Bicycle, securely packed and crated and guarantee safe delivery. Money refunded if not as represented after arrival and examination. We will ship C. O. D. with privilege of examination, for $36.00 and coupon, provided $5.00 is sent with the order as a guarantee of good faith. We send a written binding warranty with each Bicycle. This is a chance of a lifetime and you cannot afford to let the opportunity pass.

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Lots of Pianos cost too much—they cost too much to build, they cost too much to the dealer or agent, and, of course, they cost far too much to the individual purchaser. That is, there are better Pianos in every way to be had for less money—for instance, either of these:

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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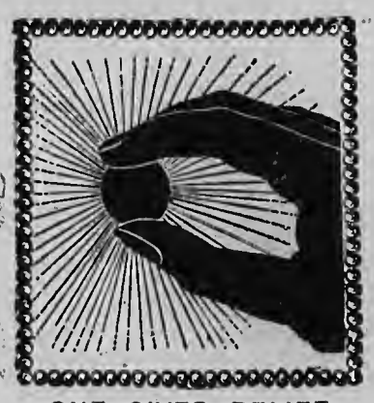

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Happy the man, whose wish and care,
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire,
Whose trees in summer yield him shade,
In Winter fire.

Blest, who can unconcernedly find
Hours, days and years, slide soft away,
In health of body, peace of mind,
Quiet by day.

Sound sleep by night; study and ease,
Together mixt, sweet recreation;
And innocence, which most does please
With meditation.

Thus let me live, unseen, unknown,
Thus unlamented let me die.
Steal from the world, and not a stone
Tell where I lie.

—Pope.

The Art of Overlooking.

BY JULIA H. JOHNSTON.

The discriminating art of forgetting is invaluable, but the art of overlooking may take precedence, even over this distinct aid to happiness. It is well to put aside the annoyances of by past time, the dropping the remembrance of disagreeables, but it is better still to pass them by in the beginning without taking them up. Prevent the impression, and there will be no occasion to erase it. A mollifying ointment is good for a hurt, but better no hurt in need of healing.

Do not dwell upon unpleasantness long enough for it to take a place in the convolutions of the brain. Do not scrutinize what is unseemly, obnoxious or disquieting, if nothing is to be gained by it save a disturbing memory. Don't stop and stoop to examine displeasing things along the life-path. Keep the eyes at higher levels, and overlook the thorn-hedges at the sides, taking care to keep the middle of the track, so as not to brush against them.

Even the excellent people that one meets constantly are sometimes rather trying. Some of them are positive and persistent in opinions which we, in our wisdom, know to be wrong, of course, though, strangely enough, our convictions fail to be convincing to them. Our way is crossed, when there seems to be no need for it; small domestic calamities are legion; carelessness is actually culpable, and a moment's thoughtlessness may cost great inconvenience; yet, after all, these things, either in themselves or in their consequences, are not vital. If no principle is involved, let them pass. Do not mark the day with futile struggle to mend them, nor the morrow with their memory. If they can not be righted, nor even resisted, never mind them. This one bit of advice is so hard to follow that it will be good discipline for a sensitive soul to practice the precept. Even disappointments and hindering interruptions, the resolute sunshine seer, will not lay to heart, but will look over and beyond them to the next bright thing to be seen.

Sometimes the mere recognition of a thing seems to give it force and form, therefore do not notice the apparent slight, the covert criticisms, or the tokens of impatience. Overlook, also, the little inadvertence, the unintentional mistake, and the small disaster that can not be retrieved. To take note of such things brings confusion to others and discomfort to one's self. The spirit that is too acutely observant is unquiet and overburdened. The constant accuser, who calls one to account for every slip, and demands endless explanation, is a very uncomfortable sort of a friend. Overlook the unmeant offense, and with no chance to fester in the memory it will leave no scar behind.

It is amazing how the vexing things of the moment, that seem to grow large while we look, sink into insignificance by and by. Why give them an opportunity to disturb the present? Gauge them sensibly, by the measure certain to be applied in the moment of calmer afterthought, and forbear the excited protest, forego the resentful expression. One can not always be sensible, say you? Well, one can at least emulate the example of the old lady who was "determined to endeavor to try."

A discriminating observer of the "method" of a mother who trained a large and very energetic family—a diverse and tumultuous set, indeed—said that one secret of the marvelous success was the "judicious amount of letting alone." The mother never brought on a controversy, or clash of wills, when, by prudent overlooking and good management, matters would presently right themselves.

Some people, it is true, have a happy faculty of overlooking, but all may attain a certain facility, through love which "beareth all things, believeth all things, hopeth all things, and never faileth." An "art," we know, thanks to our bulky "Websters," is knowledge applied to practical purposes. It is aptitude, skill, dexterity, acquired by experience. What hourly opportunities common life affords for such acquirements! The art of overlooking may not belong to arts liberal, polite or fine, but is a kindly and useful one for every day. Cultivate it in life's intimate associations, and thus forestall, in a measure, the need of the art of forgetting.—The Interior.

Advice to a Farmer's Boy.

A young man writes me that he is unmarried, and would like to get into some other business than farming, and wishes to know what I would recommend.

In reply, I would say that it would not be wise for me to give specific advice on such an important matter without knowing the qualifications of the person making the inquiry. If he was brought up on a farm, understands the business, and is physically able to work, his chances for success are probably as good in farming as in any other pursuit. There are fewer failures among farmers than in any other calling, and I believe there is more comfort and happiness on the farm than in the store and shop.

Nevertheless, if my young friend positively dislikes farm life, and can not get interested in it, he had better pull out and try something else. If he is now on the home farm, conducted by his parents, perhaps if he he allowed to have a share in the business, even though a small one, and given a chance to get a foothold for himself, he will be satisfied and content to stay on; and this is a subject that father should take into consideration. If the conditions are such that there is no room for him there—and I know this is often the case—then he had better try something else.

If he has neither trade nor profession, nor the time, means and inclination to go through college or serve an apprenticeship to a trade, and has a strong desire to be a merchant, then I should advise him to go into a store, preferably near home, and learn the business. In seeking such position, do not be particular about the salary; find a place with an honest man, even if the pay be next to nothing, and devote your services to his interests rather than your own. Make yourself so useful to him that he can not very well get along without you, in which case the salary will take care of itself, without any boosting of your own. Be diligent, be honest, be willing, be polite, be faithful in every detail, just as though the business belonged to you.

Do not drink, do not smoke, do not flirt, keep the heart pure and the body clean, read good books, go to church, never listen to or tell coarse stories, be obliging, keep busy. Follow this up, get married as soon as you can find a girl better than yourself and have a sufficient income to support her in comfort—not luxury—and your success is one of the certainties of the future.

In the language of a noted divine: "Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it."—Farm Journal.

Can Not Afford It.

Two young men met with cordial greeting, just ahead of me. One stepped out of a saloon, picking his teeth in leisurely fashion. The other was on a brisk walk to his lunch.

"What business takes you into a saloon?" asked the brisk walker of his friend, jocularly, yet with a touch of seriousness.

"I have been going there for my lunch lately, and you get more for your money there than any other place I know; oysters, celery, bread and butter and coffee, anything else you want, as far as I can see, and all for a quarter!"

"With beer and whisky thrown in *ad libitum*, I suppose," said the other, drily.

"Y-e-s," said the saloonist, slowly, "but you do not need to take those unless you want them. You just come in with me some day and try it!"

"Thank you," replied the other, with sober earnestness, "*I can not afford to lunch in a saloon*, neither would I suppose you could!"

With this they passed beyond my hearing.

Can not afford to lunch in a saloon! I should say not. It may seem to be a stroke of economy to get as much as possible for twenty-five cents, yet it might prove costly economy. Even if a man does not indulge in the drinks so generously thrown in, he puts himself on a level with those who do, in more ways than one.

He "sitteth in the seat of the scornful," he deliberately subjects himself to a morally unwholesome atmosphere, and what sensible, level-headed business man would not feel his confidence waning, to see a young man daily enter or leave the place?

No, young man, however strong you may feel yourself to be, you can not afford to tamper with that little bait which the devil has hung out for the unwary: "The best lunch in town for a quarter." You would not take the *very best* if you knew it was poisoned, would you?

As they passed out of sight I watched the tall well-knit figure of the anti salooner, so full of the best energy and earnestness of manly life, and I longed to hear such words as his every day of my life, to see many such noble and brave men who not only realize that they themselves can not afford it, but do not fear to say the same to a friend.—Observer.

Cheap Novels.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back in the basket."

When half the apples were replaced, the son said:

"Father, they roll off; I can't put in any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No, of course, you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You said you did not know why you fell behind at school. I will tell you. Your mind is like that basket. It will not hold more than so much, and here you have been for the past month filling it up with *chip dirt*—cheap novels."—The Bombay Guardian.

Making the Angels Happy.

A touching little incident is related in connection with the recent death of Phillips Brooks. The Bishop had for a long time paid some little attention to the five-year-old daughter of one of his parishioners, and the little one always expressed her delight when in company with her mother she met him on the street.

The day of the Bishop's death the mother came into the room where the little one was playing, and, holding the bright little face between her hands, said tearfully, "Bishop Brooks has gone to heaven."

"O mama," was the answer, "how happy the angels will be!"

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

Effects of Cigarettes.

Some definite facts and figures showing the exact effects of smoking cigarettes have at last been obtained by a scientist who has experimented upon young college students. This scientist is Prof. H. C. Bumpus, professor of comparative anatomy at Brown University.

The student to be experimented upon, lay down on a couch, and his right arm, which was bare to the shoulder, was extended upon a low table, with the palm of the hands upwards. Professor Bumpus then took a narrow strip of bamboo about three feet in length and very light. Upon one part of the wrist, over a bone and in a place where it would be steady, a cork was fastened. To this the bamboo strip was affixed. Another cork was placed on the wrist directly over the vein where the pulse beat is most easily felt. The end of the bamboo strip rested on this second cork, and it rose and fell with each pulsation. This motion was plainly visible to all of the class of Brown University students who surrounded Professor Bumpus during his experiments. The first record taken was the normal pulse of the student on the sofa. This fluctuated from sixty-two to sixty-seven a minute, rising in one instance to seventy-one. The total beats of the normal pulse for five minutes was three hundred and thirty-two, or an average of sixty six and two-thirds.

The student on the sofa then began to smoke a cigarette, "inhaling" the smoke, as do nearly all cigarette smokers. His pulse immediately jumped up. The first minute it reached seventy-five, which was a higher record than any normal pulsation could show for a single minute. During the first five minutes the pulse fluctuated from seventy-one to seventy-seven a minute. The total for the whole five minutes was three hundred and seventy-six. This showed that cigarette smoking made a normal pulse which averaged sixty-six and two-thirds a minute jump to an average of seventy-five and one-fifth beats a minute.

Upon a second trial, and after waiting three minutes, his pulse went up to eighty-three, making a total of three hundred and ninety-six, on an average of over seventy-nine for five minutes.

A third trial was then taken after the student had smoked two cigarettes. His pulse by this time remained steadily over eighty.

In one instance it reached the extraordinary height of eighty-nine beats a minute. The total for five minutes was four hundred and twenty beats—an average of exactly eighty-four beats a minute.

It will thus be seen that the normal pulse of the student, lying upon a lounge and unaffected by cigarettes, averaged sixty-six and two thirds beats a minute, and that after smoking two cigarettes it reached the average of eighty-four beats a minute. The cigarette smoking had added more than seventeen beats a minute to the normal pulse, an acceleration of almost twenty-five per cent.

Each beat of the pulse could easily be counted by means of the rising and falling of the bamboo strip, and Professor Bumpus held a watch in his hand while one of the Brown University students made the record. After this practical exhibition of the exact physical effects of cigarette smoking, the popularity of cigarettes has rapidly declined at Brown University.—New York World.

THE CUISINE.

CONDUCTED BY L. A. B.

SOUR-MILK BISCUITS.—Sift a quart of flour with a teaspoonful each of salt and baking soda; flour or butter a baking-pan, and see that the oven is hot; wet the flour with a pint of sour milk or enough to make a soft dough; shape the biscuits quickly, put them into the pan, and bake them in a hot oven for about twenty minutes.

The small red radishes make pretty ornaments for the table, used either as garnishes or served alone in small dishes. To prepare them cut off the roots close, and with a sharp knife pare the radish upwards from root to stem, but do not remove the paring. The knife of course can only take up a narrow portion at a time, and each cut resembles much the petal of a flower. Let them crisp in water, and lay in a pretty glass or china dish with cracked ice.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a special study of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address
Prof. W. H. PEEKE, 4 Cedar St., New York.

ILLINOIS CENTRAL.

SCHEDULE IN EFFECT OCTOBER 6TH, 1895.

Chicago Limited.
No. 4, Lve. 9:00 A. M. | No. 3, Arr. 6.50 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.

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Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.

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Yazoo & Mississippi Valley RAILROAD COMPANY.

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Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m

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OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

MRS. IPSY M'RAE.

A life of practical godliness, full of bright Christian service, is ended on earth. The loyal friend and diligent worker, with open hand clear insight, and resolute will, has passed from human sight, but not from memory. Though Sister McRee is gone, her noble life is still a power for good. By it many are being helped in the way of righteousness. Beautifully blended in her life were all the exalted virtues of true womanhood. While bright and cheerful by nature, there was a glow of candor in her words and a rigid honesty in every expression of her life which added attraction to her strong character. She loved her church, understood its doctrines and polity, and could give a reason for the hope that was hers, and found her chief delight and happiness in working for her Master. Her work, in song, in Sunday-school, in revival in church building, and on the highway was unto the Lord, "and I will abide a monument to her self-denial, liberality, and consecration." Her faith was simple enough to take God at his word in everything. She never questioned the divine promises, and if at any time these promises seemed about to fail she would, as I have heard her express it, "swing out on Jesus," and she always found him "all and in all" to her. If clouds came upon her spiritual sky, she never doubted God's love and care, but with scrutinizing heart-searchings she sought for the cause in her own heart.

She adorned the various relations of life as wife mother Christian. Her married life was happy. As a wife she was true and devoted. Those beautiful intuitive qualities which make of two lives a perfect harmonious sphere a congenial union, rich in love and mutual faith, were inseparably united in her conjugal relation. As a mother, she was gentle and affectionate. As a friend, she was sincere and constant. As a neighbor, she was kind and thoughtful. As a Christian, she was consecrated and zealous. Her genial Christian hospitality was known far and near. Her home was the home of the preacher of every denomination, who received alike a cordial welcome to her board.

During the last months of her life she was severely tried and sorely afflicted, but the fiery trials did not consume her. The dross was consumed and the gold refined. Her last illness was long and painful, but she never murmured. She adorned the grace of God by her beautiful patience and submission. Her matured faith, so strongly riveted in Christ while in health, did not fail her in her struggle with "the last enemy;" so, as she passed down into "the valley of the shadow," she found communion with the presence of God. Hence, as the day, freighted with its perfume of flowers, so her life went out, distilling in its dying the aroma of faith and love.

I add this simple bit of biography: Epsy Leach was born in the State of Virginia, March 30, 1822. She came to Mississippi with her parents in 1823, and lived for a while near Monticello; then removed to Copiah county. She was converted and joined the Methodist Church in 1836, at Old Sweet Water Church, under the ministry of Rev. Hervey Mullins, a noted evangelist of his day. In February, 1839, she was happily married to Mr. David McRee, who preceded her to the home of the soul about two years. God blessed this union of hearts with seven children, four of whom are living to imitate the godly example of their sainted parents. She died at Caseyville, Miss., her home, Oct. 5, 1895, in the seventy-fourth year of her age, honored and loved by a multitude of friends. Loving hands laid her body gently in the grave near the church, and by the side of her husband, to await the resurrection morn. She is remembered by what she has done. B. F. JONES.

ROBERTS—Died at Trenton, Miss., May 1, 1896, the lovable little girl of Mr. and Mrs. John Roberts.

Little ETHEL, the bright, winsome child, who by her artless ways, wove herself into the meshes of the hearts of all, lies still in the cold embrace of death. The solemn dust unto dust and ashes unto ashes, as was intended to be said over the little mound in the churchyard, the sunshine, which, as were but yesterday, played in and out of the windows so merrily and bright, seems but a mockery today. The wind, which but lately seemed burdened with joy, and came softly whispering of pleasant dells, of flowery banks, to-day seems strangely sighing. It has changed its joy to sorrow; yet God, in his infinite mercy, who doeth all things well, saw fit to remove the little jewel of earth from the arms of loving parents to the shining courts of heaven, where there shall be no more death, no more pain, no more parting. May he who holds the power of life and death in his hands help the much-bereaved parents to be resigned to do his will! His sickness was of short duration, but intense pain was endured. She was first taken with measles, followed with flux, which soon removed her from the stage of action and transplanted her in the heavenly world. With all that tender hands could do, with the assistance of our untired and patient help of Dr. Patten, no relief could be given. But she is at rest, thank the Lord! He is gone to prepare a place for us. May God bless the bereaved! J. H. FOREMAN.

MINNIE PEARL MILLER, daughter of Capt. and Mrs. Jere Miller, was born Dec. 7, 1883, and died at the home of her parents, in Pearlington, Miss., March 4, 1896.

Pearl's illness, congestion of brain, was brief; her death sudden and unexpected. The circumstances under which Pearl died were peculiarly sad. She was the pet of the home, particularly of the father. Her death occurred in the absence of Bro. Miller, and the interment a week previous to his return home.

Pearl was loved not only at home; she was loved by all who knew her.

Though of Baptist parentage, Pearl was a bright and earnest member of the Methodist Sunday-school. She was punctual in attendance, and was an earnest student.

In Pearl's character we know of no flaw, and our confident belief is that she has found a home with God.

May the Holy Spirit comfort the sadly bereft family, and may God help them to earnestly persevere until they, with Pearl, find sweet rest in his embrace! A FRIEND.

Baptist Record please copy.

HARPER—EUNICE BELL HARPER was born Nov. 21, 1894, and died March 7, 1896.

Our little darling came to brighten our home but a short while; then the little voice was hushed, and all was still; then her soul took its flight to the heavenly home, where no evil thing cometh to despoil what is fair. Why should we grieve for our loved one when she is so happy there? We have only a while in this stormy world to fight; then the shadow of death to pass; then we join our loved one where it is forever bright.

Dearest loved one, we have told thee in thy prayerful grave's embrace; but thy memory will be cherished till we see thy heavenly face. Thou art gone to the grave, but we will not deplore thee, when God was thy ransom, thy guardian, thy guide. He gave thee, he took thee, and he will restore thee, and death has no sting, for the Savior died.

HER MOTHER.

ORENDES—Mrs. MAGGIE ORENDES, an excellent Christian woman, passed away from earth to glory after a long illness of three months' duration. She was born Dec. 10, 1866, and died April 30, 1896, aged twenty-nine years three months and twenty-one days.

She was converted and joined the Methodist Church during a revival meeting held at Polkville under the pastorate of Rev. C. McDonald, since which time she has lived a consistent Christian life.

During her long and painful sickness she was never known to murmur or complain at the providence of God.

She leaves a husband and four children, and a host of friends, to mourn their loss. They mourn not as those who have no hope. May God bless their lonely home!

J. H. FOREMAN.

CARTER—RUTH POWELL, little daughter of T. M. and Mattie I. Carter, was born Dec. 21, 1894, and died April 11, 1896, in Herriston, Miss.

A beautiful flower has ceased to bloom on earth. Oh, how fair and beautiful it was! All who knew her said little Ruth was an exceptionally bright child. A sweeter disposition and a more loveable little creature we never knew. She was the pet of all, and the idol of papa and mama, being the only one. She was baptized by the writer of these lines April 14, 1895, and seemed almost as near as though she were our own. Though so young, she was especially fond of hearing her mother sing, "The Home of the Soul," and would try to sing it after her. To which home we point the bereaved parents, where they can meet one another again. JOHN W. CRISLER.

MCNEIL—The following resolutions were adopted by the Quarterly Conference at Old Crystal Springs, May 2, 1896:

Whereas, It has pleased the all-wise God to take from us our brother, friend and co-worker, Rev. J. W. MCNEIL, and while we bow in reverence to the will of God, we deeply deplore our loss; therefore, be it

Resolved, That in the death of Bro. McNeil the church has lost one of its faithful ministers, generous and liberal supporters, and a tireless worker.

Resolved, That, as a minister of the gospel he was earnest, faithful, and true. As a man, he was honest, upright, and true—true to his country, his church, his family, and his God. He was a safe counselor, a watchman that was wide awake, a Christian gentleman whose virtues are well worthy our emulation. Around his family circle there is a vacant chair, in his church an empty pew. In the field of labor he who was is not, for the Master has said, "Come up higher."

Resolved, That our loss is his eternal gain.

Resolved, That we tender our heartfelt sympathies to the bereaved family, and that they be sent a copy of these resolutions.

Resolved, That a copy of these resolutions be spread upon our Minutes; that a copy be sent to the Crystal Springs Meteor; also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

GEO. W. HIVELEY,
INA B. ROBERTSON,

SWAYZE—Resolutions of Fordyke Sunday-school, Yazoo county, Miss., in memory of Mr. BURWELL K. SWAYZE:

Whereas, Death has removed from our association our beloved friend and brother, B. K. Swayze; And, whereas, He was one of our most highly esteemed members, Fordyke Sunday-school feel it their duty to pass resolutions to his memory. We sense with sadness and solemnity as we are called upon to note the vacancy left by the transplanting (to a heavenly home) this noble soul.

Resolved, That by the death of Burwell our school suffers a great loss of one we loved. His burial in the solemn hush of a Spring-time noon spoke of the love and reverence of a large community.

Resolved, That we tender our heartfelt sympathy to the bereaved parents, brothers and sisters, and pray that the Spirit of God may fill the vacancy in their hearts.

Resolved, That a copy of these resolutions be spread upon our Minutes, and a second be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. G. C. SWAYZE, for Com.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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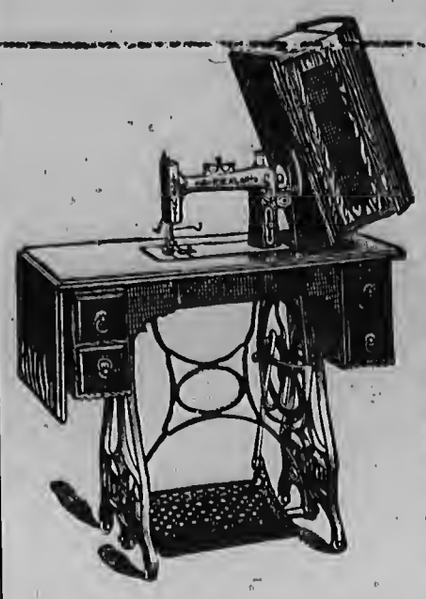

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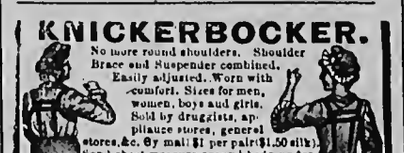

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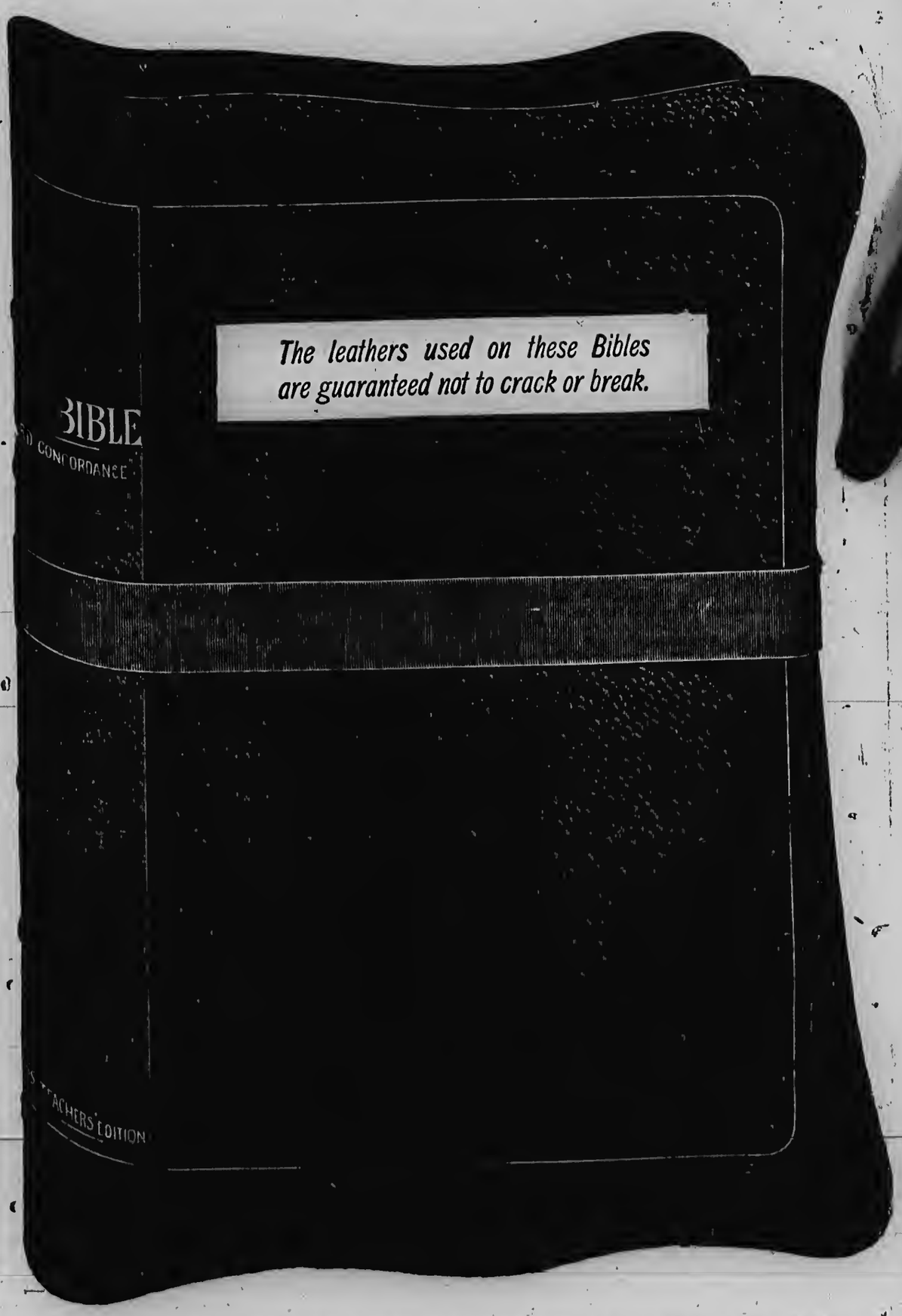

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NEWS OF THE WEEK.

DOMESTIC.

Five or six towns in Kansas were almost totally destroyed by a tornado. Many people were killed or injured.

A cyclone struck Sherman, Texas, and vicinity last week, and much property was destroyed and many lives lost.

The Illinois Humane Society has decided that it is injurious to babies to give them rides on bikes, and has forbidden the practice, declaring that it will prosecute every man that does it.

A New York police captain named Carpenter has been sentenced to $1,500 fine and three months' imprisonment for taking a bribe. He owned up to having received $1,000 from a liquor dealers' association.

The Senators and Representatives sent to the Louisiana Legislature by the Citizens' League, of this city, who voted to go behind the returns of the vote for governor, were tendered a great reception here on Saturday night.

Arcola, Ill., has organized a "Black Cap Club." It is a secret organization, and its object is to prevent negroes from settling in the place. There are no negroes there, two, who attempted to live there not long ago, having been run out in short order.

Murphy J. Foster, of St. Mary, was inaugurated governor of Louisiana for the second time, and Robert H. Snyder, of Tennessee, was inaugurated lieutenant-governor, on Monday, in the presence of a vast multitude, who saw them take the oath of office, as administered by Chief Justice F. T. Nicholls, of the Supreme Court.

Last week the new battleship "Oregon," built on the Pacific coast, by the Union Iron Works, of San Francisco, was given an official speed trials and succeeded in breaking all records for speed in the battleship class of vessels. The speed secured was 16 78 knots per hour, which means that the great warship traveled over the course at a rate of more than 19 miles per hour.

All of the papers connected with the trial of the men captured on the "Competitor" will be duly imparted to the United States government, which has instructed Mr. Taylor, the United States Minister at Madrid, to ask for the record in the case. The American note was friendly, but firm in tone, and said that the United States did not object to a trial by the ordinary military courts, subject to the guarantees supplied by treaties.

FOREIGN.

The British "flying squadron," which made so much talk a few months ago, has been broken up. Seven of the vessels have been ordered paid off and laid up at the navy yards, and the other five have been attached to other squadrons.

The remarkable activity in the bicycle trade during the past six months is causing an industrious revolution at Birmingham, England, and other centers. Thousands of skilled mechanics have deserted the gunmaking and other industries for the bicycle factories, where they are working double time and are earning big wages.

Colonel Segura, at the head of a column of Spanish troops at Ciego Montera, between Santa Clara and Cienfuegos, has been engaged with a force of insurgent calvary said to number 2,000 men, under Carnello and Zaya, forming the escort of Maximo Gomez. After a two hours' conflict the insurgents retreated, leaving many wounded behind them.

The German clergy, Protestant and Catholic, are thoroughly aroused in consequence of Emperor William's telegram regarding Dr. Stoecker, the ex-court chaplain and Christian Socialist leader, which was published with his majesty's consent. This message was almost brutally brusque and read: "The clergy must not meddle with politics, because it is no concern of theirs."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅜	— —
Ordinary	6⅜	— —
Good ordinary	7 3-16	— —
Low middling	7½	— —
Middling	7 11-16	— —
Good middling	7⅞	— —
Middling fair	8⅛	— —
Fair	8 9-16	— —
Galveston middling	7 11-16	— —
Mobile middling	7⅝	— —
Memphis middling	7 3-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅝	3 13-16
Prime yellow	4⅛	4 7-16
Gray white	4⅝	4⅝
Choice white	4⅝	4⅝
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 1	1⅝	— —
Good	3⅜	4
Fair	2⅝	3⅛
Prime	4⅛	4⅜
Rough, ₩ bbl	62	1 80
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 20	3 60
Fancy	3 50	3 65
Choice	— —	— —
Minnesota Patents	4 25	— —
Winter wheat patents	4 15	4 25
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 65
Cream meal	1 90	— —
Grits	1 80	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	33	34
Yellow	39	40
Mixed No "	36	37
OATS:		
Western	— —	28
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	60	62½
HAY:		
Prime	16 00	19 00
Choice	— —	23 00
PROVISIONS.		
PORK:		
Mess (Standard)	8 50	9 00
Prime Mess	8 50	8 75
Rumps	8 25	8 50
BACON:		
Fancy Breakfast	7⅛	9⅛
Shoulders	5⅛	5⅛
Sides, short rib	5⅛	5⅛
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9	10½
DRY SALT MEAT:		
Shoulders	4½	4⅛
Sides, short rib	4⅝	4⅝
Sides, long clear	4⅝	4⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	17	— —
Common	16	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	18	— —
Western Dairy	10	14
Common	8	11
LARD:		
Refined	5⅛	5⅛
OILS:		
Coal, bbls	8⅛	— —
Coal, cases	12½	— —
Cotton seed, crude	13½	30
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩	90	1 00
POTATOES:		
New Louisiana	— —	— —
Western	1 80	— —
ONIONS:		
New Louisiana	1 15	— —
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔, ₩ yard	4⅜	— —
Jute, 1¾ ℔, ₩ yard	4⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ ℔	6⅛	6⅜
TIES:		
₩ bundle	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	1 25	3 25
Chickens, Southern	2 75	3 25
Young	1 00	3 25
Turkeys, Southern	9 00	10 00
EGGS:		
Western	7½	8
Southern	8	— —
WOOL:		
Lake, ₩ ℔	11	11½
Louisiana	10	10½
Burry	5½	7
COUNTRY HIDES:		
Green Salted, ₩ ℔	3½	3⅜
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	6 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ ℔	— —	— —
Sulphuric acid	— —	— —

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For Mississippi Orphans' Home.

I have received up to date amounts from North Mississippi Conference, collected on Orphans' Day, as follows:

Como station	$43 25
Hill House	47 30
Carrollton Sunday-school	8 60
Grenada station	10 00
Sidon circuit	10 00
Olive Branch circuit	2 15
Iuka station	20 65
Holly Springs circuit	8 75
Friar's Point station	5 90
Sparta circuit	6 00
Senatobia station	28 00
Ripley and New Albany	20 00
Ellzey circuit	15 55
Belen circuit	7 00
Pleasant Grove circuit	2 00
Minter City	12 00
Corinth station	30 75
Greenville station	26 00
Poplar Creek circuit	5 00

Water Valley offers—50—fifty acres of land for location of the Home, and twenty five dollars in cash, with "more to follow." The subscriptions made by the brethren at Conference are being paid cheerfully and rapidly. Many other charges have observed Orphans' Day. They will soon report. It is a blessing to read the letters from our preachers and laymen.

Yours fraternally,

J. A. BOWEN, Treas.

Water Valley, Miss., May 15.

Some Changes of Program.

Tuesday night, May 26, at Winifred (Winifred) near Matherville, Clarke county. Wednesday night, May 27, at Shubuta. Other appointments for Waynesboro, State Line and Moss Point remain as stated. Bro. T. W. Brown will make appointments, June 1 and 2, for Ocean Springs and Biloxi to suit his convenience.

By cordial invitation of Presiding Elder Simmons I will spend July 3-5 at his District Conference at Decatur, Miss.

It was at the home of Bro. Henry Ware in Pass Christian that I had a brief and enjoyable visit last month.

T. L. MELLEN, Sec., etc.

Sunday-School Conference.

The Sunday-school Conference of Durant district, North Mississippi Conference, will convene in Sallis, June 11, at 8:30 A. M. The following is the program:

1. What Constitutes a Well-Organized Sunday-school?—M. T. Baswell, J. F. Wilburn.

2. The Superintendent: His Duties and Rights—W. J. Morris, E. W. Burton.

3. Qualifications for a Teacher—Prof. N. G. Campbell, J. G. Hamilton.

4. How to Build Up and Hold a Class in School—Prof. W. H. Smith, R. E. Wilburn, Dr. Henry Christmass.

5. The Object of All Sunday-school Work—Prof. Williams, E. V. Huston, J. G. Ervin.

6. General discussion of all questions pertaining to Sunday-school interest, the whole Conference taking a part. A sermon at 11 A. M. by W. J. O'Bryant.

Friday, at 8:30 A. M., the District Conference proper will convene. Pastors will have their reports ready to hand in the first session, made out on the blanks prepared by Bishop Hargrove. Take time, and do not guess at the items. J. C. Park will preach at 11 A. M.

Saturday afternoon the ladies of the district desire to look into the work of the Woman's Foreign Missionary work in the district. Let the charges all send some ladies to the meeting. We very much desire to see an increase of interest in this important branch of church work. We invite ladies from abroad.

J. H. MITCHELL, P. E.

The crisis has been passed, the General Assembly of Louisiana has refused to go behind the returns, and Murphy J. Foster has been declared the duly elected governor of Louisiana by a majority of 26,078. The vote on the question of going behind the returns was on the adoption of a minority report of the Committee of Tellers, and Senator Howell put the motion very clearly that yea meant going behind the returns, and nay not to go behind the returns. The vote stood 48 yeas to 86 nays.

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MARRIAGES.

TEAT—MASSEY.—In the Methodist Church, Slate Springs, Miss., May 6, 1896, at 8:30 o'clock P. M., by Rev. H. C. Morehead, Miss Florence, eldest daughter of Rev. and Mrs. J. M. Massey, of the North Mississippi Conference, to Mr. Thomas H. Teat, of Slate Springs.

SINGERS AND ARTISTS GENERALLY are users of "Brown's Bronchial Troches" for Coughs, Colds, Hoarseness, and Throat Irritations. They afford instant relief. Avoid imitations.

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I have an Ice Cream Freezer that will freeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so anyone can make from five to six dollars a day selling cream, and from ten to twenty dollars a day selling Freezers, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly and is smooth and free from lumps. I have done so well myself and have friends succeeding so well that I felt it my duty to let others know of this opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream and the Freezer sells itself. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will mail you complete instructions and will employ you on salary if you can give them your whole time.

The Judge of all the earth will do right. No human being will suffer more than he deserves, or more than his own conscience will recognize as just.—Charles Hodge.

Songs—New and Old.

There are some songs in use to-day that our great-grandparents sang with delight. The great-grandchildren of the present generation will sing them with equal pleasure. Three dozen of them are in the "new song book." As many more songs of recent fame, selected because worthy of place, will also be found in it. One-half of the latter have become famous; the other half deserve fame, and (except, of course, 10 original ones, of which we can only say, "You may judge") will doubtless secure it. In all, 70 songs. Seventy good songs at 10 cents is a better bargain than 280 at 35 cents, of which only about half will ever be of use to you. Better get 4 books in 2 or 4 years, and 280 good songs, and always have new ones—always be up to date. If you order within 16 days, you can have 50 copies in manilla cover for $3, or 100 for $5. They will cost $7.50 per hundred after that. Lyman F. Jackson, Alexandria, La.

Popular with the Republicans.

The old reliable Texas and Pacific railway will be the "popular route" for the great National Republican Convention at St. Louis, commencing June 16. No effort will be spared to provide for the comfort of all who use this line. Special trains will be run, with elegant day coaches and chair cars, and Pullman Palace Sleepers, and you will be wise to send in your name now for necessary accommodations, as the attendance promises to be the largest for any convention yet held.

Tickets will be sold via the Texas and Pacific railway at rate of ONE LOWEST LIMITED FIRST-CLASS FARE FOR THE ROUND TRIP on June 13, 14 and 15, good until June 21, 1896.

For tickets, sleeping-car accommodations, or any further information, call on nearest Texas and Pacific agent, or GASTON MESLIER,
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Dallas, Texas.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	June 7, 8
Aberdeen station	9
Okolona station	10, 21
Nettleton circuit	July 3
Verona station	4, 5
Shannon circuit	11, 12
Prairie circuit	18, 19
Sparta circuit	25, 26
Houston station	51
Bue a Vista circuit	Aug. 1, 2
Houston	3, 9
Aberdeen circuit	14
Quincy	15, 16
Tremont circuit	21
Fulton	22, 23
Amory	29, 30
Okolona circuit	Sept. 5, 6

The District Conference for the Aberdeen district will convene at Aberdeen, June 23, at 2:30 P. M., Bishop Fitzgerald presiding.

S. M. THAMES, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June 7, 8
Water Valley—Wood Street	14 15
Coffeeville, at Pisgah	20, 21
Oxford station	27, 28
Tatum at Dogwood Flat	July 4, 5
Charleston, at Tillatoba	(Tues.) 7
Inter City	11, 12
Granada circuit, at Spring Hill	18, 19
Torrance cir., at Kossuth Ch'l	(Tues.) 21
Tocopola, at Salem	25, 26
Water V. cir., at Church G.	(Tues.) 28
Water Valley—Main Street	Aug. 2, 3
Slate Springs, at Cross Roads	8, 9
Etzay, at George's Chapel	(Tues.) 11
Paris, at Pleasant Hill	(Fri.) 13
Pittsboro, at ——	(Fri.) 15, 16
Chapel Hill, at ——	(Fri.) 21

H. C. MORSHEAD, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley circuit, at Dumas	(Fri.) May 22
New Albany circuit, at Mt. Olivet	23, 24
Blue Springs circuit, at Blue Springs	30, 31
Saltillo circuit, at Saltillo	(Tues.) June 6

HESLEP R. TUCKER, P. E.

COLUMBUS DIST.—SECOND ROUND.

Shuqualak	May 23, 24
West Point	30, 31
Cedar Bluff	June 6, 7
Hebron	20, 21
Singleton	27, 28
Winstonville	(Tues.) 30

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Ringgold, at Ringgold	May 30, 31
Summerfield, at Summerfield	June 6, 7
Haynesville, at Colquit	13, 14
Lisbon, at Arizona	20, 21
Dubberly, at Mt. Zion	27, 28
Gansville, at Gansville (W. and Th.)	July 1, 2
Vernon, at New Prospect	4, 5
Farmerville at Freeman Chapel	18, 19
Downsville, at Cen'l S. house (T., W.)	21, 22
Linston, at Douglas	25, 26
Vienna	Aug. 1, 2
Homer	(Wed and Thurs.) 5, 8
Valley, at Blocker Chapel	8, 9
Mindan, at Pine Grove	15, 16
Arcadia, at Simsboro	21, 23
Bienville	23, 30

District Conference will convene in Arcadia, July 9. Sunday-school Conference on the eighth, at same place.

Following Committees of Examination have been appointed:

For License to Preach and for Admission on Trial—Revs. Robt. Randle, A. D. McVoy, B. H. Sheppard.

For Deacon's and Elder's Orders—Revs. J. A. Miller, J. O. Bennett, D. O. Barr.

J. D. HARPER, P. E.

Arcadia, La.

BATON ROUGE DIST.—SECOND ROUND.

Pine Grove, at Pipkin	May 23, 24
East Feliciana, at Clear Creek	June 6, 7
Clinton	13, 14
Greensburg, at Greensburg	20, 21

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	May 24
Louisiana Avenue	31
Felicity Street	June 7
Rayne Memorial	14
Lower Coast, at Wesley	21
Paquemine and Donaldsonville, at D.	28
Orapa Street	July 5

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

WHITESTOWN DIST.—SECOND ROUND.

Whitestown, at Bethany	May 23, 24
McComb City	30, 31
Pleasant Grove, at Pine Grove	June 6, 7
China Grove, at Holmesville	13, 14

E. H. MOUNGER, P. E.

VICKSBURG DIST.—SECOND ROUND.

Mayersville, at Mayersville	May 23, 24
Anguilla, at Sharpsburg Chapel	30, 31
Rolling Fork, at Cary	June 6, 7
South Warren, at ——	13, 14
Mt. Olivet, at Satartia	20, 21
Warren, at ——	27, 28

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Lake City and Lodi, at Lodi	May 23, 24
Camden, at Soule Chapel	30, 31
Fannin, at ——	June 6, 7
Tranquil, at ——	20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

B. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Americus, at Ward's	May 23, 24
Moss Point station	(Wed. 7:30) 27
Moss Point—District Conf	28-31
Whittington, at St. John's	June 6, 7
Bay St. Louis and Long Beach, at L. B.	13, 14
Nicholson, at Gainesville	21
Marion, at Hopewell	20, 21
Augusta, at Garaway	27, 28
Black Creek, at Salem	28

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Hunley, of Lumberton, Miss.

C. A. POWELL, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Leakville at Pine Grove	May 17, 18
Energy, at Manassas	20, 21
Kassahuchie, at Eastabuchie	June 6, 7
Fuller, at Bethel	13, 14
Mt. Carmel, at Mt. Moriah	20, 21
Williamsburg, at Good Hope	27, 28
Enterprise and Stonewall, at S. (W.)	July 1
Matherville, at Salem	4, 5

L. CARLEY, P. E.

Buffalo Lithia Water Spring No. 2

IN GOUT AND RHEUMATISM.

JOHN V. SHOEMAKER, A. M., M. D., Professor of Therapeutics and Materia Medica, and Clinical Professor of Skin and Venereal Diseases, in the Medico-Chirurgical College of Philadelphia, etc., in an article published in the New York Medical Journal, reported the following case:

SUB-ACUTE GOUT IN THE FINGERS AND TOES.

"Mr. R. S., aged 53 years, a merchant, presented himself with Gouty deposits around the small joints of his fingers and toes. In the affected articulations there were also impairment of motion and a moderate degree of inflammation, with pain and tenderness. There was no fever. He had never had an acute paroxysm of Gout, although of gouty family. He was ordered an aperient now and then, with a restricted diet and BUFFALO LITHIA WATER the latter in five-ounce quantities four times a day. This was followed by the disappearance of all the symptoms of gout, at least for the present."

This water is for sale by druggists generally or in cases of one dozen half-gallon bottles $5 00 f. o. b. at the Springs. Descriptive pamphlets sent free on application.

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List of Contents—Song Book.

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A Dream of Home.
Come to Jesus; He will save, etc.
De Massa's de Sheeplol'.
Drifting.
He keepeth me ever.
Hold the Light up higher.
I am redeemed.
I am resting in the Savior's love.
I'll go with him.
It just suits me.
I've been washed in the blood.
Knocking to-day.
Meet me there.
Oh, bring them to Jesus.
Redeemed.
Say, are you ready?
Settle the question to-night.
The Open Gate.
The stranger at the door.
Trusting in the Blood.
Turned away from the Beautiful Gate.
While Jesus calls.
When the roll is called up yonder.
When the Beautiful Gates unfold.
Will you go?
(And ten original.)

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Amazing Grace.
Am I a soldier of the Cross?
Approach, my soul, etc.
Arise, my soul, arise.
At the Fountain.
Come, ye sinners.
Come, Thou Fount.
Come, ye that love the Lord.
Consecration.
Coronation.
Hail, thou once despised Jesus.
Holy Spirit, faithful Guide.
How firm a Foundation.
I am coming to the Cross.
Is not this the Land of Beulah?
I want my friends to go (old tune).
Jesus, lover of my soul (old and copyright).
Lord, revive us.
My faith looks up to Thee.
Oh, happy day.
Oh, how I love Jesus.
Rock of Ages.
Revive us again.
Savior, breathe an evening blessing (new tune).
Stand up for Jesus.
There is a Fountain, etc.
The Great Physician.
The Child of a King.
We are passing away (old tune).
(And a few more.)

Lyman F. Jackson, Alexandria, La.

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CORNER MATCHEZ ALLEY.

Christian Advocate.

VOL. 43.—NO. 22. NEW ORLEANS, THURSDAY, MAY 28, 1896. WHOLE NO. 2075

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHICH ARE YOU?

BY ELLA WHEELER WILCOX.

There are two kinds of people on earth to-day—
Just two kinds of people—no more, I say.
Not the rich and the poor—for to count a man's wealth,
You must first know the state of his conscience and health;
Not the humble and proud—for, in life's little span,
Who puts on vain airs is not counted a man;
Not the happy and sad—for the swift flying years
Bring each man his laughter and each man his tears.
No! the two kinds of people on earth that I mean
Are the people who *lift* and the people who *lean*.
Wherever you go, you will find the world's masses
Are always divided in just those two classes.
And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.
In what class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who let others bear
Your portion of labor, and worry, and care?

—Harper's Weekly.

Communications.

The Dramatic Character of "Post Oak Circuit."

(Concluded.)

We have remarked how difficult it is to be dramatic; to dissociate or eliminate self from the characters. Let me give an instance or two. To illustrate the point of individuality, Charles Lamb says of Ben Jonson: "Epicure Mammon is the most determined offspring of its author. It has the whole matter and copy of the father—eye, nose, lip, the trick of his brown." It is just such a swaggerer as contemporaries have described old Ben to be. Meercraft, Bobadil, the New Inn, have all his image and superscription. Lamb calls the migration of self, in speaking of Chapman, in contrast to Shakespeare: "He could not go out of himself as Shakespeare could, shift at pleasure, to inform and animate other existences," etc.

I have noted how many great writers and critics have dismally failed in the attempt to create characters true to nature. I have alleged how signal the characters in Post Oak are in dramatic keeping. Therefore, lest I may seem dogmatic, I will give some definitions of what it is to be dramatic. By these anyone familiar with Post Oak will be able to appreciate better the rare excellence of the work. Most all critics (except the French) make Shakespeare the model and ideal of the dramatic. They compare with and test by this standard.

Here is a magnificent delineation or statement of dramatic power from Lessing, the great author of that great work, Dramaturgie: "To transfer oneself from the point of view of a narrator into the real standpoint of each personage; to let passions arise before the eyes of the spectator in lieu of describing them, and to let them grow up without effort in such illusory continuity that he must sympathize whether he will or no—this it is which is needful, and which genius does, not without knowing it, without tediously explaining it to itself, and which mere cleverness endeavors in vain to imitate."

"To invent according to nature" is a definition of genius, according to Hazlett, and Shakespeare therein excels.

(Post Oak seems to be a history, and the Bishop has been denounced as a narrator of real events.)

Again, he exhibits the species through the individual. Another test: "The characters in Shakespeare do not declaim as pedantic schoolboys, but speak and act like men, placed in real circumstances, with real hearts of flesh and blood beating in their bosoms. No two of his characters are the same, more than they would be in nature." (Hazlett.)

Then Pope says of Shakespeare: "He is not so much an imitator as an instrument of nature, and it is not so just to say that he speaks from her as that she speaks through him. His characters are so much nature herself that it is a sort of injury to call them by so distant a name as copies of her. * * * Every single character in Shakespeare is as much an individual as those in life itself. It is as impossible to find any two alike, and such as from their relation or affinity in any respect appear most to be twins will, upon comparison, be found remarkably distinct."

Schlegel says: "The distinguishing property of the dramatic poet who is great in characterization, is the capability of transporting himself so completely into every situation, even the most unusual, that he is enabled, as plenipotentiary of the whole human race, without particular instructions for each separate case, to act and speak in the name of every individual. It is the power of endowing the creatures of his imagination with such self-existent energy that they afterwards act in each conjuncture according to general laws of nature."

Nothing, however, is more foreign to Shakespeare than a certain anatomical style of exhibition which laboriously enumerates all the motives by which a man is determined to act in this or that particular manner.

Now, let no one suppose that the characters which Shakespeare has so thoroughly delineated have not a number of individual peculiarities;" but they are "not merely personifications of naked general ideas." They possess a significance which is not applicable to them alone.

There is much (very much) more that ought to be said as to the dramatic traits of Post Oak, but one must forbear. One might well linger over the reason why so few great writers succeed, even tolerably, in being dramatic. I think the great reason to be the itch for the projection or transfusion of self (oftener, perhaps, than the lack of imagination). Vanity! vanity! The author can not abnegate self-delivery. He thinks the characteristic or mental gift of which he is so proud would grace any character. I have noted the "learned sock" of Ben Jonson. Everyone knows the fireworks of Sheridan's wit; his witty lackeys and footmen. These ignorant, unlettered fellows are delivering themselves in their various scenes. The author has a sparkling conceit coruscating in his brain. He puts it in the mouth of some of these dullards, and utterly mars the harmony of the dramatis personæ. All talk Sheridan; none footmen and lackeys. He could not engender with Simple and Shallow as Shakespeare could.

But no matter about further whys and wherefores. "Post Oak Circuit" will be found to be one of the most dramatic of books. To be sure, "the little fishes never talk like whales;" but, when it comes to breadth of personation, fidelity of dramatic keeping—vraisimilitude—naturalness of movement, never flagging, never hurried, emphasis of plan, emphasis and beneficence of denouement, "Post Oak Circuit" will be discovered, to the eye of well-informed criticism, one of the greatest books in the language. As you can not fight a great battle on a petty area, as you can not have a great epic without a great theme, so you can not have much "pride, pomp and circumstance" in the ignoble (from a worldly view) and petty sphere of commonplace. But the violet is perfect, although in lowly fragrance, just as much as the rose, that "rears high its flourished head." And the diamond is as true a gem in "dark, unfathomed caves of ocean" as though it flashed on the breast of beauty.

S. N. U.

The "Greater New York Bill" having received the signature of Gov. Morton, that city now has a population of a little more than three millions, making it the second largest city in the world.

The Vows We Take.

The last vow in the baptismal formula is one of deep solemnity and of vast importance. It concerns the religious life, and it commits one to God and his service for all time. It should not be lightly taken, and it should be sacredly kept.

"Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" Answer: "I will endeavor so to do, God being my helper."

The will and commandments of God are the rule, and the only rule, for Christian living. It is folly to talk about being religious when there is no earnest effort to keep the commandments. The only proof of love is obedience. Everything else goes for nothing where filial obedience is not found. The Ten Commandments contain the sum and substance of our duty to both God and man. The ten were compressed into two by our Divine Master. There can be no excuse for not knowing our duty to God and to our fellow-men. These two commandments, on which hang all the law and the prophets, are so short, so simple and so reasonable that a child, or half-witted man, may know them. The principle of religion is love to God and man, and the expression of it is obedience to God and doing unto others as we would have others do unto us. Less than this is below the divine standard, and more than this is not required of anyone. A diligent and prayerful reading and study of God's Word will characterize all who are anxious to know and do his holy will. Indeed, where there is no love for the Divine Word there can be no real and genuine love for the good Lord. If one does not love the Scriptures, he may be sure he does not love the God who inspired holy men to write them. The religious life is not sustained by bread, but by the Word of God. The Word of God is meat, marrow and fatness to the human soul.

The answer to this question, or vow, "I will endeavor so to do, God being my helper," is very expressive and impressive. God honors every honest, earnest endeavor of every sincere human being. He has pledged himself to help us in every effort to do his holy will. He will be as good as his word. For the asking we may have the Holy Ghost to dwell in us constantly to guide us into all truth, and to bear constant, direct witness with our spirits that we are heirs of God. There need be no doubt as to where we are and what we are. It is our privilege to know that we are alive unto God. Having this life in us we may continue to have it more abundantly as long as we live in this world.

All who join the Methodist Church make this vow and promise: "Will you be subject to the discipline of the church, attend upon its ordinances, and support its institutions?" Answer: "I will endeavor so to do, by the help of God."

Those who take this vow and make this promise should not begin by objecting to the discipline of the church. They should not refuse to be subject to it, nor get into a huff and act ugly if they are held to it. This vow and promise, voluntarily and solemnly made, should be faithfully and earnestly kept. Not to do so is to sin against God and the church, and against one's own soul.

It is the duty of every member of the church to attend upon all the ordinances of the church, unless providentially hindered. This promise includes public preaching, the prayer-meeting, the Sunday-school, class and experience meetings, the sacrament of the Lord's Supper, Epworth League meetings, and any other religious services. If this vow and promise were faithfully kept, our churches would be crowded with worshipers at every service. Our weekly prayer meetings would be full, interesting, and a great blessing. Some persons, after making this promise, rarely attend upon any of the ordinances of the church. They lie unto God and in the presence of the whole congregation. They promise to support the institutions of the church: the publishing interests—House and papers—missionary enterprises, educational institutions, church extension, Parsonage and Home Missions, Sunday-schools, the ministry, the Conference claimants, and to build and keep up houses of worship. If this promise were faithfully kept by every member of the church, according to the several ability of each, the church would prosper and grow as it never has done before in the history of our world. A failure to keep this promise is the main cause of our leanness and barrenness now. Far too many make this promise in the presence of God and the whole congregation, and then go right out and object to every institution and enterprise of the church, and support none of them, neither with money nor with words of encouragement. Such persons are weights on the wheels of our Zion, and hinderances to the progress of the church. All such are breaking, not keeping, a solemn vow made under the most impressive circumstances. Shame on all such!

GILDEROY.

In the Living Present.

Depreciation of what others are or do is an ugly disease. May have its seat in the head, temperament, or heart. Usually in the latter. Causes putrefying sores, such as envy, bitterness, wretchedness. It is contagious, deadly.

Archbishop Ireland, of St. Paul, is reported to have lost his fortune—a million and a half dollars—by unfortunate speculation. And nobody cries. Is not speculation a species of gambling? Inordinate eagerness to increase our possessions exposes to many dangers.

Mr. Moody is reported to have said: "The gulf between the church and the working masses is growing deeper, wider, and darker every hour." If true, it is indeed lamentable. The working people received Christ's teaching gladly. Christianity ennobled work. But the pulpit's chronic denunciation of opulence has created hatred of the wealthy. Hatred is a dangerous leaven. Socialism is a product. Poverty is life's greatest blessing. Individual effort for its riddance has led to nearly all discoveries, inventions, social progress.

"In our country socialism, though under different appellatives, is rampant. But in a socialistic paper which fell into our hands occurs this paragraph: "In the law of the opulent appears the commandment, 'Thou shalt not steal!' We need not say that the claim of divine origin of same is preposterous. That fable was invented by the wealthy in order to secure their possessions."

Alfred Austin, the new poet laureate of England, assures that though he had been originally a Roman Catholic, he is now an agnostic. Even as an agnostic he had his doubts and misgivings. That makes him a skeptical skeptic.

Methodist growth is immense. A delegate at the General Conference in Cleveland received a telegram from a preacher in Maysfield, Ky., that he had baptized on last Sunday the quintet of hearty children to which a Methodist lady of that place, Mrs. Oscar Lyons, had recently given birth. At that rate Methodism will soon acquire ecclesiastical monopoly.

In Boston a burial insurance company has been organized. Patrons pay in monthly installments until the sum of fifty dollars has been completed. For this the company will furnish, at the time of death, an imitation rosewood coffin, elegantly finished, hearse, six carriages, and a preacher of the denomination designated. Everything in fine style.

ICH DIEN.

Selections.

"The Failure of Protestantism in New York City."

The above is the title of a book recently published by Rev. Thomas Dixon, Jr. We give below a few extracts from it. If these statements are incorrect, they can easily be disproved, and will lie. If they are correct, then there is certainly room in the great metropolis for the Salvation Army and many other evangelistic agencies.

"This little book says and proves that Protestantism is a failure in New York. Three answers have already been hurled at my head by the theological grannies in this neighborhood. 'You are an infidel!' 'You are a sensationalist!' 'You are a failure yourself!' Quite true, dear grannies, from your point of view. But the answers are irrelevant.

"I might be an infidel with full-grown horn, hoof, and tail, and still Protestantism be a failure in New York, or I might be supremely orthodox, and still Protestantism might be a failure in New York.

"Then, suppose I am a sensationalist. What of it? The most sensational discoveries of this city have all been simple facts. A statement may be sensational, and yet it may be a fact.

"Again, it may be true that I am a failure. This is not an answer.

"Is Protestantism growing stronger in New York? Some contend that it is. Nothing could be more absurd.

"The following table shows the apparent gain in church membership during the last decade in leading Protestant Churches:

	1885	1892		
Baptist	13,669	14,641	increase	975
Methodist	12,588	14,140	"	1,552
Presbyterian	20,308	24,737	"	4,429
Lutheran	14,000	13,375	decrease	625

"How long will it take these churches to take the world at this rate? Are they holding their own?

"The Baptists increased 975 during the seven years, 1885 to 1892. The normal birth-rate of their membership, 13,669, should have given an increase by birth of more than 3,500 during this period, their accessions from other Baptist Churches more than balancing their death-rate. The Baptists, therefore, managed to hold about one-fourth of the children born into their homes. Is this 'holding our own'?

"The Methodists increased 1,552 during these seven years. The birth-rate should give the Methodists in this time about 3,521. So our Methodist friends, with their matchless zeal, managed to hold nearly one-half the children born in their homes. Is this 'holding our own'?

"The Presbyterians increased 4,429 during these seven years. Their normal birth-rate should have given them an increase of 5,684. So our Presbyterian friends, with their enormous wealth and prestige, peculiar to New York City, massed in their 81 churches, managed to hold about two-thirds of the children born in their homes. Is this 'holding our own'?

"The Lutherans, with 14,000 members in 1885, show an actual decrease in roll of 625. Their birth-rate should have given them 3,920 increase. They have not only failed to hold their own children, but have lost 625 of the older ones. Surely this is holding our own with a vengeance.

"But these figures do not tell all the pitiable story. Everyone knows, who knows anything about the history of New York churches, that the rolls are not kept to-day as they were twenty or thirty years ago. Then church enrollment meant a pretty accurate summary of the members on the field; now some of our churches keep even the dead on their rolls. One of these mushroom records collapsed the other day by a fire, and out of a roll of over 4,000 there could not be found 200 members! This is undoubtedly an extreme case, but it is to the point. There are actually fewer Baptists in New York to-day than there were twenty years ago; there are fewer Methodists than there were twenty years ago."

Seeing Motes.

President Whitsitt, of the Baptist Theological Seminary, having announced it as a recent discovery of his that Roger Williams was baptized by sprinkling, a number of Baptist preachers have been savagely attacking him through the press. The Biblical Recorder, a Baptist paper, pays its respects to this tribe in the following language:

"There are some preachers in the Southern Baptist Convention who would rather attack a brother whom the convention has honored with confidence and position than to preach the gospel. They seem to spend their days looking for motes in the eyes of their brethren who have received recognition. Take, for instance, the case of President Whitsitt, of our seminary. He made a discovery in history—a discovery which affects neither the glory nor any considerable claim of the Baptists; and he waited years before announcing it. Now, when he does, here come the low-aimed attacks upon him, bigoted in the narrowness of their views as they are senseless in their purpose: unbrotherly in every sense of the word. Men who wouldn't know a historical point if they should run upon it, are rushing into print with articles sent broadcast to all the papers at once, after the manner of the message to Congress of the President of the United States."

Mean men are, somehow or other, interesting studies. A gentleman who is intimately associated with the business ends of a great many religious weeklies, is sending out the following epigram on the subject of "mean men": "A man may use a vest on the back of his neck for a collar button; ride on the back coach of a train to save interest on his money until the conductor comes around; stop his watch at night to save the wear and tear; leave his 'i' and 't' without a dot or cross to save ink; pasture his mother's grave to save corn; but a man of this kind is a gentleman and a scholar compared to a fellow who will take a newspaper, and when asked to pay for it, puts it into the postoffice and has it marked, 'Refused.'" Mid-Continent.

Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died, the government dropped all its flags to half-mast, in honor of a man who had done more for India than any of her generals.—Herald and Presbyter.

There was never a time when money was given so lavishly for the cause of education as at present. Week after week our exchanges teem with accounts of donations ranging from a few hundred dollars to many thousands. One paper of last week reports the following: Harvard, $100,000, from an unknown source; Barnard, $100,000, from Mrs. Brinckerhoff, of New York; Vassar, $100,000, from J. D. Rockefeller; University of Pennsylvania, $200,000, from A. C. & Thomas McKeane, Philadelphia; Northwestern University, $215,000, from Wm. Deering, of Evanston, Ill.

THE SACRED CHAMBER.

BY LELIA A. GOLDSWORTHY.

There is in every human heart
A holy inner chamber kept,
Too sacred e'en for mortal eye:
'Tis there we've prayed and toiled and wept

Our dearest friend we may not take
Into this quiet chamber's hush
Though light as sunshine were their step
Their fond some bud of hope would crush.

These hearts not seen by mortal ken,
Are watered oft by falling tears;
And brightest rays of heaven's light
Settle on them to dispel our fears

No window from this chamber deep
Opens to earth's wild storm and gale;
One opens wide toward heaven above,
And faith's eye sees within the vail.

—Exchange.

CONTRIBUTIONS

Taking Up the Cross: or, An Exchange of Crosses.

The village of Blank was situated back from the great highways of the country. Its trade and commerce were sustained by slow plodding teams along country or dirt roads. No railroads brought to it freight and travel. No waterways gave it communication with the great busy world abroad. The people maintained good schools and bore some marks of intelligence and cultivation, yet in these respects they were not equal to the centres from which they were removed, and their advance along these lines was at a slower pace than at places near and within the great thoroughfares of culture and progress. The cause of religion, in keeping up the churches and supporting the ministry, notwithstanding regular services and prayer and class meetings, seemed at a lower ebb and to make slower advances than any social interest of the town.

About the time our history of Blank village begins a young man, a mechanic, who had recently married, came to the place to ply his avocation, and, as good Christians ever do, he and his wife at once handed in their church certificates. Their promptness on all church occasions and their readiness in all church work brought them early into notice. Two years had not passed until he was made steward. He had been impressed in the class meeting and other service where talks from the members were called for. Two ladies (Sister Smith and Sister Jones) had especially interested him in their complaints of the heavy cross they had to bear in talking before a company. In his first attendance on these exercises he was drawn in sympathy towards these good women. He thought being made steward would bring him into more direct communication with these women, and it would be a means of grace to his soul.

When the Board of Stewards for the charge wanted to assess this appointment one hundred and fifty dollars, the other two stewards from Blank village arose in strong protest. The young steward thought it ought to be so. It cost any of them five or six hundred dollars to live, and he did not see how the preacher could live on less than they did. The report was, "He'll not get it." But, encouraged by the new steward, the Board made the assessment. The old stewards told him petulantly that "as he wanted a big assessment, he might raise the money;" they "were out of the job." The young man worked diligently in the church and out of it, but at the end of the year he found a discrepancy between the amount raised and the amount to be paid. He had paid what he thought was a lawful part of his income, yet thirty dollars was wanted to pay the preacher. He made a nice calculation of his income that year, and felt in his heart he could and would foot the bill. Though he was poorer than most of his members, he had paid four times what any of them had paid. He gave a check on the merchant who held his funds for the thirty dollars, thus paying half the amount for the entire church. About the same thing occurred the second year. During this time the new steward had visited more than once these good sisters who so regularly took up the "sore" cross of talking in public. Sister Smith had come into her husband's inheritance of a large property. She urged that she could not pay more than five dollars. She "must take care of what the Lord had given her." Sister Jones had come into quite an estate by the death of relatives. Her husband always paid five dollars. She could not pay any more. She "must take care of what the Lord had given her."

To the new steward these answers had come to appear about as stereotyped as their talks in meeting had appeared to strike him of late. They always succeeded each other; sometimes one would speak first, sometimes the other; but when one spoke the other was sure to follow promptly. Their talks were always prefaced with a great someness of words, such as, "It is always a sore cross for a woman like me to talk in public, but it has been laid upon me by the good Lord and I must carry it." Their experiences were so near the same that they used about the same words throughout.

It was wearing towards the close of the third year. For a series of weeks their experience meetings had been unavoidably suspended; but the time came when the membership again met, and as was desired by some, there was a large turn-out, nearly every family being represented.

After preliminary services, and persons were called on to bear testimony for Christ, Sister Smith arose with the same "sore cross" she had been carrying so long, and was promptly followed by Sister Jones who had a "sore cross" just like it. At the end of this talk there was almost a painful silence. The new steward slowly arose, and delivered himself in words of the following sense: "Brethren and friends, I have not been engaged in the cause of my Master as long as some of you, but I have tried to do my duty and be faithful to my profession as best I have known how. Since coming among you I have learned to love the church more; but what has troubled me most of late is what I have heard about the cross. I am sure we have not had a meeting of this kind without a cross, and a "sore cross," being brought to our attention. I have carefully studied the matter, and prayed over it, and think I have learned what cross it is I have been carrying, and am satisfied now that some of us here have the wrong cross. It is no cross for me to speak out in meeting; but when it falls on me to pay half of the entire amount of supporting the gospel among us, when there are ten families among us worth twice the amount, I do not, can not take up this cross any more readily than some of you take up a 'sore cross' of which you complain. Some of you could carry the cross which I have been bearing for years with far greater ease than I can sustain it, while I am sure I could carry the cross which some of you speak of with an ease in which I could exercise charity towards you with much greater ease. I am positive of one thing, and that is, without some rearrangement of our crosses, some of us will fail of an abundant reward in heaven."

Not another word was said. The silence that followed justified the leader in dismissing the congregation. Without another word each one went to his own home in silence, carrying his own thoughts with him.

During the week there were some quiet consultations, two and three together. On Friday evening as the new steward — the mechanic — was passing the home of Sister Smith on his way from his shop to his own home, Sister Jones from the verandah called him in. For more than an hour he sat in earnest consultation with the two ladies. What was said seemed never fully reported, but when the new steward settled up with the preacher at the end of the year he paid him fifty dollars surplus. From that time on the assessment on Blank Church was two hundred dollars.

J. D. NEWSOM.

Pessimism vs. Truth.

"The truth, the whole truth," is not what is always desired or most appreciated. We love to think well of self and to have others praise us. Criticism, though just, and reproofs, though beneficial, are rarely very acceptable." Paul found such a course to be very objectionable to the Galatians, and therefore we hear him asking the question, "Am I become your enemy because I tell you the truth?"

"Faithful," says Solomon, "are the wounds of a friend;" but how much disposed is human nature to demur to such faithfulness!

In the eyes of Ahab the faithful Prophet Micaiah was a veritable pessimist. "He never prophesies any good for me."

Because the anxious, burdened, honest Jeremiah could see no hope for his wicked country and could offer no words of cheer, he must be counted as an enemy.

He who wept over Jerusalem, and would have sheltered her from her impending destruction, was cast out as a deceiver of the people—too pessimistic to look on any but the gloomy side of affairs.

Such is human nature as displayed from righteous Noah to this good day. No cause with which we have to do must receive any adverse criticism. I have known a faithful pastor to be branded as a "crank" or "fanatic" because he dared to mourn over the unfaithfulness of his people. Sometimes the brother is "gloomy," "morbid," "sour," when perhaps he is drawing only a faint picture. He is a pessimist, and needs to turn the other end of the glass, is the verdict of his critics. It is not infrequent to hear and read of our wonderful missionary development, and when compared with the facts and figures of thirty years ago there is cause of congratulation; but when compared with our marvelous increase in members and ability to support this greatest work of the church, our contributions are but a bagatelle and should cause us to blush with shame. The recent reports of our Missionary Board allow of no ground for boasting.

Our Church Extension Boards are doing much to build up the waste places, but what of the pitiful collection of two thousand dollars or less from a membership of 40,000—five cents per member! The price of a stick of chewing gum or glass of soda!

Of late much is being made of our great Epworth movement. We have glowing reports from all quarters, and yet what are we doing with this mass of developed material? Here and there a report comes which is like an oasis in a great desert, but really little has been accomplished in proportion to what might have been expected.

While our Sunday-school work is worthy of great praise, and in no wise to be disparaged, should Robert Raiks take a tour of our American towns and cities his heart would sink within him as he would see the crowds of young men gathered upon our street corners and the scores of children in our homes who spend the Holy Sabbath as though it were a gala day. Clarion notes would doubtless sound forth from the Gloucester journalist in behalf of our neglected children.

I write these words not in complaint, nor in the spirit of pessimism, but that we may see the truth as it is and gird up our loins to the work committed to our hands. To Methodists above all others have been conceded the obligations to make advance movements on all these lines. To meet these obligations and expectations demands that we be not only fertile in plans, but vigilant in executions—doing whatsoever our hands find to do with all our might.

T. B. HOLLOMAN.

Meridian, Miss.

A Treatise on Missions.

(Read by Miss Mattie Ahrens at Carondelet Street Church on occasion of the forty-ninth anniversary of New Orleans Sunday-school Union, Sunday, May 10, 1896.)

The mission cause reminds of the duel between Goliath and David.

1. Goliath defied Israel. He deemed himself superior to any of Israel's hosts. The same do Mohammedanism, Buddhism and Brahminism. They sneer at our attempts of bringing the gospel to their votaries. They hold that both in morality and devotion they are not inferior to Christians. Many in our own country hold similar views, saying that money spent for foreign missions is cruel wastage.

2. In volunteering to enter into combat with Goliath, he met with difficulties. His own brothers called him impertinent and proud. Our difficulties in bringing the heathen to Christ are great and numerous. Lack of money is the chief one. Only few contribute towards foreign missions. The Mission Boards of our own church and other churches report inadequate means to carry on the Lord's work. Another difficulty is the open hostility of the heathen. Not a few have been massacred while engaged in their evangelistic work.

3. David's outfit for combat is very suggestive. Saul thought that David ought to be martially attired, armed with appropriate weapons. Only a sling and five smooth stones from a near brook he employed. But his strength lay in his trust in the Almighty. "And he to the Philistine braggard, "I came to thee in the name of the Lord of hosts." In converting the heathen we employ only the gospel. Question the wisdom of paying school teachers and physicians with missionary money. We are to preach the gospel. "It will prove a leaven which will season the whole lump."

4. David's victory was complete. Soon Goliath lay weltering in his blood. The giant had been overcome. The same will be the result of faithful missionary work. The heathen will be secured as the Master's inheritance. As the blowing of the ram's horns caused the walls of Jericho to fall, so the preaching of the gospel will win all mankind for Christ.

Correspondence.

Bro. Futrell's Appeal.

We have now been in this beautiful and picturesque little city nearly a month, and I believe I never had a more rapid recovery of health—i. e., considering that my poor health had become so nearly, if not completely, chronic. I've been able to preach nearly every Sunday, and sometimes twice, and this morning I actually went upon the Gothic roof of the new parsonage Bro. W. B. Smith is building, and nailed on shingles till dinner. When this parsonage is completed I believe we will have but two or three charges unsupplied in this Conference. In this regard our preachers are well fixed.

When we reached here we found our pastors here—two of them, endeavoring to supply the gospel to these two counties—with the presiding elder (Rev. H. S. Shangle), all much concerned over the fine opening offered to secure a fine $9,000 school property for about one-third its value. Feeling that I would be compelled to rest from pastoral work for a few years, and perhaps permanently, and having control of sufficient funds, I have purchased it, and hope to do much good with it. But I find that in order to accomplish the greatest good, as well as to make it yield the best revenue, I need—yea, must have—boarding facilities. So I want to appeal to my old Mississippi friends, not for a gift, but for a loan, or for the investment of small sums in the school. I could get the means here if I would make the school purely secular, but I want to run it for Christ and the church; so, brother, sister, if you have a few hundred dollars, or even one hundred—yea, even fifty dollars—which you wish to put into a safe investment, and at the same time where it will be doing great good, let me have it. I will issue shares or take it as a loan. I would prefer the latter, as I have no doubt of its early return. I already have several applicants for board. "Why did the people sell?" They are Seventh-day Adventists; opened the school four years ago, and the first year success was so surprising they became aggressive, pushing their peculiar tenets, and they soon ran down to less than one hundred pupils, and as they had built beyond their means they found themselves unable to continue.

I have been surprised at the cordial greeting given me by people from all over the contiguous territory. Locally, our territory is all of Coos and Curry counties and that part of Douglas watered by the Umpqua river. Get your maps and see. The population here has more than doubled since last census. More than 200 families have come into a few miles of this place since I came here; and as the best coal mines of the West are being rapidly opened, this promises to be quite a populous district very soon. And while we do not aspire to the greatness of South Africa or Alaska in our gold mines, yet I know of three men who have taken out from $200 to $400 per week for quite a while in one of them.

Brother, sister, gentle reader, if you can do anything now, in July, or even in October, let me know at once. But if you don't mean business, don't take my time, labor, and postage. Well, yes, write me for old friendship's sake; but send a self-directed envelope and stamp, for though two or three cents is not much, yet several of them counts to a Western preacher.

J. L. FUTRELL.

Coquille City, Coos county, Oregon, May 12, 1896.

The Sunday Law.

The Sunday Rest League of this city issues the following appeal to the people of Louisiana:

"The Sunday Rest League in Louisiana appeals to the good people of the State, at this peculiar juncture in its history, with entire confidence.

"The argument is so manifold, the lines of suggestion are so abundant from every point of view, that a vast deal of pertinent matter must necessarily be omitted in a brief popular address. In this instance the attention of the public will be invited to only two considerations of paramount importance. In the first place, the Day of Rest is pre-eminently and peculiarly the people's day. It is, therefore, the most unique and supremely beautiful expression of modern civilization. In the other days of the week the world is governed by its task masters. But on the Day of Rest the relations of capital to labor are temporarily dissolved. The working man has become a resting man, with everything that rest implies. His wife, his children, now behold him in the essential dignity of his freedom, and he thinks of himself as a citizen of the world, and no longer as the servant of the shop.

"This is a teeming thought, and if it were fully developed it might supply a sufficient refutation to all the heresies of socialism. It is a sublime consolation to remember that after all, the work of the world can be done in six days; that once in every seven days the world can hold still, remember and reflect. The selfishness of a perverse humanity would deny this opportunity to the toiling masses, the subtle sophistry of greed would suggest innumerable specious objections; but the growing enlightenment of the world more and more demonstrates the importance of a hebdomadal day of rest to the physical well-being and moral dignity of human nature.

"No man can take up this line of thought without being impressed by its consequence. In the order of nature, in the inevitable course of business, some must follow and some must lead, and the awards of fortune must often appear quite disproportionate to trials endured and service rendered. Then how sweet the Sabbath silence when the whirling wheels are stopped and the clanging hammers hushed in the name of humanity, and all the tyranny of superior strength is for a season quelled. On that Day of Rest the poorest man recognizes his freedom and enjoys his independence. The despotism of capital grows primarily out of the physical necessities of human nature, and when it is conceded by public opinion and determined by law that six days out of seven are enough to meet all the demands of food, raiment and shelter, emancipation has been achieved, and space has been won for free development of the human spirit. A perfect day of rest would be a complete answer to socialism; because it would involve a thorough readjustment of the relations of capital and labor upon a basis of absolute justice. There is no space here for the further development of this thought, but it is submitted in the hope that it will fall as good seed upon good ground, yielding thirty, sixty and an hundred fold.

"In the second place, the Day of Rest is essentially and primarily a family day. Under the inexorable exactions of a complex industrial system, constantly growing more complicated, thousands of men—many thousands—have only one day in the week in which they can cultivate the acquaintance and enjoy the society of their wives and children. They come home at night weary and worn; they are compelled to return to their work before the family is well awake. If it were not for that one day of rest they would have no real family life. The case is even sadder than that. There are loving mothers who have but one day in the week to give to their children. But home is the social unit. Society is not a mere aggregation of individuals; it is a congregation of homes. Therefore every consideration of sympathetic humanity and of enlightened statesmanship claims a day of rest in the name of 'Home, Sweet Home,' the only sound organic call of a pure and noble public life.

"The Sunday law in Louisiana was not hastily passed. It is an expression of centuries of ripe experience and mature thought. Its enemies are the enemies of order, peace and social happiness.

"The opposition to the Sunday law pretends that in principle it violates individual liberty, as though the working man, whose family depend for bread upon wages received, is in a condition to debate questions of social right with the unscrupulous employer, who would exact from him the utmost which physical endurance can possibly be made to yield. The object of this law was to give a day of rest to men and women who labor, and its enemies are the vendors of intoxicating drinks, who desire its repeal for selfish greed, and would prevent a day of rest, no matter whose liberty is destroyed.

"The Sunday Rest League appeals on all these sacred grounds for the continued support of that patriotic and philanthropic majority which has hitherto upheld its hands and confirmed the success of its labors. Let no individual citizen, however humble; let no home, however lowly, be sacrificed to the luxury or the avarice of any class. Let the Sunday law remain on the statute books of the State, and let us meanwhile trust to the growth of enlightened opinion and the coming into power of more energetic officials for its more rigid enforcement."

Selections.

Be a Sunshine Christian.

This is a weary, tired world; it hasn't much sunshine. About all there is comes from the great Sun of Righteousness, shining through the disciples of Jesus. There is much glitter, a good deal of burnished brass, but little real warm sunshine in the hearts of men, only as it comes from him. And this makes your duty clear—mine, too. Go out into the new year with sunshine in your soul, in your face. It is a libel on Jesus Christ to go about with a long face. "Why should the children of a king go mourning all the day?" True, why should they? Many of us have interpreted Christianity to mean a pious groan or a holy moan. An evangelist was holding meeting in a church where I was pastor; he was running things on the "sad" line; we felt bad in nearly every meeting; he did a blessed work—but we might have done double if we had learned a lesson a little girl taught me near the close of the meetings. She was standing in the hallway, talking to a companion of hers. Her face wore a troubled expression; she was on the way out of the meeting. "I am not going in there any more; aren't they awful sad in there?" And she went away. As I remember it now, we didn't win a child to Jesus in that series of meetings.

Put sunshine into your religion. No, no, that's wrong; if your religion doesn't put sunshine into you, quit it, and get another kind; you've got a spurious religion. I know a good man, but his face is hard and sour; he interprets religion to mean sadness; while everybody has confidence in him, nobody would think of getting some of his religion. He looks as if he lived on pickles and persimmons three hundred and sixty-five days in the year.

Ah, yes, Jesus was a man of sorrows; but he was always scattering sunshine into other lives. He came to take sorrow away; he drank the cup of humanity's sorrow that we might not need to drink it. "That my joy might remain with you, that your joy might be full." Fill up on his joy, and then go out into the world, scattering sunshine into other lives.—Exchange.

Various Forms of Worldliness.

It would be amusing, if it was not so sad, to see men in the church, who love money as they love their life, stern and severe in their condemnation of young Christians indulging in the dance and theatres. Not that the young Christians are to be excused for a moment. They are conforming to this world in a way that will bring dishonor to their Lord, and leanness and barrenness to their own souls. But the rich curmudgeon, who hugs his money to his bosom, as his darling treasure, is guilty of worse than worldliness; he is guilty of covetousness, which is idolatry, and which damns, unless it is forsaken, for "no covetous man.... shall inherit the kingdom of God."—Truth.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—S. Rutherford.

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FROM THE WORK.

Rev. A. J. Notestine, New Iberia, La., May 19: "We closed a three weeks' meeting last Sunday. There were thirteen accessions to the church, and the membership revived to a degree that makes the prospect for a larger work in the near future quite promising. The collections ordered by the Conference are pretty well provided for. We thank God and take conrage."

Rev. B. F. Lewis, Woodville, Miss., May 18: "We have just closed a meeting of two weeks' duration in Woodville, conducted by Bro. C. L. Chilton, of Montgomery, Ala., which resulted in a great spiritual nplift to the church and community. There were both conversions and entire sanctifications. Bro. Chilton relies wholly on the Word and Spirit to do the work, he making but few propositions. The foundation being well laid, the after results can but be good."

Rev. T. G. Freeman, Sallis, Miss., May 16: "I am moving on about as usual on the Sallis circuit. Have collected and paid all the foreign missionary assessment ordered by the Conference. Have some money on the other collections in hand. Our District Conference of the Durant district meets at Sallis, June 11. Come to see us. We will be glad to see you. I think the ADVOCATE so much improved. I am glad to see it. Success to the ADVOCATE."

Mrs. Laura L. Chevalier, Superintendent, Vidalia, May 12: "A most delightful lawn party was given on Thursday night in the Court-house Square for the benefit of the Sunday-school, Methodist Church. It was quite a brilliant affair. The attendance was large, and the gross receipts aggregated about ten dollars. All the youth and beauty of Vidalia were in attendance, and none failed to enjoy themselves. Rev. J. White Davis preached in Vidalia on Sunday morning and night, May 10."

Rev. E. S. Lewis, P. C., Shaw, Miss., May 11: "We have just closed a very interesting meeting at this place. The church was stirred, and many of the irreligious were impressed for good. Rev. J. J. Brooks was with us a few days, and Rev. T. W. Lewis came and preached five days for us. The close, searching gospel, as preached by these brethren, will always tell upon the community. As a result of the meeting two young ladies joined our church on profession of faith, one by letter, and one joined the Presbyterian Church. We have received eleven since Conference. All the interests of the church are well up. Preacher's salary paid up to date; about $200 raised for improvements. The church property has been insured."

Rev. J. H. Foreman, Trenton charge: "Our second Quarterly Conference is a thing of the past. It was a time very much enjoyed by all that attended. Rev. W. W. Simmons, P. E., was present in the Spirit of the Lord, and in his sweet-spirited manner made the occasion a very enjoyable one. The Board of Stewards are still looking after the interest of the preacher. They reported $61 for preacher in charge; $10 for presiding elder; $43 on parsonage. We held our first Children's Day service yesterday, which was at New Prospect. A very large congregation present. The crowd was estimated at 500. Six dollars and fifty five cents was the result of the collection. We have had a Sunday school revival in this country. Our password is, 'Onward and upward.' We are determined by God's help to succeed. Pray for us."

Rev. J. H. Smith, Noah, Miss., May, 11: "As many of your readers know, at the last session of our (the North Mississippi) Annual Conference I was granted the privilege of resting for a year, that I might build up over an attack of typhoid-malarial fever. I have spent most of the time in Texas, at Galveston and San Antonio, and that delightful climate has acted like a charm on my tired, broken-down nature, and I return to Mississippi ready and anxious to enter again (in my usual way) in the battle of right against wrong, and propose to put in the time until Conference as best I can, and I take this means of announcing to the brethren that if any of them wish my services in meetings, they can address me at Noah, Miss. Kindly greeting to the brethren, and many thanks for their prayers and other kindnesses."

Rev. Ira L. Brown, P. C., Winnsboro, La., May 19: "I am in the midst of my second year's work at this place. We are moving along much better than during the year passed. The evangelist, Rev. M. M. Morphis, has been with us several days; he did good work. His sermons are very searching, go down deep into the heart and soul. One man said, 'He strikes me all over.' The two churches have had over thirty accessions, and the church members greatly revived. Our presiding elder, Rev. B. F. White, has just closed his second Quarterly Conference. We paid him in full up to date, and have a small balance to our credit. He remained with us several days preaching and visiting, and preached some practical, common-sense, soul-stirring sermons. Have sent you quite a number of subscribers for the ADVOCATE, but hope to send more, as I realize that the church paper is one of the preacher's best friends. It is a safe paper to place in the hands of anyone, which we can not say of many of our papers; also helps to get people interested in church work."

Rev. W. T. Currie, P. C., Montgomery, La., May 19: "We are having a glorious time here for the Lord. On May 8 I began a meeting here. Bro. Morrell, of Cartersville, Ga., came on the ninth. Up to date 57 have joined the church, with more to follow. The recording angel is keeping account of the conversions and sanctifications. I think there is something over 100 conversions, and at least 60 or 70 sanctifications—one of them a preacher, and 40 or 50 family altars erected. One brother called to preach. The oldest citizens say they never saw anything like it in all their lives. Bro. Morrell is saving souls. We go home from here to Saint Manrice; then to Ragan's Chapel. We are expecting great things from God. During the service one day a little girl thirteen years old went to her father and invited him to join the church, and he did so; then he brought her up and she joined. It was a grand sight. God is with us in great power. To him be all the praise! Glory! I am saved and sanctified."

Rev. G. A. Guice, Oak Ridge, May 19: "We have held Children's Day at two points on the work, Oak Ridge and Phœnix, and both days were a splendid success. The children performed their parts well; showing that careful training had been given them. The collections amounted to $24 80 for the two points. The church at Phœnix is doing some good work. They have spent more than $150 this year by way of improvements on the church and grounds. One lady in the abundant goodness of her heart has presented the church with a new pulpit, pulpit chairs, altar stands and carpet for the pulpit, and it is a handsome set. 'He that soweth bountifully shall reap also bountifully.' This is our first year on the Warren circuit, and many tokens of kindness have come to the parsonage, bespeaking the thoughtfulness of a kind-hearted people, and making us feel that, though among strangers, we were not without friends. We are praying for and expecting the baptism of the Holy Ghost for the work during the year, and we ask an interest in the prayers of the brethren, and especially the former pastors of the work, that we may not be disappointed. We have a ladies' prayer meeting at this place, in which many of the ladies are taking an active part. A Parsonage and Home Mission Society has also been organized, and we are expecting good things from those in the future."

Rev. Chas. D. Atkinson, Jackson, La., May 11: "I feel moved to tell you of our meeting held at Ethel station, which resulted in twenty conversions and sixteen accession to our church and one to the Baptist. We were helped in the meeting by Bro. A. S. Lutz, who preached in the power of the Spirit. The Lord has greatly blessed this meeting. One of the results of the revival is the organization of an Epworth League. Rev. J. F. Foster, of Jackson, visited us on Sunday—May 10—and organized the League with twenty three charter members. Heretofore this place has been a small appointment on this circuit; but everything bids fair to its becoming a live station, a 'city set on a hill,' a 'leaven' in this community. The work at Slaughter and Bentoville is progressing; each place has a flonrishing Sunday-school, and an Epworth League has been organized at Slaughter, which is doing good work on all the lines indicated in the constitution. A feature of the Literary Department has been to secure lecturers to address the League on live topics. Dr. C. W. Carter, president of Centenary College; Prof. Thos. Carter and Prof. J. M. Sullivan are among those who have delivered instructive, inspiring addresses. The people on the work have been very kind, having helped me by their prayers, consecrated lives and earnest work to promote God's kingdom. We are praying for a revival all over the work, and would ask all Christians to join with us at a throne of grace for this purpose."

Rev. G. S. Morehead, Tatum circuit, North Mississippi Conference, May 18: "The NEW ORLEANS ADVOCATE is always a welcome visitor to our home. It does me so much good to read the letters of our pastoral brethren from their fields of labor. Thank God for such a church as ours. I am proud of its doctrines, all its regulations and rules. I am so proud of our noble preachers, such as Drs. Hoss, Black, Boswell, and all our consecrated Bishops. I'll never forget the preacher who started me out in life, in preparing myself for the ministry, Bro. J. J. Garner, of the North Mississippi Conference. When I was without money or anything, he took me to his house and gave me a home. He gave me a great deal of good advice which has been very helpful to me. Then I shall always think of the beloved presiding elder (Bro. J. W. Honnoll), who licensed me to preach. Thank God I have not regretted the hour that I began to preach the gospel of Christ. I am glad to see the older brethren manifest so much interest in the education of the young preachers. I am doing all I can to fit myself for usefulness. I expect to join the Conference next Fall if God spares my life. When we have such men at our shoulders as Dr. Sullivan, Cameron, Dye, Bell, Morehead, we have no fears. Mr. Editor, though I have never had the pleasure of meeting you, I love you because you are so kind to the young preachers in advising with them. I will be so glad when our District Conference convenes at Grenada, Miss., so that I can see you and all the preachers, presiding elder and Bishop Fitzgerald. I am moving along nicely with my work, considering my late start, and the money is very scarce in this region. But my people are doing well in supporting the ministry. I am learning how to press my claims when it comes to the collections of the church. Have gotten up the most of our Bishops' fund and our debt on our district parsonage. Brother, pray for me."

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Thursday, May 28, 1896.

Kosciusko, Miss.

We made a trip last week to Kosciusko for the purpose of giving a lecture. This was our first visit to this place. Bro. J. C. Park is in the midst of a very prosperous pastorate. He has large congregations; and the finances are in fine shape. Besides paying current expenses, a parsonage debt of several hundred dollars has been nearly extinguished. The foreign mission collection was taken a few days since, and the subscriptions exceeded the assessment by nearly fifty per cent. Quite a number have been added to the church, and there has been a decided increase of spirituality. The Epworth League is doing good work, and the Sunday-school is regarded as one of the best in the Conference.

We made headquarters at the parsonage. We also enjoyed the hospitalities of Sister Kelly. Kosciusko is quite a prosperous town, shipping perhaps more cotton than any town in North Mississippi.

Edward Booth Is Dead.

Edward Booth, one of the best known and most influential citizens of this city, died at his residence on Magazine street, on Friday, the twenty-second, in his seventy-second year. He was a native of England, but had been a resident of this city for fifty-three years. He took high rank as a business man, having built up by his own exertions a very extensive and prosperous manufacturing establishment. He was a man of first-class intellectual powers and of extensive information. He was a trenchant, forceful writer, and exceedingly popular and effective as a public speaker. Several times he held official positions. He served some years as a member of the City Council, and chairman of the Finance Committee, and in this position made a record for fidelity and efficiency unsurpassed in the annals of municipal government. He represented his parish at different times in both branches of the Legislature. He was also a member of the Board of Health at that critical time (1879) when it was to be decided whether or not New Orleans must be forever afflicted with an annual visitation of yellow fever. Through the labors of that Board, of which he was one of the leading spirits, science triumphed over disease. New Orleans has never had a case of yellow fever since. But, though he was willing to serve the people in an emergency public office had no attractions for him. Three different times he was offered a seat in Congress, but declined the honor. The mayorality of the city was also tendered him, but not accepted. He was a member of Felicity Street Church forty-eight years, and during all that time was the teacher of the Bible class—a position for which he possessed preeminent qualifications. He was one of the chief instrumentalities in the erection of the present elegant church edifice. His place in New Orleans Methodism will be hard to fill.

Aimless Living.

[illegible] into two classes—those who have definite aims and purposes, and those who live like Micawber, "waiting for something to turn up." Unfortunately, the latter class are largely in the majority. The aimless man, we may remark, never achieves true success. A huntsman is not apt to bring down game that he does not shoot at. Aimlessness is the mother of failure and discontent. The difficulty with most men is not so much that they are not industrious, as that they labor without any definite plans in view. The chief advantage of an education is that it enables its possessor to concentrate all his energies upon one thing until it is done. An uneducated man may be as wise and original as some other man possessed of culture. Yet he can not express himself so logically and coherently, because his mind has never been trained to habits of fixed attention.

What we call the great works of the world have been accomplished largely by the dogged determination of men of ordinary ability rather than by the efforts of genius. Samuel Taylor Coleridge, though a man of gifted intellect, lived an aimless life, and died without leaving behind any great literary monument. "He was always going to do something, but never did." He is said to have left behind him several thousand treatises on metaphysics and divinity—but not one of them complete. Not a few Christians exhibit similar weakness of character. People in whom there is not the bed-rock of a strong determination can never be built up into stable and stately monuments of truth and holiness.

While many in the lower classes are so situated as not to be able to choose their work, being under the necessity of doing whatevor presents itself, there would be fewer unemployed and wages would be better if the masses possessed technical skill of some kind. The man who can do one thing well will find employment where another who does many things indifferently will search in vain for something to do. The importance of sticking to one thing is a lesson that thousands never learn. The age we live in is one of specialization. Hence the man who does not fit himself for a special kind of work is at a great disadvantage. Says Bulwer: "No man is fit to win who has not sat down to think alone; and who has not come forth with purpose in his eye, with white cheeks, set lips, and clenched palms, able to say: 'I am resolved what to do.'" As Owen Meredith sings:

"The man who seeks but one thing in life, and but one,
May hope to achieve it before life be done;
But he who seeks all things wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets."

The principle here stated holds true in religion as well as in secular matters. "A doubled-minded man," as the Scripture says, "is unstable in all his ways." It is folly to look for deep piety where there is the absence of clear-cut convictions of duty. The various churches of Christendom are full of people who aim, after a fashion, at being religious; but this purpose is vague and feeble. Consequently, they do not "bring forth fruit unto perfection." The true Christian is he who can say with the Apostle Paul, "This one thing I do." If God be not first in our affections, he will not dwell in our hearts.

Christians all realize that they ought to do good. Few, however, concern themselves about how they may be useful. Opportunities, instead of being sought, are waited for, and so the Lord's work languishes. Church members hope that in some way they will grow better, without aiming at the suppression of particular sins, or the cultivation of particular virtues. As if, forsooth, the Christian graces and virtues were attainable without special effort! In order to fight the good fight of faith, we need to know exactly what temptations are peculiar to us, what virtues we must cultivate most assidnously, what particular forms of Christian work we are best fitted for. There is abundance of power in the lives of individual Christians. The failure with the church is in allowing it to run to waste.

Again, definiteness of aim must be accompanied by earnestness, by passionate devotion to the work in hand. No man is likely to succeed who is not in love with his work. Well has it been said: "It is not so much the hours that tell as the way we use them." It is not enough that a man direct his attention to one thing at a time. It should have his whole attention. The man who works with all his might is the one whose work will command admiration. Nothing is so contagious as enthusiasm. "Better is it that the pot should boil over than that it should not boil at all." Dr. Arnot relates the following conversation as having occurred at a railway station between a farmer and a railroad engineer: "What are you waiting for so long? Have you no water?"—"Oh, yes, we have plenty of water, but it is not boiling." So in serving God there may be abundance of knowledge and right direction of effort; but without intense, boiling earnestness little good will be done. An orthodox faith and a splendid organization are splendid things to have; but they can not supply the place of that zeal which is born of the presence of the Holy Spirit. What wonderful power there would be in our lives, if they were animated constantly by the spirit of Brainerd's prayer: "Oh, that I were a flaming fire in the service of my God."

Earnestness is not everything, however. A man may be ever so zealous, and yet be wrong. Suppose a sick man believes over so firmly that poison is wholesome medicine, and he takes the poison: will his earnestness save him? The inquisitors of the Middle Ages were models of zeal; but the spirit of the devil, not the Spirit of Christ, possessed them. Many people have the fault of being zealous about trifles. The Pharisees were scrupulous to observe the minutiæ of the ceremonial law, but they overlooked the weightier matters of judgment and mercy. In this age some well-meaning, but misguided Christians speak out more loudly against the use of tobacco and the wearing of jewelry and bonnet feathers than they do against the horrible evils of drunkenness, gambling, and lewdness.

An aimless life is never a truly happy one. We are so constituted as to find our highest enjoyment only in the execution of some great purpose. The higher the ideal, the greater its transforming power. What Ruskin says of art is, in a sense, true of life generally: "It does not matter whether a man paint the petal of a rose or the chasms of a precipice, so that love and admiration attend on him as he labors, and wait forever on his work. It does not matter whether he toil for months on a few inches of canvas, or cover a palace front with color in a day, so only that it be with a solemn purpose, that he have his heart filled with patience or urged his hand to haste." No other form of happiness is comparable with that which comes from the supreme purpose to serve God. To love and serve God with all the soul, mind, and strength is to have fullness of joy. He who seeks to please God in all things finds him in all things.

"If thou canst plan a noble deed
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacles contend,
Thine hour will come, go on, thou soul!
Thou'lt win the prize, thou'lt reach the goal."

Whither Are We Drifting?

We have on several occasions called attention to the shameless desecration of the Sabbath in this city by the Romish Church and its adherents. It now becomes our painful task to chronicle the fact that Rome is not the only sinner in this matter. On Sunday, the seventeenth, a mammoth festival was given at the Fair Grounds in the interest of the Battle Abbey. The affair having been largely advertised, the attendance was immense, running far up into the thousands. There was a military display on a scale of immense magnitude, including a competitive drill and a sham battle. There was a circus and a dog show. There were refreshment booths where every variety of eatables was dispensed, from the most plebian sandwich to the costliest product of the culinary art. Of course, there were intoxicating drinks on sale; a New Orleans festival would be incomplete without that. There were phrenologists, fortune tellers, wheels of fortune, palmists, witches, and much more of the same sort. There was a comic art gallery. And to give dignity to the thing there was an oration by Judge Emory Speer, of Macon, Ga. All this on the Lord's Day for the purpose of raising money. And who attended? Romanists alone? Would that it were so. But candor requires a different statement. Rome was there, of course; but Protestantism sent her thousands to participate in this shameful desecration of the holy Sabbath. Protestant women—leaders in society—were active participators in the whole affair from start to finish. And Methodism was compromised in the person of the orator of the day—Judge Emory Speer, with whom we have a personal acquaintance. He is a man of fine attainments, both literary and legal. He is also an accomplished orator. He has filled the position of United State judge for several years. He is a Methodist, the son of a Methodist preacher, and has been, if he is not now, a leader in our Israel. How sad for such a man to use his talents and the fame which he has aquired in aid of such a God-dishonoring scheme! The speech he made must not be considered alone, but in connection with the whole festival of which it formed a part.

If men and women who worship at the altars of Protestantism can take part in such an affair as this, then what does Protestantism stand for? Of what use is our Bible? That this secularization of the Sabbath is steadily on the increase is apparent to all who keep their eyes open. In this latitude Sunday is the great day of the week for political campaigning. Candidates for offices of all grades, with very few exceptions, use the holy Sabbath just as they do any other day. Governors, Congressmen and United States Senators, as well as the smaller fry, make political speeches on Sunday, with the usual accompaniments. If they were all Romanists, this would not be strange. But many of them are Protestants in good standing in their respective churches — Methodists as well as others. Alas! alas! Whither are we drifting?

The Church and Intoxicants.

Here is what the Bishops of the M. E. Church have to say anent the liquor traffic:

"The church has no new word to utter, no new position to take in regard to those seductive, but deadly poisons that blight and destroy all that is great and holy in human life. The accursed influence of intoxicating drinks and drugs on every interest of man, the family, social life, politics, and religion, is earthly, sensual and devil-possessed. By the power of heredity it lays on children to the third and fourth generation the curse of physical deterioration, deficiency and idiocy. It hurries men into insanity with dreadful rapidity. The ideal legislation, the enactment of which is to be constantly sought, for the utter destruction of this monstrous crime, is total prohibition. And while we are seeking the enactment and enforcement of this ideal legislation, we must seek to annihilate this arch enemy by every available weapon. Any law that shuts the saloon on Sunday, or an election day, keeps it a certain distance from a church or school, that restricts the places where or the classes to whom this fiery death may be sold, should be executed to the full."

The Epworth League.

We commend to the consideration of Southern Methodists everywhere the following deliverance of the Bishops of the M. E. Church concerning the Epworth League:

"Among the great agencies for the increase of spiritual life we can not speak too highly of the Epworth League. In it are enrolled 1,350,000 of our young people organized into over 21,000 chapters. They are turning away from amusements of a pernicious character which are always the peril of advancing wealth and consequent idleness, and are facing earnest and intelligent work to bring this world to Christ. This vast army of young people is being trained by appropriate courses of reading, by 100,000 copies of the Epworth Herald issued weekly, by taking part in religious and social assemblies, and by personal work in the Department of Mercy and Help, to become active, intelligent, and devoted members of our own church. We especially commend the attendance of these young people on the public preaching services, because no devotion to any single department, however excellent, can be as productive of a well-rounded Christian character as attendance on all the means of grace.

"We are impressed with the importance of encouraging our pastors and young people to establish and maintain Epworth Leagues rather than other societies, in order that they may have the benefit of our literature and be trained to be loyal and intelligent Methodists."

General Conference Notes.

McKinley and Gov. Bushnell were introduced to the Conference and received a royal welcome.

Bishops Foster and Bowman are quite averse to superannuation, but they yield to the authority of "the powers that be" meekly and graciously.

Resolutions have been passed denouncing the sale of intoxicants in the Capitol at Washington as a national disgrace, and appealing to Congress to pass the pending prohibitory bill.

Hereafter graduates of theological schools who join the traveling connection will not be required to study the whole four years' course, but only that part of it not included in the college curriculum.

The effort to remove the restrictions against card-playing, theatre-going, dancing, etc., was overwhelmingly defeated, only about forty votes out of more than five hundred being polled in its favor.

Bishop Taylor, of the diocese (?) of Africa, is placed on the superannuated list. J. C. Hartzell has been elected Bishop of Africa. Dr. Mason takes Dr. Hartzell's place as Secretary of the Freedman's Aid Society.

The complaint of A. C. Bowdish against Bishops Fowler, Fitzgerald and Warren was not sustained, because of his transfer, nolens volens, from one Conference to another was not sustained, thus furnishing additional proof that Bishops have supreme authority in the matter of making appointments.

The election of General Conference officers resulted as follows: New York Book Agents, Drs. Eaton and Mains; Cincinnati Book Agents, Curtis and Jennings; Missionary Secretaries, A. B. Leonard, A. J. Palmer and Dr. Smith; Church Extension Secretaries, A. J. Kynett and W. A. Spencer, the present incumbents: Secretaries of the Freedman's Aid Society, J. C. Hartzell and J. W. Hamilton (re-elected); Secretary of the Sunday-school and Tract Society, Dr. J. S. Hurlburt; Secretary of the Board of Education, Dr. C. A. Payne; editor New York Advocate, J. M. Buckley; editor Review, W. V. Kelley; Western Advocate, D. N. Moore; Northwestern Advocate, J. B. Young; Pittsburg Advocate, C. W. Smith; Northern Advocate, J. E. C. Sawyer; California Advocate, Matthews; Southwestern Advocate, F. R. Scott; Epworth Herald, J. F. Berry; Household Herald, Slagle.

NOTES.

Bro. J. A. Miller's son is still in bed, with little hope of his recovery.

***

Dr. J. B. Walker is much improved, and has returned to his home on the coast.

***

G. T. Fitzhugh, of Memphis, will deliver the annual address at Belhaven College.

***

The papers report that Mrs. Munn, of Madisonville, Ky., has preached sixty sermons in the last five weeks, resulting in 119 conversions.

***

Rev. F. N. Parker will preach the commencement sermon at Edward McGehee College, June 7. The annual address will be delivered by Hon. R. H. Snyder.

***

The commencement sermon of the University of Mississippi will be preached, May 31, by Rt.-Rev. D. Sessums. Rev. T. D. Witherspoon, Louisville, will deliver the address.

***

Bro. Newsom's cross-bearers are not confined to one locality. Almost everybody knows them. What a pity that his "new steward" is not equally ubiquitous. See second page.

***

The following will be read with painful interest by the friends of Bro. and Sister Kelley:

Bro. J. J. Kelley's babe died yesterday. Seriously ill only about one day. He asks the prayers of all the brethren in this sad hour.

L. F. ALFORD.

Ponchatoula, La., May 25.

Dives in his appeal to Abraham said, "cool my tongue," not "parched tongue." This incorrect quotation of Scripture was inadvertently made recently in an editorial, to which a wide-awake brother calls our attention.

***

The General Assembly of the Southern Presbyterian Church met in Memphis last week. Dr. R. Q. Mallard, of this city, editor of the Southwestern Presbyterian, was elected moderator—an honor wisely bestowed.

***

Rev. E. H. Rowe, who has filled the important position of president of Wesleyan Female College for the past two years, has recently been elected to the presidency of Martha Washington College, Abingdon, Va., and has accepted.

***

On May 13, the divorce bill, which had previously passed the House, passed the United States Senate. It will cut off the ninety-day divorces of Oklahoma, forbidding any Territory to grant a divorce on less than a year's residence.

***

Bro. and Sister T. W. Adams are passing through the deep waters. Their little daughter, eight years of age, a bright, sweet Christian girl, died on the twentieth, after an illness of nearly three months. To the God of their fathers we commend them for solace in this hour of deep sorrow.

***

When we hear a diplomaed miss use the expression, "Between you and I," we wonder if she would say, "Go with I;" and if not, why not? When a D. D. goes into the press with something about "an historical sketch," we would like to know if he would say "an horse;" and if not, why not?

***

Rev. L. S. Jones, of the Mississippi Conference, is greatly afflicted in the death of his second son, Willie, which occurred a few days since. He was laid to rest in the cemetery at Gloster amid the sobs and tears of a host of sorrowing friends. Bro. Jones has the sympathies and prayers of his numerous friends in his great sorrow.

***

On our second page will be found the address of the Sunday Rest League to the people of Louisiana. Let every Louisianian read it and act at once upon its suggestions. Let mammoth petitions be gotten up everywhere and forwarded at once to Baton Rouge. It will be a sad day for Louisiana when the Sunday law is repealed. We urge our readers to act promptly.

***

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith, and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board, on which is written in large, bright letters, "He that walketh uprightly walketh surely."—Dr. T. L. Cuyler.

***

"Only let Christians generally determine to vote for no man for any office that is not an honest man and a man of pure morals, and let it be known that Christians are united in this, whatever may be their difference in political sentiments, and no man would be put up who is not such a character. A political party would no more set up a known Sabbath breaker, or a gambler, or a profane swearer, or a whoremonger, or a rumseller as their candidate for office than they would set up the devil himself for President.—Charles G. Finney, in Lectures on Revivals.

***

We hear of faith cures at the time of their alleged occurrence. For they are sedulously trumpeted abroad. But rarely are the cases followed up to see whether the suffering is permanently relieved. Occasionally and incidentally we hear of relapses, and wonder what proportion of such cures are but temporary. In the Philadelphia Inquiror we find that the work of Schlatter, the faith healer in Nebraska, is equally unsatisfactory. The statement of that paper is that the "reputed cures effected by Schlatter, the healer, through the laying on of hands, have turned out to be no cures at all. When anything was really the matter with the workings of the physical machinery the distressing symptoms have returned."—Observer.

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When you feel that chills and fever or malaria has singled you out as a victim, when you ache all over, feel tired and [illegible] fever, resort to

Take CHILLIFUGE

It will rout the trouble at once. Chillifuge is guaranteed to cure the worst case of chills and fever that ever attacked a man. If it fails your money is returned. It is absolutely free from quinine and decidedly pleasant to take. Price 50c.

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DON'T FAIL TO READ THIS.

Until further notice we will take new subscriptions at the rate of $1 for nine months—cash in advance.

Until further notice we will send the ADVOCATE to new subscribers nine months for $1—cash in advance.

Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer, provided they send ten cents additional to assist in paying postage on the Bible.

TO AGENTS.

We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct. 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

We will send a sample Bible for use in canvassing to those who desire it.

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It is a book which should be in every Methodist household. We are making it possible for anyone to afford it. The publisher's price is $3.50. We will send it postpaid for $1.50 to any subscriber who has paid or will pay to June, '97.

Children's Day Collection.

As treasurer of the Sunday-school Board of the North Mississippi Conference, I would make the following requests of my brethren:

(1) Please send in your Children's Day collections at once.

(2) Please send the full amounts collected, and let me make the division, as directed by the Discipline.

(3) Do not wait until Conference to send in your collections. We need the money now.

(4) If you have not observed the day, do so by all means.

Yours fraternally,

GEO. H. LIRSCOMB, Treas.

Notice.

The Board of Trustees of Mansfield Female College will meet at the Methodist Church in Mansfield at 9 A. M., June 9, 1896.

J. L. P. SHEPPARD, Pres Board.

Pelican, La., May 19, 1896.

Orphans' Day.

Amount previously reported	$172 80
Morton Sunday-school	3 10
Pelahatchie Sunday-school	2 50
Barlow circuit	7 25
Wesson (M. M. Evans)	20 00
Gallman circuit	20 00
Jackson—First Church	4 75
DeKalb	4 00
	$234 40

Comparisons are said to be "odious." Nevertheless, I will ask some of our brethren to look at the following: Jackson—First Church—has subscribed and paid, or raised in cash and subscriptions, $800. I will not say what Vicksburg, Meridian, Natchez, Yazoo City and other places have done; the people know whether they have been given an opportunity to give or not. Some of us only look after the big things. Some wait like the cowardly husband, till we can say, "Look! we killed a bear."

Bro. Gunning's article, some weeks ago, stressed a point well to look to. As pastors, it is our duty to offer our congregations the opportunity to contribute. Not one cent has been reported from the Enterprise district; four dollars from the Meridian. Utica is the only charge that observed the day so far as we know in the Vicksburg district. Moss Point the only one from Seashore. Three Sunday-schools from Brandon district (all on one circuit). Four charges from Brookhaven district; three charges from Jackson district. One brother (the Lord bless him!) said he was too busy saving souls to look after the Orphans' Day; two more forgot it, and another did not like the plan. Another said, I have been waiting, but no one has offered me any money, etc. Now, there are about fourscore and ten of us who have simply not discharged our duty. You will make all manner of excuse. That don't count for anything. If you will find a gentleman or lady, with the religion of the Lord Jesus Christ in their heart, who does not believe in the orphans' cause, then just send their pictures to J. A. Bowen, and he will preserve the same as a wonderful relic. If you won't take a collection, just tell your people about the work.

Yours fraternally,

M. L. BURTON.

A Justifiable Book,

Dr. Tigert says, is one that you "can not help" writing. The Doctor will accept an "amendment" in these words, I doubt not; "or one that actually and satisfactorily fills a place still vacant," commonly known as "a long-felt want." The "new song book," recently advertised in this paper, is justifiable on the first ground, and, we believe, is also on the last. The apparent need is: a song book that has enough usable songs to meet the requirements of revival and camp meetings, Epworth League Conferences, etc., and cheap enough to enable every person in the congregation to have one. Modern books seem padded to sell at larger prices. The "new song book" it is hoped will serve both purposes. First, because it has over 70 songs, each of which was selected for its usefulness, affording sufficient variety and number to meet the subject; second, because it is to be sold at 10 cents per copy, and $7.50 per hundred. Half of them are old, standard hymns, and half new ones, standards in our day, or destined to be. Words and music complete, manilla cover. For the last time we offer to all who order within 9 days from date of this issue, 50 copies for $3; 100 copies $5. Lyman P. Jackson, Alexandria, La.

Notice.

To the Preachers in Charge in the North Mississippi Conference:

The Woman's Conference Board of Missions is to hold its annual session in Tupelo, July 4–7, 1896. Will each of you kindly send me the names of those who are to be delegates from your respective societies to this meeting? By so doing you will greatly oblige, Your brother,

W. T. J. SULLIVAN.

Tupelo, May 19.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for May.

CHRIST IN SOCIAL RELATIONS.

SUNDAY, MAY 31—VOWS AND CHURCH RELATIONS.

(Matt. vii. 21; John xvii. 4; 1. Cor. viii. 13.)

I.—NO SUBSTITUTE ALLOWED FOR OBEDIENCE TO THE DIVINE WILL.

The Sermon on the Mount makes very clear the nature of the kingdom of Christ, and the indispensable condition of citizenship therein, which is conformity to the will of God, the Father, as revealed in the Son. No partial obedience will avail, neither can there be any possible substitute for obedience. There are many apparent qualifications for heavenly citizenship, but this is the only real qualification.

(1) Mere membership in the church is not sufficient. When a person joins the church, he voluntarily assumes the sacred vow of obedience to the law of Christ, and "Better is it that thou shouldest not vow, than that thou shouldest vow, and not pay."

(2) Ritualism is not sufficient. "To obey is better than sacrifice." "I will have mercy, and not sacrifice."

(3) A public profession of religion can not substitute its actual possession.

II.—CHRIST OUR EXAMPLE OF A PERFECT FULFILLMENT OF THE DIVINE WILL.

In his high priestly prayer, Jesus regards his redeeming work as actually accomplished, and from this point of view he says, "I have finished the work which thou gavest me to do." He voluntarily undertook to perform upon earth the will of the Father, and he was obedient—even "obedient unto death."

The disciples of Christ are also entrusted with a life-work, which they have voluntarily undertaken, and herein Christ is their continual example of faithfulness. At the end of life the faithful Christian may exclaim, with Paul, "I have fought a good fight," or, may even, without presumption, adopt the language of Christ, referred to above.

III.—OBLIGATIONS FOR OUR BROTHER'S SAKE.

Paul announces himself as ready to abstain from the use of meat forever, if, by so doing, he might save a brother from falling.

We may learn here that there are very important obligations, growing out of our vital relations to our brother Christians.

(1) We should have charity for what seems to us to be narrow-mindedness in others.

(2) We should be ever ready to make sacrifices of a personal nature, rather than to cause any person to stumble.

NOTES.

A good League was organized in Ponchatula, La., last week by Rev. J. M. Henry.

Bro. Foster organized a League in Jackson, La., on Sunday, May 10, with twenty-three members.

Bro. C. D. Atkinson has two Leagues on his work, one at Slaughter, La., and another at Ethel, La.

What a Woman Can Do.

I want my lady friends to know of the new field now open for them. In the past six months we have made a profit of $907.02 after paying all expenses. All our sales have been made at home, not having canvassed any. My official duties calling me away most of the time, I left the Dish Washer business in my wife's control with the above results. The business is rapidly increasing and will continue to grow until every family has a Climax Dish Washer. Not a day passes but what we sell one or two, and some days fifteen or twenty Dish Washers. It's easy selling what everybody wants to buy. You can wash and dry the dishes perfectly in two minutes. For full particulars address the Climax Mfg. Co., Columbus, Ohio. Get a sample dish washer and you can not help but make money. The Climax Mfg. Co. do not ask any pay until you have the Dish Washers sold. You may just as well be making $5 a day as to be doing nothing.

Agents Wanted.

For Manual of Bible Geography. A volume of the intensely interesting pages of Diagrams, Maps, Illustrations, and Descriptions of the Holy Land. Should be in every Christian home. An invaluable help to Bible readers. Cloth cover, $2.75. Liberal terms. Address

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Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.

Price, 25c, a Box.

I. L. LYONS & CO., Prop's,

NEW ORLEANS, LA.

Seashore Camp Meeting.

The Seashore Camp Meeting will begin July 15, and last about eight or ten days. A full notice will appear next week. Persons wishing to secure accommodations before the rush at the opening of the Camp Meeting, should address communications to Col. D. Zable, chairman Tent and Lodging Committee, New Orleans, La.

Notice.

The annual meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference has been postponed one week, and will meet in Tupelo, July 4–7, instead of June 27–30, the usual time. This change is necessary in order to avoid a conflict with the Aberdeen District Conference, Bishop Fitzgerald having appointed June 25-28 as the time for holding that Conference.

A large delegation is greatly desired, and an attractive and profitable programme is being prepared. Rev. W. B. Burke, of China, will preach the annual sermon. Mrs. Addie Gordon Burke, of China, and Miss Viola Blackburn, of Mexico will also be present and deliver addresses. Let all the auxiliaries continue in prayer and supplication for a mighty outpouring of God's Spirit upon our coming meeting.

MRS. T. B. HARGROVE, Pres.

MISS C. E. GILLESPIE, Rec. Sec.

Millsaps College.

COMMENCEMENT EXERCISES, 1896.

SUNDAY, JUNE 14.

11 o'clock A. M.—Sermon by Rev. John Mathews, D. D., St. Louis, Mo. 8 o'clock P. M.—Sermon before the Y. M. C. A. by Rev. John Mathews, D. D., St. Louis, Mo.

MONDAY, JUNE 15.

9 o'clock A. M.—Annual meeting of the Board of Trustees. 11 o'clock A. M.—Address by Gov. A. J. McLaurin, Mississippi. 8 o'clock P. M.—Debate between representatives of the Galloway and the Lamar Literary Societies.

SUBJECT—Resolved, That the system of trial by jury is not sufficient for the equal administration of justice. Affirmative: J. W. Canada, W. H. Fitzhugh. Negative: S. J. Wallace, B. H. Locke.

TUESDAY, JUNE 16.

11 o'clock A. M.—Graduating speeches and baccalaureate address, W. B. MURRAH, Pres.

Commencement East Mississippi Female College.

SUNDAY, JUNE 7.

11 A. M.—Commencement sermon—Rev. J. M. Weems, D. D. 8 P. M.—Missionary sermon—Rev. H. W. Van Hook.

MONDAY, JUNE 8.

8 P. M.—Alumnæ anniversary.

TUESDAY, JUNE 9.

9 A. M.—Meeting Board Trustees. 8 P. M.—Grand concert.

WEDNESDAY, JUNE 10.

10 A. M.—Class essays. 8 P. M.—Baccalaureate address—Prof. A. M. Muckenfus, A. M., Millsaps College. Delivery of diplomas.

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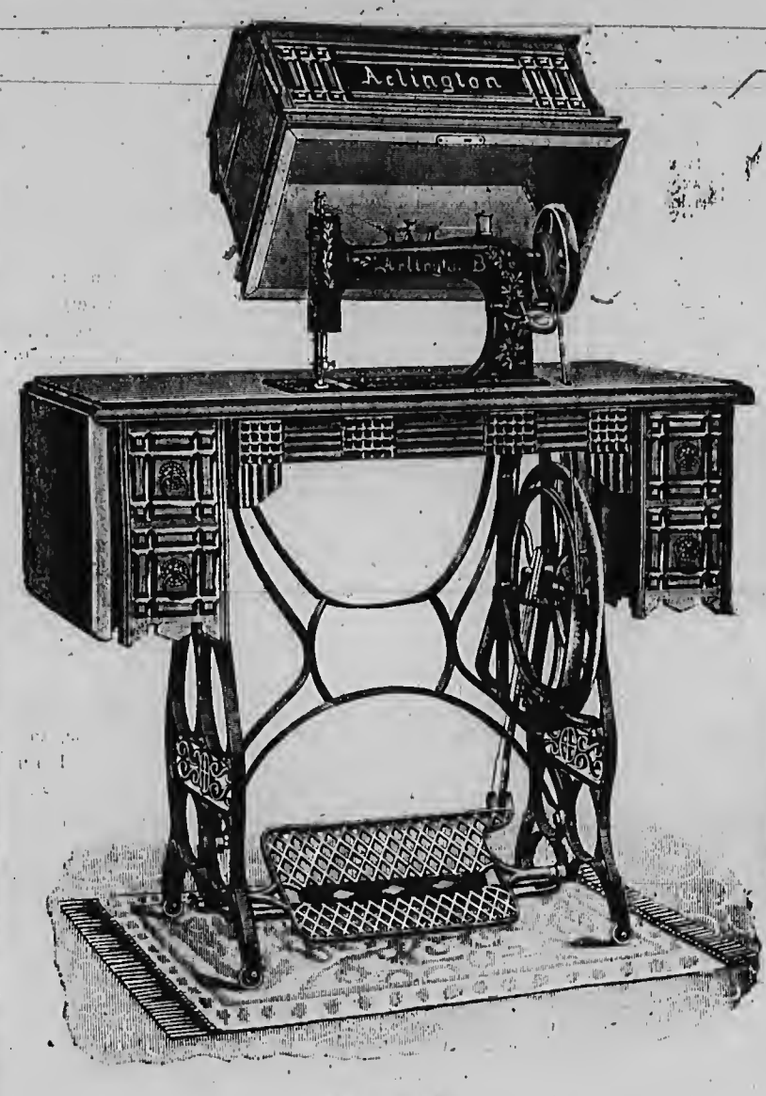
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



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The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-oraider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and processed by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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HOME CIRCLE.

HOW MY BOY WENT DOWN.

It was not with a sword in battle,
It was not with a ship at sea;
But a fate far worse than either
That stole him away from me.
'Twas the death in the ruby wine cup,
That the reason and senses drown;
He drank the allurting poison,
And thus my boy went down;

Down from the heights of manhood,
To the depths of disgrace and sin;
Down to the worthless being,
From the hopes of what might have been.
For the brand of a beast besotted
He bartered his manhood's crown;
Through the gate of a sinful pleasure
My poor, weak boy went down.

'Tis only the same old story
That mothers so often tell,
With accents of infinite sadness,
Like the tones of a funeral bell.
But I never thought once when I heard it
I should learn all its meaning myself;
I thought he'd be true to his mother,
I thought he'd be true to himself.

But, alas for my hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side?
Oh, can nothing destroy this great evil?
No bar in their pathway be thrown
To save from the terrible maelstrom
The thousands of boys going down?

—Selected.

A Good Man.

A good man! What a world of testimony and tribute is in that designation; a tribute earned, yea extorted and compelled as it were, by years of righteous living in the community. Is there as much holy ambition and striving for this tribute, and as much of imperious demand for it, as there should be? It often appears as if results were more considered than the springs of action, and that what passes for achievement supersedes or displaces the question of character. We are directed to the vineyard oftener than to the closet. We are exhorted rather to be "workers" than to be spiritually-minded. The more popular idea of discipleship is that of "holding the fort," or being an "armor bearer" and "marching on." Innoculated with the flattering conceit that each one's life is a "mission," and charged with the self-elating thought of a work to do for others, we are in danger of forgetting that life is also a training for ourselves and that each one's own character has need of cultivation. Philologists tell of the disappearance of once current words among certain tribes of men which has been always accompanied by a gradual disappearance of the ideas expressed by those words. There are certain words of the Christian vocabulary which almost seem to be going into desuetude. As we hear the addresses in the "grand rallies" of the Christian hosts and looks over the Christian literature of the day and catch the exhortations and appeals in religious meetings, we often feel like asking, what has become of the words pious, godly, devout, humble, spiritually-minded, etc. Have these old fashioned words to be remanded to the attic like antique hair-trunks and spinning wheels and other relics of the past?

The good man, the good woman—we want a larger number whom we can thus designate. It is not sufficient voucher of a church member to say of him merely that he is "bright" and "wide awake," or that he is a "worker;" that he "takes part in meetings," or trains in the good Reform causes of the day. But what is his life? his temper of mind? his daily walk? One's life is more effective than his speech, and when men take stock of him they reckon his deeds as dollars and his words as pence. The conscientious, spiritual-toned life, day after day, righteousness of character manifested at home, on the street, in social circles and in business—this is the odor of a sweet smell before God and man. And this is what tells in the eyes of the world.

"His strength is as the strength of ten,
Because his heart is pure."

—Mid-Continent.

Two sorts of Christians make most of the trouble in the church. They are like the waiters in a certain restaurant, who stumbled into each other and smashed some crockery. One was absent-minded and the other was cross-eyed. The cross eyed man said angrily, "Why don't you look where you're going?" The other retorted, "Why don't you go where you're looking?" Such people always run into each other—the man who blunders through life without looking ahead to see what influence his conduct may have, and the man who gazes fixedly at an aspiring height of ideal perfection without even starting out to reach it. —Selected.

Buying on Installments.

One of the most interesting phases of the commercial business of the day is the installment system as it prevails in most of the large cities of the Union. While this method certainly has its advantages, it may be questioned whether there is not in it an element which does a great deal of mischief and leads careless and thoughtless people into financial complications from which they may find it very difficult to escape.

It looks very alluring, this offer to furnish your house without a cent of ready cash, and many an ambitious young couple finds it impossible to resist the temptation to have as good as their neighbors, when it comes so easily.

The trouble is that they permit themselves to lose sight of the fact that all of these things must be paid for in due time, and that putting off the evil day does not by any means mean shirking the responsibility or making the payments less. Indeed, this installment practice is nothing more nor less than a mortgage which continually accumulates interest.

The householder may have idle days, sick days, unprofitable days and days when the outgoes are very far ahead of the incomes, but of this the installment system takes no heed whatever. The interest is at work steadily and untiringly. A mortgage never sleeps; the promise to pay works in darkness as well as in daylight, and piles up the obligations regardless of the ability of the victim to meet it.

People who buy on the installment plan should consider quite as carefully what the end is to be as though there were paying cash down.

One of the alluring advertisements of the day is to the effect that so many cents a day will buy so much. It looks like a very little, and the anxious purchaser, taking counsel of his desires, imagines that there will be no difficulty in paying such a trifle as that, so the purchase is made and all goes very well for a little while. Then there comes a dull time, and, in some way or other, in the agreement there seems to have been a clause entirely overlooked in the outset which exacts a certain rate of interest as a penalty for failing to meet the original obligation.

An Enemy of the Home.

It goes without saying that the saloon is a most deadly enemy of the home; the more it is decorated the more dangerous. To multitudes of our young men and to a vast number of the humbler laboring classes, the saloon becomes a chandeliered and crimsoned gateway to hell! But all the drinking habits are not *formed* in the dram-shop, or the billiard room, or the club house. A vast many take their first drink at their parent's table or at social parties in private houses. I once officiated at a wedding where there was a popping of champagne corks like a discharge of musketry. Not long afterward I was called on to labor for the reformation of a drunken son in that very family His parents had been his tempters. The father who puts a wine bottle on his table and the lady of the house who provides—from false slavery to fashion—intoxicating beverages for her guest are *playing with fire*. If anyone forms the drinking habit or is strengthened in such habit through their temptation, they are before God responsible for the fatal mischief wrought. As the total abstinence societies have declined and pledges to abstain have been too much abandoned, there is a perceptible increase of social drinking. Liquor on the table or the side board is often the first step to liquor in the club or the saloon or the restaurant. A family teetotal pledge hung on the wall would be about the most ornamental piece of furnitnre in many a dwelling.—Theodore Cuyler.

The wife of a Cincinnati clergyman traded a barrel of her husband's sermons recently for a new bread pan. Some time afterwards the ragman came aronnd again, and asked if she had any more sermons to sell. "Why do you want sermons?" "Because I did so well with those I got here a year ago. I got sick in the Summer, and a preacher in the country boarded me and my horse three months for that barrel of sermons, and he has since got a great reputation as a preacher up there. I will give you five cents a pound for all you have got."—Exchange.

The Dangerous Book.

"If, when I read a book about God, I find that it has put him farther from me; or about man, that it has put me farther from him; or about this universe, that it has shaken down upon it a new look of desolation, turning a green field into a wild moor; or about life, that it has made it seem a little less worth living, on all accounts, that it was; or about moral principles, that they are not quite so clear and strong as they were when this author began to talk; then I know that, on any of these five cardinal things in the life of a man—his relation to God, to his fellows, to the world about him, and the world within him, and the great principles on which all things stable center—that for me, is a bad book. It may chime in with some lurking appetite in my own nature, and so seem to be as sweet as honey to my taste, but it comes to bitter, bad results. It may be food for another, I can say nothing to that. He may be a pine, while I am a palm. I only know this, that in these great first things, if the book I read shall touch them at all, it shall touch them to my profit, or else I will not read it. Right and wrong shall grow more clear, life in and about me more divine; I shall come nearer to my fellows and God nearer to me, or the thing is a poison."—Dr. Robert Collyer.

Suffer the Children.

The brightest lights in the churches were converted in early life. Adam Clarke, the commentator, was converted at four years of age. His influence will shine in the moral heavens while the sun shines in the natural heavens. Alfred Cookman, the great revivalist, was converted at ten years of age. He will shine in the kingdom of God, as the stars in the firmament of heaven forever and ever, and thousands will rise in the judgment and call him blessed. Isaac Watts, the great poet, was converted to Christ at the age of nine years. The influence of this great man of God, in tuning the golden harps, will be felt through the endless ages of eternity. Robert Hall was converted at twelve. Jonathan Edwards at seven. William Penn at nine.—Harvester.

The Curfew.

We believe in the curfew. In many places it is being tried with gratifying results. Chief Sigwart, of Omaha, says: "The passage of the curfew ordiance has done more to keep the youth indoor at night than all the other influences combined could. The mere fact that such an ordinance exists is sufficient to suppress a big share of the viciousness practiced by the hoodlum element. They fear arrest and scamper home as soon as nine o'clock comes."—The Midland.

Souls are won by moral compulsion, not by physical. "I can not be in his society one hour without feeling that I am a lost man, without longing for a better life," said one of a friend eminent for his saintliness. Such is the power of holy personality. The touch of Shaftesbnry saved a discharged convict. "What did he say to you?" was asked. "It was not so much what he said, but he put his arm around me and said: 'Jack, we'll make a man of you yet.'" That personal touch, that tender love, compelled the convict to come in.

Christianity, if it means anything, means sixteen ounces to the pound, three feet to the yard, a just weight, and just measnre. It means honesty in all dealings, purity in all conversation, a charity as broad as the race, unflinching integrity, sympathy, humanity to man, loyalty to God.—Anon.

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40 YEARS THE STANDARD.

HYGIENE.

Beer.

It is a fact of common observation that alcohol, even in small doses, possesses the power of "breaking down human self-control to a most extraordinary degree." The use of alcohol is the exception, and the abuse of it is the rule, in human experience. Nine-tenths of mankind—I am almost ready to say ninety-nine hundredths—if they admit the smallest quantity of this poison into their system, will find themselves crippled in will power, so that inordinate indulgence becomes almost inevitable. In this regard beer comes within the limits of suspects, and justly so. Beer contains a minimum of alcohol; but that minimum is enough to kindle, in the great majority of organisms, a thirst which is sure to lead to immoderate indulgence. How many beer drinkers, do you suppose, keep themselves, here or anywhere else, within the strict limits of dietic law? Not one in twenty, perhaps not one in fifty. The overwhelming majority of beer drinkers in Bavaria, where beer is the purest and most innocuous, are intemperate in the use of it. Do I mean that every one of this mighty constituency of Gambrinus gets drunk? No, not that; but the great majority go beyond the bounds of utility, and, in the enjoyment of their beloved and so-called "innocent" beverage, get physical and mental damage of various kinds and degrees. Bavarian pathology shows a frightful procession of fatal maladies which are distinctly traceable to excessive beer drinking. A physician told me not long ago that he had assisted in a large number of autopsies, and had observed an astonishing proportion of fatty hearts. This in a great Munich hospital, remember, in an environment where the tall brewery chimneys outnumber the church spires ten to one, and where they boast, and truthfully boast, of brewing the purest beer in the world.

There is a form of physical indisposition not uncommon in the lists of Bavarian mortality, which goes under the name of schlag. Perhaps I should use a word slightly more emphatic than "indisposition," for this special phase of it generally kills. It is nothing more than the springing a leak of one or more blood-vessels in the brain, known among us at home, I believe, as apoplexy. This is a common form of disease among immoderate beer-drinkers, and most beer-drinkers are immoderate. Once in a while, in fact very often, I read in the German papers that, "in the inscrutable decree of God, Mr. So-and so has suddenly died of schlag." Now, if they would only confess themselves pagans, and write "Gambrinus," the divinity of beer, instead of the other name, I will write "Amen" under these obituary notices. Why do these rationalistic Teutons thus deceive themselves?

I have often, at home—that is, in my American home, for I have a Bavarian home as well—I have often heard the wish expressed that the drinks of Germany might, on the Western continent, get the upper hand to the degree of crowding out the dreadful curse of drunkenness—a wish certainly to be commended in the motive of it, but somewhat at fault as to the historical fact. Of drunkenness of the American type—that is, the congregation of devils bred by whisky and other distilled liquors—there certainly is not a great deal in Germany. But this is not to say that the "beer-drunk" does not prevail to an alarming extent, or that it is not a form of physical and mental insanity sad and shameful to contemplate. The beer-drunk is the great curse of the laboring class in Bavaria, and, I conjecture, likewise in Germany generally. It has been my wont for several years to be awakened out of sleep in the small hours of Sunday and Monday mornings by the insane howlings and wild songs of midnight revellers returning from beer cellars and gardens, where multitudes of them leave all, or nearly all, the earnings of the week, which should have gone to the support of their wives and children. This is a very sad condition of things to comtemplate in a civilized and Christian community, especially when one hears not the faintest suggestion from any quarter of an attempt at reform. It is a mistake to suppose that beer will not rob a man or woman of the use of reason, for I have seen it to do it many times. —Christian Register.

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OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

BEESON—Mrs. EVALINE LENORA BEESON (nee Collins), was born in Washington parish, La. May 25, 1826, and died April 16, 1896. March 25, 1847, she was married to Rev. B. A. Beeson who survives her. This happy union was blessed with seventeen children, thirteen of whom are left to mourn the loss of a loving and tender mother and, with the exception of one, were present at the funeral.

Sister Beeson was converted and joined the Methodist Church some time between 1856 and 1860 at Topisaw Camp Ground. Her service in the Master's vineyard was blessed, and God gave her his Spirit to witness with hers that her labor was not spent in vain.

During her last illness I was permitted to be with her some, and was comforted in having the pleasure of talking about the realities of our future home. Sister Beeson said that her way was clear and bright, and that she did not care to stay here longer. Although her suffering was very intense, yet she said that those last days were her happiest. Oh how sweet and what joy comes to a living soul to know that it is soon to be with God!

As a Christian she was faithful and true, scattering seeds of kindness and benevolence along life's pathway that will be blooming and ripening until eternity dawns, and the trump of God shall sound, and those that were brought to Christ through her influence will rise to call her blessed.

As a wife she was indeed a helpmeet, ready to share the trials conflicts and sorrows with her now grief stricken companion. Nearly a half century was spent together, but at last the union is broken; but it won't be long before they will meet again where parting will be no more.

As a mother, she was kind, loving, gentle and affectionate.

Truly, God is calling his children to himself. May the blessings of God rest upon the grief stricken loved ones!

B. W. LEWIS.

MAY—Mrs. RACHEL ANN MAY (nee Collins) was born in Pike county, Miss., May 21, 1839, and died April 6 1896. She was married to Enos D. May, who survives her Jan. 16, 1860. The Lord blessed this happy union with five children all of whom are living, and, with the exception were present at the funeral service.

Sister May's death was very sudden, going to sleep as well as usual, not to wake any more until eternity dawns and the trump of God is heard by those that shall take part in the first resurrection.

Sister May joined the Baptist Church in 1853, and in 1879 she united with the M. E. Church, South at Sartine, under the faithful ministry of Bro. Gillmore, where she held her membership until the day of her death.

As a wife she was all that the word implies—faithful and true, never willing to leave home without her companion. As a mother, she was kind and affectionate teaching her children to be the same.

Sister May leaves for her loved one a good name "which is rather to be chosen than great riches."

May the blessings of our heavenly Father rest upon the bereaved ones in comforting and consoling power, and lead them to that brighter world where parting will be no more.

B. W. LEWIS.

ROBINS—Col. JEFFRAH ROBINS was born in South Carolina, Aug. 9, 1811, and departed this life at his home near Guntown, Miss., Feb. 11 1896. Bro. Robins moved to Fulton, Miss., in 1836; was converted and joined the M. E. Church, South, at that place about 1849. He moved to Guntown, Miss., and was one of the building Committee and also a trustee of our church at this place. He continued a faithful member till he received the summons to come up higher. Died in the triumphs of a living faith and gone to rest from the toils of life.

He was married to Miss E. H. Allan in 1854, with whom he lived happily till death. He leaves a wife and eight children, beside grandchildren and relatives and many friends, to mourn his departure. One of his children had gone on before, and awaited his coming.

An excellent lawyer, a Christian gentleman, a devoted husband, an affectionate father and a friend to the poor has gone to rest. He loved his church, attended upon its ordinances and supported its institutions.

We bow in submission to our Father's will. Our loss is his gain. His family has the sympathy of all. May the blessings of God abide with his wife and loved ones!

His pastor, JOS. W. THREADWELL.

Gunlowe, Miss.

KUHLMANN—DAISY, daughter of Mr. and Mrs. Henry Kuhlmann, was born March 5, 1886, and died April 7, 1896.

Daisy was a sweet little blue-eyed girl, loved and petted by everyone that knew her. Her illness was of short duration. Membranous croup did its fatal work quickly. Almost before the parents knew her dangerous condition little Daisy had to take her departure. Daisy was perfectly devoted to her father and mother. She hated so much to leave her parents. She appealed to them to the last to help her. All was done that could be for her relief, but to no avail.

May the angels encamp round about that sorrow stricken home, and help the family to bow with humble submission to the will of him that doeth all things well! May the peace of God that passeth all understanding comfort and keep the bereft ones from all harm, and at last in heaven save them! Amen!

W. T. WOODWARD, P. C.

Simsport, La.

HARVEY—RHEA HARVEY, the subject of this obituary, was born in Clinton, La. (East Feliciana parish), Aug. 27, 1843, and died March 29, 1896. His parents moved to St. Landry parish while he was quite a boy, where he spent the remainder of his life. He was left an orphan before he reached the age of fifteen. He was a farmer, in which he achieved considerable success. He left his family well provided for in this world's goods. He was married to Miss Ophelia Rogers in 1872. They lived happily together for twenty-four years. Through hardships, deprivations, failures and success he was ever faithful to his marriage vow, always performing the part of a faithful husband.

Bro. Harvey was a neighbor in the widest sense of that word. He was a man highly esteemed by all who knew him. He was a man that loved God and eschewed evil. I have heard naught against him. Black and white had but good to say of him. He owed no man; lived peaceably with all men. He was a member of the Baptist Church. No church of his faith was near him, consequently he attended our church all the time, and supported its claims. The strangest thing of his life was the deed that took him from us. He took his own life. He had not slept but one night of natural sleep since the first of December, 1895. No one but God knows how he suffered.

A good man is gone from us. We miss him so much. His eldest son, not of age, said: "I never heard him say a bad word, or speak ill of anyone."

May his life be relived by his sons! Four boys, two nice sweet little girls, devoted wife, and a host of friends were suddenly plunged into sorrow. We look up to God, and say, "Thy will be done in earth, not ours."

Children, look to Him who is a father to the fatherless and a husband to the widow. God bless the sorrowing ones!

W. T. WOODWARD, P. C.

JONES—Whereas, The reaper, Death, came to our brother and Sunday-school teacher, J. W. JONES, clipped the cords which bound the soul and body, bade life while in its prime to seek a peaceful close—thereby depriving our Sunday-school of one of its most zealous, efficient and energetic workers; therefore, be it

Resolved, That the Sunday-school deplore the untimely death of their brother, and feel that his loss is irreparable, as he was beloved and honored by all his colleagues for the zeal he manifested in promoting the cause of Christ in that part of God's vineyard.

Resolved, That we tender the bereaved family our sincerest sympathy in their sorrow, commending them to the God of their fathers, who is their father's God.

W. JAS. MCLEAN, for Committee.

Gloster, Miss.

KIDD—Whereas, Our lamented brother, L. M. KIDD, was for so many years an official member of the M. E. Church, South, occupying the position of Sunday-school superintendent, and for more than twenty years a steward, and his faithful and zealous performance of every duty imposed upon him by the church, always taking up his cross cheerfully on every line of church work, thereby leaving a good example to the younger members of the church; therefore, be it

Resolved, By the Quarterly Conference of Ruston charge, that we recognize with grateful remembrance the faithfulness and punctuality of Bro. Kidd in all church work, his devotion to all the services of God's house, his devotion and fidelity to the church of his choice, his zealous and liberal support to the institutions of the church.

Resolved, That the church has sustained a great loss in the death of our beloved brother.

Resolved, That we deeply sympathize with his bereaved widow and relatives of the deceased, and we extend to them our sincere condolence.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication; also one to the widow of our brother.

S. D. PEARCE,
For Committee.

WEST—Resolutions occasioned by the death of Rev. Dr. T. S. West:

Whereas, Our heavenly Father has called from our midst, in the strength of his years and in the height of his usefulness, our beloved brother and recent pastor, Rev. Dr. T. S. West; therefore, be it

Resolved, By the Church Conference and congregation of the Capitol Street Church, that it is with no ordinary feelings of regret that we record our sorrow at his unexpected death.

Resolved, That while we doubt not that he has entered upon the enjoyment of perfect peace and rest, we can but deplore our immeasurable loss.

Resolved, Regarding it a high privilege to have known, heard and loved Dr. West as our pastor for three years, we will cherish the recollection of his many virtues and excellent traits of character as a precious legacy, and embalm the memory of his Christ-like and manlish life in the warmest affections of our hearts.

Resolved, That we believe it to be an honor to the human race and a credit to the Christian religion that they together produced a man who was so sunny hearted by nature and so heavenly minded by grace as was our beloved Dr. T. S. West.

Resolved, That a copy of these resolutions, with expressions of our sincerest sympathy, be conveyed by our secretary to the afflicted family of the deceased and the CHRISTIAN ADVOCATE.

W. L. C. HENNICUTT,
J. C. ENOCHS,
H. J. HAMM,

Jackson, Miss.

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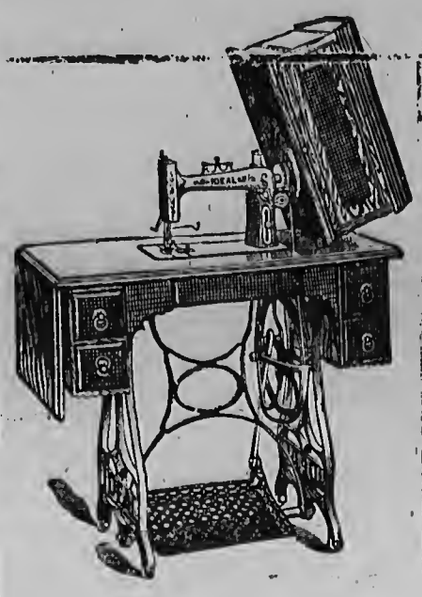

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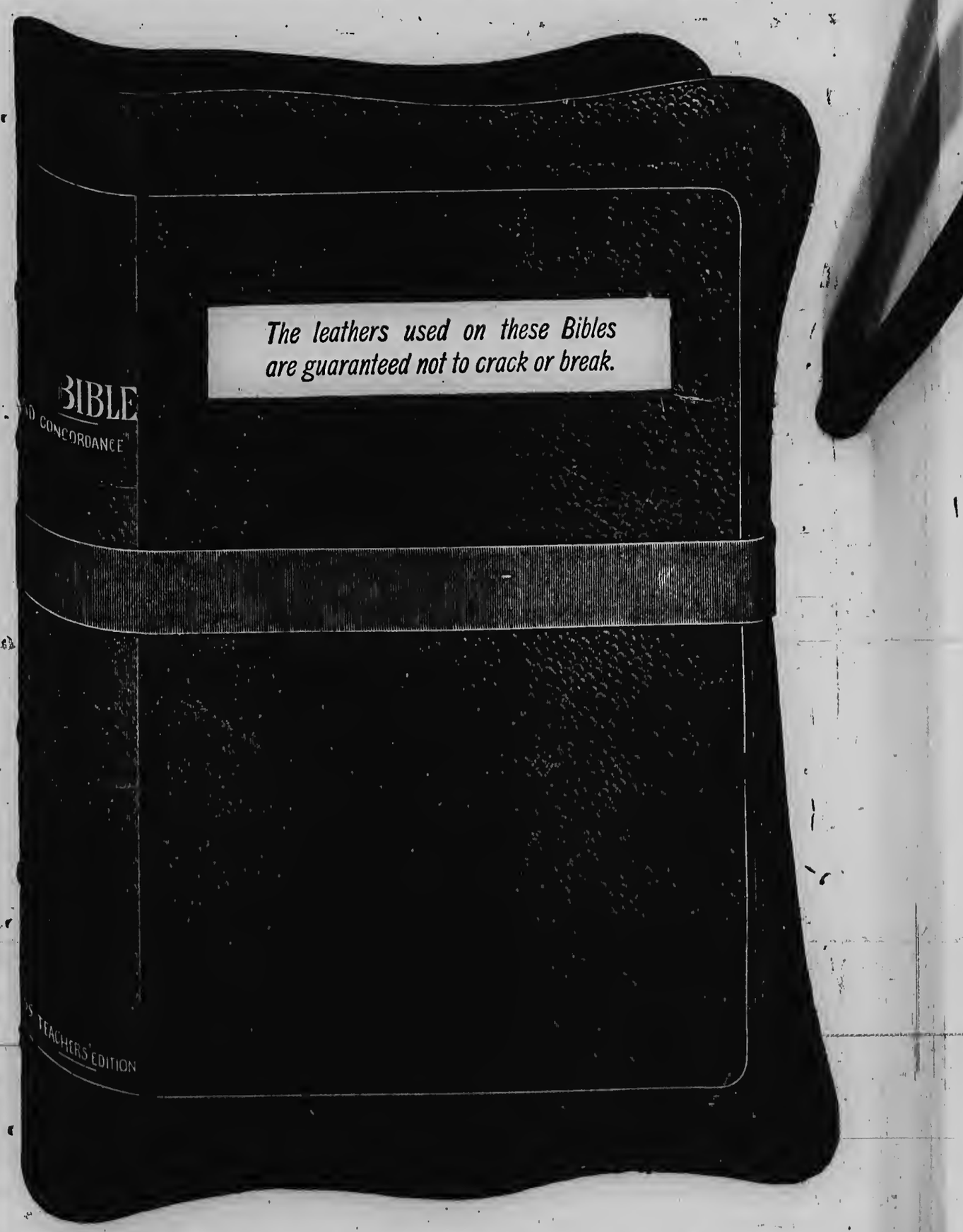

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NEWS OF THE WEEK.

DOMESTIC.

Hon. Edward Booth, a Methodist of this city, and a distinguished figure in political affairs at one time, died on May 22.

President Cleveland has consented to deliver the oration at the celebration of the fiftieth anniversary of Princeton College.

A tornado swept over the Northwest on May 25, entailing much loss of property and many lives in Iowa, Illinois, and Michigan. Whole villages were swept away.

Anton Funk, an old German of Houghton, Mich., undertook to drown himself in a tank of beer at a brewery. They pulled him out, but sixty barrels of beer had to be thrown away.

The women of Hindman, Ky., raided a still-house and dramshop with guns, ran off the proprietor and his patrons, and smashed the place, destroying all the liquor in sight, and ruining the still.

Mayor Jones, of Kansas City, has started a crusade against gambling, and declares that he will not let up until all the gamblers are driven out of the place, and games of all sorts, social and otherwise, stopped.

The Grand Commandery of Knights Templar, of Tennessee, has decided the manufacture or sale of spirituous or malt liquors is contrary to the principles of the order, and that all knights must drop such business or be expelled.

The Senate has passed the fortifications bill, and it is rather a remarkable fact that, although it carried less than five million dollars when it came from the House, it called for the expenditure of more than ten millions when finally passed by the Senate.

Mrs. Jefferson Davis and her daughter Winnie will hold a reception at the White House of the Confederacy at Richmond, on June 30, the day that the big Confederate reunion opens there. Miss Davis was born in the room where the reception will be held.

Rev. Samuel R. Fuller, the Episcopal minister of Malden, Mass., who was sentenced to suspension for two years for marrying while his divorced wife was alive, has refused to submit to the sentence, and renounced the ministry of the Episcopal Church. He will join another denomination.

The decision by the Supreme Court of the United States that the parties who made sugar in this country in 1894 under the provisions of the bounty law of 1890 have a just and equitable right to their proportion of the money voted to them by Congress is a deliverance of great importance. Some $5 000,000 will be distributed in Louisiana.

FOREIGN.

Li Hung Chang, the special envoy of the Emperor of China to the coronation of the Czar, will visit America.

Gen. Weyler, the captain general of Cuba, has issued a decree prohibiting the export of tobacco from that island.

The Czar and Czarina entered Moscow for the coronation on May 21. They were attended by a glittering retinue of princes and soldiers, making the most gorgeous procession witnessed in many years.

The war between Italy and Abyssinia is at an end. The Italian government has concluded a peace by agreement with the Emperor Menelik. According to this agreement, the Abyssinians have released all the Italian prisoners, and Italy has withdrawn from the province of Tigra and abandoned the protectorate over Abyssinia.

There was a public presentation of a portrait and addresses to Rev. Newman Hall on the occasion of his eightieth birthday in London, May 22. Lord Kinnaird presided. Mr. Gladstone, the Archbishop of York, the Duke of Westminster, and many other prominent people wrote to express their congratulations. An address from American friends was also presented.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8	@— —
Ordinary	8⅛	— —
Good ordinary	7 1-13	— —
Low middling	7⅞	— —
Middling	7 3-16	— —
Good middling	7¼	— —
Middling fair	8	— —
Fair	8 7-13	— —
Galveston middling	7 3-16	— —
Mobile middling	7⅛	— —
Memphis middling	7⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	3	3⅛
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅝	3⅞
Prime yellow	4⅛	4 7-13
Gray white	4⅜	— —
Choice white	4⅝	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅝	— —
Good	3½	4
Fair	3⅝	3⅞
Prime	4⅛	4⅜
Rough, ₩ bbl	75	1 80
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 30	3 33
Fancy	3 53	3 33
Choice	— —	— —
Minnesota Patents	4 25	— —
Winter wheat patents	4 13	4 35
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 33
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	3 50	— —
GRAIN ETC.		
CORN:		
White, ₩ bushel	36	38
Yellow	38	40
Mixed No 2	36	37
OATS:		
Western	— —	38
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	60	63½
HAY:		
Prime	16 00	18 00
Choice	— —	32 00
PROVISIONS.		
PORK:		
Mess (Standard)	5 50	5 75
Prime Mess	6 20	5 75
Rumps	6 25	3 30
BACON:		
Fancy Breakfast	7⅛	8⅛
Shoulders	3½	3½
Sides, short rib	5⅛	5⅛
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9	10⅛
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	4⅝	4⅝
Sides, long clear	4⅝	4⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	17	— —
Common	13	— —
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	16	17
Western Dairy	13	14
Common	8	11
LARD:		
Refined	5⅛	5⅛
OILS:		
Coal, bbls	8⅛	— —
Coal, cases	13⅝	— —
Cotton seed, crude	19½	20
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	80	1 00
POTATOES:		
New Louisiana	70	80
Western	1 80	— —
ONIONS:		
New Louisiana	1 15	1 50
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	4⅝	— —
Jute, 1¾ lb, ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6¼	6½
TIES:		
₩ bundle	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 25	4 00
Young Chickens	3 20	3 33
Chickens, Southern	3 20	3 25
Young	1 60	2 10
Turkeys, Southern	8 00	13 00
EGGS:		
Western	7½	8
Southern	8	— —
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	10	13½
Burry	3½	7
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	3½
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	6 00	— —
Meal	17 35	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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DISTRICT CONFERENCES.

The Enterprise District Conference will convene at Heidelberg, Thursday, July 9, at nine o'clock A. M.

Let every delegate, recording steward with his book, local and traveling preacher, and member of the District Board of Education try to be present.

The editor of the ADVOCATE, the Mississippi Conference missionary secretary, and the district secretaries of the W. F. M. S. and P. and H. M. S. are cordially invited to meet with us.

The following are the Committees of Examination:

For License to Preach and for Admission on Trial—D. G. W. Ellis, D. P. Bradford, F. M. Keen.

For Deacon's and for Elder's Orders—H. E. Partridge, N. M. Clark, W. J. Dawson.

L. CARLEY, P. E.

Enterprise, Miss.

The District Conference for Corinth district, North Mississippi Conference, will be held at Ripley, July 9-12. The opening sermon will be preached, Thursday, 11 A. M., by Thomas Cameron.

The following are the Examining Committees:

For License and Admission on Trial—W. J. Burt, H. M. Young, J. M. Wyatt.

For Deacon's Orders—J. W. Treadwell, W. G. Burks, W. F. Rogers.

For Elder's Orders—T. L. Foster, James Porter, J. M. Deavenport.

HESLEP R. TUCKER, P. E.

The Jackson District Conference will meet in Camden, July 2 5. Bishop Galloway will preside.

A Sunday-school Conference will be held on Thursday, the second. Persons desiring to apply for license to preach and local preachers desiring to be ordained deacons or elders, or seeking admission on trial into the Annual Conference, must be on hand. The Woman's Missionary Society and the Parsonage and Home Mission Society are invited to be present and make their reports. Let every pastor and delegate endeavor to be present.

R. D. NORSWORTHY, P. E.

The District Conference for Brookhaven district will be held at Magnolia, July 16 19 Further notice in regard to it will be given in due time.

Examining Committees are as follows:

For License and Admission on Trial—T. L. Mellen, B. F. Lewis, J. M. Morse.

For Ordination—I. W. Cooper, J. D. Crymes, M. L. Burton.

E. H. MOUNGER, P. E.

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Notice.

The Bluff Creek Camp Meeting will begin Aug. 14, 1896, and will continue for ten days. All preachers are invited to attend, and will be cared for while on the grounds free of charge. There will be ample accommodation on the grounds for both man and beast at low rates. A small gate fee will be charged.

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They that spend their days in faith and prayer shall end their days in peace and comfort.—J. Mason.

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MARRIAGES.

ROBSON—HARDY.—At the residence of the bride's father, M. W. K. Hardy, Courtland, Miss., May 5, 1896, by Rev. S. B. Myers, Miss Ada Hardy, of Courtland, to Mr. J. H. Robson, of Van Vleet Drug Co., Memphis, Tenn.

SMITH—PICKET.—At the Methodist Church, Chapel Hill, Sunday, May 17, 1896, at 8:30 P. M., by Rev. S. B. Myers, Miss Annie Picket to Mr. Ches. Smith, both of Chapel Hill, Miss.

MAYFIELD—BOND.—In the Methodist Church, Ruston, La., May 20, 1896, by Rev. Jno. A. Miller, Roy L. Mayfield to Miss Jodie A. Bond, all of Ruston, La.

FURGUSON—WINN.—At the home of the bride's father, Homer, La., May 14, 1896, by Rev. P. A. Johnston, Mr. Hyder Furguson to Miss Rosa Winn.

LANE—BROWN.—At the residence of the bride's parents, Mr. A. N. Brown, Haynesville, La., May 6, 1896, by Rev. R. S. Collier, Mr. F. A. H. Lane to Miss Beulah May Brown.

CAGLE—WATSON.—At the residence of the bride, May 15, by Rev. T. L. Mellen, Mr. Wm. C. Cagle, of Tryna, and Mrs. Sellie C. Watson, of Wesson, Miss.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket. Sold only in boxes.

Natchez District Conference.

PROGRAMME.

THURSDAY.

9 A. M. Organization. 11 A. M.—Sermon on Christian Giving, by N. J. Tucker. 3 P. M.—Reports. 8:30 P. M.—Sermon on Prohibition, by B. S. Reyner.

FRIDAY.

9 A. M.—Address on Foreign Missions, by W. B. Lewis and J. G. Galloway. 10 A. M.—Addresses on Domestic Missions, by S. F. Lewis and D. F. Guice. 11 A. M.—Sermon on Christian Education, by W. B. Lewis. 3 P. M.—Financial systems considered and discussed. 4 P. M.—NEW ORLEANS CHRISTIAN ADVOCATE reviewed. 8:30 P. M.—Sermon on Regeneration, by B. F. Lewis.

SATURDAY.

9 A. M.—Sunday-school and Epworth League work considered as follows: (1) Epworth League work—M. M. Black, W. B. Lewis, B. F. Lewis. (2) Sunday-school Work—J. The Pastor's Relation to the Sunday-school—M. J. Miller, E. L. Cole. 11. How to Lead Our Sunday-schools to Christ—E. T. Breland, G. M. Hull, R. E. Ratliedge. 11 A. M.—Sermon on Early Conversion—E. T. Breland. 3 P. M.—Miscellaneous. 8:30 P. M.—Sermon on Love, by M. J. Miller.

SUNDAY.

9 A. M.—Love-feast, conducted by W. B. Lewis. 11 A. M.—Sermon on Sanctification—L. S. Jones. 3 P. M.—Addresses to the children—G. M. Hull, E. T. Breland. 8:30 P. M.—Sermon.

Let the brethren all come prepared to make our Conference a perfect success.

L. S. JONES, P. E.

Popular with the Republicans.

The old reliable Texas and Pacific railway will be the "popular route" for the great National Republican Convention at St. Louis, commencing June 16. No effort will be spared to provide for the comfort of all who use this line. Special trains will be run, with elegant day coaches and chair cars, and Pullman Palace Sleepers, and you will be wise to send in your name now for necessary accommodations, as the attendance promises to be the largest for any convention yet held.

Tickets will be sold via the Texas and Pacific railway at rate of ONE LOWEST LIMITED FIRST-CLASS FARE FOR THE ROUND TRIP on June 13, 14 and 15, good until June 21, 1896.

For tickets, sleeping-car accommodations, or any further information, call on nearest Texas and Pacific agent, or

GASTON MESLIER,
G. P. and T. A.,
Dallas, Texas.

Reunion United Confederate Veterans,

RICHMOND, VA., JUNE 30 TO JULY 2.

For this occasion the Texas and Pacific Railway Company will sell tickets from all stations in Texas and Louisiana at about ONE CENT PER MILE EACH WAY FOR THE ROUND TRIP on June 26 and 27, final limit for return to be twenty days from date of sale.

This will be one of the greatest assemblages of the old veterans in the history of the organization, and an exceedingly interesting programme has been prepared.

For tickets, sleeping-car accommodations, or any further information, call on or address nearest Texas and Pacific railway agent, or

GASTON MESLIER,
G. P. and T. A.,
Dallas, Texas.

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time, and close connections make this route the choice of Summer tourists. Full information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

I. HARDY, G. P. A.

New Orleans, La.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

A quarter spent in HIRES Rootbeer does you dollars' worth of good.

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

"A Splendid Premium."

I have received the machine, and am highly pleased with it. I don't see how you can afford to give such a splendid premium for so small a sum. As long as this offer is open, there is no excuse for preachers' wives sponging on the sisters. They should go to work at once, and put the ADVOCATE in twenty homes, and secure the machine.

Yours respectfully,

MRS. J. C. MIMMS.

Bolivar, Miss., April 24, 1896.

The third annual reunion at the Shiloh battlefield will be held May 29 and 30. This will probably be the most interesting meeting ever held on the battlefield. The comrades living in Texas will send 10,000 White Cape jessamine flowers, to place on the graves of the 4 000 heroes who sleep in Shiloh national cemetery. There will be 100 young ladies—fifty from the North and fifty from the South—to place these flowers on the graves and plant a flag at each grave.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	June 7, 8
Aberdeen station	6
Okolona station	10, 11
Nettleton circuit	July 3
Verona station	4, 5
Shannon circuit	11, 12
Prairie circuit	13, 14
Sparta circuit	18, 19
Houston mission	21
Bigbee Valley circuit	Aug. 1, 2
Houston	8, 9
Aberdeen circuit	14
Quincy	15, 16
Tremont circuit	21
Fulton	22, 23
Amory	29, 30
Okolona circuit	Sept. 2, 6

The District Conference for the Aberdeen district will convene at Aberdeen, June 25, at 8:30 P. M., Bishop Fitzgerald presiding.

S. M. THAMES, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June 7, 8
Water Valley—Wood Street	14 15
Coffeeville, at Pisgah	20, 21
Oxford station	27, 28
Tatum at Dogwood Flat	July 4, 5
Charleston, at Tillatoba (Tues.)	7
Minter City	11, 12
Grenada circuit, at Spring Hill	18, 19
Torrance cir., at Kossuth Ch'l (Tues.)	21
Tocopola, at Salem	25, 26
Water V. cir., at Church G. (Tues.)	28
Water Valley—Main Street	Aug. 1, 2
Slate Springs, at Cross Roads	8, 9
Elsey, at George's Chapel (Tues.)	11
Paris, at Pleasant Hill (Fri.)	16
Pittsboro, at — (Fri.)	18, 19
Chapel Hill, at — (Fri.)	21

H. C. MORRHEAD, P. E.

CORINTH DIST.—SECOND ROUND.

Blue Springs circuit, at Blue Springs	May 30, 31
Saltillo circuit, at Saltillo (Tues.)	June 3

HESLEP R. TUCKER, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	May 30, 31
Cedar Bluff	June 6, 7
Hebron	30, 31
Shingleton	27, 28
Winstonville (Tues.)	30

R. A. SHARROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Arkabutla	May 30, 31
Burgess	June 6, 7
Eureka	13, 14

District Conference will meet at Arkabutla, May 27-31.

T. C. WIER, P. E.

WINONA DIST.—SECOND ROUND.

Dublin and Brooklyn, at —	May 30, 31
Carrollton circuit, at —	June 6, 7
Black Hawk, at —	13, 14

J. B. STONE, P. E.

DURANT DIST.—SECOND ROUND.

Ashton circuit, at —	May 29
Ebenezer circuit, at Hebron	30, 31
Lonisville circuit, at —	June 2
Rural Hill circuit, at —	6, 7

The District Conference will convene in Sallis, June 11-14. The first day will be given to the Sunday-school question.

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Ringgold, at Ringgold	May 30, 31
Summerfield, at Summerfield	June 3, 7
Haynesville, at Colquitt	13, 14
Lisbon, at Arizona	20, 21
Dubberly, at Mt. Zion	27, 28
Gansville, at Gansville (W. and Th.)	July 1, 2
Vernon, at New Prospect	6, 7
Farmerville at Freeman Chapel	12, 14
Downsville, at Cen'l S. house (T., W.)	21, 22
Ruston, at Douglas	25, 26
Vienna	Aug. 1, 2
Homer (Wed and Thurs.)	3, 6
Valley, at Blocker Chapel	8, 9
Minden, at Pine Grove	13, 13
Arcadia, at Simsboro	21, 23
Bienville	28, 30

District Conference will convene in Arcadia, July 3. Sunday-school Conference on the eighth, at same place.

Following Committees of Examination have been appointed:

For License to Preach and for Admission on Trial—Revs. Robt. Randle, A. D. McVoy, B. H. Sheppard.

For Deacon's and Elder's Orders—Revs. J. A. Miller, J. O. Bennett, D. C. Barr.

J. D. HARPER, P. E.

Arcadia, La.

SHREVEPORT DIST.—SECOND ROUND.

North Bossier, at —	May 30, 31
Caddo, at —	June 3, 7
Mansfield	13, 14

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Grand Chenieres	May 30, 31
French Mission	June 3, 7

We will elect delegates to the District Conference on this round.

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Boyce, at Colfax	May 23
Montgomery, at St. Morris	30, 31
Centerville, at —	June 3, 7
Robeline	11

V. D. SKIPPER, P. E.

Cuticura

FOR THE HAIR and SKIN

A warm shampoo with Cuticura Soap and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair with a clean, wholesome scalp.

Sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Proprietors, Boston, U. S. A.

Guarantee Position. Accept notes for tuition, or deposit money in bank till position is secured. Can large DRAUGHON'S PRACTICAL Business College NASHVILLE, TENN., and TEXARKANA, TEX. Indorsed by Bankers, Merchants, and others. Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. Four weeks in Bookkeeping with us equals 6 months elsewhere. No vacation. Enter any time. Board $10. Text-books for home study is next best thing to entering our schools. Write us at Nashville. (Mention this paper.)

Seashore Camp Ground.

Front cottage to rent for the season. The cottage which I recently purchased from Dr. Ahrens will be rented to suitable parties for the season. It has been enlarged, newly painted and furnished, and the doors and windows screened. For particulars address,

WILMOT H. GOODALE,
Baton Rouge, La.

Matchless Mineral Water

FOR SALE BY

WM. B. HINES

AT SUMMIT, MISS.

Guaranteed to cure Dyspepsia, Indigestion, Catarrh, Kidney Diseases, and Skin Diseases and Bowel Diseases, and an excellent Tonic. Local agents desired.

In answering advertisements please mention the ADVOCATE.

DELHI DIST.—SECOND ROUND.

Harrisonburg at Jones	May 17, 18
Waterproof, at Waterproof	June 1, 2
Lake Providence, at Lake Providence	11, 12
Delhi at Delhi	15, 16

The District Conference will be held at Delhi June 16 and 21, in connection with the Quarterly Conference.

Committee on Application for License to Preach: Rev. E. N. Evans, Rev. W. J. Roberts, Rev. T. H. McClendon.

Committee on Recommendation for Deacon's or Elder's Orders, or for Admission on Trial in the Traveling Connection: Rev. J. B. Cassity, Rev. H. W. Knickerbocker, Rev. R. A. Davis.

R. F. WHITE, P. E.

BATON ROUGE DIST.—SECOND ROUND.

East Feliciana, at Clear Creek	June 4, 5
Clinton	11, 12
Greensburg, at Greensburg	16, 17

The District Conference will convene at Greensburg, Thursday, June 18, at 10 A. M. The recording stewards will please bring the Quarterly Conference Records.

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	May
Felicity Street	June
Bayne Memorial	
Lower Coast, at Wesley	
Plaquemine and Donaldsonville, at D.	
Craps Street	July

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Shaw	June 1, 2
Greenville	11, 12
Clarksdale	15, 16
Jonestown	17, 18
Coahoma and Duncan, at Friendship	July 6, 7
Hill House circuit, at Australia	11, 12
Friar's Point	14, 15
Hollandale circuit, at Stoneville	18, 19
Gunnison, at Phalia	Aug. 1, 2
Rosedale and Bolivar, at Bolivar	8, 9
Cleveland and Shelby	11, 12
Belen circuit, at Bellvue	13, 14
Garnersville circuit, at Dubbs	15, 16
Tunica circuit, at Evansville	18, 19
Lula circuit	Sept. 1, 2
Lebanon and New Salem, at Sandy B.	11, 12
Arcola circuit	13, 14

J. A. RANDOLPH, P. E.

NATCHEZ DIST.—THIRD ROUND.

Centerville, at Bethel	June 6, 7
Gloster, at Macedonia	13, 14
Jefferson Street	July 1-5
W. C.	6, 7
Roxie, at McNair	10-12
District Conference, at Fayette	13-15
Fayette, at Ebenezer	16, 17
Wilkinson at G. H.	Aug 1, 2
Barlow, at Brandywine	8, 9
Amite, at H C	10, 11
Meadville, at N. P	21, 22
Percy Creek	13, 14
Woodville	15, 16
Washington	Sept. 5, 6

The District Conference will convene at Fayette on July 13, at 3 A. M. Let the members come prepared to remain over Sabbath. Mail Editor, come and be with us.

L. S. JONES, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Pleasant Grove, at Pine Grove	May 16, 17
China Grove, at Holmesville	June 6, 7

E. H. MOUNGER, P. E.

VICKSBURG DIST.—SECOND ROUND.

Anguilla, at Sunflower Chapel	May 30, 31
Boiling Fork, at Cary	June 1, 2
South Warren, at —	10, 11
Warren, at Wesley Chapel	20, 21
Mt. Olivet, at Satartia	27, 28

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Camden, at Soule Chapel	May 30, 31
Fannin, at —	June 6, 7
Tranquil, at —	20, 21

Let pastors and official members come prepared to elect delegates to the District Conference.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Moss Point—District Conf	May 28-31
Whittington, at St. John's	June 6, 7
Bay St. Louis and Long Reach, at L. B.	13, 14
Nicholson, at Gainesville	20, 21
Marion, at Hopewell	27, 28
Augusta, at Garaway	27, 28
Black Creek, at Salem	4, 5

District Conference will convene at Moss Point, Thursday, 9 o'clock A. M., May 28, 1896. Opening sermon at 11 A. M. by Rev. W. H. Hanley, of Lumberton, Miss.

C. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Linwood circuit, at Hopewell	May 30, 31
Chunkey circuit, at Chunkey	June 6, 7
Neshoba cir. and mis., at Hester's Ch.	13, 14

E. J. JONES, P. E.

Meridian, Miss.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SOME TIME.

BY MRS. MARY RILEY SMITH.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had spurned,
The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some one we love is lying low,
Where human kisses can not reach the face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you will shortly know that lengthened breath
Is not the sweetest gift God gives his friend;
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart:
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest
When we shall clearly know and understand,
I think that we will say: "God knew the best."

—Exchange.

Communications.

Preacher Talk.

The time will soon be here when the talk will come up about moving or retaining the preacher. The presiding elder will then hear it all, both good and bad, false and true, favorable and unfavorable. Along towards Conference letters will begin to pour in on the Bishop. Some men will not be willing to trust the presiding elder. Then some are sly in all they do. The preacher, however, must keep his mouth shut. It is un-Methodistic and unministerial for him to say a word. He must bear every man's censure, and reserve his own tongue and judgment. There are generally two sides to every subject, and often only one of them is presented. This is specially true in the case of Methodist preachers. It often happens that only one side—only one feature of the case—is heard. Of course, no real godly preacher, no self-respecting man, wants to go where he is not wanted. There may be good and sufficient reasons for his removal that are creditable to him. This often happens. A faithful administration of discipline, even faithful preaching of God's Word—both right in themselves—may stir antagonisms that will make it needful for the preacher to move.

Nearly every member in the church knows exactly what a preacher ought to be and how he ought to do. This kind of knowledge seems to be intuitive. It requires neither training, thought nor experience to know this. It is far easier to stand off and think, and say how some things ought to be done, than it is to lay hold and do them. This is true of preaching and of pastoral work. It is wonderful how many people there are who know exactly how preaching ought to be done. And pastoral work and visiting is a simple and easy matter to many people who have none of it to do. A preacher must fill the bill—fill every man's bill, and no two of them agree. One wants the preacher moved because he does not visit enough. He is a good preacher and a good man, but he does not get around among the people as he ought. It is comparatively a small matter to see town people in their homes. Many visits can be made in an afternoon; and, then, a call in town is a visit—half an hour a pretty good stay. In the country a call of that kind does not count. The preacher must spend the day, stay all night—take dinner, anyway. One has never been to see a farmer till he breaks bread with him. In town a pastor may make seventy-five or a hundred visits a month, but in the country twenty-five or thirty a month is pretty good work, unless he should do nothing but visit. Twelve times thirty makes three hundred and sixty. In the aggregate this looks large. This is one visit a day in a neighborhood twenty or twenty-five miles square—perhaps larger. In many charges this number of visits in a year will not take the preacher around once. Still he must be moved for inefficiency in pastoral work—visiting from house to house. Some good people are unthinking and utterly unreasonable on this subject.

Another common complaint is, that the preaching is not good enough—is lacking in thought and careful preparation. Often the same persons put in both complaints. They think a man could go all the time, be in company every day in the week, and then preach strong, thoughtful sermons on Sunday. There is not one preacher in a thousand who is mentally and spiritually vigorous enough, and who has resources enough, to preach strong, edifying sermons, and be in company all the time. Some people do not know it, but it takes time and hard work for the average man to get ready to preach. The great body of preachers are only average men. Those above average are few and far between.

Then, too, some people expect the preacher to please everybody and to offend no one. As for pleasing everybody, no man or woman under the sun can do that. It is utterly useless to try. A ministry that gives no offense is not worth much. It is in the nature of preaching to offend. It goes against the grain. Often the more faithful it is the more it offends and the larger the number offended by it. When loving, faithful preaching offends, one may know it is doing good. It is cutting to the quick. There is no offense hardly so grievous and so unpardonable as telling a sinner the truth on himself. He is always ready to say an "enemy did this," when in truth it was his best friend. The matter is always worse when the sinner is in the church instead of out of it. Somehow he thinks the church ought to shield him and to protect him against the faithful pastor and preacher. If it happens to be a rich and influential sinner in the church, he will make it hot for the preacher. Indeed, it is often better to move the preacher than to keep him in contact with this man. To return him means to keep him in hot water, and yet the preacher did right. This was true of Christ and his apostles, and it is true now. They gave offense and stirred antagonisms. The preacher attacks sin, and the sinner will fight back at the preacher. This may be taken for granted.

I have often thought that if the Bishop had the power to remove some laymen in some charges, it would greatly improve the work, and remove the cause for such frequent changes of the preachers. The preacher is moved, but the stumbling-block remains. The trouble is not with the man who goes, but with the one that stays. Some laymen seem to forget that they are under solemn obligation to conserve the peace and to advance the cause of Zion—as much so as the preacher. The preacher is often as much hindered by their antagonisms as by his own. I have known some cases where, if one layman had been moved, the removal of the preacher would not have been necessary. We do not elect pastors by a majority vote, but they are changed sometimes on a very small minority motion. A small minority may tie a pastor's hands and greatly hinder the efficiency of his ministry and success of the work.

This itinerant system is a delicate and difficult thing to manage. The Bishop and presiding elders have my sympathy and prayers. I am glad I am not in their shoes. These are not positions to be coveted. They do the best they can with the material they have in hand. Some of it is not good, some better, some best. Some charges are hard to please—an angel could not please them.

For my own part, I had rather take an appointment, and risk it, than to make an appointment and be responsible for it. I can do my best to do right, and if I do not fit, it may be as much the fault of the people as my own. The time to talk change or return will soon be here.

GILDEROY.

In the Living Present.

The Scottish Review assures that the plagiarist is usually a man of greater ability than the "literary detective." There is a great deal of unconscious absorption. Goethe, Byron, etc., admitted that some of their finest utterances could not claim originality. Uncouth writers have set forth grand thought. To re-express this thought by skillful writers is of benefit. The same as the conversion of the old gold in antiquated trinkets into fashionable jewelry.

A writer in Gunton's Magazine treats of the political revolution in our Southland. The shibboleths of the old parties were no longer dominant. A professional politician was considered a rogue. Populism had sprung up spontaneously. Though itself not faultless, it is the exponent of party revolt.

Mr. Gladstone discusses in the North American Review the nature of eternity. Doubts that it is the prolongation of time continued without limit. Time attaches only to our solar system. The computation of time entering into eternity impossible. The thought might be bewildering, but it is, nevertheless, true that time does not constitute an element of the hereafter. Conceive that with God a day is as a thousand years, and you are not far from a correct solution.

Protestantism had neglected necessary humanitarianism. The Salvation Army owes its existence to this neglect. But to praise the latter unduly, questionable. Humanitarianism is not Christianity. At any rate, the Salvation Army can not claim to be a church. It has no regularly ordained ministry, and disowns baptism and the Lord's Supper.

The Roman Catholic University in Washington, D. C., is a dismal failure. The edifices are vast and imposing. Money in abundance. But at present there are only one and one-half student to each professor. The historian Thorne succeeded in removing the nimbus which the regent of the institution, Bishop Keane, had thrown around it.

In countries where Roman Catholicism predominates—as, for instance, in Spain, Portugal, Italy, Venezuela, etc.—sixty per cent. of the inhabitants are analphabetes. In Protestant countries, on the other hand—as in Switzerland, Sweden, Denmark, England, Germany, etc.—only four per cent. can neither read nor write.

The leading Jewish rabbies in our country advocate changing their Sabbath from Saturday to Sunday. Observance of their Sabbath on Saturday entailed great pecuniary loss. Employees of their faith could not observe the day. The law of the land makes Sunday a day of rest. Thus a faithful Jew would abstain from business two days each week. A remedy inevitable. Already, to keep their children away from Christian Sunday-schools, the Jews hold Sunday-schools in their synagogues on the Lord's day. ICH DIEN.

The Mississippi Orphans' Home.

The outlook for our Orphans' Home is very encouraging. Wherever the preachers have presented the claims of the institution the response of the people has been prompt and liberal. This sort of benevolent work appeals to men. They think better of themselves for having contributed to such a cause, and honor the church which is engaged in it.

Indications of interest come from many directions. One lady gave the writer a heavy gold ring, the proceeds of the sale of which are to go to the home. A father and mother, whose little daughter has just died, have sent to our treasurer the sum of $5.50, which the little one had accumulated in her "sayings bank." How appropriate that the savings of this little girl should go into a treasury of an institution established for the purpose of taking care of little children!

The secretary of a Sunday-school Missionary Society writes to ask about the Orphans' Home, and gives us to understand that the monthly collections of the society will be given to the home. Pastors have written making enquiry about the enterprise, so that they can the more successfully present the cause to their people. So strong are the claims of the children that all the home needs is a fair chance before the people.

The Conference resolution to take up a collection for the orphanage passed without a dissenting voice, and an obligation was thus assumed which I trust will not be disregarded by our preachers. Don't forget the Conference resolution, brethren. Give the children a chance.

A. F. WATKINS.

The Advocate.

From my earliest recollections the NEW ORLEANS CHRISTIAN ADVOCATE has been one of my weekly visitors. I read it when edited by Bishop J. C. Keener, Bishop Linus Parker, and Bishop C. B. Galloway. These men have been and are now leaders of our Methodist host, and strong exponents of Methodist doctrine and polity. None of the above-mentioned editors ever gave us a stronger, purer, more aggressive paper than our present incumbent is giving us. We get our ADVOCATE from the office early Thursday morning, and do not lay it down until we have read everything it contains. We always find the paper inspiring and strengthening. Let all our pastors make an earnest canvass for it. Let them strive to put it in every Methodist home in the bounds of the three patronizing Conferences, and then Bro. Black can make it even a better paper than it now is.

Now, brethren, cease your complaining, and do your part in making our Conference organ the equal of any paper in our connection. If I am capable of judging the merits of a religious paper, the ADVOCATE is a good paper, and is growing better with each issue. The $1 offer ought to increase its circulation very much. Long live the NEW ORLEANS CHRISTIAN ADVOCATE!

L. S. JONES.

Gloster, Miss., May 28, 1896.

Selections.

In the Ruts.

Nothing is more common than this, and nothing should be more carefully avoided. It is easier getting into the ruts than getting out of them. Many a wheel has been twisted, the shafts broken and the teamster vexed when an unsuccessful effort was made to leave the track.

Sometimes ministers get into the ruts. I once know a good brother who, when young, was quite successful as a preacher; but when advanced in life it made little difference what text he selected, or what subject he presented, he would invariably fall in the same train of thought. He had got into the ruts, and while it was the same "old story of Jesus and His love," his people tired of hearing it told in the same way every Sabbath. They desired, and sought, one that would bring out of the treasury of the Lord things new and old. And what is sometimes true of ministers is true of others. I once knew an elder—a good old man, who prayed every time so nearly in the same language, that when he got to the "young and rising generation," every one knew he was nigh to the Amen. He once visited with me a man who had a broken limb. After speaking to the man words of comfort and encouragement, I called upon the elder to pray. He began in the same old strain, and when he tried to pray for the poor fellow with the broken leg he stammered and fairly broke down. He was in the ruts.

This is sometimes a great hindrance to the advancement of the church. The members have got into a good easy way, and are content to keep it. They come as the people come, hear as the people heard, go away and are satisfied. Neither do they like to be disturbed. A little close preaching to such is not well received. It either produces no good effect in twisting and breaking the monotony, or wakes up feelings that are not altogether religious. Such persons need to be alarmed, and should inquire prayerfully as to their true condition and hopes. For this is not the way to follow Christ and honor their profession. Woe unto such as are at ease in Zion. If getting out of the ruts should shatter hopes, depress souls, require sacrifices and hard work, it is a good way after all. Walk ye in it!

Then, it is one thing to get out of the ruts and another to keep out of them. A team drawing a heavy load will always lean to the old track, because the going is easier. So with the followers of Christ there is a constant tendency to turn into the old, easy way. Vast multitudes would go to heaven "on downy beds of ease," while the Savior says: "If any man will come after me, let him deny himself, take up his cross daily, and follow me."—Herald and Presbyter.

The Better Way.

I am sure that I do not degrade a minister's work when I say that he is a part of the invested capital of the congregation to which he ministers. From a business point of view it is my duty to sustain and assist him in every possible way. The success of the church I delight to call mine ought to be a part of the success of my life. The hold which that church has upon the community affects in some measure the social standing of my family. If we are a united and enthusiastic people, other churches will know it and the city or town will feel our influence. No layman can afford to use his minister in any but the best way. Even if he is unsatisfactory, we need not and must not disparage him, for that is a reflection on our church. There ought to be a better understanding between the laymen and the minister. The Quarterly Conference is not the place nor the time for the presentation of personal differences. Let there be no underhand methods by either minister or laymen, but in an open and manly way let us deal frankly with each other and thus work together for the good of the church. To use a minister properly is not such a hard task after all. No sensible preacher asks for any more than is accorded to other earnest and successful men. He need not be petted, babied or flattered, but he needs honest commendation and the thoughtful attention which makes a man feel that his position and his work are appreciated not for what they represent, but for what they accomplish.

But suppose you have a minister who does not understand his business? His instruction ought to be easier than the church's destruction. Suppose he is cold and formal and unattractive? In that case thawing out ought to be chosen rather than the freezing-out process. But if he is willful and arrogant and conceited and indolent? He is unfortunate indeed who has all these weaknesses; but even then a brotherly admonition from one of his laymen will do more for him than the criticism of his presiding elder. Go to him first of all and ask him to try to improve, and then, if he tells you he will not, you have the satisfaction of trying to help do him a great favor. Honest face-to-face criticism from a representative layman has saved many a man's ministry. Criticism behind his back and underhanded methods to secure his removal may make him think that he is a martyr because of his piety instead of his willfulness, and only confirm him in his indolent habits which will eventually prove his ruin.—Zion's Herald.

Silly Sentimentalism.

It seems a horrible thing that a boy should be shut up in prison for life; and yet there is no doubt that this is what ought to be done with the three boy train-wreckers who were sent to Auburn Prison last Saturday. Boys who are capable of acts such as that committed by Hildreth, Plato, and Hibbard, are clearly incorrigible, and for the sake of other boys their punishment must be condign and awful. Only Hildreth, the ring-leader, has indeed incurred the life sentence; the two others were sentenced for twenty years each on two indictments; but the result is practically the same. There is no fault to be found with the sentence, but there is much to be said in deprecation of the way in which it was carried out. These three unfortunate boys, infinitely more to be pitied than if they had died in comparative innocence, were permitted to be a public spectacle, walking through dense crowds from the jail to the train, and again from the train to the prison; and kept busy during the railway journey "writing their autographs for sympathizing passengers in the cars." Is there any reason why boys, however bad, should be made worse by the foolishness of their guardians and the public? Does not common decency require that these awfully misguided young creatures should be sequestered from the gaze of a gaping public and the morbid influence of silly sentimentalists? No wonder they appeared unmoved by the execution of their sentence. Such notoriety as this is dear to the souls of such as they, and there are boys still at large, not yet criminals, but the stuff of which criminals are made, incapable of reasoning out the consequences of an act, or of imagining anything future, to whom the notoriety of a day like last Saturday would seem to be cheaply bought at the price of years in prison.

Especially with the hope of being pardoned out. Ah, there's the rub! "The boys did not seem downcast," writes a reporter. "The lad" (Hildreth) "hopes to be free in a few years," for his friends have promised to use all means to have him pardoned out. Alas! there is only too much reason in past experience to expect that they will be successful; that what now seems a horrible tragedy will be travestied into a yet more horrible comedy, the majesty of the law, the hideousness of crime, set at naught by a pardon utterly without excuse. For it is far past hoping that the wretched boy murderer will be made better by his imprisonment, that a few years in Auburn will see him achieve a character making him safe as a member of society. The only conceivable use of a sentence such as his is the safeguarding of society and the deterring of other boys from crimes similar to that which gained him this fearful future. And the slightest suspicion of unreality about the sentence surely defeats the latter end, just so far as it exists.—Evangelist.

MY DUTY.

Must I my brother keep,
An I share his pa'ns and toil,
And weep with those that weep
And smile with those that smile;
And act to each a brother's part,
And feel his sorrows in my heart?

Then Jesus at thy feet
A student let me be,
And learn as it is meet,
My duty, Lord of thee;
For thou didst come on mercy's plan,
And all thy life was love to man
—Exchange.

Communications.

What of the Night?

Bishop Keener has done much for the church of Christ. Probably he never wrought more wisely than when he established the Mexican Mission. From the first the Holy Spirit has borne testimony to the Word of Grace. Neither has the spirit of martyrdom been wanting, nor its occasion. Some have "resisted unto blood, striving against sin." Hear the cry of the watchmen from that land of dark Romanism:

"The following," says Rev. W. D. King, of Mexico City, "is an epitome of the year's work (in Puebla district), less the data of three Quarterly Conferences which I was unable to attend: Number of members received during the year, 100; number of infants baptized, 66; amount collected for all purposes, $761.39. Nearly every pastor's report made during the year contains the statement: 'The members are faithful.' This, the faithfulness of our membership, ..., is no small matter. In fact, it amounts to an inspiration to me, and gives me hopes for the future that I, perhaps, would not have otherwise—to know that our people generally throughout this Central Conference are with us, and remain with us, for no other consideration than Christ the Lord and his offered salvation..... I preach to nearly, if not quite, double the people now that I did when I first came on this district; and I am also firm in the conviction that the Lord will lead us on to further and greater conquests, if we will only follow."

From San Antonio, Rev. D. W. Carter writes of the Border Missions: "I held a meeting in Atoscosa county lately, which resulted in the addition of forty to our number..... and I am assured a large additional number will be received. At this place a layman of our church..... built a church at his own expense, opened it to the Mexicans..... and the result is, that his heart was gladdened by seeing so many of them brought to Christ.

"I also held a meeting at Gonzales, adding two to the church. I am now engaged in a meeting in a place where we have not a single member, but our congregation last night filled the house, and..... I am sure an excellent work can be accomplished. I am working here 'alone,' our Mexican preacher not being able to get here on account of having being severely hurt by some evil-minded person galloping by him one night on the streets of Corpus Christi, and striking him a severe blow on his right arm.

"At this place a brother who owns extensive lands is much interested in the Mexicans, and his influence is doing them great good..... Wherever our Americans Christian employers will show an active interest in their tenants they can easily open the way for them to their Savior.

"At Alice, Texas, I have secured lots and $50 for the erection of a chapel. Near Elmendorf we have received from a Mexican brother a gift of one acre of land, and have about $30 for building. At Gonzales all desirable building lots belong to the city. By a charter dating back to the days of Spanish control, they can not be deeded to anyone, but the mayor assured me that I could have a ninety-nine years' free lease of an excellent site for a chapel..... If I had $1,000, I could build and occupy five much-needed chapels in important places."

Brazil, with its mixed population of natives, Portuguese, Negroes and Spaniards, Romanist or infidel, is the key to the situation in South America. What about Brazil? Is the response to Protestant Christianity an encouraging one? Have our missionaries there any thrill of hope? Let us see.

Rev. E. A. Tilby, of Rio de Janeiro, writes: "Our growth has been both healthy and rapid; just such as to inspire the home church with confidence as to the future triumph of our cause in Brazil.

"That the home church may form some idea as to how the Brazilian Methodists appreciate these privileges in Christ, let me say that the per capita contributions by the members in the Rio district last year was a few cents over five dollars.....All our people contribute most liberally to the support of the native preachers.

"We have 47 members in the Rio English charge.....The spiritual condition of the church is good. The heavy incidental expenses of all our work in Rio are largely met by this charge. They enable Bro. Kennedy, the presiding elder, to make his rounds, contributing to his traveling expenses.

"We have—for city mission work—a good hall in a populous district. Our purpose is to establish similar mission halls in three other districts in the city. I am full of hope in regard to our work."

At Piracicaba is our oldest and largest native church in Brazil. Bro. Hamilton writes: "Our work here goes on slowly, but it goes on..... Our number is increasing; our membership counts considerably over two hundred, and we have a long list of candidates.....I have conversed with many influential and important men who declare that they are having nothing more to do with Romanism. Some declare themselves 'free-thinkers.' Others are inquiring after the truth. Some days ago I had the son-in-law of the President of Brazil in my study, conversing with him about the doctrines of the Scriptures, and showing him how he could study the Bible to advantage."

By every token God is moving the heart of the world to seek the truth. The ages have known no such opportunity as we have to-day. How the great heart of Christ yearns over these multitudes who are "as sheep having no shepherd!" The men are ready to go, and waiting, but the church, alas! is holding back from Christ the needed funds.

WM. H. LAPRADE.

What He Said.

MR. EDITOR: In a recent issue of the NEW ORLEANS CHRISTIAN ADVOCATE there was a statement that a certain Methodist preacher had said "that the Christian, or Campbellite, church had more members than the M. E. Church, South." That was a mistake, but this statement was made: that "McTyeire's History of Methodism" gave the membership of the M. E. Church, South, and the Christian Church as nearly equal. The contention was not the present membership of the respective churches in question, as we had no recent statistics at hand on that subject but what was given by the "History of Methodism," as recorded by H. N. McTyeire. I submit the following statistics in proof of my statement: Lay members of the M. E. Church, South, 894,132 (H. N. McTyeire's History of Methodism, page 687, edition 1884); Christian Church sittings, 865,602 (H. N. McTyeire's History of Methodism, page 688, edition 1884). Difference in favor of the M. E. Church, South, of 28,530. We never said there were more Campbellites than Methodists, but nearly as many, and we were right, basing our position on the above history. We were aware of the fact that the church had increased in numbers since the above authority was written; but as we did not have the statistics in reach of us, we used the above authority, which we had at hand. The reason that we made the statement as above was because a certain other Methodist preacher said that "when you came from the Campbellites to the Methodist Church there were so many more members in the Methodist than the Campbellite Church that the Methodists took but little notice of the change: but should a Methodist preacher join the Campbellites, they would rejoice and brag about it to a great extent." Please to publish this in justice to a

CERTAIN METHODIST PREACHER.

Gloster, Miss., May 25, 1896.

Correspondence.

Mellville and Its People.

One never knows what there is in a place until he knows its people and their ways of doing things. To the casual observer this little town lying cosily nestled against the railway embankment, and stretching along the shore of the Atchafalaya river, would seem a dull and prosaic place. But it has life, enterprise and movement about it, that can only be seen and known by careful, judicious inquiry. I do not think I overestimate it when I say its commerce and trade represent a capital of some $250,000 annually. Thrift and prosperity abound on every side. Its business is not monopolized, but everyone seems to have some kind of occupation. The neat little cottage homes that border the streets bespeak the spirits of their occupants. The old-fashioned leaven of generous, free hospitality permeates the entire community. These people are glad when you come, glad while you stay, glad to minister to your comfort while among them, and only sorry when you leave.

I can scarcely speak of individuals without being invidious. Bro. and Sister Peyton's home—what a haven of rest to the preacher! Bro. Peyton is mayor, steward in the church and leader of the orchestra at the school commencements. Almost everybody calls him "Dad," which means they esteem him highly. But don't you tell anyone I wrote this about him. Then right across the way is the hospitable home of Bro. and Sister Church. They are leaders and helpers in every good work. Then the Wordens. Bro. Jeff. is married and has a promising family. Frank is not—yet. But he is a jewel. I sincerely believe he enjoys helping in every good cause as much as anyone I ever knew. But I can not give a description of all. Dr. and Mrs. Tolston, who ungrudgingly give of their means to sustain the neat little Episcopalian chapel. Mrs. Thoms and her estimable sons and daughters, good old Presbyterian folks, who love the Methodist Church and help to support it, beside others I might mention; but space forbids.

I had the pleasure of witnessing the closing exercises of the school under the fostering care of Misses Thoms and Glaze. It reflected credit on all concerned. One feature was especially commendable. In the various recitations, tableaux, etc., there was nothing which would offend the most refined taste. On the whole, the pupils acquitted themselves admirably. The Methodist Church, under the guiding hand of that veteran preacher, Rev. J. M. Johnston, has a strong hold upon the people. He is looking forward to a gracious revival in the near future. May the Almighty Father reward his prayers and hope! The NEW ORLEANS CHRISTIAN ADVOCATE is well patronized, and several new subscribers were added to the list as the result of my visit. Mellville Methodists believe in supporting the institutions of the church.

VIATOR.

The Epworth Era.

At a meeting of the Holly Springs Epworth League, held May 24, the following resolution was unanimously adopted, with the request that it be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication:

Upon reading the decision of the Book Committee in regard to the discontinuance of the articles, "On the Wing," by Dr. S. A. Steel, we feel that the most attractive feature of the paper will be left out. These letters have been a source of great interest and improvement to both old and young. That we beg all Leagues to unite with us in pleading with the Book Committee to reconsider its action in regard to the publication of these interesting letters. That we consider Dr. Steel the "right man in the right place," and believe that the Methodist Church has not a more truly loyal supporter than our beloved General Secretary.

JOSEPH S. OAKLEY.

A Saiff of the Hill Breezes.

On Saturday, May 16, a run of eighty miles carried me out of the lagoons and over the hills to the unique town of Arcadia. Here I was domiciled in the pleasant home of Prof. R. A. Smith, president of the E. A. Seminary. I found that Prof. Smith and my father were members of the same secret fraternity at Centenary College in fifty-nine and sixty. They last met on a battlefield in old Virginia. Afterwards they were both severely wounded in the battle of Gettysburg, though at the time, and through the intervening years, each thought the other dead. Of course, my welcome was a hearty one. Thus Centenary, the war and a kind Providence had prepared at least one sympathetic auditor to encourage my maiden effort at preaching what is usually called "a commencement sermon." So the next morning we felt free to speak for about an hour to a large, yet patient, audience; and had the pleasure of preaching at night to about the same congregation.

E. A. Seminary is no quack college, but is a first-class preparatory school, devoted entirely to the work of Christian education. Prayers, good Methodist songs, and the Bible form a part of the course. Prof. Smith, while a good scholar, is also an experienced teacher, and is ably assisted by thorough teachers in his work. The department of music is under the management of Miss Rankin, of Tennessee; who is a niece of our Dr. Barbee. She teaches music, and then finds time to keep an Epworth League booming.

Arcadia is a new town of about a thousand or twelve hundred inhabitants. It is a great business center, and as free from malaria as the Rocky Mountains. Methodism literally runs the town. I found Bro. May, our preacher, wide awake, going ahead, and greatly beloved by his people. Whether Methodism is flourishing among the Louisiana lageons is a question to be answered by some more experienced scribe; but she is eminently adapted to the hill country of Arcadia. The spiritual atmosphere, like the breezes, is rare and refreshing. BILLY JOE.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

The Woman's Parsonage and Home Mission Society of the Winona district convened in annual session at the Methodist Church, Winona, Miss., Wednesday morning, April 15, 1896. This is the first time this body has met separate and apart from the regular District Conference, and we feel encouraged over the success of the meeting. Quite a number were present for the opening service. Bro. Stone conducted the devotional exercises. District Secretary Mrs. Ellen K. Shivers called the meeting to order, and Mrs. G. B. Williams was elected secretary. Mrs. Shivers made her address, which was soul-inspiring and full of zeal in her own efforts, and an earnest appeal to all the members for more work and better work in the Lord's vineyard. The secretary called the roll, and the delegates responded with good reports, showing much interest and a real devotion to this important work. We have only six auxiliaries in the district. Four of them were represented by delegates. Carrollton sent a written report. Indianola is a young auxiliary, and has done a fine work in her own church, and has made some reports to the Conference treasurer. We regret very much that this auxiliary was not heard from at this meeting. The Winona auxiliary, with twenty members, has raised during the year from March, '95, to March, '96, for all purposes, $142.95, having sent $112.95 of this amount to Conference treasurer. The auxiliary was represented by Mrs. J. B. Stone. McNutt reported by Mrs. K. A. Jones: Twenty-three members; collected for all purposes, $63.95: sent to Conference treasurer, $4. Greenwood: Membership, 25; amount raised for all purposes, $243.50: sent $10 to Conference treasurer. Mrs. Fred Austin made this report and asked for ways and means of committee work, if any auxiliary was up on these lines, and invited the meeting to Greenwood next year. Black Hawk auxiliary sent Mrs. M. M. Purcell to represent them. Membership fifteen, three of whom are honorary members. Amount raised for all purposes, $31.05; sent Conference treasurer, $13.20. Mrs. Emma Buckley reports for Carrollton: Fifteen members; amount raised for all purposes, $103.85; $55.40 of this amount sent to Conference treasurer.

After the reports were all handed in Miss Mary Sweatman read a fine paper on "Influence."

The brethren were introduced, four of whom were present, and all made encouraging talks, wishing us God-speed.

Mrs. Shivers, in her address, spoke of Miss Elisabeth Streater, of Black Hawk, who is now at the Scarritt Training-school preparing for home mission work, and is trying to obtain a free scholarship for next year by securing six hundred subscriptions to the Evangel.

Mrs. Stone talked at length, explaining fully the "Myra Smith" scholarship, which North Mississippi has in hand, and to which we are devoting all our Pledge this year. She also explained Miss Streater's relation to the training-school, and urged on all the delegates the importance of obtaining all the subscribers possible, thus enabling her to get the free scholarship. She also called attention to the small amount of dues remaining in the Conference treasury, stating that so far we had only been able to help one parsonage this year.

If reports from other districts are similar to those of this one, the reason is apparent: keeping so much of the funds at home and remitting so little to Conference treasurer. Sisters, remember that only one-half of the amount sent to Conference treasurer is kept in our own Conference. Our contingent fund is so small and so little of it collected that it hardly pays expenses of the Conference.

Mrs. Shivers put in claims for Our Homes, the organ of our society. Every member ought to take this valuable paper and read it. We must do more work and better work this year.

Greenwood was chosen as the next place of meeting.

The program for the evening was full and highly entertaining, rendered by members of both the Foreign and Home Mission Societies.

We trust that these district meetings will prove a great blessing to church work.

MRS. ELLEN K. SHIVERS,
District Secretary.
MRS. G. B. WILLIAMS,
Recording Secretary.

Selections.

About the Epworth League.

Is the Epworth League movement making Methodists? We are not looking for the denominational increment, but for that genius and spirit which have always characterized our Methodism. Are our young people putting the accent of a religious life where the fathers put it? Bacon said that if he desired to ascertain the future of England, he would gage the aspirations and purposes of her youth. Putting this correct test to the membership of our Epworth Leagues, what shall we say for the future of our Methodism in spiritual possibilities and power? Methodism has no right to exist if ever it ceases to be the great soul-saving institution of the world. Bishop Lightfoot wrote of "the lost secret of Christianity—the divine persuasion of human souls." Methodism, under the lead of the Holy Spirit, rediscovered this secret. We rejoice in the larger outlook which the Epworth League brings to our young people, and that they are brought thereby into closer touch with present-day problems and needs. But if in any degree this wider intellectual vision is being made a substitute for the power to divinely persuade human souls, then the loss is infinitely greater than the gain. The mother church of Great Britain has shrunk in membership the last year nearly three thousand souls. The editor of the Methodist Recorder, in treating the subject at length and with great frankness, finds the reason for this diminution in the fact that the denomination has been so busy doing so many other good things that it has slackened effort in doing the one thing needful—seeking the salvation of the unsaved. There is a lesson of warning here which should be heeded by our church. It is feared that our Epworth Leagues are being given so much else to do that soul-saving is becoming to them a lost spiritual art. Representative men in the church who travel as students and observers through all our borders, tell us with foreboding that there is an unmistakable drift in the Epworth League movement in this direction.

What shall be done to remedy it? The General Conference must study the subject with tender and prayerful concern. The management of the movement must be enlarged and made more representative. Aged men, but ever young in the glow of the spiritual life which burns within them, should sit in counsel with the elect young men to give direction to this organization. The whole church must adopt and put its spiritual seal upon this youth that has grown to such colossal proportions in a day.

And the men whom the church sets apart especially to direct and represent this movement must be men not only of brilliant parts, but of profound piety—men whose entire speech and manner shall carry to the multitude of our young people the very aroma of heaven. We are constrained to believe that no interest to which this General Conference shall address itself is so important and carries so much of the future in it, as the action which it takes upon the Epworth League.—Zion's Herald.

No Spiritual Debit and Credit.

Debit and credit accounts belong to the temporal and human. But a mode of action most common to any person is likely to give his mental method a set, or cant, which is in danger of unduly dominating the man. One whose chief interest is in debit and credit or in striking balances; or one who is "close fisted," and always thinking of the "return" he is to get before he is willing to exert himself; or one who depends upon apologies and reparations—such is in danger of carrying this ideal of world life and material values into the higher realms of his spiritual thinking—when he enters such realms. A pastor, some years ago, told his congregation that he had heard a parishioner confess how self-sacrificingly she had attended church every Sunday all through the cold weather, adding, as she spoke, "I hope it will answer." Evidently that woman's habit of thought was of debits and credits. God was to her little better than an accountant, and all she looked for was a balance in her favor on the great books of eternal life. But what a meanly temporal and mundane way is this to look at the spiritual and infinite! Nothing will "answer," if it is this sort of answering we are looking for. It is not so much the things that we do, as the love with which we do them, that God wants. How much of my duty may I safely neglect without endangering the moral and spiritual balance due me? One seldom formally asks himself this question, but he often asks it by his habit and attitude of thought and life.—Sunday-School Times.

There is food for thought in the following paragraph from a sermon by the late Bishop Phillips Brooks: "Every now and then a conscience among the men and women who live easy, thoughtless lives, is stirred, and some one looks up anxiously, holding up some of the pretty idleness in which such people spend their days and nights, and says: 'Is this wrong? Is it wicked to do this?' And when they get this answer, 'No, certainly not wicked,' then they go back and gives their whole lives up to doing their innocent little piece of uselessness again. Ah! the question is not whether that is wicked, whether God will punish you for doing that. The question is whether that thing is keeping other better things from you, whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offense to you, and, though it be your right hand or right eye, cut it off, pluck it out, and cast it from you."

When God has a great work for any one to do in the world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him, and sometimes it is so long continued that there seems to us to be but little time left for him to work. We should not have led Moses into Midian to prepare him to guide a nation, and certainly we should not have left him there forty years. But God knew that the life of the humble shepherd, and in the desert, too, would best fit him to lead his people like a flock, and that he needed to be in that school no less than forty long years to be the truly meek Moses..... He must have long years of quiet, under the shadow of Sinai, for meditation on the character of God, before he could meet that God on the top of the mount, and there receive the lively oracles to give to us.—Mary Lyon.

A work that requires no sacrifice does not count for much in fulfilling God's plan. But what is commonly called sacrifice is really the best natural use of one's self and one's resources—the best investment of one's time, strength and means. He who makes no such sacrifice is most to be pitied; he is a heathen because he knows nothing of God.—Gen. S. C. Armstrong.

Were one so tall to touch the pole,
Or grasp creation in his span,
He must be measured by his soul—
The mind's the measure of the man.
—Watts.

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FROM THE WORK.

Rev. H. P. Lewis, May 25: "In many respects we are getting on real well on Lake circuit, Brandon district, Mississippi Conference. We have a good home, and serve a good people. Congregations good, and now and then an old-fashioned Methodist shout. How refreshing and encouraging to the pastor to hear a good woman 'clap her hands for joy,' and say, 'Glory.' I really enjoy hearing good people shout. I am that much like 'Gilderoy's' negroes, and 'holy men and women of old.' We have held Children's Day service at Lake and Lawrence. Our house full children did well, and many tears of joy were shed by older ones God is with us on the Lake charge. Our Sunday-school and Epworth Leagues are doing well. God bless our children. Pray for us."

Rev. J. A. Bowen, Water Valley, Miss., May 27: "Water Valley Methodism continues to grow in grace and in numbers. Since Conference we have received 112 into our church. Have been blessed with two good revivals. During our last meeting Rev. L. M. Broyles, of Tibbee, Miss., did the preaching. Our people were delighted and edified by his able ministry. Our official Board reports all the interests of the church improving. Bro. Clifford is succeeding gloriously. He will soon have Main Street Church completed. We have now two prosperous Methodist Churches in Water Valley. The location of the Orphans' Home here is an inspiration to our people. Guided by the Holy Spirit, and assisted by our presiding elder, Bro. Morehead, and supported by our well-organized laymen and young people, we expect still greater blessings. Come to see us. We love the ADVOCATE and its editor."

Rev. C. H. Pittman, P. C., Hillhouse, Miss., May 25: "This is our second year in this charge. We have four churches, with an aggregate membership of fifty-two. People are scarce, and our congregations are small, yet we make progress on all lines. Our worthy predecessor, Rev. H. T. Cunningham, did a fine work, and made it possible for us to organize for systematic effort. Last year we built a very comfortable parsonage, and it is now furnished and carpeted throughout. In the amount of money raised last year we stand third among the sixteen charges of this district, and our financial record promises as good this year. We have raised more money for the Mississippi Orphans' Home than any charge in the Conference that has reported, and in this we don't count $50 that was given by a member of this charge—Hon. J. H. Sheppard—at Conference. We have raised about $400 towards building a church, half of the regular collections are in hand, and pastor's salary up for the time—in advance of this time last year. Our Sunday schools are doing fine work. There are twenty-three Sunday-school Magazines taken in the charge. Half of the homes have either the Nashville or NEW ORLEANS ADVOCATE, and some have both. A year ago we organized a W. P. and H. M. Society, and since then it has raised $219 55 It has nine members, the preacher and his wife being two. We also have a pastor's aid that has raised about $50 in the same time. We are growing in grace. Many are changing for the better. The sowing time has been long, but I believe the harvest is near at hand. May God help us to reap and garner aright!"

Rev. A. T. Bell, Daleville, Miss.: "We are very pleasantly situated here, in one of the most commodious parsonages to be found in this district, among a people kind-hearted and liberal. The Lord is blessing our work; our congregations are increasing with every appointment, and great interest is being manifested. I organized a week-night prayer meeting soon after coming here, which is largely attended. Then we have a live Epworth League, organized in March, already yielding good fruit and more than repaying the labor expended on it. Our young people are beginning to speak in public; some have professed conversion, and testify to a deepening of spiritual life and a growth in grace. A few weeks ago the people showed their appreciation of their pastor's efforts for their good by giving us a pounding—nay, there was no pounding about it; it was a wagoning—a large wagon, filled with all kinds of good things, was sent to the parsonage. The present was valuable, but more gratifying than its intrinsic worth was the evidence of good-will and appreciation, the kindly worded address on the list which accompanied the gift, and the fact that every denomination and nearly every household in the town was represented on that wagon. The negro driver said, 'It's mighty good to be a preacher.' Praise the Lord, it is mighty good to believe that God is giving you the good-will of the people—mighty good to feel the uplift of loving hearts beating in unison and sympathy with your own—mighty good to know that you are commissioned by the great God to declare the everlasting gospel of love and peace, and to wipe away tears of penitence and sorrow from the faces of those in distress and anguish. Preach!—why it is the commission of the Eternal Son of God. Wipe away tears!—why it's the province of God himself, for he shall wipe all tears from our eyes. I thank God that I am a preacher. I thank God for all the strange providences and discipline which brought me down low enough for him to lift me up and exalt me to my present happy and glorious vocation. Yesterday we held Children's Day in the large auditorium of the college here. We had a very successful service in every respect. The choir sang well, the recitations were good, and I believe the influence of the service will be lasting. Prof. C. A. Huddlestone, president of the college, delivered an interesting and forcible address. The professor made some very kind allusions to the pastor's work, and urged the community at large to hold up his hands. God grant it may be so! Prof. F. F. Phillips made a most efficient chairman, and altogether we are thankful for the success of the day. Many say that they have never heard such a service. To God be the praise and the glory."

OBITUARIES.

RAINEY — DANIEL GREENBERRY RAINEY was born in Hardaman county, Tenn., Nov. 15, 1851. In his twenty first year he was happily married to Miss Lavinia Proctor, of Tippah county, Miss. When twenty-two years of age he gave his heart to God and his hand to the M. E. Church, South, in which he lived a Christian life until called to the church in heaven, March 30, 1896.

Bro. Rainey was, when called to sleep, the superintendent of the Sabbath school in Amory, Miss. He was a meek, pure man of God, baptized by the Holy Ghost. He knew in whom he trusted, and left a bright testimony which will be a comfort to his loved ones. God bless and keep Sister Rainey and the children to the meeting in our Father's house!

D. L. COGDELL.

FLOWERS—H. C. FLOWERS was born May 16, 1850; died March 27, 1896. He was a true Christian from early childhood. He was married to Miss Lucie Simmons, March 26, 1873. He was a true husband and a faithful worker in the Methodist Church. His death was a shining light to those who stood around his bedside. He fled from this world around the throne of God without a struggle.

The night before he died he sang a few lines of those beautiful hymns, "Jesus, lover of my soul," and "I love thy kingdom, Lord," which were favorite songs of his. His beautiful life and glorious death will live long in our memories. He leaves a devoted wife, an aged father and a number of other relatives and friends to mourn his loss. How we mourn the loss of our loved ones; but what a happy meeting there will be when we all meet around the throne of God, where parting is no more!

HIS NIECE.

FORD—On the night of Oct. 20, 1895, in Jackson, Miss., the spirit of Mrs. MATTIE FORD (*nee* Gattney) "swept out into the white radiance of eternity." During many weary months of pain never have I seen a more patient and gentle sufferer. God's grace was always sufficient. She was converted in early life in that historic old building, the Methodist Church at Sharon, Miss. Possessing, naturally, a happy blending of lovable qualities, when to these were added the social prestige which wealth, culture, and personal claims confer, and as the crown of all, a conscious religious experience, "Mattie Gattney" became an embodiment of Christian womanhood.

She was happily married to Mr. B. A. Ford, Feb 20, 1872. Their home life was beautiful. "The heart of her husband safely trusted in her," and her children "rise up and called her blessed." Her chief delight was in the Sunday-school, in which she was an active worker till failing health forbade.

A few days before her death she called husband and children to her bedside, and gave them each sweet and solemn words of parting. When the end came so gently did Death lay his hand upon her that the watchers scarce knew "when the weary wheels of life stood still."

MRS. J. S. PARKER.

(Continued on Seventh Page.)

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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Rev. W. T. Woodward, of the Louisiana Conference, writes: "Your premium machine came in due time, and has been tested, and gives perfect satisfaction in every respect. Several persons have examined the machine, and pronounce it wonderfully cheap; scarcely any noise and perfect work."

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We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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Thursday, June 4, 1896

Seashore District Conference.

It was our privilege to attend the Seashore District Conference during a part of its session, last week, at Moss Point. Presiding Elder Powell was in the chair, holding the reins with a firm hand, giving due attention to every interest. The attendance of laymen was rather small. A few of the pastors were also absent. We will make no attempt at reporting the proceedings, the efficient secretary, Rev. C. F. Emery, having promised an official write-up for our next issue.

The only visiting brother present besides this scribe was Rev. Thomas Lewis Mellen, Missionary Secretary of the Mississippi Conference. We heard an excellent sermon from Bro. Trevilion.

We preached Sunday morning at the Methodist Church, and Sunday night at the Presbyterian Church. Bro. Mellen preached a missionary sermon Sunday night. We heard the sermon spoken of as a most masterly effort.

We were domiciled at the hospitable home of our friend, Bro. L. N. Dantzler. We also enjoyed the hospitalities of Sister M. E. Denny. Moss Point is enjoying great prosperity under the efficient pastorate of Bro. Adams.

The General Conference.

One of the perils of the General Conference lies in the large number of comparatively lucrative places which it has to give out. The element of patronage is a dangerous one in Church or State, unless it is kept under effective safeguards. The elections to the episcopacy and other positions occupied at Cleveland the greater part of eight days, and were the cause of much excitement, delaying the important business of the Conference and giving occasion for the charge that political methods were introduced. We do not know that any of the methods of promoting the candidacy of this or that man for this or that office were morally wrong. We do not know that any unholy combinations were formed; but the temptation to resort to such methods and combinations must be a real one. It was freely said that one of the best men failed of an election to the episcopacy because he had no office to vacate to give additional opportunity to the army of aspirants, and no shrewd managers to promote his candidacy. Is there not great peril in such a situation as this?

A proposition was made that all elections except those for the episcopacy should be taken out of the General Conference and put into the hands of the various Boards of the church, or that the elections to the various General Conference offices should be for life and not for a term of four years. The proposition was not received with much favor; but those who have at heart the continued purity and prosperity of the church should not give up the agitation for this reform until the peril of patronage is removed.

[The above is from an editorial in the New York Independent, on the possible perils of the General Conference.—EDITOR.]

"Sanctification and the Standards: or, Proof on Truth."

The above is the title of a pamphlet of 86 pages from the pen of [illegible] Conference. The title page contains the following: "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, if one declare it unto you.—God."

The dedication is as follows: "Dedicated to my friend and fellow-laborer in the ministry, Rev. W. W. Hopper, who has suffered with meekness and Christian fortitude many reproaches for preaching after the way which they call heresy the second blessing, or the Methodist doctrine of sanctification."

The aim of the book is (1) to show what the standards of Methodism are; (2) to show that the standards teach the second blessing. The following is its catalogue of the standards: "The Twenty-five Articles of Religion. Wesley's fifty-two doctrinal sermons. Wesley's Notes. Regarded as standard expositors: Watson's Theological Institutes, the Wesleyan Methodist Catechisms, the standard hymn book."

After making numerous quotations from the above-named works, the writer adds: "After such numerous and extended quotations from the established Standards of Doctrine, the reader is surprised that anyone should advocate any other theory as that of Methodism but the second-blessing theory, and most especially that its exponents and those in the experience should be afflicted by those in authority, called cranks and fanatics by others, or just got the first blessing, and many other unchristian cognomenations." (We quote literally.)

We make other quotations as follows: "Churches are closed against them, worthy men are refused admission into the Annual Conference, others are located against their desire, while some of the best talented men in the connection are removed from good appointments to hungry circuits. The reader may marvel at these statements, but they are only too true." "The M. E. Church, South, has degenerated and lost the doctrinal experience of entire sanctification." "In the M. E. Church, South, there are only one or two Bishops at most who teach the doctrine of sanctification as taught in the Methodist standards." "The M. E. Church, South, has something to mourn and pray over when a majority of her Bishops advertise to the world that they never experienced this Bible doctrine of sanctification, and when a majority of the clergy ridicule it as a craze." "These men everywhere spoken against are preaching the cardinal doctrine of Methodism, while the church at large is touching the Lord's anointed, and must answer for her great decline at the judgment seat of Christ." "Suppose paragraph 275 of Discipline was enforced upon all who disseminate, publicly or privately, doctrines contrary to our Articles of Religion or Established Standards of Doctrine. Do we not foresee what the result would be? But those in the experience of sanctification, and who are true to the standards, do not wish to enforce discipline. Neither that any should voluntarily leave. Exhortation the rather is administered that they confess their journey into a far country, arise, and seek the sanctification without which no man shall see the Lord."

The author, however, is willing to throw the mantle of charity over the church, Bishops and all, on the ground of ignorance. He says, "We are persuaded that the most charitable way to think is, they know not what they do."

A strange spectacle this: A youth scarcely out of his teens, an undergraduate in his Conference, writing a book to prove that all our Bishops, except one, or perhaps two, and "a majority of the clergy" are heretics, who are liable to expulsion, and only retained in the church through the clemency of the second-blessing brethren. J. C. Keener, R. K. Hargrove, A. W. Wilson, W. W. Duncan, C. B. Galloway, E. R. Hendrix and J. C. Granbery are preaching doctrines contrary to the Scriptures, and yet are ignorant of the fact, while this lad of three years in the Conference understands the Bible and the doctrines of Methodism so thoroughly that he must write a book for their enlightenment.

The church is called upon to mourn and pray over a want of piety on the part of these, her chief shepherds. Keener, Hargrove, Wilson, Duncan, Galloway, Hendrix and Granbery are in danger of perdition, while J. D. Ellis is journeying heavenward and exhorting them to walk in his footsteps. This brother surely has a marvelous standard. According to the Bible, the standard by which men should be judged is not profession, but practice. "By their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven."

Judged by this standard, who will say that our chief shepherds are found wanting? Do they not keep the commandments? Do they not manifest the fruits of the Spirit in their lives? Lives there a man who will assert that they exhibit less of the mind that was in Christ Jesus than does Rev. J. D. Ellis? But they do not sound a trumpet before them, saying, "Look at me. I am sanctified." And for this reason the church should array herself in sackcloth and ashes, and striplings feel called upon to administer exhortation to them lest they be lost.

We closed the second-blessing controversy in these columns several months ago, after allowing it to go on for nearly a year. We have no intention in what we have here written to reopen the controversy. Those who believe the second-blessing theory are at liberty to do so without attack from us, and without any effort on our part to change their views. But when a publication of this character is sent to us for review, it is, of course, entirely legitimate to give it such notice as we deem it worthy of.

A part of the matter contained in this pamphlet was sent to the ADVOCATE for publication a year or more ago. We did the youthful scribe a favor (unappreciated doubtless) by refusing to publish it. If John Wesley in heaven is cognizant of the affairs of this sublunary sphere, he doubtless realizes more fully than ever before the wisdom of his words of rebuke to Thomas Maxfield: "I dislike your affirming that justified persons in general persecute them that are saved from sin." "I dislike something which has the appearance of pride, of overvaluing yourselves and undervaluing others, particularly the preachers, thinking that not only are they blind, and that they are not sent of God, but even that they are dead—dead to God, and walking in the way to hell; that they are going one way, you another; that they have no life in them; your speaking of yourselves as though you were the only men who knew and taught the gospel, and as if not only all the clergy, but all the Methodists besides, were in utter darkness."

The work is published by the Mississippi Methodist Publishing Company.

Some Reasons for Pastoral Visiting.

One strong reason why a pastor should visit his flock is that it increases his congregations. The old adage, "A house-going preacher makes a church-going people," is no less true than trite. Other things being equal, the pastor who does most visiting during the week will have the largest hearing on Sunday.

Pastoral visiting is also of inestimable value on account of the ties of affection which it creates between the pastor and his flock. Men are so constituted that their profit from the message often depends largely upon their affection for the messenger. To the average man the very same words have much more weight from the lips of one whom he loves than from one he dislikes, or one in whom he has no special interest. The man whom the people know little about and care less will fall far below the highest standard of ministerial success, however grandly he may preach. The pastor should, therefore, visit his people frequently in order to gain their affections as a means of doing them good. The ideal pastor is the man who gets nearest to the hearts of his people. He knows them not only by face and name, but he knows them in their home life, and has their confidence in everything.

Of course, something more than a mere going around is necessary. There must be sympathy, tenderness, tactfulness, and good sense, otherwise the end aimed at will not be gained, however frequent and systematic one's visitations may be.

Another reason in favor of pastoral visiting is the insight it gives into the moral and religious life of the people. The pastor who gets close to his people so that they will talk to him freely, unreservedly, can learn a great deal concerning their spiritual state without their intending thus to reveal themselves. Not only their utterances on religious subjects, but what they say in talking about their personal and family affairs, and about various secular matters, will reveal to a wise pastor a great deal concerning their moral and religious status. The knowledge thus gained is vastly helpful in sermonizing. Every preacher knows better how to preach when he knows the spiritual wants of his congregation. He is then shooting at a target: not firing aimlessly in the air.

Baptist History.

[The following is from a leading Baptist paper.]

"President Whitsitt, of the Southern Baptist Theological Seminary, has been criticised by many Southern Baptists for his statements in an encyclopedia article on Baptist history; and the point which is most frequently urged by the critics is, not that the statements are not true, but that they are contrary to the universal belief of Southern Baptists. Many have openly stated that in their opinion President Whitsitt should resign his position. Now, we have always supposed that a fundamental principle of Baptist belief is impartial investigation, not only of the Bible, but of church history as well, with a desire to gain new light, if any is to be found. A professor of church history in any respectable seminary is expected to teach what he believes to be the truth. If he makes the discovery that at certain times persons who called themselves Baptists practiced sprinkling, or even that there have been times when there were no true Baptists at all, surely he should not continue to teach a sort of 'Baptist succession' that in his opinion can not be proved. Facts are stubborn things, and will stand any amount of investigation. It is more to the point to ask for Prof. Whitsitt's evidence than it is to ask for his resignation. This matter was brought up at the Chattanooga convention, and the relation of the seminary to the convention was defined in a report presented to the body. It was found that the seminary originated independently of the convention, and is not directly responsible to it, though the convention has a share in choosing the trustees. Hence the convention has no power to direct the instruction given in the seminary; and we judge that the Southern Baptists, as a whole, do not desire to muzzle the faculty. Though they may not agree with the president, they believe in his sincerity and scholarship."

"Among the Orientals."

Rev. W. W. Wadsworth, author of the above-named book, for two years a member of the North Mississippi Conference and stationed in Columbus, gives a charming and instructive account of his travels among the Orientals. This book will interest, instruct and edify the reader. If circulated and read, it will do great good. We need information as to the real condition and needs of heathen nations. "Among the Orientals" will enlarge one's range of vision and will fire his soul for missions. The author is brimful of missionary zeal.

Bro. Wadsworth was the traveling companion of Bishop Galloway, and enjoyed peculiar advantages in studying the present condition and pressing needs of the several mission stations that girt our globe.

The book contains five hundred pages, and is printed and bound in the best style of work done at our own Publishing House. It is sold for $1.50 either by Barbee & Smith, Nashville, Tenn., or by Rev. W. W. Wadsworth, Atlanta, Ga.

GILDEROY.

Died, Charles Wesley, infant son of Rev. and Mrs. J. W. Chambers, May 21, 1896, aged five months. The bereaved parents have the sympathy of a large circle of friends. May God comfort them! B. F. JONES.

[In common with many friends, we tender our sympathies to Bro. Chambers and his family in this, their hour of sorrow.—EDITOR.]

Bro. Chambers is himself at this writing very sick, brought on, doubtless, by overwork. Let the church pray for his speedy recovery.

B. F. JONES.

Brookhaven, Miss.

"On the Wing."

I have just read "On the Wing" by Dr. S. A. Steel. I consider it an excellent book for our young people. Here in this little book of [illegible] hundred pages they will learn more of our cities, churches, preachers and church work than many of them will learn for years from other sources.

J. W. HONNOLL.

General Conference Notes.

The report of the Committee on Constitution, after being discussed for two days, was referred to a commission which is to report to the next General Conference. The commission consists of six preachers, six laymen and three Bishops. The point of disagreement is equal representation of the laity with the clergy in the General Conference. It seems strange to Southern Methodists that this point should be so hotly contested. Laymen have had equal representation in our church for thirty years, and so far they have shown no revolutionary tendencies. But there are differences between the North and the South; and it may be that the ministry of the M. E. Church have just cause for their opposition to an enlargement of lay influence in the General Conference. We are not sufficiently informed to express an opinion on the subject.

The report of the Committee on Insurance, which was adopted by an overwhelming majority, provides for the insurance of church property through a Church Insurance Company, whose affairs are to be conducted by an Insurance Board of fifteen members selected from different sections. The advocates of the measure claim that it will result in a saving of millions of dollars to the church. Time will tell whether this is wise legislation. If it works well in Northern Methodism for a decade or two, it will then be in order for Southern Methodism to do likewise.

Bishop McCabe, it is said, will reside at Fort Worth, Texas instead of New Orleans, thus leaving New Orleans without a Bishop.

The Conference adjourned on May 28.

NOTES.

Dr. Tigert is said to have been at his best at Rayne Memorial, Sunday morning.

* * *

What do we live for, if it is not to make life less difficult for each other? —George Eliot.

* * *

Bishop Keener's sermon, on Sunday morning, at Carondelet is spoken of as a very able one.

* * *

Not being able to attend the Epworth League Conference, we engaged the services of Bro. H. H. Ahrens to write up the proceedings.

* * *

The Supreme Court of the United States sustains the constitutionality of the Georgia law prohibiting the running of freight trains on Sunday.

* * *

We are pained to record the death of Mrs. Gabrielle Barnes Wilkinson, wife of Hon. W. C. Wilkinson, of Crystal Springs, Miss., which occurred last Sabbath.

* * *

Rev. L. F. Jackson, while in the city attending the League Conference, honored our sanctum with a visit. He is jubilant over the results of his recent revival.

* * *

On Monday afternoon Mrs. Tigert, wife of our Book Editor, delivered a very able and entertaining address to the Parsonage and Home Mission Society, at Rayne Memorial.

* * *

Rev. J. H. Pritchett, D. D., will preach the commencement sermon for Central Female College, Lexington, Mo., June 7. Rev. E. E. Hoss, D. D., will deliver the address.

* * *

The commencement sermon of Sillman Institute will be preached Sunday, June 7, by Rev. J. W. Walden, D. D., of New Orleans, La. The annual address will be delivered by Hon. Chas. E. Fenner.

* * *

Bishop Bowman, of the Methodist Episcopal Church, bears the high honor of having largely influenced the opening of the first university to women. He was president of Asbury (now De Pauw) University at the time, and by his earnest conviction and strong personality carried the day in favor of the women students.—Zion's Herald.

Rev. J. G. Sibley, of Vancleave circuit, Mississippi Conference, has surrendered his credentials with a view of joining the Baptist Church. We wish him a safe journey by the water route.

* * *

Rev. W. G. Evans let the light of his countenance shine into the ADVOCATE office a few days since. He is in the midst of a pleasant and prosperous pastorate at Pattorson. Every interest of the church is flourishing.

* * *

Rev. H. W. Wallace called at the ADVOCATE office recently en route to Port Vincent to assist the pastor, Bro. Hamil, in a meeting. He reports very gratifying progress in his work, the French Mission, which was established at the last session of the Louisiana Conference.

* * *

Our Review takes high rank among periodicals of its class. Dr. Tigert deserves the thanks of the church for the service he has rendered in extending its circulation and improving its quality. It should be in the hands of all our preachers and our leading laymen as well.

* * *

Ex-President Harrison's articles have proved such an enormous success with The Ladies' Home Journal, adding over 100,000 to the circulation of the magazine, that the series will be extended beyond the original limit. The ex-President has now reached the treatment of "The President's Official Family" in his series, describing the relation which each Cabinet member holds to the President. Then he will show "How the Senate Works" and "How Congress Legislates"—each in a separate article.

* * *

The General Conference of the Methodist Protestant Church, at its recent session in Kansas City, took action prohibiting the use of tobacco to all its members as well as its ministers. The Free Methodists, we believe, do the same. The big M. E. Church is, therefore, at the rear end of the procession. It simply forbids ministers to use the weed, provided they were not already in the traveling connection when the new departure was taken. Members can smoke and chew and spit as much as they like.

* * *

There is a Christian Endeavorer in the West who is a railroad conductor. In his train he has placed a [illegible] per-rack, which he keeps supplied with religious literature. Those papers have afforded him an opportunity for personal work with the passengers. Fellow-workmen and a number of passengers, including several traveling salesmen, have been led into the better life. All but one of the members of the crew on this train are Christians, and among them is a male quartette. While the train is waiting for orders at stations, the men have gospel song services, which many persons gather to hear.

* * *

All comparisons of Christianity with other religions of the world bring into clearer relief its unique and absolutely supreme character. Dr. Marcus Dods, after noticing the sacred books of China and India and Arabia, as well as the Egyptian "Book of the Dead," says: "Our Bible, by revealing to us the union of God and man in Christ, is set altogether apart from all other sacred books. I heartily endorse the words of Prof. Monier Williams, when he says, 'Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side, all by itself, all alone—and with a wide gap between.'"

* * *

An accusation of immorality having been brought against Rev. D. C. Foust, of the North Mississippi Conference, his presiding elder, Rev. J. H. Mitchell, appointed an investigating committee, consisting of J. C. Park, R. P. Goar and W. D. McCullough. The committee met at Enpora on Tuesday, May 26, and suspended him until the Annual Conference, which meets in Greenville in November. For the benefit of those of our readers who are not posted in such matters, we will state that such a suspension is not intended as a punishment of the accused. It simply means that a trial is adjudged necessary. As the trial can not be had until the Annual Conference meets, the law provides that in such a case the accused must be suspended from all ministerial functions until Conference meets.

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CURES PAIN

State Epworth League Conference of Louisiana.

ur Annual Conference has been a ss. The attendance was large. interior of our State was well esented. The Epworth League ement received a new impetus.

hursday evening, May 28, the ference convened in Caron- Street Church. Our able genial president, Mr. W. M. n, presided. His annual report very encouraging. The addresses welcome succeeded. The writer the first speaker. He was soon shadowed by the addresses of of Louisiana's most gifted hters, Misses Addie S. McKnight Alma Sawtelle. The response Rev. W. G. Evans, pastor of Patonville, was very felicitous.

v. Louis A. Reed, the Nestor of Louisiana Conference, who had ed the meeting with devotional ises, in conclusion pronounced usual benediction.

Friday we had a feast of reason a flow of soul. Rev. J. F. Fos- pastor of Jackson, La., led the se prayer meeting. It was well ded. Ten o'clock the clans ered from every part of the city. eligious exercises were led by J. J. Kelly, pastor of Ponchatoula. F. N. Parker presided over the cations of the morning session. subject of domestic missions was discussed by the president, Rev. Henry, pastor of Moreau Street ch; Rev. T. L. Lallance, pastor Choupitoulas Mission, and Rev. Parker, pastor of Dryades Street ch. The needs of our State and needs of suffering humanity were uently set forth.

he news that eminent divines other States would speak on stian education secured a house for the evening session. S. J. Davies, pastor of Felicity t Church, presided. His tact urbanity charmed the audience. W. G. Evans opened the meet- with prayer. The first speaker Rev. W. B. Murrah, D. D., presi- of Millsaps College, of Jackson, He instructed, informed, en- ged, enthused, inspired. The or avoids wordy pyrotechny. He tical, yet elegant and charm- his discourses. The next speaker Dr. W. W. Smith, of Lynch- Va., than whom there is none successful and better informed Christian educator. He handled ubject in a masterly way. For than an hour the Doctor's vivid y kept the audience spell- d. The hearers received much fit.

e announcement of necessary mittees and benediction brought meeting to a close.

mptly at 10 o'clock, on Satur- the Conference again assembled. J. E. Denson, pastor of Craps t Church, conducted the devo- Rev. J. B. A. Ahrens, D. D., ded. Dr. W. H. LaPrade, pas- of Shreveport, was the chief ker. His theme was "The Out- of the Literary Department of pworth League." The eloquent ker gave proof of his extraordi- acumen and versatility. He ed out existing difficulties and way to overcome them. The ers deemed it a great privi- to listen to the learned Doctor's utterances. Dr. John T. Sawyer, ding elder of the New Orleans ct, took the place of an absent ker and dwelled enthusiastically profitably on "Methodist Fath- of America." He was followed arious speakers, including Bishop er, Judge L. H. Estes, of Mem- Tenn.; Rev. R. H. Wynn, pas- of church in Algiers; Rev. J. M. y, and Dr. Lambuth, of Nash- All shed further light on the ct so successfully elaborated by LaPrade. Next followed highly esting reports from the different ces represented.

The evening session was profitable indeed! Mr. W. B. Thomson presided. Rev. J. B. Kent, pastor of Covington, La., led the devotional exercises. Prof. W. H. Goodale, of State University at Baton Rouge, dwelled on "The Obligations of Citizenship." His oration was inimitable, unique, instructive, and surcharged with holy patriotism. Judge Estes, of Memphis, Tenn., next dwelled eloquently on "The League's Relation to Reform Movements." The Judge is a clear thinker and an effective speaker. Dr. J. L. Purser, of this city, now edified the audience by a most excellent treatise on the fourth commandment. The leaguers highly appreciated his remarks.

The election of officers of the State Conference for the ensuing year resulted as follows: President, W. M. Sloan; vice-presidents, Rev. H. H. Ahrens, A. H. Mayo, A. Riggs; recording secretary, Miss A. S. McKnight; corresponding secretary, Miss Alma Sawtelle; treasurer, W. H. Prescott.

Sunday's exercises were very impressive. Rev. L. F. Jackson, pastor of Alexandria, led the sunrise prayer meeting. At 9:30 Rev. J. W. Edgell, local preacher of Parker Chapel, conducted a love-feast. Bishop Keener preached at eleven o'clock the Conference sermon to a crowded house. Other clerical delegates and visitors filled the various Methodist pulpits.

The evening session was largely attended and proved eminently successful. Rev. Wm. Schulle, pastor at Rosedale, led the religious exercises. Dr. J. T. Sawyer—a fitting arrangement — presided. Foreign missions was the theme for discussion. For this Dr. J. J. Tigert, D.D., LL.D., Book Editor of our church, and Rev. J. W. Lambuth, D. D., Missionary Secretary, were in attendance; and well did they preform their task. To speak in commendation of their orations would be supererogation.

Dr. W. H. LaPrade, and Brothers John F. Foster, Lyman F. Jackson, W. H. Latham and W. W. Carre were appointed field secretaries.

The Conference pledged itself to the support of a missionary in foreign fields.

Good singing was the special feature of the various sessions of the Conference. Mr. T. O. Adams made himself eminently useful as leader of the choir.

The Executive Committee will arrange for the place of the next annual convocation. The leaguers seemed to be in favor of Shreveport.

Various visitors, not mentioned above, honored the Conference with their presence. Among them were Bros. S. S. Keener, Houston Armstrong and Harry W. Rickey.

H. H. A.

Resolutions.

The following resolutions were adopted by the second Quarterly Conference of Percy's Creek charge, Natchez district, Mississippi Conference, May 17, 1896:

Whereas, We have just learned of the sad bereavement of our beloved presiding elder, Rev. L. S. Jones, by the sudden death of his son.

Resolved, That we hereby tender to Bro. Jones and family our sincere sympathy and condolence, and pray that the great Head of the church may graciously sustain them in their great trial.

Resolved, That these resolutions be spread upon the Minutes of this Conference, and a copy be sent to Bro. Jones, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

M. J. MILLER, P. C., Pres.
C. W. DAVIS, Sec.

Notice.

Please state for the convenience of brethren who desire me to assist them in meetings through Summer and Fall that my permanent address will be Clinton, Miss., until Conference.

CHAS. W. CRISLER.

Notice.

All applicants to the Arcadia District Conference for license to preach or for recommendation to the Annual Conference for admission on trial into the traveling connection, will please meet the committee for examination at the Methodist Church in Arcadia, on Wednesday, July 8, at 11 o'clock.

ROBERT RANDLE, Chair. Com.
Arcadia, La.

Notice.

Will all the preachers of the Shreveport district please send me the names of all members of the District Conference which convenes here on July 2; also let all the delegates to the Woman's Annual Meeting of the Louisiana Conference Society notify me of their coming, as the meeting comes at the same time the District Conference meets. We hope that the editor of the ADVOCATE can be with us.

B. T. CREWS.
Mansfield, La.

Notice.

The following committees have been appointed for my District Conference:

For License to Preach and Admission on Trial—S. S. Keener, J. P. Haney, G. D. Anders.

For Deacon's Orders—J. F. Foster, J. J. Kelly, F. D. Van Valkenburgh.

For Elder's Orders—T. J. Upton, H. R. Singleton, J. F. Wynn.

We will be delighted to have you, Mr. Editor, with us. Can't you come?

R. W. TUCKER.
Jackson, La., May 29, 1896.

Millsaps College Commencement.

The preachers of the Mississippi and North Mississippi Conferences are cordially invited to attend the Millsaps College commencement. Homes will be provided for all who will give notice of their coming.

W. L. C. HENNICUTT,
A. F. WATKINS.

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Summer Normal School.

The Summer Normal School, which begins in Meridian, Miss., June 10, will hold its sessions in East Mississippi College buildings. We are prepared to accommodate 40 boarders in the dormitory of the college.

T. B. HOLLOMAN.
Meridian, Miss.

This Person Made Money.

Dear Sir—I take my pen in hand to tell you what I did in the Dish Washer business. This Spring I saw a Dish Washer advertised and sent and got one. A. B. Dawson, Columbus, Ohio, said he would exchange my dish washer for the Queen if I would put it in my kitchen and show my neighbors how it washed dirty dishes, vegetables, silverware and clothing in one minute without putting my hands in the water. They all saw it was the best machine and I sold three the same day. The whole neighborhood is worked up over the success of the Queen, and I want any of your readers who have not made a success in the Dish Washer business to know what I have done. I can make easy $21 a week, $84 a month, for five years to come with the Queen, as everybody wants one. My sister got a sample Queen, free, and she is doing as good as I have. Mr. Dawson referred me to the Cardington Bank, the Mt. Gilead Bank and the Quaker City Bank, which shows he is responsible. Anyone who wants to make money should write to the address as above.

Some students of criminal statistics have suggested that much of the crime that is committed is done through autohypnotic suggestion. A person broods and broods over a deed until he becomes fascinated, hypnotized by his idea, and the act becomes almost a necessity to him. At a recent conference of medical men it was agreed that the accounts of crimes and suicides in the newspapers were responsible for many catastrophes. Crime was suggested. There may be more in the theory than appears at first sight.—Christian Standard.

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TO AGENTS.

We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct. 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

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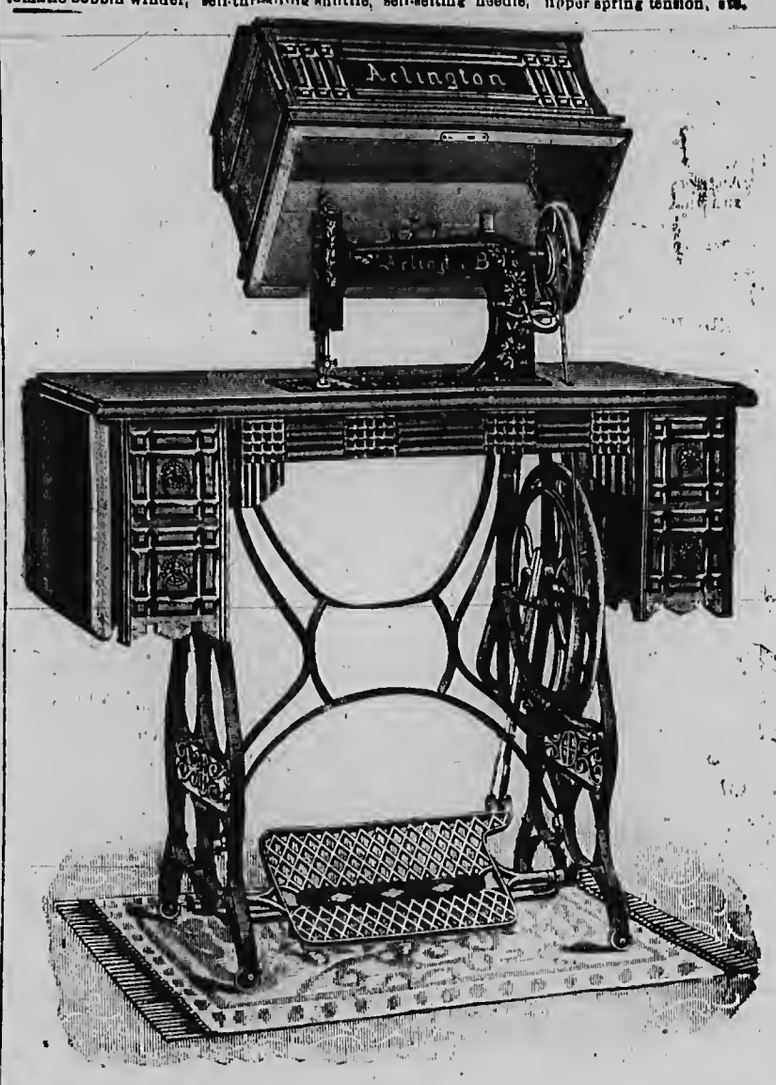

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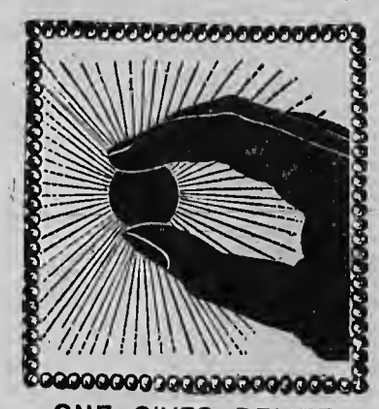

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HOME CIRCLE.

THE CHILDREN'S BIRTHDAYS.

[Lines written on the twenty-first birthday of Robert Worth Voorhees by his mother. "He was born a prisoner of war."]

O God! forbid that I should tarry here
Until old age had so benumbed my heart
That I forget my children's natal days.
That I forget the little golden heads that,
In their helplessness, learned for support
And comfort on the mother-breast, so ever
Near the heart, whose throbs of love were almost pain.
That I forget the little lily hands that
Never had been soiled by contact with defiling things of earth.
That I forget the tender little feet that
Nothing knew of all the slippery paths of life,
Nor of the pitfalls they would surely find along the way.
That I forget the baby lips, upon whose rosy
Surface no taint had ever come, no word of
Sin, or sigh of discontent, but to whose smile
Was much of heaven, of purity, and of peace.
That I forget the tender, loving eyes looking
Into mother eyes with so much confidence and rest;
Down in whose depths of love the mother strove
To read of future victories over sin and vice!
O God! what has the future in its hidden store
For these, thy tender lambs?
The serpent's trail has sorely crossed the
Pathway of my darling ones. How can I cover
Up the stain, or keep its sting and poisoned fangs from out their hearts?
My Father, I most surely find in Christ (thy well-beloved Son)
A Savior and a Friend; and, although the serpent
Strike its deadly fang in after years, and leave
A stain, the blood of Jesus Christ can
Cleanse and cure. And after I have gone
From here, dear Father, may the children walk
Within the pathways of true peace!
God, guide these youthful feet aright, and
When to manhood these dear boys have grown,
And in their strength no longer need the
Mother help, and later on in life when
Mother's eyes are closed in their eternal
Sleep, and mother's voice no longer warns
Along the slippery ways of life, then, if they
Should forget and stray, O Father! watch
Them out upon the mountains steep, or in the
Valleys low, of darkness and of sin, and some day
Call the wandering prodigals home to their Father's house.
And when thy jewels thou dost come to
Gather up for royal diadem, O count my
Children in, that I may spend eternity
With them within the mansion thou hast
Made for me, though not with hands,
"Eternal in the heavens!"

Put on the Check-Rein!

BY REV. THEODORE L. CUYLER.

We are living in a fast age and a fast country. There is need of the brakes as well as of the engine; there are too many young men who understand the whip better than the check-rein. When the upset comes, it is found that the head is softer than the pavement; and perhaps the idea is beaten into that soft head that prudence demanded slower driving.

On a Sabbath afternoon it is quite too common to meet a group of showily-dressed young men whose cigars and noisy talk show the rate at which they are traveling. While wiser young men are at their Bible class, these youths are out on a dress-parade, exhibiting their fast manners and habits to the public. One of the group has chosen the club-house for his Sunday resort, and another tries his good mother's heart sorely by coming home at midnight from the theatre, and a wine supper after it. Before long there will be vacant situations in the business houses where these fast fellows are employed. Prudent merchants do not care to keep in their counting-rooms the clerks who wear too much jewelry and are seen too often at the counter of the fashionable saloons. There is an upset ahead for these young Jehus if they don't put on a check-rein.

Poor Harry Rapid's young wife called in to inquire if I could recommend a "very cheap boarding-house," and knew of any place where her husband could find employment. Her face was as faded as her dress. It would have been well if Harry and his broken-down young wife had looked for plain frugal quarters when they began their matrimonial career. But they set up in ambitious style in a fine "flat," with seal-skin sacques and a box at the opera and a fast horse for the drive to the beach. Now they have been sold out and are glad to hide away in such humble quarters as they can get. I trust that the sharp lesson will not be lost on them. This capsize of their showy turn-out may teach them that when Satan has a seat "on the box" it is a short road to ruin. Extravagance is one of the devil's baits in these days. It does not only break up homes; it breaks hearts. Both sound sense and moral courage are required by young people to conform to their circumstances and live within their means. The next thing is to know how to use money as a sacred trust and not to spend it in gratifying the lust of the eye, the lust of the flesh, and the pride of life.

In the same counting-room with Harry Rapid a while ago was young George Surepace. He was considered by his companions as decidedly "slow." Some of his fellow-clerks made sport of his plain tweed coat and his Puritanical ways; they never could induce [illegible] to join one of their clubs, or to go with them to Brighton Beach on Sunday, or to take a game of "poker" over a glass of wine. He married an industrious girl who, instead of studying Paris fashion-plates, studied how to make both ends meet and how to make their cozy house look tidy when husband came home. Mary Surepace will soon be bringing her two rosy children to the Infant Department of the Sunday-school, and George is already the leading man in the Society of Christian Endeavor. The other day he gave a spare ten dollars to his old fellow-clerk, Harry Rapid, in order to aid him in getting his watch out of pawn. I have watched these two young couples; it was the old race between the fast hare and the jogging tortoise; the hare has run himself out of breath and out of character; the slow and careful tortoise has won the race.

It is not only young people who need to put on the check rein in the way that we have just indicated. Older people, yes, and good Christian people, need the check-rein also. Our American business life is one of humming activity, and it brings a tremendous strain on the nerves and muscles and brains. The constant tendency is to feed the engine, crowd on the steam, and neglect the brakes. To these ever-toiling, care burdened men of business, I would venture to say, Do not allow either your worldly ambitions or your honest daily avocations to mount you as a jocky mounts a race horse, and whip and spur you through every waking hour of your existence. They will ride you to death! When your day's work is over, lock up your cares in your store or your shop; go home to your family "out of harness." Turn boy again for your own sake and for the sake of your children. If you work hard to have a home, enjoy it. The best way to keep your sons and daughters out of perilous evening resorts is to make your own fireside bright and attractive; or, if innocent entertainments offer elsewhere, go with wife and children to partake of them. Be the master of your business, and not its slave! If either covetousness or care are overdriving you, *put on the check-rein!*

One of the besetting snares of these times is to try to grow rich rapidly. "Slow and sure" are out of fashion. In that direction lies peril to the soul. They who make haste to be rich fall into temptations and snares and many hurtful lusts that drown men in perdition! Greed for gold drains away the sweetest and holiest affections of the heart; it dries up Christian benevolence; it robs God of his due. My long observation has been that when money flows in rapidly, grace is apt to flow out; and as a Christian mounts up as to his income, he rarely rises in piety with it. There are some happy exceptions, but they are the men who keep a check-rein on the grasping, greedy spirit of covetousness. My good brother, it is no easy thing to keep up a high tone of spiritual life amid all the atmospheric pressures that surround you; to do it you have got to take time to eat and to think and to read your Bible and to pray and to do some good work for your Master and your fellow-men. If you are running your daily life at too fast a rate for all these vital things, then I entreat you, in God's name to *put on the check-rein!* — The Evangelist.

Victoria and Her Children.

Her majesty kept the religious instruction of her children largely in her own hands. When Mr. Birch had been appointed tutor to the Prince of Wales, the Queen wrote:

"It is an important step, and God's blessing be upon it; for upon the good education of princes, and especially those who are destined to govern, the welfare of the world, in these days, very largely depends."

The story is told that when the Archdeacon of London was catechising the young Prince, he said:

"Your governess deserves great credit for instructing you so thoroughly." At which the boys piped up:

"Oh, but it is mama who teaches us our catechism." It is not, perhaps, generally known that the Queen occasionally taught a Bible class for the children of those in attendance at Buckingham Palace.

The Princess Royal when a child, and the Prince of Wales, too, needed the curb occasionally. Once the Princess, at a military review, was [illegible] with some officers of the escort, and took no notice of warning looks from the Queen. Finally she dangled her handkerchief over the side of the carriage and dropped it intentionally. There was a rush of young officers to pick it up, but the Queen bade them desist, and turning to the Princess, said in a stern voice:

"Now, pick up your handkerchief yourself." There was no help for it; the young Princess, with flaming cheeks and a saucy toss of her head, did as she was told.

Another time it was "Prinoie" who received a wholesome lesson. He was riding in company with his father, and for once forgot his usual politeness and neglected to acknowledge the salute of a passer-by. Prince Albert, observing it, said:

"Now, my son, go back and return that man's bow," and he had to do it.—Observer.

No Room for Drunkards.

There is very little room in the modern business and industrial world for the drunkard or habitual tippler. Sober men are wanted and the man who can not or who does not keep sober finds it difficult to rise to responsible positions. The Washington Post very truly says: "It is becoming more and more difficult for a tippler—and almost impossible for a toper—to get a situation under any corporation. Banks, insurance companies, merchants and business men generally, demand temperance as a qualification for their employees. The doctor or lawyer who drinks to excess finds that his business is decaying. The teacher who frequents saloons soon finds his occupation gone. Not many years ago there were notorious drunkards in Congress, but this nuisance has been greatly abated. The Legislatures of all the States show a similar change. Public sentiment is becoming less and less tolerant of inebriety."—Knoxville Tribune.

Charles H. Spurgeon's Experience.

When I was just fifteen I believed in the Lord Jesus, was baptized, and joined the church of Christ. This was twenty-five years ago, and I have never been sorry for what I then did; no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived, or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to the Lord Jesus, to be his servant, was the very best day of my life. Then I began to be safe and happy, then I found out the secret of living, and had a worthy object for life's exertions and an unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a clear head, a joyful heart, and overflowing spirit, I plead with him to consider whether he will not follow my example; for I speak from experience.

Ears to Hear.

When God speaks man should listen. If children are filial the voice of the parent falls on ears attent; if citizens are loyal they ponder the words of their rulers. God is to men more than father or mother, more than president or king. The present and future of a child or of a country may be involved in giving heed to the lessons addressed to them: the life that now is and the life that is to be depend upon the way we receive God's commands.

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HYGIENE.

Fruit as Food and Medicine.

As a medicine, I look upon fruit as a most valuable ally. When the body is in that hurrying up condition known as scurvy, the whole medical profession look upon fruit and fresh vegetables as the one and only known remedy. I believe the day will come when science will use it very much more largely than it does now in the treatment of many of the every-day ailments. Impure blood means gout, rheumatism, skin diseases, rickets, and other troubles. As it is proved that fruit will purify and improve the quality of the blood, it must follow that fruit is both food and medicine combined. In fevers I use grapes and strawberries, giving them to my patients in small, but frequent doses—oranges and baked apples, if the others are not obtainable. For rheumatism plenty of lemons are invaluable. White girls, with miserable, pallid complexions, want a quart of strawberries a day; where these are not obtainable, bananas, which contain much iron, are a good substitute. Probably, of all fruits, the apple stands unrivaled for general purposes in the household; either raw or cooked it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits. To my mind the pear is more easily digested than the apple, and for eating uncooked is superior to it. Dried fruits should be used when green can not be obtained. If soaked for a few hours before cooking they make a capital substitute for fresh fruit and they come cheaper to the consumer. For preserving fruit I look upon bottling in glass bottles as the coming thing. Not by the use of chemicals, such as salicylic and boracic acids and the various preservatives made from them, but simply by protecting it after cooking from the fermentative germs in the atmosphere. It keeps for years, turns out even more palatable than green fruit, is equally digestible and contains all the virtues of fresh cooked fruit. Canned fruit is not so good; the acid of the fruit dissolves up tin and lead from the tin, and I have seen very serious cases of illness as a result. Besides, fruit should be sold much cheaper in bottles than in tins, as the bottle can be returned and used again. — Popular Science Monthly.

Dr. Danet, a leading French physician, in a paper on the reign of alcohol among the principal modern nations, says: "Its ravages are almost as terrible among us as they are among the English and Irish. In France every sixth suicide has been committed in a state of intoxication. One-half of the liver complaints, two-thirds of the diseases of the kidneys, and one-fifth of the various forms of insanity have been produced by the use of alcoholic liquors."

THE CUISINE.

HOUSEKEEPER BY L. A. B.

CHICKEN SALAD.—Measure the meat, from which every last bone has been picked. (If "short" of chicken, piece out with lean fresh pork, boiled until very tender.) Add double the quantity of cabbage, celery, and lettuce, equal parts. Mix thoroughly and over all turn the liquor, or so much of it as is needed, in which the chicken was cooked. Chop in coarse pieces two hard-boiled eggs for each quart of the mixture. Salt to taste. Set away in a cool place (in earthenware or glass) until ten or fifteen minutes before wanted. Mix thoroughly with the following: For each quart of salad allow two eggs, well-beaten; a tablespoon of melted butter (salad oil if preferred), a teaspoon of mustard, and a cup of vinegar. Stir the mustard smooth, with a little of the vinegar; add the rest, and the eggs with a pinch of salt and the butter. Cook slowly, so as not to curdle. Use it cold.—Exchange.

BANANA CAKE.—Two cups sugar, one-half cup butter, whites of three eggs, one cup milk, two cups flour. Flavor and bake in thin layers. Put icing on each layer, spread banana cut into thin rings upon the icing, and thus continue until sufficient number of layers are arranged. You can, if you wish, ice the cake all over.—Selected.

Love enlarges and promotes faith; for we are more apt to believe in those we love than in those we do not.—Episcopal Recorder.

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Prof. W. H. P[illegible] who makes a specialty of Epilepsy without doubt ed and cured cases that [illegible] ing sicia succ asto ing. We heard of cases of 20 years' sta cured by him. He publishes a able work on this disease, whi sends with a large bottle of his lute cure, free to any sufferer may send their P. O. and Expre dress. We advise anyone wish cure to address
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Mrs. Abbie Hellen Wier.

Abbie Hellen Wier, wife of W. W. Wier, of Anniston, Ala., born in Beaufort, N. C., about ear 1826. Her death on the of October, 1895, closed the career of a life beautiful and Her maiden name was Abbie When a child she came with arents to Mobile, Ala., and in ity of warm hearts she grew up manhood. While yet a child rofessed conversion and joined anklin Street Methodist Church, rly known as "the Old Bee

eral years ago Dr. H. D. Moore, for the Alabama Advocate n of Methodism in Mobile, that the first infant class was in 1839, and Miss Abbie Hel- the teacher. But little more a girl herself, yet so winsome ught, so consistent and true young life, that to her was the religious training of der little children of the Sun- ol. This position she ap- have held for a number of perhaps to the time of her ge. With her sister, Mrs. Hellen, who was for some years superintendent of Franklin Sunday-school, she exerted a influence for good both in the and in the Sunday-school. A of her earlier years, who en- intimate associations with her says: "She was one of the est and most attractive Chris- I ever knew." Her home life autiful; its atmosphere genial indly. The widowed mother, rs and sisters seemed united by s of tenderest affection, and to the happiness of one another. ght up under the influence of cial and religious environ- the subject of this sketch de- a character beautiful and true ractive by many amiable vir-

was happily married, Dec. 9, William W. Wier, a son of Rev. William Wier, of the n Conference. The husband, the war between the States, the Southern cause, endured olships and perils of a soldier's s promoted to the rank of ant colonel, and only laid his sword with the surrender of nfederate armies. Left alone this trying period to care for tle children and manage her affairs, the wife and mother ed herself heroically, and a murmur, to the arduous of her position, and waited ly and hopefully for the storm to pass over.

all the vicissitudes of our comparatively long life she even tenor of her way, and ined an undeviating devotion to her husband, her children, friends. She was gentle in quiet and unobtrusive in man- nd her voice, responsive to the ness of her spirit, was low and never heard in high and in- ed tones, and yet she was courageous, and true. In the ircle she held the scepter of a away. She looked well to the s her household; the heart of band could safely trust in her; ildren could rise up and call ssed, and in her tongue was of kindness. Her ready wit dly humor were like flashes shine, brightening the home, g and holding as friends ho came within the charmed of her social life.

In an appropriate tribute her pastor, Rev. F. P. Culver, of Anniston, Ala., says: "Sister Wier was as free from sellishness as anyone I have ever known. She lived not for herself, but for others..... Distress and suffering awoke in her the keenest sympathy. She was never more happy than when her feet were busy upon missions of mercy..... She died as she lived—amid the triumph of the Christian faith. As gently as a child falls to sleep on its mother's breast, so she closed her eyes and 'fell on sleep.'"

Her husband, three sons and two daughters live to cherish her precious memory, and to feel the impress of her beautiful life. She being dead, yet speaketh. T. C. WIER.

OBITUARIES.

(Continued from Third Page.)

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

MORROW—Died in Wesson, Miss., May 22, 1896, Mrs. NEVA CARNES MORROW, wife of John C. Morrow, aged twenty-two years.

Converted in childhood and entirely sanctified more than a year ago, she passed away in the triumphs of Christian faith.

T. L. MELLEN.

LUMLY—Died in Yazoo county, Miss., Sunday, April 5, 1896, of rheumatism of the heart, W. W. LUMLY. Bro. Lumly was born in Jefferson county, Miss., Oct. 13, 1812, where he grew up to manhood. December 18, 1850, he married Miss Lucy Jane Lewis, of Murfreesborough, Tenn., and soon after settled in Yazoo county, Miss., where he lived until his death. There were born unto them eleven children, nine of whom lived to be grown, and with their now bereaved mother are experiencing the loss of a kind father.

Bro Lumly joined the M. E. Church, South, soon after his marriage, at old Hickory Grove Church, in Yazoo county, Miss., and ever afterwards lived a devoted Christian and member of the Methodist Church.

He was an honored member of both the Free Masons and the Odd Fellows fraternity, and the Masonic Lodge of which he was a member and officer passed most complimentary resolutions as to his official capacity in the Lodge, and the most beautiful eulogy upon the occasion of his death it has ever been my privilege to read—an evidence of the high esteem in which he was held in all the relations of life. He was simply loyal and devoted to his obligations as husband and father, as a Christian and a Methodist, as a Mason and Odd Fellow, as a citizen and neighbor and friend. In purity of character he stood almost without a peer in Yazoo county.

The world is richer to-day by his having lived in it. How he will be missed at Mt. Olivet Church! He has joined the church above, where all is love. We laid his body to rest in Mt. Olivet Cemetery to rest in hope until the resurrection of the just. May great grace rest upon the bereaved ones!

F. M. WILLIAMS.

ADAMS—SWAYZE MAGLINDA, daughter of Bro. and Sister T. W. Adams died at one o'clock P. M. on May 20, after a painful illness of seventy-six days, aged eight years one month and twenty-seven days.

She manifested remarkable Christian fortitude and patience through her entire illness.

She joined the church in March, 1895, a few days before she was seven years old, giving very satisfactory evidence of her acceptance with God then and during the remainder of her short Christian course, particularly through the severe ordeal of its close.

Remarkably loving and amiable in her disposition, she was ever ready to give vent to her devotion to her parents. She prized the privilege of sacramental occasions, and often expressed regret during her illness that she could not partake of the Lord's Supper with his people. The Sabbath before her decease Bro. Byers, assisted by her father, administered it to her in her sick chamber.

Our beloved pastor and family have the sincere condolence of his congregation, the community, and this writer. May their hearts be comforted by "the God of all," who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God! She is not dead, but only gone before. WM. T. HEALL.

MERCHANT—At a meeting of the second Quarterly Conference, Enterprise district, Laurel and Ellisville charge, the following resolutions were passed:

Resolved, That with deep sorrow we learn of the death of our beloved brother, DAVID MERCHANT; but trusting in the wisdom and goodness of that God who giveth and taketh away, we submissively bow to his righteous will.

Resolved, That his death has bereaved society of a law abiding citizen, his family of a devoted husband and father, the church of an exemplary member, and our Conference of a God-fearing and God-loving minister.

Resolved, That we offer our heartfelt sympathy to his bereaved family, earnestly commending the example of his Christian faith, and praying God's comforts and blessings to continue with them.

Resolved, That one copy of these resolutions be sent to his family for condolence, and another to the NEW ORLEANS CHRISTIAN ADVOCATE for publication. E. J. TAYLOR,
L. STAINTON,
Committee.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and, by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
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However busy we may be, God will not work a miracle to save us from spiritual degeneration if we neglect our private devotions.—Young Men's Era.

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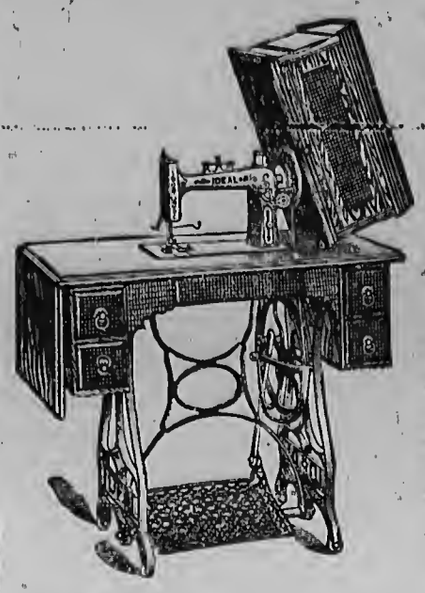

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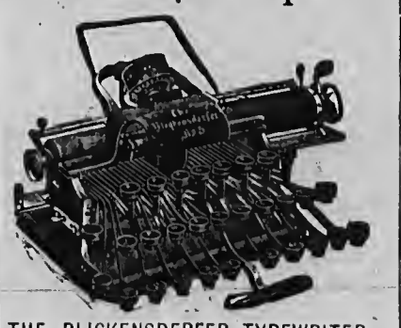

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Miss Helen Gould, of New York, has given $100,000 to St. Louis in aid of the sufferers

The Cleveland Centennial Celebration has at last been assured by the subscription of the necessary funds, $60,000. It will be held on July 22.

The liquor dealers in Jersey City have become alarmed about an influx of liquor dealers from New York who have been driven out of business by the Raines law.

The Michigan Supreme Court has ruled that fortune tellers, soothsayers, second-sight fakirs, and all that class, are liable to imprisonment under the law of the State.

A bill has been introduced in the State Legislature at Baton Rouge, by Senator Fitzpatrick, of New Orleans, to prohibit and punish the selling of pools on horse races and other sports.

A cyclone struck St. Louis last week. About four hundred people were killed. Fully twenty-five million dollars of property was destroyed—a total loss, as insurance does not cover storms.

Contracts have been let for the erection of five new buildings at the University of Virginia—the rotunda, academical building, physical laboratory, mechanical laboratory and boiler house. These buildings were burned some time since.

The State of Tennessee, which was originally a part of North Carolina, and was admitted into the Union in 1796, just one hundred years ago, celebrated at Nashville, on June 1 (Monday), with appropriate exercises, the centennial of its organization.

The contest in the Legislature of Louisiana for the seat in the United States Senate which is to become vacant March 3, 1897, was ended on May 28 by the election of Hon. Samuel D. McEnery, now one of the judges in the Supreme Court of this State.

FOREIGN.

It cost $40,000,000 to crown the Czar of Russia the other day.

The Italian Chamber of Deputies proposes to prosecute Gen. Baratieri for failing to thrash the Abyssinians.

Queen Victoria has decided never to attempt giving another drawing room in person, as the fatigue is too great.

The British have experienced a setback in their enterprise along the upper Nile, and, as a result, the prospect for the reconquest of the Soudan does not appear as promising as it did some time back. The reverse referred to is an unfavorable decision by the mixed tribunal which controls affairs relating to the Egyptian finances.

After several years of comparative quiet, a revolution has again broken out in the Island of Crete, and the Turkish government will, in all probability, experience some difficulty in suppressing the disturbance. The Cretan population is mainly Greek and Christian; hence there has at all times existed a feeling of hostility towards the Turkish rulers, and revolutions in the past have been frequent and bloody.

The public of Spain is disappointed at Capt.-Gen. Weyler's little progress in Cuba, and the government will get 50,000 men ready to embark at the end of September, when it also expects to send to Cuba several gunboats, two cruisers and eight transatlantic steamers, each of them armed with sixteen heavy guns. The Cabinet has received an assurance that the opposition will vote for an unlimited credit for the operations in Cuba.

The frightful accident and panic which occurred outside the walls of Moscow, Russia, on Saturday, during the progress of a great public feast in honor of the Czar's coronation, appears to have been more destructive to human life than was at first supposed. The early accounts placed the number of killed at 400; but the figure has gradually swelled until the Russian authorities now admit that more than 2,000 persons were trampled to death.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5⅞	— —
Ordinary	6¾	— —
Good ordinary	4 15-16	— —
Low middling	7 5-16	— —
Middling	7¾	— —
Good middling	7 9-16	— —
Middling fair	7 13-16	— —
Fair	8⅛	— —
Galveston middling	7⅞	— —
Mobile middling	7¼	— —
Memphis middling	7⅞	— —

SUGAR.

OPEN KETTLE:		
Prime	3	3 3-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅝	2 13-16
Prime yellow	4	4 5-16
Gray white	4⅜	4⅜
Choice white	4¾	4⅜
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	4¾	— —
Good	5⅛	4
Fair	2⅜	5⅛
Prime	4⅛	4⅜
Rough, ₩ bbl	40	1 55
Polish, ₩ ton	10 00	14 00

FLOUR.

Extra Fancy	3 20	3 90
Fancy	3 50	3 65
Choice	— —	— —
Minnesota Patents	4 20	— —
Winter wheat patents	4 15	4 25
Minnesota bakers	— —	— —

CORN PRODUCTS.

Corn meal	— —	1 55
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	2 50	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	—	38
Yellow	40	41
Mixed No 2	— —	38
OATS:		
Western	— —	27½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	92½
HAY:		
Prime	15 00	15 00
Choice	— —	22 00

PROVISIONS.

PORK:		
Mess (Standard)	5 50	5 75
Prime Mess	5 25	5 50
Rumps	5 00	— —
BACON:		
Fancy Breakfast	7½	8½
Shoulders	5½	5½
Sides, short rib	5½	5½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9	10½
DRY SALT MEAT:		
Shoulders	4½	4½
Sides, short rib	4½	4½
Sides, long clear	4½	4½

GROCERIES.

COFFEE:		
Prime	— —	— —
Fair	14½	— —
Common	13½	— —
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	15	17
Western Dairy	13	14
Common	8	11
LARD:		
Refined	5½	5½
OILS:		
Coal, bbls	9½	— —
Coal, cases	11½	— —
Cotton seed, crude	19½	20
Lard, Extra No. 1	60	— —

VEGETABLES.

CABBAGES:		
Western, ₩ ———	— —	— —
Chicago, ₩ 100	90	1 00
Louisiana, ₩ ———		
POTATOES:		
New Louisiana	1 00	1 10
Western	1 80	— —
ONIONS:		
New Louisiana	1 15	— —
Western	— —	— —

BALING STUFFS.

BAGGING:		
Jute, 2 lb, ₩ yard	4½	— —
Jute, 1¾ lb, ₩ yard	4¼	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9	— —
TIES:		
₩ bundle	70	75

SUNDRIES.

POULTRY:		
Old Hens, Western	3 50	4 25
Young Chickens	3 50	3 25
Chickens, Southern	2 25	3 25
Young	1 00	2 00
Turkeys, Southern	8 00	10 00
EGGS:		
Western	7½	8
Southern	8	— —
WOOL:		
Lake, ₩ lb	15	19½
Louisiana	9	3½
Burry	5	7
COUNTRY HIDES:		
Green Salted, ₩ lb	5½	6
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

MUL-EN-OL is a clear, pleasant penetrating Liniment. No grease, no stain.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

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MARRIAGES.

NELSON—GORDON.—At the Methodist Church, Pachuta, Miss., May 12, 1896, by Rev. N. M. Clark, Mr. R. L. Nelson and Miss Minnie Gordon.

CAMERON—WEEMS.—At the Methodist Church, Dekalb, Miss., May 10, 1896, by Rev. N. M. Clark, Mr. J. D. Cameron and Miss Willie Weems.

MAYES-RUTLEDGE.—At the residence of the bride's mother, Mrs. C. M. Rutledge, of Lapine, La., May 20, 1896, by Rev. W. B. Inabnet, Mr. J. L. Mayes to Miss U. O. Rutledge.

LAWLER—OURSLER.—At the residence of A. H. Tillotson, Greenville, Miss., Jan. 16, 1896, by Rev. T. Y. Ramsey, Mr. J. L. Lawler to Miss Ludie Oursler.

GARNET—BOOKOUT.—At Leland, Miss., April 21, 1896, by Rev. T. Y. Ramsey, Mr. Robert Garnet to Miss Georgie Bookout, of Sunflower county.

BERNHOLD-DAY.—At the Methodist parsonage, in Greenville, Miss., May 23, 1896, by Rev. T. Y. Ramsey, Mr. Frank O. Bernhold to Miss Della Day.

LATHAM—CHADWICK.—At the residence of the bride's mother, Franklin, La., May 27, 1896, by Rev. H. Armstrong, Mr. W. H. Latham and Miss Florence E. Chadwick.

The groom is president of the Franklin Epworth League, and just after the nuptials the happy couple took a Southern Pacific train for the State League Convention at New Orleans.

Ice Cream Now Made in a Minute.

I have an ice cream freezer that will freeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so any one can make from $5 to $6 a day selling cream, and from $10 to $20 a day selling freezers, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly and is smooth and free from lumps. I have done so well myself and have friends succeeding so well that I felt it my duty to let others know of this opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream and the freezer sells itself. W. H. Baird & Co., 140 S. Highland Ave., Station A, Pittsburg, Pa., will mail you complete instructions and will employ you on salary, if you can give them your whole time.

Popular with the Republicans.

The old reliable Texas and Pacific railway will be the "popular route" for the great National Republican Convention at St. Louis, commencing June 16. No effort will be spared to provide for the comfort of all who use this line. Special trains will be run, with elegant day coaches and chair cars, and Pullman Palace Sleepers, and you will be wise to send in your name now for necessary accommodations, as the attendance promises to be the largest for any convention yet held.

Tickets will be sold via the Texas and Pacific railway at rate of ONE LOWEST LIMITED FIRST-CLASS FARE FOR THE ROUND TRIP on June 8, 9, 13, 14 and 15, good until June 21, 1896.

For tickets, sleeping-car accommodations, or any further information, call on nearest Texas and Pacific agent, or—

GASTON MESLIER,
G. P. and T. A.,
Dallas, Texas.

But he, being dead, yet speaketh. Many hearts are moved, many minds are stirred, and soon the vision of faith, the conviction of things not seen will become reality through the liberty of those whose faith will be shown by their works.—Bishop Simpson.

Reunion United Confederate Veterans,

RICHMOND, VA., JUNE 30 TO JULY 2.

For this occasion the Texas and Pacific Railway Company will sell tickets from all stations in Texas and Louisiana at about ONE CENT PER MILE EACH WAY FOR THE ROUND TRIP on June 26 and 27, final limit for return to be twenty days from date of sale.

This will be one of the greatest assemblages of the old veterans in the history of the organization, and an exceedingly interesting programme has been prepared.

For tickets, sleeping-car accommodations, or any further information, call on or address nearest Texas and Pacific railway agent, or—

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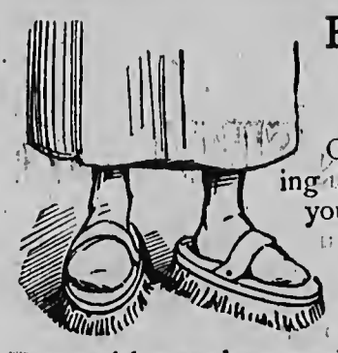

Better use them this way,

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Millions NOW USE Pearline

SEASHORE CAMP GROUND.

SEASON OF 1896.

The twenty-fifth annual Camp Meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 6, and remain on the grounds until the end of August. Tickets on sale from July 6 to August 10, inclusive. All trains to stop at Camp Ground station from July 15 to August 10, inclusive. Trains 1 and 6 from June 1 to October 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Interstate Epworth League Conference will convene ten days after close of Camp Meeting.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoked-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the Camp Meeting, should address communications to Col. D. Zable chairman Tent and Lodging Committee, New Orleans, La. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La. Check baggage to Camp Ground from July 1 to August 31.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at Restaurant, at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an "individual contribution" toward defraying the "expense" of the "camp meeting" and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting. Bring the Standard Hymn Book and Gospel Hymns 1 to 6 with you.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.
J. C. CLOWER, Vice-President, Biloxi, Miss.
A. S. DANIELS, Chairman Ex. Com., New Orleans, La.
JNO. E. MICHAEL, Mobile, Ala.
J. H. LAKIN, Montgomery, Ala.
H. W. SPEAR, Fin. Secretary, New Orleans, La.
D. ZABLE, Rec. Secretary, New Orleans, La.

District Conference.

The District Conference for Brookhaven district will be held at Magnolia, July 16-19. Further notice in regard to it will be given in due time.

Examining Committees are as follows:

For License and Admission on Trial—T. L. Mellen, B. F. Jones, J. M. Morse.

For Ordination—I. W. Cooper, J. D. Crymes, M. L. Burton.

E. H. MOUNGER, P. E.

Children's Day Collections.

As treasurer of the Sunday-school Board of the Mississippi Conference, I would make the following request of the brethren: Send in your collections at once, the full amounts; I make the divisions, as directed by the Discipline. Please don't wait, as the Board needs the money.

JOHN A. GUICE, Treas.

Natchez, Miss.

Notice.

Applicants in Durant district for license to preach will please meet the Examining Committee at the Methodist Church, Sallis, at 10 A. M., June 10, 1896.

W. D. MCCULLOUGH,
Chairman Committee.

Pickens, Miss.

Rev. H. G. Hawkins, Binnsville, writes, May 25: "We closed last Thursday a very successful meeting at Scooba, in which my brother, Rev. I. F. Hawkins, of Cullman, Ala., led the preaching in great power. We are now in the midst of the commencement exercises of Fairview Male and Female College. It is thought that the trustees at their annual meeting to-morrow may not be able to decide upon a president for next session, and that this matter will be postponed a few days. Mrs. Hawkins has not yet become well enough to come to Binnsville."

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice "Brown's Bronchial Troches" are exceedingly beneficial.

Programme.

THURSDAY.

9 A. M. Organization and Pastoral Address of Presiding Elder.

11 A. M. Opening Sermon by W. B. Lewis.

3 P. M. Reports.

8 30 P. M.—Sermon by B. F. Lewis.

FRIDAY.

9 A. M.—Addresses on Christian Citizenship by D. H. Guice and J. N. Tucker.

10 A. M. Address on Foreign Missions by M. M. Black and M. J. Miller.

11 A. M.—Sermon by E. T. Breland.

3 P. M.—Address on Domestic Missions by B. S. Rayner and G. M. Hull.

8:30 P. M.—Sermon by B. S. Rayner.

SATURDAY.

9 A. M. Address on Epworth Leagues by M. M. Black and B. F. Lewis.

10 A. M.—Addresses on Sabbath-schools by R. S. Gale and R. E. Rutledge.

11 A. M.—Sermon by R. S. Gale.

3 P. M.—Miscellaneous.

8 30 P. M.—Sermon by C. L. Cole.

Let all who have been assigned subjects have well-prepared addresses or essays.

L. S. JONES, P. E.

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time, and close connections make this route the choice of Summer tourists. Full information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

I. HARDY, G. P. A.

New Orleans, La.

The rapidity with which India is moving upward in the scale of civilization is evinced in her educational statistics. The University of Calcutta has matriculated during the present session 2,743 students. Last year the number was less than six hundred. There are now ninety-nine colleges that act as feeders to it. This being the case, it is likely to become in the near future one of the mammoth institutions of the world. See what Christianity does for a nation.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you accept a substitute, you must not fuss because its not as good as genuine HIRES Rootbeer.

Made only by The Charles E. Hires Co., Philadelphia. A 36c. package makes 5 gallons. Sold everywhere.

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CUTICURA SOAP purifies and be the skin, scalp, and hair by restor healthy activity the CLOGGED, IN IRRITATED, SLUGGISH, or OVERW PORES.

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Guarantee Position. Accept notes for tuition post money in bank till position is secured. Ca

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No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair; $1.50 for Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., EASTON, PENN.

DROPSY TREATE FRE

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Seashore Camp Ground.

Front cottage to rent for the season cottage which I recently purchased fr Ahrens will be rented to suitable parties season. It has been enlarged, newly and furnished, and the doors and w screened. For particulars address,

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Matchless Mineral W

FOR SALE BY

WM. B. HIN

AT SUMMIT, MISS.

Guaranteed to cure Dyspepsia, Indi Catarrh, Kidney Diseases, and Skin D and Bowel Diseases, and an excellent T Local agents desired.

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Schools to write us for Teachers, Tea write us for positions.

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Potts' Camp circuit, at Hickory Flat
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Oliva Branch circuit, at Kedley
Red Banks circuit, at Bailey's C. G.
East Holly Springs cir., at Mt Hope
Cornersville circuit, at Friendship
Mt Pleasant cir., at Marsha'l Institute
Ashland circuit at Black Jack
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LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROU

Fort Jessup, at Prospect
Pelican, at Philip's Chapel
Shreveport—First Church
Mooringsport, at Mount Zion
Jordan Street and Pine Hill, at P. H.
South Bossier, at Fillmore
North Bossier
Red River, at Campobello
Coushatta, at East Point
Wesley, at Holly Springs
Pleasant Hill, at Bayou Sale
Grand Cane, at Bethel
Mansfield, at Mansfield
Caddo

District Conference will meet at Mans
9 A. M., July 2.

The Examining Committee for Lic Preach, Admission on Trial, or for Ord as follows: W. H. LaPrade, J. M. Bro W. F. Patterson.

J. L. P. SHAFFARD,

OPELOUSAS DIST.—THIRD ROU

Lafayette
Opelousas, at Bellevlew
Morgan City, at Berwick
Patterson
Abbeville, at Perry's Bridge
Franklin
District Conference, at Lake Arthur.
Crowley
Lake Arthur, at Locasta
Jeanerette
New Iberia
Pradhomme at Prairie Hayes
Iodine Baton, at Indian B
Plaquemine Brulee, at P. Brulee
French Mission, at Arnoville
West Lake and Sulphur Mine
Lake Charles—Broad Street
Lake Charles—Jackson St cir
Grand Chenieres
Rayne

The Opelousas District Conference w vens at Lake Arthur, July 16, 1896, at fi The following Committees of Examinati been appointed:

For License to Preach—E. J. Har Reames, and H. Armstrong.

For Admission on Trial, or Ordinatio Parker, D. D., A. J. Notestine, and Blocker.

H. C. WHITE,

MISSISSIPPI CONFERENCE

JACKSON DIST.—THIRD ROU

Benton circuit, at Midway
District Conference at Camden
Jackson—First Church (8 P. M.)
Jackson—Capitol Street (8 P. M.)
Terry, at Forest Hill
Yazoo City
Yazoo circuit, at Anding
Sharon at Forest Grove
Silver Creek and B. L. at Shanbrough's
Canton
Flora at Brownsville
Camden, at
Madison, at Pocahontas
Lake City and Lodi, at Phillips
Fannin
Tranquil

E. D. HOLSWORTH,

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

NEW EVERY MORNING.

BY SUSAN COOLIDGE.

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over;
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is part of forever,
Bound up in a sheaf, which God holds tight,
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we can not re-live them,
Can not undo and can not atone;
God in his mercy receive, forgive them!
Only the new days are our own;
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all re-born,
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

—From "A Few More Verses."

Communications.

The Rules We Keep.

There is only one condition required of those who wish to join the Methodist Church, which is composed of a number of societies of men who have the form and are seeking the power of godliness. The form of godliness is right living, prayer, Bible reading, and good works. The power of godliness is regeneration and sanctification, fitting the soul, or spirit, of man for the constant indwelling of the Holy Ghost. It is this that gives power to a godly life.

This one condition is "a desire to flee from wrath and to be saved from sin." A desire is more than a wish. A wish comes and goes; a desire takes possession of the mind, or soul, and dominates it. It produces an intense and insatiable longing—a longing to get free from the wrath of God, and to be saved from all sin, both inward and outward. When this desire is really fixed in the soul, it will be seen by its fruits.

There are some general rules by which all persons who profess to have this desire are expected to live, and they are the rules by which we are to know, or to judge, those who make this public profession. They are general, and not special, or specific, rules. If the general principle of them is deeply fixed in the mind and heart of the earnest seeker after holiness, the special, or specific, application of these rules may be safely left to the conscience of each individual under the enlightening and quickening influence of the Holy Ghost. The main principle of each one of these rules is, more or less clearly, taught in God's Holy Word, and they are the principles instilled by the Holy Spirit into all truly awakened hearts.

These rules are divided into three classes. The first class relates to avoiding evil of every kind, "especially such as is most commonly practiced." In a general way, they are the things we must not do. No human being who desires to be save from sin can do any of these things. The doing of any of them is proof positive that the desire to be saved from sin does not really dwell in the heart. The first is, "Taking the name of God in vain." No profane man desires to be saved from sin, and no one can be saved while he is profane. The germinal principle of profanation is respect and profound reverence for God and for his name. No truly penitent persons cease from profanity if they have been given to it. It is a very great and grievous sin. God has said, "I will not hold him guiltless that taketh my name in vain."

All who have this desire will show it by "remembering the Sabbath day to keep it holy." They will not profane God's holy day by doing any ordinary work therein. A sensitive regard for the sanctity of the Sabbath is indispensable to godliness. No man desires to be saved from sin as long as he openly and willfully breaks the commandments. The fruits indicate the quality and degree of the penitence and repentance. No man can get religion, or retain it, as long as he violates God's law in regard to the Sabbath. A prayerful study of God's Word on this subject would produce a great and much-needed awakening in regard to the duty of keeping the Sabbath day holy. Profaning the Lord's day is a common and growing evil.

Those who desire to flee from wrath and be saved from sin will not be given to drunkenness, nor to drinking spirituous liquors, unless in cases of necessity. It is never necessary for one to be given to drunkenness, or even to get drunk, and it is very rarely ever necessary for one to drink spirituous liquors at all. That which befuddles the brain and excites the baser passions is wholly incompatible with a desire to be saved from sin. This desire can not truly exist in the bosom of a man who is given to these evils. If given to them, he must give them up before he can be saved from all sin. Total abstinence from all spirituous liquors is the safest rule for all men. No man can be a true Methodist or a godly man as long as he indulges in any of these evils. A drunkard can not enjoy religion nor inherit the kingdom of God. If anyone doubts this, let him study God's Word.

It is plain to be seen that fighting, quarreling and brawling are incompatible with a desire to escape the wrath of God and to be saved from sin. Men who fight, or quarrel, or brawl, can not be penitent, and do not want to be saved. They do not want to be saved from sin while indulging in it. The profession of such a desire is false on the face of it. Nothing so strongly evinces this desire as to cease from sinning.

A brother, with a brother's heart inside of him, will not be going to law with his brother. If both want to do right, there is no necessity for going to law. Love is not contentious, is not exacting, and does not quibble over technicalities. It is open-faced, transparent, and big-hearted. A man who desires to be saved from sin will not return evil for evil, or railing for railing. This desire drives out this spirit. Longing for mercy for himself, he is willing to show mercy to others. Striving to flee from the wrath of God, he casts all wrath out of his own heart.

A man who desires to be saved from sin will use but few words in buying and selling. Too much talk in trade is sure to end in more or less lying. A brother—true brother—will not ask more than a fair price, and a brother of like spirit will not want goods for less than that. So, if seller and buyer both desire to do right, there is no use for many words. A grasping salesman and a jewing buyer are both wrong in spirit. Neither has a brother's heart for the other. GILDEROY.

How to Conduct a State Epworth League Conference.

In this day of conferences, conventions, and large public gatherings of all sorts and kinds, one has a splendid opportunity for studying the various plans in use for conducting such meetings. Out of an experience of a few years of public life the following plan has been drawn, which, in the author's humble opinion, is hardly to be excelled for a State League Conference.

After it has been decided to hold a Conference, the first thing in order is the selection of a place. This is very important. Any railroad center will do, but a large city is to be preferred. This done, committees must be appointed. Two are sufficient—homes and programme. Just here a great deal of care should be exercised, for the success of the affair depends largely upon the committees. The Committee on Homes must give notice that all delegates will be met at a certain place—some prominent church is best. No one must instruct the sexton to open the church, and the committee must not get there till, say, ten o'clock, so that delegates arriving on the early morning trains and reporting at the church will find themselves locked out. This will afford them a coveted opportunity to see the city, especially those of them that are from the country. Their baggage need not trouble them, for that can be deposited almost anywhere; or if they like, they can take it along with them.

The Programme Committee has a very difficult task on hand. But they must first arrange for several addresses of welcome. True, some claim that there should be a Welcoming Committee, but all such are old fogies. Should not a Methodist feel perfectly at home in a Methodist Church anywhere and everywhere? Besides, the addresses referred to will answer every purpose. Have a synopsis of them published in the morning papers for the benefit of late delegates and strangers. This Programme Committee must not fail to secure the services of distinguished men from home and abroad. If they should fail to get Dr. Tedious and Dr. Hairsplitter down for a paper on some important subject, the whole thing would be a failure. If possible, put three such worthies on the programme for each evening. Limit them to forty-five minutes, with the understanding that they are not to be called down under an hour and a half. After Dr. Tedious has finished his paper, which it will take him over an hour to do, treat the audience to a solo by some one in the choir. Let it be sung in the modern milk-and-mush manner, which means that not a word of it is to be understood by anyone in the house. Then let Dr. Hairsplitter follow at once with his long-winded paper. This will be tough on the auditors, but it will give the young leaguers a practical lesson in the grace of patience, which, perhaps, they very much need.

By all means have an address from some eloquent speaker on the sanctity of the Sabbath, and then wind the whole affair up by offering books for sale on that day. This will be a clincher to the address.

Carry out the above suggestions, and the impressions made on the mind of all who attend will be all but indelible. BEN THERE.

In the Living Present.

The employees of a foundry have sued our President, Grover Cleveland, for $2,000 damages. When a candidate for the presidency he had promised increase of wages if elected. This promise had induced them to vote for him. But the increase had not come. Their wages had actually decreased. Five lawyers volunteered their services gratis. Politicians look to the result of this suit with great interest.

A materialistic nabob had been cured by the waters in Carlsbad, Austria. Gratefully elated, he wrote at departure in the visitors' album:

"Life's greatest blessing in Carlsbad I found;
Restored in health, I'm now homeward bound."

A noted preacher, visiting the place and reading this inscription, wrote beneath it:

"Health is life's great at blessing not by half.
Life's greatest blessing, else, enjoyed the healthy calf."

Druggists complain. Patent medicines are sold at cost price, and many physicians ceased to prescribe numerous and costly drugs. The time was when the shelves in the sick-room were filled with medicines. The suspicion was created that the true object was not the cure of the sick person, but the enrichment of the druggist. We are grateful for the change.

Extravagance, crime and poverty stalk through the land. Frugality a rarity. Many live beyond their means. Crime follows. At last poverty asserts itself. Formerly we thought with horror of the indigence found in European centres. Now it has domiciled here. Many are devoid of food, clothing, and shelter. Save, reader, save. Save, that you may have to give to the needy.

The diamond trust in South Africa, presided over by Barney Barnato, is the richest in existence. The output of the precious stones has of late years been unusually large. To place them on the market would have decreased their value. Thus the company deposit them in their large vaults in London and supply the market only at current rates.

In old age time flies, but life's afflictions multiply. Much suffering among the aged because of premature cessation of life-long employ. The idea of resting from their labor even here below is very fascinating with many. But when attempted disappointment follows. Moroseness, sullenness, grief succeed. As feebleness increases, our employment must be changed; but in heaven only can true rest be found.

Cuba libra! is the cry of idlers and demagogues. A war, with commissary and quartermaster departments, would suit them exactly. That most of the rebels in Cuba are trashy negroes does not seem to be regarded. Well, San Domingo is free. Free, and the sable inhabitants cut each other's throat. ICH DIEN.

Correspondence.

Centenary's Commencement.

The closing exercises of this renowned college began on Sunday, May 31, with a sermon preached by the Rev. J. L. Pierce, of New Orleans. The text was John i, 3, 4. For thirty-seven minutes the speaker presented his subject in a masterly way, and his words fell with spiritual power upon the vast audience. All were delighted and benefited by the sermon. The annual address to the Y. M. C. A. was delivered at night by the Rev. Robt. H. Wynn, of New Orleans. The address was a study founded upon Ecc. vi, 9, and was appropriate, clear and strong, and highly appreciated.

Monday night was "Prep. night." It was the eighth time this scribe has attended the preparatory exhibition, and the exercises were the best we have ever heard. All is due to the excellent taste of Prof. C. C. Miller. Two gold medals were awarded. One for the best speaker, known as the Pharr medal, was won by Mr. G. G. Zenor. The other for the best marks was awarded to Mr. J. H. Cline.

Tuesday was the day of oratory. The graduating exercises of the Union Literary Society and Franklin Institute, held respectively at 9 A. M. and 3 P. M., were delightful occasions indeed. In addition to the speeches of the young men extemporaneous talks were made by Bishop J. C. Keener, Drs. J. J. Tigert, W. H. LaPrade, J. L. Pierce, and other distinguished visitors. At 11 o'clock A. M. the alumni address was delivered by the Hon. A. J. Murff, a former graduate of the college. Mr. Murff's subject was, "A Higher Standard of Citizenship." National safety depends upon citizenship; citizenship depends upon intellectual, moral and political instruction. Centenary's advantages to produce the highest type of citizens are unsurpassed anywhere. These ideas were given prominence in the address. The Alumni Association then elected speakers for next year with the following result, viz.: Dr. A. P. Brown, of Texas, as orator, with Rev. R. H. Wynn as alternate; Chas. Kilbourne, poet, with I. D. Wall as alternate.

Tuesday night was the occasion of the annual address to the literary societies, and also the contest in oratory for the McGehee medal. Dr. J. J. Tigert delivered the address, which is referred to in another column of this paper. The four contestants for the medal were: E. E. Wall, J. Van Carter, I. Irwin, and J. P. Drake, Jr. Mr. Wall was successful. There was awarded also a scholarship medal in the sophomore class, and this was won by Mr. D. D. Cline.

Wednesday was commencement day, and the following young men received diplomas, viz.: H. C. Barrow, C. D. Atkinson, S. C. Fullilove, and W. P. Holcombe. Mr. Fullilove was salutatorian, and Mr. Holcombe valedictorian. The Fagg medal for the best orator among the seniors was won by Mr. C. D. Atkinson. The baccalaureate address to the class was then delivered by President Carter. It had brevity, point and power.

The best, however, of all the exercises had been reserved for the last. It had been previously announced that the audience might expect to see something that day which had never been seen before nor would ever be seen again in the history of the college. Of course, expectation was high when all the regular exercises of the day were over. At this moment Dr. Carter called the entire student body to the front, and had them to occupy the raised seats which encircle the auditorium. At the same time four young men came in from the rear bearing a leather-lined easy chair that had been purchased at a cost of forty dollars. Prof. G. H. Wiley was then asked to come forward upon the stage. The students all arose to their feet while Prof. Wiley took his stand by the chair. There stood the venerable man who years ago taught some of our fathers, and at whose feet we too had sat and learned wisdom. Coming to the college as a professor in his young manhood, he had rejoiced in the days of Centenary's greatest prosperity, stood faithfully by her when minie bullet and cannon ball were defacing her walls and dyeing her floors with human blood, and through all the intervening years labored with body, mind and soul for Centenary's welfare; but, lo! it was now too plain that time had gently stolen in upon him and whispered that he must step aside from his fond employ and take a much-needed rest. The beautiful chair was presented as a token of esteem from the faculty and students. Mr. Wm. Wadsworth had the honor of delivering the present, and this he did perfectly. The sterling qualities of this heroic Christian educator made it the most touching scene ever witnessed in old Centenary. He was too full for utterance, and quietly seated himself in the chair just presented, when immediately the strong young men, seizing the chair, put it on their shoulders and carried the professor around the buildings, and left him seated on the stage in the midst of a great uproar of tears and joy.

Four new trustees were elected: Rev. W. H. LaPrade, D. D., of Shreveport; Rev. F. N. Parker and Mr. W. W. Carre, of New Orleans; and Mr. J. S. Noel, of Moorlingsport.

Several changes in the faculty were made: Tom Carter, A. B., B. D., of Vanderbilt University, was elected professor of Latin and Greek; W. J. Roberts, M. A., of Vanderbilt University, also was elected professor of Anglo-Saxon and English Literature; S. D. Wall, A. B., and J. A. Wall, B. S., were elected professors in the Preparatory Department.

The number of students this past session was above the average. Centenary's friends are more hopeful and enthusiastic than ever, and the outlook for the college is very flattering. This is good news for the Methodists of Louisiana, especially for the preachers, because, as a rule, wherever a student of Centenary is found he is a friend and life-long supporter of the Methodist itinerant. Indifference to Centenary College means indifference to our own personal interests; but honest work for this college means money in our pockets and prosperity to our Zion.

VISITING PREACHER.

Report of Visiting Committee to Centenary College.

The duties of a Visiting Committee to one of our institutions of learning are rather vague and indefinite. I presume its chief purpose is to bring before the church and Annual Conference the existing conditions of these plants, prosperous or otherwise. "Quod demonstratus," I proceed. There is an air of hopefulness and earnest zeal which is not only a prophecy of future usefulness, but a proof that even now, in the living present, true, honest, sound work is being done.

Dr. Carter and his faculty not only deserve praise, for that is often very cheap, but should receive the gratitude and backing of the entire church in Louisiana. I can not write extensively of the commencement exercises. It was a feast of reason and a flow of soul from start to finish. Some important changes in the faculty occur. Prof. George H. Wiley, much loved and honored for his ripe scholarship and strong personality, is granted the position of professor emeritus. Prof. Thos. Carter will do the active work in this department. Of his capability for teaching Latin and Greek, none who know him are in doubt. The chair of English is taken by Prof. W. J. Roberts. Prof. Sullivan will continue to hold sway among the retorts and crucibles, and Prof. Carter endeavor to impress on the impressionable freshman that "things which equal the same thing are equal to one another." Profs. J. A. and S. D. Wall will have charge of the Preparatory Department for the coming scholastic year. Taken as a whole, with Dr. C. W. Carter in the lead, we may look for marked results from this able corps of teachers.

Provision has been made by the Board of Trustees by which Dr. Carter is to canvass the State in the interests of the college. We bespeak for him a royal welcome at all the District Conferences, and also in the homes of our people.

W. H. LAPRADE,
E. N. EVANS,
S. J. DAVIES,
Committee.

Selections.

Irreverence marks our age to an alarming degree. The disposition is to make fun of everything. The temptation is great to ridicule and joke, and to get the laugh upon somebody or something. This is accounted a sign of smartness and an evidence of good fellowship. Under the prevalent spirit of mockery, levity and jocularity, sacred things suffer. The church, good men, the Bible and religion are held up to jest and witticism. As the result, regard for sacred persons and objects departs, and religious feeling and sentiment decline. Reverence is a virtue that can not be too much instilled in the young or cultivated in a community.—Presbyterian.

Joseph Hume was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher, when he made reply: "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ were just at his elbow."—Observer.

Ignace J. Paderewski, the great pianist, just before sailing from New York for Europe, handed a letter, in which was enclosed a check for $10,000, to William Steinway, asking him to act with two other men as trustees of the money, which is intended as a fund from which the trustees will pay prizes for musical compositions to encourage musical work in this country.—Exchange.

MY WORK.

BY JEAN INGELOW.

I am glad to think
I am not bound to make the world go right,
But only to keep accurate and to do
With cheerful heart the work that God appoints.

I will trust in him,
That he can hold his own; and I will take
His will above the work he sendeth me
To be my chiefest good.

—Exchange.

Correspondence.

From Rev. O. A. Oats.

It has been long since I have written anything for the paper you edit. Some of my old friends among your patrons and readers ask me why; and say they would all appreciate a communication on the line of my former communications descriptive of life and scenes in California.

After spending seven years pastorating and presiding eldering over Southern California, I am now spending my eighth year in the historic, salubrious and scenic town of San Bernardino, the capital of the county of the same name.

The town is noted as a great railroad center, there being two of the great trans-continental roads, the Southern Pacific and Santa Fe, passing here, and also a number of local roads leading to neighboring towns, and noted scenic and pleasure resorts. The town has between eight and nine thousand population, and is well supplied with the modern appliances for convenience, comforts, pleasures, and intellectual and moral and spiritual culture. There are nine large, elegant, commodious, and well furnished school-buildings, including a large and costly high school building. These schools are supplied with numerous well-qualified teachers, and the schools are well equipped. We also have a fine, well-assorted public library, founded and maintained by the city authorities. There are eight church edifices; some of them elegant structures. The church in which our people worship is one of the most beautiful and conveniently arranged buildings I ever saw. It is well and tastefully furnished, and has a seating capacity for about six hundred.

The town is situated in a unique valley, almost surrounded by high mountains, with an area of about 160 square miles. The valley is fertile, and productive of all sorts of tropical cereals, fruits, and flowers. The orange and lemon is the principal fruit marketed, though they raise large quantities of deciduous fruits. The dairy and cattle industry is also extensive. The great profusion of tropical flowers is wonderful. The town gave a May Day celebration. All the schools turned out, with the fire company, musical bands, fraternities, trades and private citizens in a parade. The children, from each grade in the schools, were in great floats entirely covered in flowers, and so were all parties participating. An old lady, recently from Mississippi, said she was satisfied she saw more flowers that day than she had ever seen in all her life before.

San Bernardino has an interesting history. It is the first place settled in this State by people from east of the Rocky Mountains. They were Mormons sent out by Joseph Smith to look out a location for their settlement, and the establishment of their ecclesiastic hierarchy and theocratic State, when he found matters getting too uncomfortable for them in Nauvoo. Their affairs were changed by Smith's death and the Mormon settlement at Salt Lake City. Brigham Young ordered the colony at San Bernardino to break up and return to Salt Lake. The majority of them refused to obey him, and never acknowledged his authority. The consequence is that they have never practiced or taught polygamy, and are known as Josephites. They are still here, and make up a considerable proportion of the population. They have a church-building, and keep up regular worship. There is a very remarkable freak of nature on the face of one of the mountains near here, that can be seen from any part of the valley. It is the shape of an arrow head almost absolutely perfect—with head and shaft. It appears from here, a distance of about seven miles, to stand on the ground at the foot of the mountain, point down, slightly leaning backward on the face of the mountain. From the point to the end of the shaft (which appear as if broken off about three-fourths of its proportion at length) appears to be about one hundred yards. From point to point of its shoulders appears to be about thirty yards broad; the shaft going out from the center, and appears to be about one-fifth of the whole width. From each of these shoulder points to the tip each side slopes evenly and gradually. The surface looks perfectly smooth, except a small wash on one side, caused by rains in recent years. It is said, when the Mormons started on their search for a new home, the prophet told them they would see a sign that would indicate the place where they should locate, and when they saw this arrow head they took it for the sign.

There are many of the Indians still living in the vicinity, retaining their ancient customs in almost complete perfection. Their religion is nominally Roman Catholic. San Benardino is about ninety miles from the coast. The consequence is that it is deprived of the cool summer breezes enjoyed by places near the ocean. The Summers get quite warm. The thermometer often reaches 120 in the shade. It has been as high as 110 in the last few days. One peculiarity about the heat is that it is not attended with the moisture usual in sections east of the Rocky Mountains, and is not near so oppressive. The absence of the appearance of perspiration on man and beast is remarkable to one accustomed to the warm season in the Eastern States.

We were treated to some remarkable and unusual phenomena last Winter. There was about three inches of snow. The orange and lemon trees were in full bloom, and heavy laden with the fruit just ripe. They were a striking and beautiful sight, covered as they were with the virgin snow. Above the snow could also be seen everywhere geraniums and other tropical flowers in full bloom. The snow did no damage. Later frosts have killed the greater portion of the deciduous fruits not only here, but throughout the State.

The county of San Bernardine is the second largest county in the world, only El Paso county in Texas being larger. Only a small portion of it comparatively is accessible to settlers, on account of the numerous mountains, and large portion in arid deserts. The mountains and deserts, however, are full of rich minerals, as gold, silver, copper, borax, cement, coal in a few places. Coal oil, salt, saltpeter, asphalt, and many others too numerous to mention. There are hundreds of rich gold mines being operated. There has been considerable interest awakened in the last named industry by the discovery of a vast number of new and immensely rich mines within the last few months. The country around San Bernardino is possessed of numerous hot and medicinal springs, where the health seekers are always numerous. Some of these hot springs send out immense quantities of water. The indications are that mother earth is very warm-hearted, and her heart is not very far below the surface in these regions of her anatomy. In this respect San Bernardino is not unique in California—physiological formation, as this characteristic is more or less prevalent in all portions of the State.

Q. A. OATS.

W. C. T. U.

The thirteenth Annual Convention of the Mississippi Woman's Christian Temperance Union was held in Jackson, May 2–5. In point of number of attendants and interest it may be said to have been the greatest success they have had for years.

It was most gratifying to those interested in the cause of temperance and the welfare of our youth to note the interest manifested by the good people of our capitol city. The convention was most heartily welcomed, not only by the local union, but by the citizens and also by the city and State officials. Their homes were thrown open, and the members of the convention, about 85 in number, and its visitors were most royally entertained. The meetings were held in the Presbyterian Church, and were largely attended by attentive and appreciative audiences. Ex-Gov. Stone was especially kind in assisting the ladies in receiving and placing the delegates in their several homes.

During the convention we had the pleasure of hearing Mrs. Barker, the national treasurer, speak, which was indeed a treat. Mrs. Barker is a clear, strong and graceful speaker, and those who were unable to get seats in the house that night have much to regret. Mrs. Tomlinsen, one of our national organizers, was a visitor to the convention, and assisted in some of the services. There were quite a number of delegates present from the Y. W. C. T. U.'s which is under the direction of Miss Grace Augusta Cox, of Columbus. They held their Conferences and discharged their several duties in a most creditable manner; and on Tuesday night gave a most interesting programme, after which Miss Belle Kearney entertained the audience in her usual easy style. To have such a body of women meet in a town is a benediction, and the citizens should be proud to have the opportunity to encourage them in their good work. The convention was conducted in a most dignified and business-like manner; everything passing off in perfect harmony. In fact, with our efficient corps of State officers it could hardly have been otherwise.

The officers elected for the ensuing year were: Mrs. Mary Carter, of Corinth, president; Miss Madge Montgomery, of Meridian, vice-president; Mrs. Robert Somerville, of Greenville, corresponding secretary; Mrs. Annie Harper, of Fayette, recording secretary, and Mrs. Mary Penteeost, of Columbus, treasurer.

Mrs. Somerville presented the advantage and almost necessity of our being represented at the Mississippi Chautauqua at Crystal Springs in very strong and convincing terms, and it was unanimously carried, that we should secure representation there at once, arrangements for which are now in progress.

Mississippians have cause to be proud of their State, as it is ahead of all the other Southern States in temperance work, and has now only ten counties where open saloons are allowed.

N. S. T.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs E. E. Kennedy, of Louisiana Conference

The Parsonage and Home Mission Society of Greenville district, North Mississippi Conference, met at Rosedale, April 7 and 8. Mrs. Robert Somerville presided over each session with ease, grace and sweet dignity; and the rapidity with which she dispatched business was admired by all, and greatly added to the interest of the meetings.

The night session, held in connection with the F. M. S., was opened by Rev. J. A. Randolph with an appropriate Scripture lesson and a beautiful prayer. His words of commendation gave us a new impetus for greater work in the future. He also assisted in reading a lovely letter from Miss Belle Bennett on mountain schools. A well-prepared paper by Mrs. E. W. Phillips deserves special mention. She very forcibly urged the importance of the Ladies' Aid and sewing societies merging into the Parsonage and Home Mission. Little Helen Finlay Dunn represented the Home Builders in a very sweet recitation. Several other able papers and beautiful recitations were given, making the evening pass pleasantly to all.

The morning of the eighth the society was opened for business. Rev. H. P. Crewe conducted the devotional service with gracious words of encouragement. Several delegates answered to roll-call; many were accompanied by visitors from their towns. A full written report of the year's work was read from every auxiliary in the district. We have five old and three new connectional societies, with 124 members, and two new local societies, with 26 members. In the connectional we also have several local members. The sick have been nursed and well cared for, yet only 90 visits were reported. Dues paid for the year, $69.75; local work, $536.37; mission work, $113.35. Total amount raised for the year, $719.47.

Two barrels and three boxes were sent to the field, beside a large number of garments given to the poor around us. We also give our old ADVOCATES and other Christian papers to those who are not able to pay for them.

We have 44 subscribers to Our Homes, and promise of more. Twelve subscribers to The Evangel were secured, which will help Miss Streater toward the 600 for scholarship in the Scarritt School.

"Back in the swamp," from Greenville, a noble lady organized a Sabbath-school among her poor neighbors, composed of men, women, and children, all ages and sizes. Wishing to help them enjoy our Savior's birthday, she applied to a member of the P. and H. M. S. for aid in Christmas presents, and the generous ladies of Greenville Auxiliary filled a large box with nice, useful, and comfortable articles for the men and women and for the children there were toys of all kinds, such as they had never dreamed of. In the sweet, and yet amusing, letter of thanks from Mrs. Werley, she says: "I made a little bonnet of the pink calico, an apron of the blue, dresses of some larger pieces, a quilt of one, wrapper for a little babe, and a little crib comfort for another." And so until she had made the best use of everything.

Oh, the great good we can do with so little, and what sincere pleasure it carries to those who are not so blessed with comforts as we are! I could tell you something just as praiseworthy of each society, yet we proudly pass the auxiliary banner to the ladies of Cleveland. They have done the real home mission work. Rev. H. P. Crewe, their good and helpful pastor, found a young woman living in deepest sin and abject poverty in a lumber town near. She was in an old hut, very ill; her bed a pallet of straw; nothing to eat except what the negroes near gave her. He reported the case to the P. and H. M. S. The ladies at once rented a house at $5 per month; moved her, with her three little daughters, in town; clothed, fed, and nursed them through the Winter; tenderly cared for the sickly twin-infants until God in his wisdom mercifully took them.

The Winter seemed long to the noble workers. They had many days of sad discouragement. The work was new to them; they had never been in the slums, or taken an active part in saving fallen women. Our rescue work is by no means easy, and many naturally shun coming in contact with the degraded. But not so with our brave Christian women. They gladly took up every cross, forgot "self," and worked only as faithful servants of the dear Master. And now, by their faithful work and earnest prayers, this poor woman has at last cast her burden at the feet of Christ, craving and receiving a new and clean heart, which she says no power on earth can induce her to bury in sin again. She was given clothes and money, and sent to relatives in Louisiana. May God's Holy Spirit guide her in all her ways through life!

Our district meeting closed with a delightful prayer service led by Rev. McKeown. Some of our ministers are the greatest help to us. They meet, work, and pray with us—in fact, we could not do half the work without them; yet there are some in the district who have no society in their charge. We are trying to get all actively interested in our work, and hope ere long to wave the district banner over Greenville.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf.....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport.

We regret exceedingly that Miss Sallie Smylie's former communication was not received. She writes at this time: "I have held my district meeting at Lauderdale. It was a good meeting; twenty-five delegates and visitors present.—Bro. Galloway preached on Sunday. We had, I believe, the best love-feast I ever attended on Sunday afternoon. The business sessions were both profitable and pleasant. The Lauderdale people invited us to hold the next district meeting there.

"Miss Trotter, recently appointed district secretary of the Enterprise district, invited me to conduct the district meeting on her district, as she was new in the work. The meeting was at Shubuta, one of my childhood homes. I found Miss Trotter to be a very capable woman; am sure that no one more efficient could have been chosen for district secretary. Our Conference should feel proud to have her one of its members. The people on the district appreciate her very much. The meeting was a most pleasant one, and we feel that good was accomplished. It is very beneficial to the district secretary to have these district meetings.

"It is not long now before the meeting at Natchez. I hope to meet you there. How pleasant to think of meeting the workers in this grand cause once a year! You do not know how grateful I feel that my district report, financially, was the best in the Conference. There are so many noble, sweet women in the district that help and encourage the district secretary that it is such a pleasure to work with them."

"Our young lady, Miss McNemar, has progressed beautifully this session. I can not tell you all the good and encouraging reports the teachers give of her. She made fine impressions at the district meetings I have mentioned. We will be sorry when she is through school and can not be in the district any more, but will claim her for next session, anyway. Write to me some time. I love to hear from you. My life is a very busy one, etc.

"I forgot to say a letter from Bettie Hughes was read at the Shubuta meeting, written just after her severe illness. It was most interesting."

I take the liberty of publishing the following from Mrs. Chatfield: "Our year is now rapidly drawing to a close. I am so anxious to have our Conference secure enough subscribers to the Evangel to enable us to send Miss Ward to the training-school next year. Do all in your power on this line. On the third of next month I will leave for our W. B. M. convention in Washington (D. C.). I ask that you pray for me, that wisdom from above may be given, and that all may be done with 'an eye single to his glory,'" etc.

We trust that while we are observing the day of fasting and prayer appointed by Mrs. Wightman, that all will specially and earnestly pray for our representative, Mrs. Chatfield; and may we also pray that our annual meeting at Natchez will be signalled for wisdom, harmony and personal spiritual feasting from the manifest presence of the Holy Spirit! May we all pray daily for this, especially those who are to attend, and while we are in session we beg the church to continue in prayer for us! We must do better.

COMPARATIVE STATEMENT.

From the treasurer's report we find Vicksburg district the banner district as to improvement over the former year. Dr. and Sister Weems are giving valuable help. Four new auxiliaries (not old ones added by change in the districts) remitted; all the old ones and two more not reported the previous year; thirteen in all, as Rodney is in the Vicksburg district, and not in Natchez, as recorded in our treasurer's report. One new auxiliary from Seashore and one from Jackson. No new ones remitted from the other districts.

Every district in the aggregated amounts fell below the previous year except Vicksburg, which is largely in advance (leaving out those now in Natchez district). Every auxiliary paid more in Vicksburg. All in excess in Meridian except one that fell below half of the former remittance; one old one did not remit; eight in all, as four are by the change in Enterprise. Two of Brookhaven in excess, all others behind; two did not remit; five in all reported. Two in Jackson in excess; one more than doubled the former year, the remainder far below; seven in all. Three in Seashore remitted, and fell below former report; two did not remit. Total, $34.82 short of previous year, omitting the two auxiliaries that are now in the Louisiana Conference.

This should not discourage us, but arouse us and cause us to consider ways and means for improvement. We are largely indebted to our ministers for aiding us, and we should aim to obtain more assistance, but at the same time only those deserve help who are doing their duty. We can not relegate our responsibilities and obligations to others. Have we the faith to grasp our motto, "I can do all things through Christ which strengtheneth me?" Can each of us conscientiously say that we have done our whole duty, and feel that none of the perished and perishing heathen will "be laid to our charge"? Let us heartily repent of our lukewarmness, and be sure to resolve very seriously and conscientiously at our annual meeting not to endorse resolutions that we will not keep by the help of the Lord.

MRS. E. D. JONES.

Selections.

Destroying Our Enemies.

We passed once in Georgia the ruins of a country church which had been burned down. On asking how it happened, we were told that the church being open beneath had become infested with fleas. The colored brethren, who owned the building, decided to get rid of them, and built small fires around the church, with the idea of attracting the fleas and getting rid of them. The plan succeeded admirably so far as the fleas went; unfortunately, however, the fire could not be controlled, and in a short time the building had caught, and was burned down.

Some church quarrels are having about a like result. In order to indulge certain personal grudges, and keep up some old schism, the members stand apart, criticise each other, refuse to pull harmoniously together, and while either faction succeeds in carrying out its own plans, the church of the Lord Jesus becomes a dead and inefficient institution. Better put up with a few small annoyances than run the risk of destroying the sanctuary.—Southern Presbyterian.

The altar stands in the foreground of every life, and can be passed by only at the cost of all that is noblest and best.....Anciently a man brought a lamb and presented it to God; laid it on the altar, to be consumed by God's fire. In like manner we are to present our bodies. The first thing is not to be a worker, preacher, a saver of souls; the very first thing in a Christian life is to present one's self to God, to lay one self on the altar. It is easier to talk and work for Christ than to give ourselves to him. It is easier to offer God a few activities than to give him a heart.—J. R. Miller.

If there were no other reason for generous giving, men ought to give in order that they may not grow selfish and worldly. "If thine eye offend thee, pluck it out, and cast it from thee." It is always possible to prevent the accumulation of wealth to one's hurt. Give until you have crucified your lust for gold. Learn to enjoy your wealth with God.—United Presbyterian.

To stand with a smile upon your face against a stake from which you can not get away—that, no doubt, is heroic. But the true glory is resignation to the unevitable. To stand unchained, with perfect liberty to go awny, held only by the higher claim of duty, and let the fire creep up the heart—this is heroism.—F. W. Robertson.

Only on that great day when the secrets of all hearts shall be revealed will it be fully known how many souls have been savingly touched, how many consciences have been awakened, how many prodigals brought back to their Father in heaven, by the voice of familiar hymns.

New force is given to an old truth by the fresh putting of it by Lyman Abbott, who says: "You and I are responsible not merely to do those things we can do, but to do those things that we and God can do."—Zion's Herald.

Prejudice, whatever may be its source, gets nothing out of the Scriptures. The Herods of to-day get no answer from Christ. The influence of scepticism makes the Scriptures silent—Dr. Taylor.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Canon Farrar.

"I know not how many more baths God may give me, and it would be a poor preparation for the first Sabbath in heaven to have slighted my last Sabbath on earth."

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—Bishop Hall.

We have not the liberty to choose whether we will serve or not; but the liberty we have is to choose our master.—Sanderson.

Last Sunday a man died here in extreme old age at twenty-five.—John Newton.

WALL PAPER

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North Mississippi Conference Notes.

Crop prospects are good.

The outlook is enconraging for success in all departments of church work.

The location of the Mississippi Methodist Orphange at Water Valley will doubtless prove to be wise. Eligible grounds for the buildings, with fifty acres of good tillable land, have been secured near the city.

The buildings will soon be erected with the expectation of being ready for occupancy by next Fall.

Children's Day has been and will be observed in most of the charges. The reports received thus far are good. It is gratifying to know that the excellent programme prepared for the occasion is being used almost universally. This is right. Its educational value will be lasting benefit to the church. Therefore they act not wisely who ignore it and substitute exercises that are better adapted to common-school occasions than to church services on the Lord's Day. They may have a nice entertainment—a gala day—but they will fail of the precious benefits contemplated in the observance of the Children's Day provided by the church.

May was a busy month for this scribe. Eleven pastoral charges were visited and three District Conferences attended, viz.: the Holly Springs, at Byhalia; the Memphie, at Collierville, and the Sardis, at Arkabutla. Eight sermons were preached, a Children's Day address delivered, and various talks made.

A goodly number of books were disposed of and more new subscriptions taken for the church papers than during any previous month of the year. Thanks to the Lord for his blessing and to the brethren who have helped us.

G. W. BACHMAN.
Kosciusko Miss.

Jubilee Token from Edwards Sunday-School to Its Superintendent.

Yesterday being celebrated with us as "Children's Day" the school took advantage of the occasion to show its appreciation of the forty-nine years of faithful service in Sunday-school work by its superintendent, Bro. H. Smith—familiarly and lovingly known as "Capt. Bob Smith." Constantly identified with Sunday-school work in this immediate vicinity, and almost the whole time superintendent of the school, it seemed quite appropriate that we should celebrate the dawn of his jubilee by a substantial token. Though verging upon "borrowed time," he does not need spectacles, for his eye is not dimmed at all. We bought a staff for his hand to lean upon, and as typing godly guidance, would be most fitting. Just after the rendition of an unusually attractive program by the officers, teachers, Bible class and little children, followed by a good collection for needy Sunday-schools, the pastor called Bro. Smith to the front of the altar, and presented a handsome ebony cane, with golden head suitably engraved, in the name of the Sunday-school and for the sake of the Great Shepherd and Bishop of all souls. Suitable words were spoken on either side, a hymn of praise to that Shepherd whose counsels guide and uphold us, the benediction and dispersal of many with hearts full of gratitude, marked "the thirty-first of May, 1896, as a red-letter day" in our annals. At night we were privileged in having a sermon to the young by our own Charles W. Butler. It was thoughtful, full of force, earnestness and tender solicitude. It will tell for good. We can not close without writing some words of praise to the kind workers of our Ladies' Aid Society. They have labored quietly, but successfully, till they have a well-equipped parsonage from kitchen to parlor bed-room. It compares favorably with any I know within our bounds. This is our fourth year. Now, brethren, "don't all speak at once," but one at a time, preach your best sermon and leave yourselves in the Bishop's hands.

J. P. DRAKE.

FROM THE WORK.

D. Harmon, Evergreen and Bunkie circuit, May 20: "I am glad to report this work in a growing condition. I think that in the near future this will be one of the best circuits in the district. Bro. R. S. Isbell, our beloved pastor, is thoroughly consecrated to the work of the Lord, and is giving the best efforts and energies of his life to this work. His congregations have greatly increased; the Sunday school interest has revived; the monthly children's services are interesting and well attended; plans for an Epworth League are being perfected; a new parsonage is being built; the Ladies' Aid Society is helping the church most wonderfully in both a spiritual and financial sense. It has collected and paid to the parsonage building committee about $600 in cash, which, with the sub-criptions yet to be collected and the material subscribed, will build a good parsonage. The membership generally is encouraged and is holding up the hands of the pastor. To God be all the praise!"

Rev. A. S Neill, P. C., Jackson street Church, Lake Charles, La., June 3: "We have had a meeting here of two and a half weeks' duration, which resulted in eighteen accessions to the church and more than that number of conversions. Bro. A. W. Turner assisted me most of the time in this meeting, and did an excellent work. Bro. W. H. Hatfield preached us three sermons in the last week of the meeting. Unfortunately the first week embraced the time of the State and parish elections, in which there was a great deal of interest, and it was hard—almost impossible—to do anything until they were all over. All honor and praise to God for what was accomplished. I found this church in a good spiritual condition when I came here, and believe it has been improving all the time. Have an increasing Sunday-school and Epworth League. The latter has doubled its membership this year, and is doing better work all the time. We have had over forty accessions from all sources to the church this year. Taking everything into consideration, we all think we, as a church, are doing fairly well."

Rev. J. A. Braswell, P. C., Water Valley circuit: "Our Grenada District Conference just closed last night. We had a most delightful Conference from first to last; especially was it such to me, and my heart is so full of joy that this morning I can not forbear writing. I am supplying the Water Valley circuit. I have a good people to serve, and plenty of work to keep me busy. My people are looking after their preacher and family; but this is characteristic of Methodism. It is no wonder to me that I have what we sometimes term 'hard times,' but the wonder is that I do not have more of them. I feel so unworthy. My call to preach was and is yet as clear to me as my conversion, and that is too clear to call into question for one moment. But it has always been a great cross, and if it was not for that precious, ever-abiding promise of Christ and his verifying that promise, I would long since have fainted by the way. But, thank God, he is all in all to me. My heart has been made to ache at times for a word of comfort from some brother. Thank God that since we met Thursday in District Conference it has been aglow with joy in the Holy Ghost. I feel this morning that surely I have been so absorbed in my work this year that I have neglected my own self. Is this possible? We are told that it is sweet and pleasant for brethren to dwell together in unity. This was truly true at our Conference. Those delightful sermons so full of the Holy Ghost, and the kind courtesies of the brethren and generosity of the citizens of Grenada will never be forgotten. We were invited as a body by Bro. Malone out to the college. Bro. Malone is happy in his work, and well he may be, for if there is anything as a means of grace in responsibility he is greatly blessed. When I looked into the faces of those young ladies that parents all over the country had placed in his care for training, I said, Wonderful responsibility. My brother, I assure you that you shall have my prayers, sympathy and hearty co-operation in trying to secure patronage for your school. I will close by saying we set out afresh this morning to win the prize and after glory run. God bless your excellent paper!"

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Women get plenty of sympathy after they are dead. Tom Hood made a very pathetic picture in his "Bridge of Sighs," but the probabilities are that the woman needed sympathy a great deal more before she died than she did afterwards. Thousands of women are enduring much worse things than death. The most distressing thing about it all is that it is needless.

Uterine troubles are considered well-nigh incurable. Women seem to think that they must go on bearing these things forever. To be sure, some of them make an effort to get well by going to their physicians, but thousands are deterred from this, both because they have seen that it was not likely to do much good, and because they knew that the first thing the physician would insist upon would be the examinations and local treatment so justly abhorrent to every modest woman. These things are generally as unnecessary as they are distasteful. Every woman can be made strong and healthy by the use of Dr. Pierce's Favorite Prescription. It is a most marvelous medicine for all forms of female weakness and disease. It is a wonderful purifier and cleanser. It acts directly on one set of organs, and on no other, but in doing this, it frequently cures troubles that were seemingly of an entirely different character and origin. A disorder of the distinctly feminine organs is likely to cause all sorts of symptoms, and careless doctors frequently doctor women for neuralgia, or dyspepsia, or insomnia, when the real trouble is in the organs distinctly feminine. Dr. Pierce's Favorite Prescription will make any woman well. Sometimes when disease has run on so long that the entire system is debilitated, it is necessary to use in connection with the "Prescription," Dr. Pierce's Golden Medical Discovery, a general tonic, blood-purifier, and blood-maker, without an equal in the world. There is no case so severe that these two great medicines will not cure it. Thousands of women have frequently testified to this fact.

WINONA MEETING.

We have just closed a fine meeting at Winona, Miss. The church was most wonderfully revived, and a large number of sinners converted. Perhaps there were not over twenty that joined the churches. Nearly everybody in Winona belongs to some church. We had the co-operation of all the pastors and all the churches. The merchants closed their stores, and large crowds attended the services both day and night. The choir, led by Mr. Smith, gave us some of the finest music we have ever heard.

We can see great improvement in the churches since we were there two years ago.

Bro. Ritchie, who is one of our most successful pastors, is doing a fine work for the church in Winona. What a pleasure it is to be with him! When we stay with him a few days we come away with a strong desire to live better lives. Our people say many nice things about his ability as a preacher. We only heard one complaint against him (and that is a very common one most everywhere)—"Don't visit enough." Out of twenty-seven years Bro. Ritchie has spent in the itinerancy twenty years have been on five charges. Very few of our preachers can say this.

We must not close without a word about Prof. Steve Ritchie's school. He has built up a preparatory school after the order of the Bellbuckle School. The preparatory work he does is very thorough. We understand that it is one of about eight in the State from which the State University admits a pupil into the full course, on a certificate from principal, without examination. Parents in the State could not do better than to send their children to Prof. Ritchie.

We are now at Magnolia, Miss., and in the midst of a gracious meeting. The stores are closed and all are taking part.

W. M. MCINTOSH.

PUBLISHER'S NOTICES.

MR. EDITOR: The premium machine arrived all right, and after a thorough trial I can say that I had as soon own it as the forty-five dollar ones my neighbors have. Accept my thanks for your aid in my securing so good a machine for so little trouble and expense. Yours truly,

(MRS.) W. H. BENTON.
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By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1 50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to June, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

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We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We have also an edition of this Bible in smaller type than our $1.75 edition, which we sell at the low price of $1.25. Read carefully our offer on the seventh page.

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Mrs. W. H. ROBINSON.
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L. B. HARWELL.
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MRS. J. E. T. LELAND.
Knoxville, Tenn., April 6, '96

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Huntingdon, Tenn., Sept. 1, '95.

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Thursday, June 11, 1896.

Heavy Tidings.

Nothing that has been served up to us recently by the enterprising journals of the day has so saddened us as the following, which we quote verbatim from a recent issue of the Methodist (Louisville, Ky.):

Bay St. Louis, Miss.—I live here at this small station, on the L. and N. railroad, near the Gulf, only fifty miles from New Orleans; population about five hundred. My little daughter and I are the only Methodists here. The people spend their Sabbaths, generally, picnicing or horse racing. Won't some one come here and preach for us? I will prepare a room and will see that they are taken care of. All glory to God, who has kept daughter and me from despair in this lonely place. We are walking and living by faith in Jesus, our great Redeemer and Sanctifier.

Yours in Christ,
MRS. MAGGIE A. STOCKTON.

Just to think that fire, flood, famine, pestilence, or some other dire disaster has suddenly visited this beautiful city and reduced it to a pitiful village of five hundred inhabitants.

Just to think, too, that all the Methodists of the town have been exterminated except two. Southern Methodism has had an organization and a house of worship there for more than forty years. During the last two years the old building has been down, and a handsome, modern structure of good dimensions has been erected in its stead, and only a little over a week ago that beautiful church and the adjacent parsonage were standing, as was also a mission church in the suburbs of the city. Less than two weeks ago we saw and conversed with the wide-awake pastor, Rev. N. B. Harmon. He and his family were then living, and there were more than a hundred Methodists living there.

Just to think that all these have been destroyed by some awful visitation of Providence, and we living in New Orleans, with its half-dozen daily papers, never heard of it until we get the news from a Kentucky weekly! We don't understand it at all.

Oh, we've just thought. Perhaps these Methodists are not dead, but have simply ceased to be Methodists. Peradventure they have gone over en masse to Rome. Maybe Harmon is a candidate for the priesthood. Harmon, if you are still living, let us know the ecclesiastical whereabouts of yourself and your interesting flock.

The collections on Orphans' Home Day in Georgia resulted in a handsome sum for that institution. Dr. Candler raised $1,500 at Trinity Church, Atlanta, while Sam Jones raised $800 at First Church and $700 at the Tabernacle.

The above clipping from a recent issue of one of our exchanges is good reading for Methodists in this section. In this matter Georgia sets a noble example. Georgia Methodism has two orphans' homes, one in each Conference, although there are several homes in the State belonging to the different denominations of Protestantism.

The Duke of Westminster has contributed $20,000 to the Armenian Relief Fund.

Evangelists in the M. E. Church.

The General Conference of the Methodist Episcopal Church, recently in session at Cleveland, Ohio, has taken advanced and most important action on the subject of evangelists. For two days the matter was ably discussed, the tone of the speeches indicating the same condition of things connectionally as obtains in the South. There was entire agreement that something should be done, but views widely diverged as to what should be done. All deplored the evils of an irresponsible evangelism, and agreed that it should be regulated. And on another point there was unanimity of sentiment—that emphasis should be put upon evangelistic work of each pastor.

This is the report adopted, which becomes a part of Paragraph 170, Section 3, Division 4, of the Discipline:

One or more members of an Annual Conference to do evangelistic work, on charges within that Conference if invited by their pastors, and in co-operation with them, or in neglected territory within any district, when requested, and in co-operation with the presiding elder of the district. Provided, the Conference shall determine by vote how many of its members may be thus appointed, and provided further, the said Annual Conference shall by a vote of two-thirds of its members present and voting request such appointment. No pastor shall engage an evangelist other than those appointed by the Bishop of his Conference, without first obtaining the written consent of his presiding elder.

The discussion took wide range and at times flamed to white heat. Dr. W. S. Mathews said: "In the region where I live we are in great danger from the men and the women who come to our churches unauthorized and who work in various ways: who often preach that which is not the true doctrine; who sometimes divide the church, and who cast reproach upon the name of Jesus Christ. If you authorize the evangelist, God will raise up men who will do the work effectively and to the honor of the church: and if you pass this supplementary report, you will make it possible to shut out these people who injure the church and who divide our forces."

Dr. A. B. Leonard, Missionary Secretary, said: "There have been irresponsible persons that have been roaming at large through the church and holding meetings where they could find open churches, sometimes to the damage of the cause of Christianity and to the great injury of the church where the meetings were held. Now, while this is true, there are evangelists that are helpful.....I believe that the closing item of this report should be stricken out—that it requires the consent of the presiding elder; but what goes before ought to be adopted."

Dr. Graw, of New Jersey: "I favor the report not because I favor evangelists—I do not. Why? I believe that every Methodist preacher should be an evangelist.....If we are to have evangelists, I say let us have the restrictions. Let him be authorized by the Conference."

Rev. Robert Forbes, of Minnesota, said: "This whole matter of revivalists and evangelists has been degenerating to a great extent; especially up through our Western country. Why, we have got so far along out there that you can hold up your hand for an evangelist and he will put you down as converted; they will get around pretty soon (they have in some places already), so that you can sign a card and send that in, and you are regarded as one of the converts. The next thing I expect to hear is that they will send a cabinet photograph and have it baptized by sprinkling. Pretty soon that will get it down so fine that you can join in full connection by telephone.....I am in favor of the report."

And so the debate ran on, the only opposition developed being against the last item of the report, requiring the written consent of the presiding older if any evangelist outside of the Conference boundary should be invited. But the entire report was finally adoped and by a substantial majority.

"Figures Never Lie."

Is that so? Let us see. Ten men can build a house of certain dimensions in ten days. If this be true, then one hundred men can build the same house in one day. And, allowing ten working hours to a day, one thousand men can build it in an hour. As there are sixty minutes in an hour, sixty thousand men can build it in a minute, and three million six hundred thousand men can build it in a second, and seven million two hundred thousand men can build it in half a second. According to arithmetic, all this is true; and yet it is a transparent falsehood. Whether figures lie or not depends upon how they are used. In the hands of a knave or a fool they are the best possible instrument of falsehood. If Ananias were alive and on the market for hire, and we wanted to engage his services for an unusually large job, we would place an arithmetic in his hands.

We are led into this train of thought by a newspaper publication which fell into our hands recently, a publication in which the saloon gang in a certain region used figures to prove that the saloon promotes temperance, peace, prosperity, happiness, order and morality. Shades of Gulliver, Munchausen, Jules Verne, Ananias and Sapphira, hide your diminished head. Satan, look well to your laurels. It will now be in order for some one to ransack the ponderous tomes of the world's statistics to prove that murder, theft, arson, burglary, and the like, are the best means of bringing on the millennium. Next!

The Legal Status of Women in Louisiana.

Louisiana is immensely behind the age in her legislation as regards woman. The world at large finds it hard to realize how near we Louisianians are to the dark ages in this matter. But the world moves, and even Louisiana is really thinking of taking a forward step. The following from a recent issue of the Picayune shows that there are some of our legislators who see what an absurd anachronism our present system is:

"There are pending before the Legislature now in session in Baton Rouge several bills, which, if passed, will have an important bearing upon the legal status of women in Louisiana. One of these bills provides that a woman in Louisiana shall be made competent to act as a witness for a will. As the old law stands, no matter how intelligent and able a woman may be, she is considered in law thoroughly incompetent to affix her signature to a will as a witness, but is classed with idiots and insane people, the law reading that no woman, minor, idiot or insane person shall be held competent before the law as a witness to a testamentary document. The passage of the new law will certainly remove a statute from our books that is a sore reflection upon the bright and progressive women of Louisiana.

"Another bill, and in truth a most important and serious one for our legislators to consider, is the House bill allowing a married woman the right to deposit money in banks and withdraw the same without the interference of her husband; also the right to buy or dispose of property without his consent. According to the present law a married woman in Louisiana (as has been proved by our civil courts) does not even own her own clothes; her husband is the sole proprietor of these. She owns them, even though she has purchased them with her own individual earnings, only through his courtesy. Clothes don't matter so much, but when it comes to men drawing from the banks the money which by right belongs to their wives, and selling their property, or making away with the same without her consent or knowledge, as has often been done to many a poor wife and children's sorrow, the question of proper legislation to protect the wife in her individual property is a most serious one; it is a matter of congratulation that our present Legislature has taken the subject in hand, and that these bills have already passed to their second readings. It is a simple matter of justice that they should become laws."

Sensible.

The Richmond Advocate, of May 21, has a paragraph concerning fraternal messages which is worthy of more than a passing notice. We give it to you, without farther note or comment, only asking for it an impartial reading and an impartial application:

"We are anxious to live to see a man picked out for a 'fraternal messenger' who will say a short, neat, pithy something and quit. The whole business of 'fraternal greetings' is a notorious bore and bother of business, not to say smelling of insincerity. An essay of commonplace, unreeled on and on in tiresome tameness to a body of men needing every minute of their time for legislation, is a pest verging on a nuisance. To every 'messenger' it is the 'occasion of his life,' with just a thought of his platform for 'a connectional' position. We conjure our Bishops to engage, before naming the next corps of orators, that twenty minutes shall be the limit of the intolerable eloquence. There must, at least, be six ministers in our ministry who will submit to pulling the tail feathers out of their rhetoric enough to prevent a parade of the iridescent crescent of gaudy phumago. Help, dear Bishops!"—Wesleyan Advocate.

[We nominate Rev. J. J. Lafferty, D. D., editor of the Richmond Advocate, as the next fraternal delegate to all our fraternizing churches.]

At Pearlington.

We spent last Sabbath at Pearlington, Miss. We committed an attempt at preaching in the morning; at night there was no service on account of rain. We found the pastor, Bro. W. G. Fersythe, and his interesting family in good health and good spirits. Bro. Fersythe is in high favor with his people, as is also his better half. His preaching is spoken of as excellent. He has procured since his pastorate began a very neat, comfortable parsonage, eligibly located, and with ample grounds for yard, garden and truck-patch. It is also quite well furnished. This was our first sight of the new church since its completion. It is a very tasteful structure, a real ornament to the town.

We were delightfully domiciled in the hospitable home of Bro. Sandy Orr and his amiable wife. We also enjoyed the hospitalities of the inmates of the parsonage.

Immigration Restricted.

The House of Representatives has at last passed an Immigration Law which amounts to something. It declares void all labor contracts with aliens, thus excluding the hordes of laborers who come among us every year with no intention of remaining. It has an educational test, that will prevent an increase of the great army of foreign illiterates who swarm in our cities, exercising the right of suffrage and constituting the chief instrument of debauchery in our political life. The penalties for violations of the law are quite severe. These provisions added to those of the old law will certainly reduce the volume of undesirable immigration, but will not exclude from our shores that class of immigrants whom all are glad to welcome—those who soon become assimilated and form a wholesome element in our national life.

"Among the Orientals."

I have derived pleasure and profit from reading "Among the Orientals," by the Rev. Willard W. Wadsworth, of Atlanta, Ga. The Southern Methodist Publishing House has done its work well, as the attractive volume in green and gold abundantly testifies. It is handsomely illustrated and sold for $1.50 per copy.

The book tells in an interesting way of scenery and of life and of morals among the heathen. The style is natural and ornate. You find yourself borne along with the gifted author through scenes historic and sacred, pleased with his picturesque presentation, sorrowing over the effects of superstition, and partaking of his earnest desire to have part in letting in the light. Prejudice against foreign missions will melt away from a careful perusal of this book.

C. G. ANDREWS.

Jackson District Conference.

The Jackson District Conference is hereby changed from Camden to Canton; the time (July 2–5) remains the same. Let all pastors and delegates take due notice, etc.

R. D. NORSWORTHY.

Jackson, Miss., June 8, 1896.

The Q. and C. R. R. is now running a through sleeper from New Orleans to Louisville. This car was put on June 2. It leaves New Orleans daily at 7:30 A. M. It is a standard Pullman car, and has the very best accommodations. This arrangement will be appreciated by the traveling public, as there is nothing which relieves the ennui of travel so much as a comfortable sleeper with few changes. The Q. and C. may always be relied upon to keep up with the times in looking after the comfort of its patrons.

NOTES.

Rev. R. S. Woodward, of the Mississippi Conference, has been quite ill, but is now convalescent.

***

The new St. Francis Street Church, Mobile, will be dedicated, June 21, by Bishop Galloway.

***

The Protestant Methodist Church has more than once had a layman as chairman of the General Conference.

***

The commencement sermon of McComb City Female Institute will be preached June 14 by the editor of the NEW ORLEANS ADVOCATE.

***

Draughan's Business College, Nashville, Tenn., has such an extensive patronage that it has established a branch at Texarkana, Texas.

***

We learn that Rev. J. B. Stone, of the North Mississippi Conference, is quite seriously ill. Many prayers will go up for his speedy recovery.

***

The mortuary list from the recent storm in St. Louis foots up two hundred and forty-one. The loss of property is estimated at $20,000,000.

***

A movement has been started to found a chair of history in Emory College, to be called the Attiens G. Haygood Chair. Eminently appropriate!

***

A new history of Methodism, profusely illustrated, is to appear soon from the pen of Bishop J. F. Hurst. The author's name is a guarantee of merit in the book.

***

Dr. John Hall's Church, New York (Presbyterian), gave last year about seventeen dollars per member for general benevolences. If any other church has done better, we have not heard from it.

***

The recent McIntosh meeting at Magnolia, Miss., was a decided success. There were fifty-six accessions to the Methodist Church, nearly as many to the Baptist Church, and a few to other churches.

***

Miss Minnie Cowan, teacher of the classics in the North Texas Female College at Sherman, returned to her home in Oxford, Miss., last Wednesday, and will spend her Summer vacation among her many friends at that place.

***

The commencement sermon of the Louisiana State University will be preached June 14 by Rt.-Rev. H. M. Thompson; the night sermon by Rev. O. C. McGehee. The annual address will be delivered by Prof. E. A. Alderman.

***

A sketch of Bishop Kavanaugh from the pen of Bishop Fitzgerald will be included in the "Eminent Methodist" series now being published by our Publishing House. We predict that it will be one of the most popular of the series.

***

Rev. J. Boyes, of Ponchatoula, La., formerly a member of the Mississippi Conference, is at the Charity Hospital, in this city, for the purpose of undergoing a severe and dangerous surgical operation. We bespeak for him the prayers of his friends, and they are legion.

***

A recent issue of the Texas Baptist Standard states editorially that the General Conference of the M. E. Church, at Cleveland, extended the limit of the pastoral term to ten years. If the editor of that sheet is not better posted in regard to his own church than he is about Methodism, we are sorry for his readers.

***

Ohio has started "something new under the sun." One of her citizens, Lorenzo Dow McKinney (his parents evidently were Methodists), has arranged to have his funeral preached on the twenty-first. As he is eighty years old, he considers all the remaining portion of his earthly pilgrimage as "borrowed time"—in fact, considers himself as virtually dead. There is one disadvantage about this ante-mortem funeralizing, i. e., it will not give the preacher a fair chance. It will dry up the fountain of tears, clip the wings of imagination, and render impossible the extravaganzas of eulogistic rhetoric. Not many of the clergy will be anxious for the job of delivering the funeral oration of a man who occupies a seat in the audience, alive and well.

The M. E. Church, South, is called upon to mourn the death of one of her connectional officers, Rev. W. D. Kirkland, D. D., which occurred at Asheville, N. C., May 31. He was in the prime of life, being about forty-seven years of age. He was of strong intellect and great force of character. He filled the Sunday-school secretaryship with distinguished ability.

***

Reports from Baton Rouge make it almost certain that the Anti-pool-room bill will be defeated. That a bill so manifestly beneficial to good morals as this can not go through, though asked for by the better element of this city, which would be chiefly affected by it, is evidence of terrible debauchment in legislative circles. How long, oh Lord, how long shall the wicked rule?

***

The School Board of St. Louis, Mo., a short time since refused to comply with a mandate of the Supreme Court of the State, whereupon that august body sentenced each member of the obstreperous Board to a fine of $25 and an imprisonment of ten days. These gentlemen are no doubt somewhat wiser now than they used to be, upon which fact the State is to be congratulated.

***

Somewhere in Ohio a petition, said to be for a charitable purpose, was handed to a minister, who promptly signed it. His name at the head procured for it the signatures of nearly all the leading citizens of the town. Imagine his chagrin when he learned that it was a petition for a saloon. Moral: attach your signature to nothing that you have not carefully read and seriously considered.

***

A saloon keeper on the line of the Chesapeake and Ohio road, says the Christian Work, complains bitterly that the Y. M. C. A. has been the cause of the reduction in his receipts from $3,000 to less than $700 a month. In other instances along the line of the same railway business had become so dull that the saloons were finally closed, all because of the work of the association for the young men employed on the road.—Exchange.

***

The National Prohibition party, which met recently at Pittsburg, was composed of two bitterly antagonistic factions. One faction, known as "the narrow-gauge," favored a straightout prohibition platform without any deliverance on free silver, woman suffrage and other topics. The "broad-gauge" faction demanded that all these measures should be included in the platform. The narrow-gauge faction was in the majority and adopted a platform accordingly. Thereupon the "broad-gauge" crowd seceded and organized another convention. "A tempest in a teapot" so far as the presidential election is concerned.

***

The statistics of the Baptist denomination just published show total membership of 3,720,285: there are 40,064 churches and 27,774 ordained ministers; the year's record of baptisms is 176,058, less than those of the preceding year by nearly 30,000. The total membership has also fallen off about 80,000. The number of Sunday-schools reported is 23,305 with 1,779,886 pupils. The number of students preparing for the ministry is 2,910; and the Baptist denominational institutions number 169, with 2,067 instructors and 36,016 pupils. The total number of Baptists throughout the world is put at 4,447,074, including 437,805 in Great Britain, 29,000 in Germany, 37,601 in Sweden, 17,606 in Russia and Poland, and 111,177 in Asia, of whom 64,339 are in India.

***

A recent issue of the Times-Democrat has an editorial in which it is stated that theatre-going is decreasing at such a rate as to threaten dire disaster to the theatrical business. The causes assigned are (1) the inferiority of present-day theatrical performances, (2) the advent of the bicycle. We quote as follows: "It is not that Americans have lost their taste for the opera and theatre, but that these amusements have more competitors than before. Take bicycling alone. It has had a material effect on the theatres. In Washington, where there were a dozen Summer theatres, all crowded and doing a good business, not one has dared to open this year, because the audiences are now mounted on their bicycles and far away in the country in the evening, instead of seated in a theatre." Bless the bicycle if it will keep the boys and girls away from the theatre!

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When you feel that chills and fever or malaria has singled you out as a victim, when you ache all over, feel tired and run down from head to foot

Take

CHILLIFUGE

It will rout the trouble at once. Chillifuge is guaranteed to cure the worst case of chills and fever that ever attacked a man. If it fails your money is returned. It is absolutely free from quinine and decidedly pleasant to take. Price 50c.

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W. P. and H. M. S.

An interesting meeting of the W. P. and H. M. S. was held on Monday, June 1, at Rayne Memorial Church. After Scripture reading by Mrs. Stevens and prayer by Miss Werlein, Mrs. Tigert, of Nashville, Tenn., was introduced by the president, Mrs. Lyons.

Mrs. Tigert is a daughter of Bishop H. N. McTyeire, formerly of this city. "Our Stewardship," the subject of her discourse, was an able enunciation of the value and importance of "proportionate and systematic giving." The general supervision and direction of parsonage and home mission work is vested in what is known as the "Central Committee," of which Mrs. Tigert is a member. This committee held its tenth annual session at Louisville, Ky., April 28, 1896, at which time Mrs. F. A. Lyons, president of our local union, was unanimously elected a member of that representative body—a complimentary and fitting tribute to her earnest and untiring zeal in behalf of Parsonage and Home Mission work.

Three hundred dollars was appropriated by this committee to start a Working Woman's Home in New Orleans—a need that has long been felt. Its object is to provide the comforts and refinements of home, at a moderate cost, for that large class of respectable and honest wage-earners who are denied its privileges.

From all parts of the work the reports show an increase in numbers, interest and money; the receipts of the general treasurer, Mrs. Kendrick, amounting to $19,301.72, exceeding those of the previous year by $9,000.

The quarterly report of Mrs. Meekin, our city missionary, was a revelation to some of the ignorance and misery and sin in the midst of churches and Christian civilization. During the months of April and May Mrs. Meekin has made 117 visits, had prescriptions filled and medical assistance rendered, distributed 203 garments, and food and groceries 238 times. Only a frail woman, but consecrated to the Master's service! When she stands before the great white throne I doubt not the little ragged children she has clothed and led to Sunday-school and the sick and suffering she has helped and comforted will all be there and hear the Savior say, "Come, ye blessed of my Father, inherit the kingdom prepared for you." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

It was resolved at this meeting to organize a city Union Board—two members selected from each auxiliary of the different churches to constitute the Board.

This Union will meet once every month and transact all business connected with local work. Faithful work has been accomplished by Miss Mabel Fuller in Gretna and Gonaldsboro. About 107 boys and girls attend the industrial schools established by the society at those places, and lessons are given on Monday of each week.

E. R. KENNEDY,
Conf. Recording Secretary.

Reunion United Confederate Veterans,

RICHMOND, VA., JUNE 30 TO JULY 2.

For this occasion the Texas and Pacific Railway Company will sell tickets from all stations in Texas and Louisiana at about ONE CENT PER MILE EACH WAY FOR THE ROUND TRIP on June 26 and 27, final limit for return to be twenty days from date of sale.

This will be one of the greatest assemblages of the old veterans in the history of the organization, and an exceedingly interesting programme has been prepared.

For tickets, sleeping-car accommodations, or any further information, call on or address nearest Texas and Pacific railway agent, or

GASTON MESLIER,
G. P. and T. A.,
Dallas, Texas.

Notice.

To All Whom It May Concern:

Efforts are being made by a self-constituted organization, calling themselves a camp meeting association, to establish a camp ground near Palmer Creek, in Harrison county, within the bounds of Whittington circuit, Seashore district. The enterprise is to all intents and purposes revolutionary, and is being projected without either the authority or endorsement of the Quarterly Conference of the circuit.

The parties engaged in this gratuitous and needless work are members of the Methodist Church; but they are acting independent of and in opposition to the best interests of the church in that section of the country, and, therefore, the enterprise ought to be repudiated by all persons favorable to the harmony and prosperity of the church.

C. A. POWELL,
P. E. Seashore District.

Hattiesburg, Miss., June 3, 1896.

Grenada District Conference.

The twenty-seventh session of the Grenada District Conference, North Mississippi Conference, met in the M. E. Church, South, in the town of Grenada, Miss., May 28, 1896; Rev. H. C. Morehead, P. E., in the chair. J. W. Luter was elected secretary. There was a good attendance of both clerical and lay delegates.

The first day was devoted to Sunday-school work. Bishop C. B. Galloway arrived Friday afternoon and presided the remainder of the session.

Many of the preachers made good reports on the different lines of church work. We had a goodly number of excellent speeches during the session by preachers and laymen. Taken altogether, the district is doing fairly well. Dr. R. W. Jones, I. T. Blount, T. H. Haines and Willis Golloday were elected delegates to the next Annual Conference.

Main Street Church, Water Valley, was chosen as the place for the next District Conference.

J. W. LUTER.

Minter City, Miss.

Notice.

Woman's Missionary Society of Louisiana Conference will convene in Mansfield on July 2 to 6, inclusive. It will meet in connection with District Conference. Every society is earnestly solicited to send delegates. Railroad rates will be advertised later.

L. PAXSON, Rec. Sec.

Rev. W. T. Woodward, of the Louisiana Conference, writes: "Your premium machine came in due time, and has been tested, and gives perfect satisfaction in every respect. Several persons have examined the machine, and pronounce it wonderfully cheap; scarcely any noise and perfect work."

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

God gives every bird its food, but he does not throw it into the nest.—J. G. Holland.

Ice Cream Made by a New Process.

I have an Ice Cream Freezer that will freeze cream instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people and a crowd will gather to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old-style freezer. It is really a curiosity, and you can sell from $5 to $8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will send full particulars and information in regard to this new invention on application and will employ good salesmen on salary.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for June.

CHRIST AND THE CHURCH.

JUNE 14—HIS ATTENDANCE AT THE SYNAGOGUE.

Under the preceding topic Christ is presented as a regularly admitted and duly recognized member of the Jewish Church; and now we see him, during his public ministry, recognizing the authority of the church in various ways, especially by his own personal attendance at the synagogue and temple, and by his conformity to its prescribed forms.

(Luke iv, 16.) Near the beginning of his ministry he comes to Nazareth, where he had been brought up, and, according to custom, enters the synagogue on the Sabbath, and takes part in the worship. Notwithstanding the fact that it is here where he has worshiped from childhood, his teaching is spurned, and he is ejected from the synagogue.

(Matt. viii, 4.) Here is an example of the faithfulness of Christ to comply with the law of the Jewish Church. The law of Moses, regarding the cleansing of a leper, may be read in detail in the fourteenth chapter of Leviticus. Christ, after cleansing a leper, directs him to comply with this law by presenting himself to the priest, and by offering the necessary sacrifice.

(Mark iii, 1.) It was Christ's habit to attend the synagogue in Capernaum, the place where he abode after his rejection in Nazareth.

(Luke xxii, 53.) He calls the attention of his captors in Gethsemane to the fact that during his stay in Jerusalem it was his daily habit to teach publicly in the temple.

(John viii, 12.) We have here the introduction to one of the remarkable discourses of Christ, which John recorded. This one was delivered in the temple in Jerusalem during the Feast of Tabernacles, and, on account of its lofty truth, enraged the people so that an attempt was made to stone him, from which he escaped by miracle.

(Matt. xxi, 15.) Here is a beautiful picture. The children are present with Jesus in the temple, and are shouting his praises.

More

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Notice.

The annual meeting of the Woman's Parsonage and Home Mission Society of the Mississippi Conference will convene at Paulding, Friday, July 10, 1896.

Delegates will please send their names to Mrs. S. S. Cope, Paulding, Miss. Provide yourselves with certificates from your depot agent. Conveyances will meet the trains at Vossburg, Q. and C. railroad, Friday and Saturday, July 10 and 11. Let us have a full attendance.

MRS. B. F. LEWIS, Sec.

Woodville, Miss.

District Conference.

The Aberdeen District Conference meets in Aberdeen, June 25, at 2 P. M. Delegates on arrival will report at the Methodist Church. Those who expect their wives to accompany them will please notify me at once.

AMOS KENDALL.

Aberdeen, Miss., June 6, 1896.

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time, and close connections make this route the choice of Summer tourists. Full information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

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TESTIMONIAL.

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DON'T FAIL TO READ THIS.

Until further notice we will send the ADVOCATE to new subscribers nine months for $1—cash in advance. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer, provided they send ten cents additional to assist in paying postage on the Bible.

TO AGENTS.

We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct. 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

We will send a sample Bible for use in canvassing to those who desire it.

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It is a book which should be in every Methodist household. We are making it possible for anyone to afford it. The publisher's price is $3.50. We will send it postpaid for $1.50 to any subscriber who has paid or will pay to June, '97.

Summer Excursions.

On and after June 1 excursion tickets to Summer resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31.

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New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

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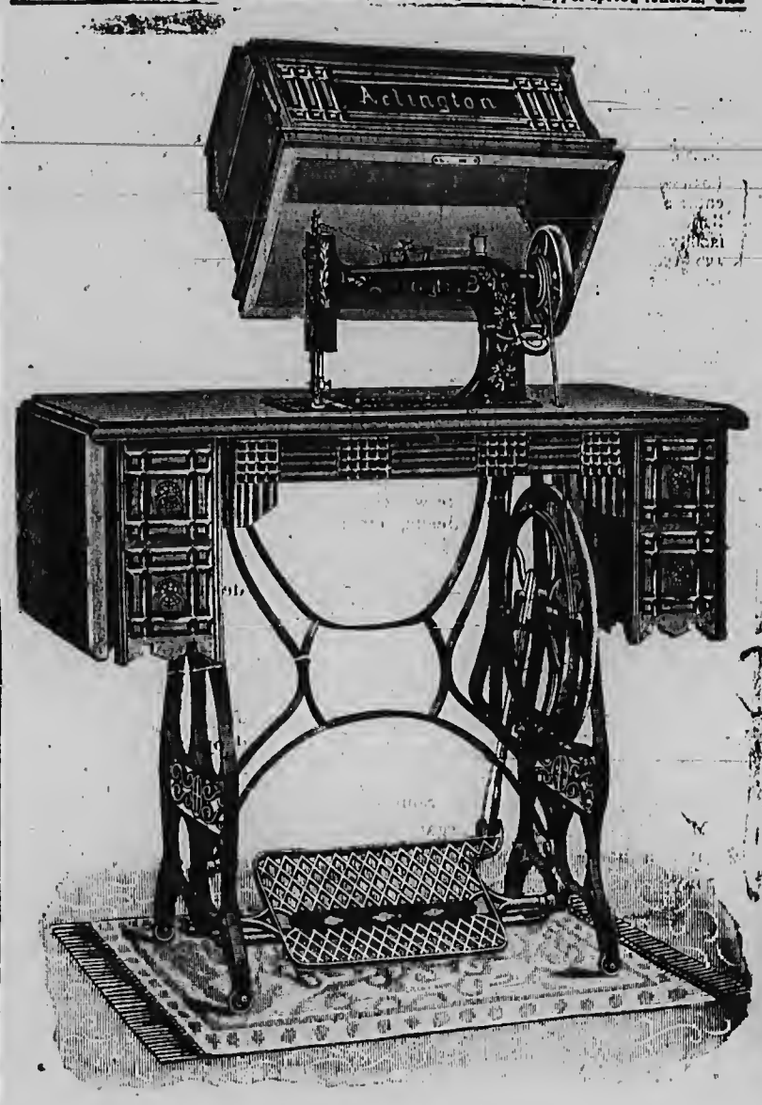

"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one needle-threader, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dia motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

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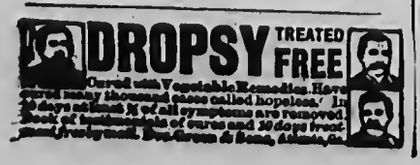

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HOME CIRCLE.

THE FAR-OFF LAND.

BY ROSAN COOLIDGE.

So far!—Is it so far, then, that dear country
Which hearts expectant claim as theirs,
Counting the years as slow which patient come and go,
And make no answer to reproach our prayers?

Is it so far? For, at times, it seemeth
More dear, familiar, close than aught beside,
Bounding our mortal day, lying beside our way,
Only the little veil of flesh to hide.

Is it so far? When those who have gone thither
Seem so near always—always near and sure,
Loving and aiding still, sharing our joy and ill,
Lifting our burdens, helping to endure.

Is it so far, then? I can not believe it,
When the veil parts, and rends, and lets us through,
The first surprise of bliss, I think, will be in this—
That the far-off was nearer than we knew;

That what we mourned as lost was close beside us,
Touching us every day in every spot;
While, blinded with dull tears, groping through faithless years,
We were upheld and led, and knew it not.

Let us not call it far, the heavenly country;
It bounds our little space like viewless air,
And, while we sorrowing say that it is far away,
We touch it, all unknowing, everywhere.

—Congregationalist.

Ethel's Great Mistake.

Ethel lived in Southerly, in the prettiest of white cottages, with the whitest of white-painted blinds, and the daintiest of gardens running all around the house, way out to the neat gravelled walk beyond.

Ethel was a very fortunate girl, for she was the only child of a mother who loved her dearly, and the only grandchild of an old grandfather whose only wish was to see his "little girl," as he called her, happy.

But with all her blessings, Ethel had one fault, which got her into a great deal of trouble, and which, before she was cured of it, made many enemies for her and caused her to be the most unpopular girl in school.

Ethel's great fault was selfishness. She demanded of her schoolmates so much attention that, at all the little picnics of the school, there was sure to be some one who would say: "Let us leave Ethel Grey at home! She makes us wait on her until I do not want to go if she is invited!"

Ethel was always greatly mortified when these things reached her ears, and for a few days she would be more considerate. But within a week the old habit would come back to her.

In a little while the children all learned to avoid Ethel's house, and even the boys forgot their politeness and ran until they were past her door and out of sight of her window. Thus, you see, that, by the time Ethel was fourteen years old, she was a very unpopular girl indeed; although she was very kind to the poor, and none ever called upon her to help in any church or Sunday-school work without getting a generous response. But to be thoughtful every day was more than poor Ethel could do. And it was this fault which brought to her the greatest sorrow of her young life.

One day, Ethel's Aunt Avis, an old lady from the far West, came to make a visit and was at once so pleased with Ethel's pretty manners and sweet face that she spoke her admiration in terms that delighted both Ethel and her mama.

But it was not long before Aunt Avis began to notice Ethel's indolence; and the old-fashioned aunt was so surprised that, although a guest, she spoke of it frequently.

"I wonder," said she one day to Ethel's mother, "that you permit Ethel to go on in this way. Because, my dear, you are spoiling a lovely girl who will some time blame you for not telling her of her fault. See! She is in the garden now ordering her grandfather about."

Ethel's voice came through the window:

"I have dropped my hatful of flowers. Grandpa, please pick them up!"

Ethel's mother smiled, but Aunt Avis looked very serious, indeed. The next time she saw Ethel she said gently:

"My dear, do you not think that you could be more helpful to your mother and ask less of those around you?"

But Ethel only blushed at the rebuke and went on as before. The day Aunt Avis went home Ethel was unusually domineering.

"Aunt Avis," said she, "I wish you would finish knitting my mittens before you go. And I want you to make some of that nice cake, and help me arrange these plants in the window-garden, and help me at ever so many things besides."

Aunt Avis said nothing, but if Ethel had not been so self-absorbed she could easily have seen the peculiar expression which came into her aunt's face. A week after Aunt Avis's departure there came a letter which drove Ethel nearly wild with grief and mortification.

"I am going abroad," said the letter, "and I had hoped to take Ethel with me, as I know she would enjoy a Winter in Italy. But, although the plan is a cherished one of mine, I must give it up, for I see that she would be a burden to me instead of a companion. I am an old woman, and need a pair of willing feet and clever hands. Tell her that I am as much disappointed as she."

Ethel's grief was really pitiful, for she saw that she had lost the chance of a lifetime. But, although the lesson was a severe one, it was of much help to her, for it showed how great her fault appeared to others, and it taught her to do better at once. That was a year ago. And if you could see Ethel now you would find her one of the most popular girls in school and the most helpful, and all on account of that one lesson.—New York Ledger.

Don't Cut Off Your Nose to Spite Your Face.

Anger is a short madness. The less we do when we go mad the better for everybody, and the less we go mad the better for ourselves. He is far gone who hurts himself to wreak his vengeance on others. The old saying is, "Don't cut off your head because it aches," and another says, "Set not your house on fire to spite the moon." If things go awry, it is a poor way of mending to make them worse, as the man did who took to drinking because he could not marry the girl he liked. He must be a fool who cuts off his nose to spite his face, and yet this is what Dick did when he had vexed his old master, and because he was child must needs give up his place, throw himself out of work, and starve his wife and family. Jane had been idle, and she knew it, but sooner than let her mistress speak to her, she gave warning, and lost as good a service as a maid could wish for. Old Griggs was wrong, and could not deny it, and yet because the parson's sermon fitted him rather close, he took the sulks, and vowed he would never hear the good man again. It was his own loss, but he wouldn't listen to reason, but was as willful as a pig.

Do nothing when you are out of temper, and then you will have the less to undo. Let a hasty man's passion be a warning to you; if he scalds you, take heed that you do not let your own pot boil over. Many a man has given himself a box on the ear in his blind rage, ay, and ended his own life out of spite. He who can not curb his temper carries gunpowder in his bosom, and he is neither safe for himself nor his neighbors. When passion comes in at the door, what little sense there is indoors flies out at the window.—Spurgeon.

"As Thyself."

He who rudely flings a crust to a beggar has, indeed, supplied food for a hungry body, but has robbed both himself and the beggar of what was their due—himself of the privilege of showing forth the spirit of Jesus, and the beggar of the glimpse of a noble life. Self isolation is self-destruction. We need the incitement of virtue which comes from association with the lowly and needy quite as much as they need our help. God has so ordered this world that none have greater need to beg than the self-satisfied; and none are so poor that they may not become God's almoners, if they will. All depends on the heart. If the Spirit be within, his fruits, gentleness, and goodness, the kindly heart, and the generous hand, will be manifest.—Rev. C. W. McCormick.

The Family.

Nothing else can be used with so great effect to meet the obstacles presented by distance, and the other hindrances to public worship, as the home. The home is always in contact with the vast numbers of the unchurched, both in city and country. It is, so to speak, always on the ground. It brings to its task something of more worth than mere intellectual qualifications or professional enthusiasm, and these forces await the development and the direction which the church can give, if it will apply its energies and resources to the work with anything like the way in which it has spent itself over the Sunday-school and similar institutions. In the judgment of the sociologist, that can not be a healthful or permanent arrangement of the forces of the church which does not distribute them proportionately among the three great forms of social institutions represented by the family, the congregation and the larger bodies formed out of the latter. The family is a primary social institution. It is the most universal in its inclusion of members and in its presence. It is the most constant in its influence. It comes into closest contact with persons of all ages and sex, though it touches especially the young, and it is the great channel of woman's influence. To develop into all their complex relations the other social institutions, and yet keep the life of the family sound and vigorous, is the great task of modern society.—The Century.

Recreation and Diversion.

A good rule to live by in these days when there is such a mental strain upon women, as well as upon men, is to go out in the evening as often as you stay at home, and stay at home as often as you go out. We want to alternate things a little in this world. Variety is not only the spice, but the medicine and tonic of life. A change is good for us all. Live in a rut and you will think in a rut. Going out evenings does not necessarily imply the expenditure of money if the domestic purse will not bear it. We need not go to the theatre, to a concert, to a lecture each time that we venture out. The best society in this world is that of our friends—those whom we know to be our friends, to be sympathetic with our beliefs, to be in touch with our surroundings. An evening at the house of friend; or they at our house, is relaxation and diversion from the day's thoughts. Unfortunately in our larger cities we know so little of this neighborly feeling, so little of that community intercourse that makes life in smaller places so much the better worth the living. In the greater cities it is the exception, rather than the rule, that we know those who live next door to us. The people living in the same house with us are often as far removed from us as if they lived in Honolulu. But friends we all have, some more, some less, and the very fact of seeing other faces takes us out of ourselves, lifts us into new spheres of thought, gives us new ideas, and takes us away from what we have to face on the morrow.—Selected.

A Word of Appreciation.

Dr. J. B. Young, editor of the Central Christian Advocate, says in his paper: "Recently, at a table, presided over by a young housekeeper, and surrounded by a goodly company of friends and strangers, a guest said, casually, after tasting a dainty dish: 'Mrs. Blank, this salad is delicious. Who made it?' The lady of the house replied: 'Thank you, I have been trying a new recipe. I am glad you like it.' That seemed to be all of the matter; but the next day, when the guests departed, to one of them the lady said: 'I am very grateful for what you said about my salad. I had been worrying about that dinner—it seemed too simple and plain for such an occasion, and I thought nobody was enjoying it. The salad was a new dish, and I was especially anxious that it should be nice. Your kind words went right to my heart and lifted a weight from my very soul. I am thankful.' Since a single word of appreciation may be fraught with encouragement and cheer, there ought to be many more of them spoken."

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

The Conditions of Healthful Living.

In the first place it is quite evident that due regard for the welfare of the body does not permit one to eat a full meal immediately following very hard labor, either physical or mental. The vital energy has become depleted and needs a period of rest, during which it can gather its scattered powers and prepare them for exertion in a new direction—because the labor of digestion is labor, just as much as that of digging a trench or plotting a novel, though in a different way.

The exhausted housewife who drops in her chair at the dinner table, after having prepared food for a large family, declaring that she is "too tired to eat," states in a non technical phrase a truth which students of the science of nutrition have long recognized. A suitable period of rest should intervene before any solid food is taken into the stomach. The middle-aged person who feels an unaccountable "drowsiness" soon after dinner should recognize that it is the demand, becoming imperative, of nature calling for the opportunities to do its work of digestion, and the rest of the system naturally falls into the condition of repose which will aid the natural processes.

Observe yonder group of laborers upon the public highway. They have never received technical education; but an intuitive sense directs their movements. Their dinner is at hand, awaiting their attack in a row of tin dinner pails; but they have an hour for the meal, which can easily be despatched in a fourth of the time. They throw themselves upon the grass by the roadside, resting for a few minutes—perhaps indulging in some light sport or "horse play." Then the meal is taken, and the remaining half hour is given to a post-prandial rest. These men simply realize that they feel better by dining in this way; and though their meal is probably far from attractive in its composition, yet it gives them health and strength, with plenty of brawn and muscle for their laborious occupation. Crudely, they obey nature.—Good Housekeeping.

The hereditary consequences of strong drink are something appalling. A specialist in children's diseases, who has for twelve years been carefully noting the difference between twelve families of drinkers and twelve families of temperance ones, reports that he found the twelve drinking families produced in those years fifty-seven children and the temperates sixty-one. Of the drinkers twenty five children died in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiots, five when older became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the sixty-one of the temperates, two only showed inherited nervous defects; five died in the first week of weakness, while four in later years of childhood had curable nervous diseases, and fifty were in every way sound in body and mind. There could scarcely be a more conclusive demonstration in favor of abstinence from intoxicants on the part of those who assume the responsibility of parentage.—National Temperance Advocate.

THE CUISINE.

CONDUCTED BY L. A. B.

GRITS PUDDING.—One egg beaten separately, one level tablespoon of butter, two teacups of sweet milk, one teaspoon (rounding) of baking powder, one and a half teacups of grits. After having boiled in clear water till tender, and water well drained off, salt to taste. Mix yolk of egg with the grits, add butter, milk, baking powder, and salt; stir in gently the stiff white of the egg; bake for twenty minutes, or till it looks like a corn pudding. A nice breakfast dish. At table, while hot, spread on a little more butter. What is left is very nice, sliced and fried like mush, or made into small cakes, and fried like potatoes.

I envy no man that knows more than myself, but pity them that know less.—Sir T. Browne.

Cure Consumption and lung troubles

NEW ORLEANS, June 3, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

ILLINOIS CENTRAL.

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OBITUARIES.

DANCER—Death has visited our community again and taken from us JAMES WILLIE, daughter of James M. and Pelona Dancer. She was born March 21, 1872, and departed this life at her home in Crystal Springs, Miss., April 28, 1896. She joined the Methodist Church when quite young, under the ministry of Rev. W. B. Lewis, and was converted at the first meeting held at the Sam Jones Camp Ground. As a member of the church, she was faithful to her vows, keeping them for conscience sake. She always attended the services of the church. Her place was only vacant when sickness or absence from town necessitated. It has never been my pleasure to know a better Sunday-school scholar. Her lessons were well prepared, and she seemed to understand the import of the sacred Word. As a young lady she possessed the priceless virtues, modesty, gentleness, and refinement; and while her convictions were deep and clear still she had due regard for the opinions of others.

She had made every preparation for the change, and departed this life with a firm trust in her Savior. Her mother preceded her about two years to the spirit world. She leaves a father and sister, with a host of friends, to mourn her departure.

The death angel never removed from this world a child more faithful, or a member more loyal to the church and its institutions. Her opportunities were not great, nor advantages many, but her all was the Lord's. Trusting, as we do, in the precious promises of the Lord, we believe she has gained that rest that remaineth to the people of God, where she can spend eternity with her Christ and his angels. May the God of all grace and comfort abide with the bereaved father, sister and relatives!

M. L. BURTON.

DANCER—The following resolutions were adopted by the Sunday-school at Crystal Springs, Miss., on the death of Miss WILLIE DANCER:

Whereas, In the providence of God, on April 28, 1896, the gentle spirit of Miss Willie Dancer took its flight from earth; therefore, be it

Resolved, That, as a Sunday-school, we feel a keen sense of bereavement in the removal from our midst of one so kind and gentle, so refined and unassuming, the beauty of whose Christian character was always in evidence.

Resolved, That, as a Bible class, we submissively deplore the loss of one of our members ever faithful in attendance, ever diligent in Scripture study, and cherish the hope that "some sweet day" we may meet in the bright beyond.

Resolved, That a copy of these resolutions be sent to the bereaved family, and to the Meteor and NEW ORLEANS CHRISTIAN ADVOCATE with request for publication.

CALIDA MORTIMER, for Com.

FLOWERS—H. C. FLOWERS died March 27, 1896. He was born May 10, 1850, near the town of Meadville, Miss.; was married to Lucy A. Simmons in March, 1873.

A good man gone, a community bereft, a church deprived of one of its best members. Our brother was a man of noble qualities. Being always kind and amiable in disposition, he drew many friends. I never knew a man whose death caused greater sorrow to a community. He joined the church and became a Christian early in life. He held the office of steward, trustee, and Sabbath school superintendent at different times, and was faithful in all these duties. He was a man noted for punctuality. I never knew him to break a promise that it was possible for him to fulfill. He valued the truth, and was greatly disappointed in anyone who would utter a falsehood.

Though active in his pursuits in life, he was never in good health; and being conscious that he must soon die, he arranged all his business in such a way that his lonely wife will not suffer for earthly comforts. But the greatest comfort that he leaves for her and all his loved ones is, that he has accomplished the work of his life; he has gained a home in heaven. He told his wife not to weep for him. While almost in his dying moment, he sang the sweet songs of Zion, which was one of the enjoyments of his life. He had already beheld something that he could not explain, but said it would be explained hereafter. Farewell; we hope to meet you.

J. M. GRIFFING.

MCKENZIE—ALICA CHRISTINE, daughter of M. L. and Rachel McKenzie, departed this life April 28, 1896, aged twelve years.

She had been sick more than a week with indigestion, but able to go about most of the time until Sunday evening before she died. She was suddenly taken worse, and died in three days. All was done for her that loving hands and physician could do, but her mission was ended, and God saw fit to call her home. She suffered more than tongue can tell, but she bore her suffering patiently. She seemed to know she was going to die. Time and again she called her parents, sisters and brothers to her, and hugged and kissed them.

It was sad to part with little Tenie, but God knows best, and we bow in submission to his will. A lovelier, happier, or more useful child I have never known, always ready to do what pips and mama told her to do, and was so good and kind to everyone.

Weep not, father, mother, brothers and sisters; she has only crossed over the river to join the angel band to sing the praise of Christ, our Savior, forever. Let us live so we will meet little Tenie in the "sweet bye and bye, on that beautiful shore."

AUNT.

WADE—After an illness of thirteen days Willis AUBREY WADE passed from a world of trouble and sorrow to the realms of eternal glory, May 18, 1896.

He was the pet of the household, and the baby child also, which endeared him so much the more. He was a child that everyone loved, because of his being such a good Christian boy. His little schoolmates all loved him. The Lord doeth all things well.

Sister, we have only a little flower plucked from this dying world to be planted in the glory land, nevermore to wither, but to shine brighter throughout eternity. The sublimest thing of all is, he never had to be reminded of his little prayers at night.

May the Holy Spirit comfort the bereaved ones, and save them all with an everlasting salvation! The Lord said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Glorious thought: the little children all have a home in heaven. Weep not, for your loss is his eternal gain, and it's only a bright jewel that should bind you closer to God, heaven, and immortal glory.

W. L. BLACKWALL, Pastor.

Gallatin, Miss.

Texas Advocate please copy.

CASTEEL—WILLIAM RENCHIE CASTEEL, infant son of W. G. and Julia Casteel, of Meridian, Miss., died May 9, 1896, in the second year of his age.

A bright, intelligent boy, he had come to that enjoyable period of childhood when lisping prattle and innocent gambol attracts and pleases most. His frequent visits to our home were as the coming of an angel. Many a time has he cheered the homesick sister, who tenderly imprinted the kiss of affection in memory of absent loved ones. When weary with the duties of the school-room he has often refreshed our spirits by his cheerful smile and loving caresses.

His days, though few, were not in vain. He lived to brighten the home circle, to dissipate the cares of the weary and cheer the lives of the sad and despondent. While we shall miss him much, how deep the sorrow and what an aching void in that home bereft of "Beoy!"

T. B. HOLLOMAN.

Meridian, Miss.

CLINGMAN—MINNIE TENNELLE CLINGMAN was born July 1, 1881; was converted and received into the M. E. Church, South, in Homer, La., by J. D. Harper, in 1891; died April 20, 1896.

In many respects she was a remarkable child. Studious—she excelled in her books; kind—she was always thoughtful of father and mother; tender—she was gentle with her playmates; hence she was a universal favorite. She was good from little childhood. She must have had premonition of her death. It is said, "Death loves a shining mark." It was so in this case. The young and old were at her funeral. A large concourse of weeping people followed her remains to the grave. Surely she is in the Christian's home. We will meet her in the "sweet beyon l."

P. A. JOHNSTON.

HAVIS—WILLIAM HAVIS died May 12, 1896. The subject of this sketch was summoned by the angel of God after a long illness which he bore with patience. We have lost a good moral man—a man that will be missed by a great many. He was married to Miss F. McKenny in early life, who died several years ago. He also lost his three only daughters, which was all of his family. He was all alone in this world of sin and sorrow fighting the battle with one's self.

He leaves an aged sister, other relatives and a number of friends to grieve after his loss; but our grief is only but for a moment, for the time will not be long until we all shall meet beyond the golden shore, where sickness, sorrow and parting is no more.

I. F. G.

FORD—Mrs. MARY ETHLINE FORD was born July 24, 1870, and died May 16, 1896. She was converted and joined the M. E. Church, South, in Homer, La., in the Fall of 1891. She was married to Mr. D. W. Ford, March 13, 1888. She was the mother of two little boys. She was a bright and cheerful Christian, a fond mother, and a devoted wife.

Her remains were followed from the church to the grave by a large concourse of people. Her end was peace. Sleep on, but not forever.

P. A. JOHNSTON.

ZINN—We, the committee appointed by the Paris circuit Quarterly Conference on memoirs, beg leave to submit the following:

Whereas, it has pleased the all-wise God to call from labor to rest our beloved brother A. J. ZINN, a steward of the Paris circuit M. E. Church, South. Bro. Zinn was true to every charge committed to him; one who loved the church, and dealt honestly with all men; a kind and affectionate husband and father.

Resolved, That we bow submissively to the will of God in this dispensation of his providence, and pray that his comforting grace may attend the bereaved hearts of his wife and children; that a copy of these preambles and resolutions be presented to the family of Bro. Zinn, and to the NEW ORLEANS ADVOCATE for publication.

Respectfully submitted.

W. A. BRUNER,
G. M. LAGRONE,
J. B. COUNTICE.

HODGE—We, the committee appointed by the Quarterly Conference on memoirs, beg leave to submit the following:

Whereas, It has pleased the all-wise God to call from labor to rest our beloved brother, S. F. HODGE, a steward of the Paris circuit M. E. Church, South. Bro. Hodge was true to every trust committed to him. He was one who loved the church, and dealt honestly with all men; a kind and affectionate husband and father.

Resolved, That we bow submissively to the will of God in this dispensation of his providence, and pray that his comforting grace may attend the hearts of his stricken family, and comfort them in their sad bereavement; that a copy of these resolutions be presented to the family of Bro. Hodge, and to the NEW ORLEANS ADVOCATE for publication.

W. A. BRUNER,
G. M. LAGRONE,
J. B. COUNTICE.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and, by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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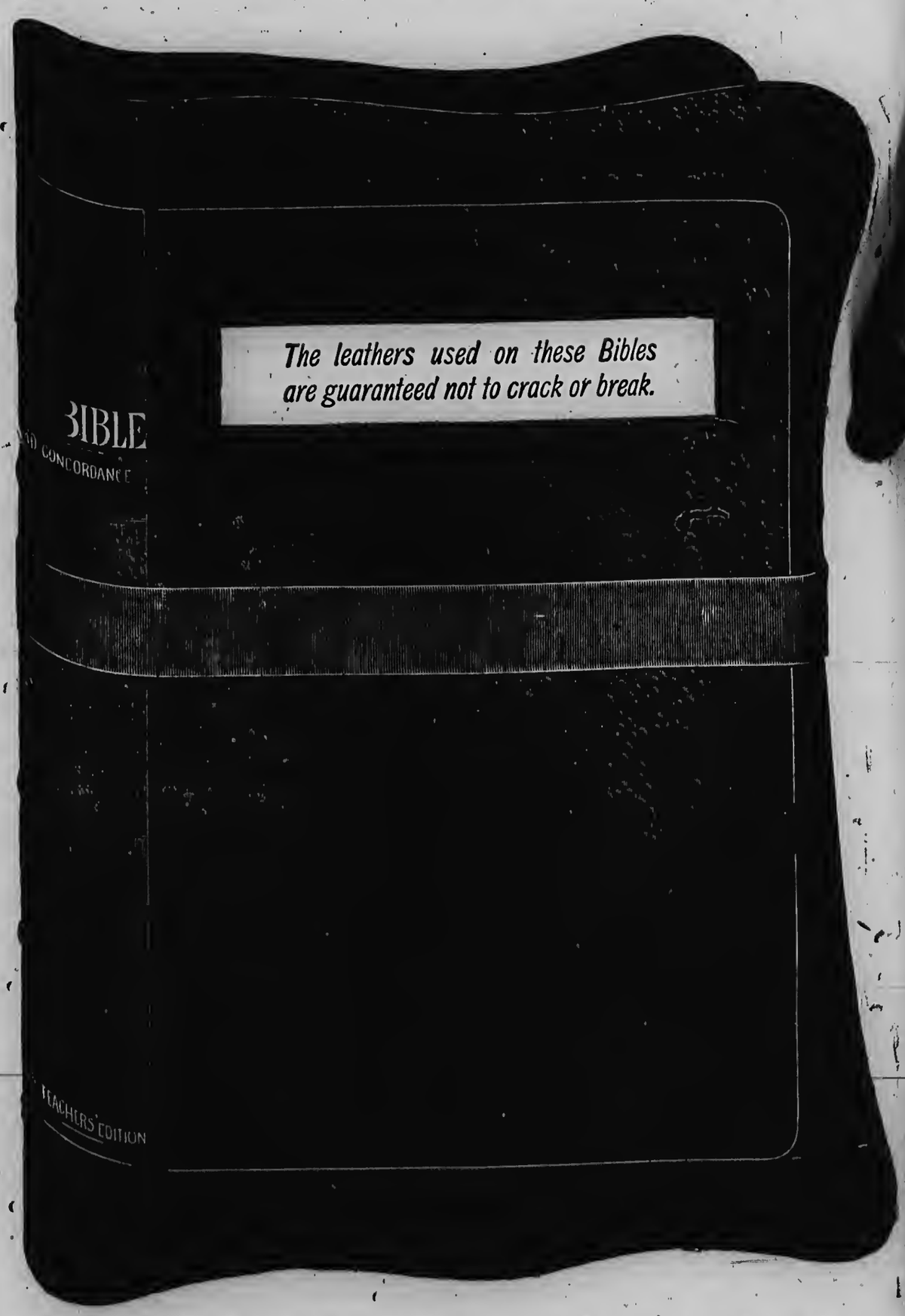

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NEWS OF THE WEEK.

DOMESTIC.

The children's subscription for a monument to the late Eugene Field now amounts to the sum of $834 56. In this sum, 1 319 of the little subscribers are represented.

The Rivers and Harbors bill, which had passed the House and Senate, was vetoed by President Cleveland. It was, however, taken up again by both branches of Congress and passed over his veto.

On June 7 severe storms prevailed throughout Wisconsin, Iowa, Kansas, Nebraska, South Dakota and Michigan, with heavy rain, and in several sections with cyclonic manifestations.

The annual convention of the Association of Y. M. C. A. General Secretaries of North America began in the Y. M. C. A. building in Cleveland, O., on June 5. Two hundred and fifty secretaries were present.

Representative Price called at the Treasury Department on June 8 to look after the sugar bounty payments. He received assurances that the bounty under the $5,000 000 appropriation would be paid by July 10.

Although Senator Morgan and a few other ardent friends of Cuban independence are endeavoring by every means in their power to secure further action by Congress upon Cuban matters, that body is not likely to do anything further prior to adjournment, which is expected to take place in a very few days.

S. Aro, one of the chiefs in the Naval Department of Japan, will arrive in San Francisco on the next steamer from the Orient with contracts in his possession for the building of two warships for Japan. One of these, it is understood, will go to the Union Iron Works, of San Francisco, and the other to the Cramps Company, in Philadelphia.

FOREIGN.

It is understood that leading Spaniards and Cuban autonomists are preparing a statement declaring their willingness to accept mediation by the United States for ending the war on the basis of autonomy, provided that the United States guarantees peace.

The Pan-American Medical Congress is to be held in the City of Mexico during November next. Two thousand physicians are expected to attend, but the difficulty has arisen as to how they are to be accommodated in the face of the scarcity of good hotels in that city.

The first serious collision between the British-Egyptian expedition advancing up the Nile into the Soudan and the forces of the Mahdi has occurred, and the result has been a heavy defeat for the dervishes. The scene of the fight was Ferket, a place on the Nile about a hundred miles south of Wady Halfa.

The committee of the Chamber of Deputies has unanimously approved the bill making Madagascar a French colony. Previous to so doing, the committee was addressed by M Hanotaux, the minister for foreign affairs, who stated that the United States government, in a firm and close dispatch, had insisted upon the necessity of a categorical declaration regarding the annexation.

At the concluding meeting of the British Woman's Temperance Association, in London, various resolutions of a temperance character and urging the government to insist upon Armenian reform were carried. Votes of thanks were accorded to Lady Henry Somerset and Miss Frances Willard amid great enthusiasm. Miss Frances Willard and Lady Henry Somerset are greatly pleased with the work concluded by the British Woman's Temperance Association.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 5-16	— —
Ordinary	5 1-16	— —
Good ordinary	6¼	— —
Low middling	6⅞	— —
Middling	7 1-16	— —
Good middling	7¼	— —
Middling fair	7½	— —
Fair	8 15-16	— —
Galveston middling	7⅞	— —
Mobile middling	7	— —
Memphis middling	7½	— —
SUGAR.		
OPEN KETTLE:		
Prime	2	2 3-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3½	3½
Prime yellow	4	4⅛
Gray white	4 5-16	4⅜
Choice white	4 3-16	4⅜
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 1	1¾	— —
Good	3½	4
Fair	3¾	3¾
Prime	4⅛	4⅛
Rough, ₩ bbl	1 25	1 70
POLISH, ₩ ton	15 00	14 00
FLOUR.		
Extra Fancy	3 75	3 80
Fancy	3 40	3 50
Clinice	— —	— —
Minnesota Patents	4 10	— —
Winter wheat patents	3 35	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 85
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	28
Yellow	40	41
Mixed No 2	— —	38
OATS:		
Western	— —	27
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	85½
HAY:		
Prime	15 00	19 00
Choice	— —	52 00
PROVISIONS.		
PORK:		
Mess (Standard)	8 00	8 75
Prime Mess	8 55	8 20
Rumps	8 00	— —
BACON:		
Fancy Breakfast	7½	8½
Shoulders	5	— —
Sides, short rib	5½	5½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9	10½
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	4½	— —
Sides, long clear	4½	4½
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13¾	— —
Common	15¾	— —
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	17	— —
Western Dairy	15	14
Common	9	11
LARD:		
Refined	4½	5
OILS:		
Coal, bbls	8½	— —
Coal, cases	15½	— —
Cotton seed, crude	15½	20
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	90	1 00
Louisiana, ₩ bbl	— —	— —
POTATOES:		
New Louisiana	1 40	1 20
Western	— —	— —
ONIONS:		
New Louisiana	1 15	1 55
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	4½	— —
Jute, 1¾ lb, ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ bundle	75	72
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	1 50	5 25
Chickens, Southern	3 50	5 25
Young	90	5 40
Turkeys, Southern	9 00	10 00
EGGS:		
Western	11	— —
Southern	11	11½
WOOL:		
Lake, ₩ lb	15	10½
Louisiana	2	3½
Burry	5	7
COUNTRY HIDES:		
Green Salted, ₩ lb	5½	4
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₩ ton	5 00	— —
Meal	17 50	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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MARRIAGES.

SANDERS - TURNER.—At Eden Church, five miles north of Carrollton, June 3, 1896, by Rev. W. H. Sanders, Dr. J. W. Sanders to Miss Sallie Turner, both of Carroll county, Miss.

STAFFORD - STEWART.—At the residence of the bride's parents, Oak Grove, May 28, 1896, by Rev. Samuel S. Bogan, Mr. Wm. J. Stafford to Miss Nellie J. Stewart, both of Cameron parish, La.

BUSINESS NOTICES.

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Hold the Light up Higher.
I am Resting in the Savior's Love.
I'll Go with Him.
I've Been Washed in the Blood.
Say, Are You Ready?
The Stranger at the Door.
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When the Roll is Called on Yonder.
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Come, Ye sinners.
Come, Ye That Love the Lord.
Consecration.
I Am Coming to the Cross.
Is not This the Land of Beulah?
I want My Friends to Go.
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Lord, Revive Us.
Oh, Happy Day.
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SEASHORE CAMP GROUND.

SEASON OF 1896.

The twenty-fifth annual Camp Meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 6, and remain on the grounds until the end of August. Tickets on sale from July 6 to August 10, inclusive. All trains to stop at Camp Ground station from July 15 to August 10, inclusive. Trains 1 and 6 from June 1 to October 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Interstate Epworth League Conference will convene ten days after close of Camp Meeting.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visit or from our smoked-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the Camp Meeting, should address communications to Col. D. Zable, chairman Tent and Lodging Committee, New Orleans, La. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La. Check baggage to Camp Ground from July 1 to August 31.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at Restaurant, at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an "individual contribution" toward defraying the "expense" of the "camp meeting" and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting. Bring the Standard Hymn Book and Gospel Hymns 1 to 6 with you.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.
J. C. CLOWER, Vice-President, Biloxi, Miss.
A. S. DANIELS, Chairman Ex. Com., New Orleans, La.
JNO. E. MICHAEL, Mobile, Ala.
J. H. LAKIN, Montgomery, Ala.
H. W. SPEAR, Fin. Secretary, New Orleans, La.
D. ZABLE, Rec. Secretary, New Orleans, La.

Sunday-School Conference.

Program of Sunday-school Conference to be held during the District Conference of Jackson district, Mississippi Conference, at Canton, Miss., Thursday, July 2, 1896:

1. Sunday-school Work—Rev. A. Breland, Dr. F. Carruthers.

2. Who Should Compose a Sunday-school?—M. H. Moore, W. E. Harris.

3. How Should the Bible Be Used in the Sunday-school?—J. Wilson Brown, Lolher Narth.

4. How to Build Up and Hold a Class in Sunday-school—R. S. Rickells, W. L. C. Honulcutt.

5. Our Sunday-school Literature: Its Value and Importance—A. F. Watkins.

6. The Qualifications of a Sunday-school Teacher—H. W. Featherstun.

Brethren are requested to make preparation on the topics assigned them.

R. D. NORSWORTHY, P. E.

Notice.

The Sam Jones Camp Ground is located on the L., N. O. and T. R. R., about 150 miles from New Orleans, and about 110 miles south of Vicksburg. The grounds are being beautified more and more every year. The water supply is abundant and pure. Whoever drinks from [illegible] never forgets their crystal waters. The church owns and controls this valuable property.

The camp meeting will open on the twenty-first of August, and will continue ten days. Anyone wishing to make inquiries about board and other matters can write to J. F. Camelia, secretary of the association, or to Rev. D. F. Goloe, P. C. The camp ground being located in the bounds of the Gloster charge the religious services, in the absence of the presiding elder, will be conducted by D. F. Goloe, P. C.

L. S. JONES, P. E.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Booneville station	June 14, 15
Iuka station	21, 22
Gautown circuit at Double Springs	27, 28
Booneville circuit at Asbury—(Wed.)	July 1
Kossuth circuit, at Bethel	4, 5
Corinth circuit, at Mt. Carmel	18, 19
Iuka circuit at Bethel	25, 26
Marietta circuit, at Marietta	Aug. 1, 2
Brown's Creek circuit, at Siloam	8, 9
Blue Springs cir., at Sherman—(Fri.)	14
Ripley and New Albany sta., at N. A.	15, 16
Ripley circuit, at Jacob's Chapel	22, 23
Jonesboro cir. at Camp G—(Wed.)	26
New Albany circuit, at Wells' Chapel	29, 30
Saltillo circuit, at Moreesville	Sept. 5, 6

The District Conference will be held at Ripley, July 8-12.

HESLEP R. TUCKER, P. E.

DURANT DIST.—THIRD ROUND.

Lexington and Tchula, at Lexington	June 20, 21
Pickens, at Richland	21, 28
Durant station	July 4, 5
Salem, at Salem	11, 12
Kosciusko station	18, 19
Poplar Creek, at Bethel	25, 26
Belzoni, at Lawrence Deadning	Aug. 1, 2
Falls, at Bethel	7
Ethel, at Marvin	8, 9
Ackerman at Liberty Hill	14
Walthall, at Shady Grove	15, 16
Eupora at Eupora	21, 22
Chester, at South Union	28
Ashton	29, 30
Ebenezer, at Bethany	Sept. 4
Rural Hill	5, 6
Louisville	

The brethren will have their church registers and records of Church Conferences at the Conference for examination, as the law requires.

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Greenwood station	June 6, 61
Carrollton station, at Longview	2, 3
Winona	July 4, 5
Valden, at Valden	11, 12
Indianola, at ——	18, 19
Winona circuit, at Elliott Springs	24, 25
West, at Bowling Green	Aug. 1, 2
McNutt, at Sunnyside	8, 9
Carrollton circuit, at ——	15, 16
Lillon, at Sidon	21, 22
Isabella and Brooklyn, at ——	28, 30
Black Hawk, at ——	Sept. 5, 6

District Conference at Valden, July 2. The first day will be devoted to Sunday-school interests.

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Okolona station	June 20, 21
Nettleton circuit	July 3
Verona station	4, 5
Shannon circuit	11, 12
Prairie circuit	18, 19
Sparta circuit	25, 26
Houston mission	27
Rose Vista circuit	Aug. 1, 2
Houston	8, 9
Aberdeen circuit	14
Quincy	15, 16
Tremont circuit	21
Fulton	22, 23
Amory	29, 30
Okolona circuit	Sept. 5, 6

The District Conference for the Aberdeen district will convene at Aberdeen, June 25, at 2:30 P. M., Bishop Fitzgerald presiding.

S. M. THAMES, P. E.

GRENADA DISTRICT—THIRD ROUND.

Water Valley—Wood Street	June 14, 15
Coffeeville, at Pisgah	20, 21
Oxford station	27, 28
Tatum at Dogwood Flat	July 4, 5
Charleston, at Tillatoba—(Tues.)	7
Slater City	11, 12
Grenada circuit, at Spring Hill	18, 19
Torrance cir., at Kossuth ch'l—(Tues.)	21
Tocowpola, at Salem	25, 26
Water Valley cir., at Church G—(Tues.)	28
Water Valley—Main Street	Aug. 2, 2
Slate Springs, at Cross Roads	8, 9
Elsey, at George's Chapel—(Tues.)	11
Paris, at Pleasant Hill—(Fri.)	13
Pittsboro, at ——(Fri.)	15, 16
Chapel Hill, at ——(Fri.)	21

H. C. MORSHEAD, P. E.

GREENVILLE DIST.—THIRD ROUND.

Greenville	June 13, 14
Clarksdale	20, 21
Jonestown	27, 28
Coahoma and Duncan, at Friendship	July 4, 5
Hill House circuit, at Australia	11, 12
Friar's Point	18, 19
Hollandale circuit, at Stoneville	25, 26
Gunnison, at Pfalia	Aug. 1, 2
Rosedale and Bolivar, at Bolivar	8, 9
Cleveland and Shelby	15, 16
Belen circuit, at Bellevue	22, 23
Farmersville circuit, at Dubbs	28, 30
Tunica circuit, at Evansville	30, 31
Lula circuit	Sept. 5, 6
Laherton and New Salem, at Sandy B.	11, 12
Arcola circuit	13, 20

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Bolton, at Raymond	July 4, 5
Edwards, at Rieves Chapel	11, 12
Hermanville, at Sarepta	18, 19
Crawford Street—Vicksburg	25, 26
South Vicksburg	26, 27
Harriston at Hardtom	Aug. 1, 2
Rocky Springs, at Hickory Ridge	8, 9
Fort Gibson	15, 16
Utica, at Learned	25, 26
Mayersville, at Sharkah	29, 30
South Warren, at ——	Sept. 5, 6
Mt. Olivet, at ——	15, 13
Rolling Fork, at Redwood	19, 20
Anguilla at Bethel	26, 27
Warren, at ——	Oct. 3, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination.

J. M. WAMBS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Gloster, at Macedonia	June 27, 28
Jefferson Street	July 3-5
W. C.	4, 5
Roxie, at McNair	10-12
District Conference, at Fayette	13-15
Fayette, at Ebenezer	25, 26
Wilkinson at G. H.	Aug. 1, 2
Barlow, at Brandywine	8, 9
Amite, at H. G.	15, 16
Meadville, at N. P.	22, 23
Percy Creek	29, 30
Woodville	30, 31
Washington	Sept. 3, 4

The District Conference will convene at Fayette on July 13, at 2 A. M. Let the members come prepared to remain over Sabbath. Mr. Editor, come and be with us.

L. S. JONES, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 20, 21
Wesson	27, 28
Martinville at Pine Grove	July 4, 5
Summit, at Tepinaw	11, 12
Magnolia and Osyka, at Magnolia	18, 19
McComb City	25, 26
Adams	25
Caseyville, at Bethany	Aug. 1, 2
North Wesson, at Matthews	2, 3
Providence, at Providence	11
Gallman, at Mt. Pleasant	15, 16
Crystal Springs—(8 P. M.)	16
Hazlehurst	22, 23
China Grove	25, 26
Whitestown, at Maddy Springs	Sept. 5, 6
Pleasant Grove, at Martin's	12, 13

E. H. MOUNGER, P. E.

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BRANDON DIST.—THIRD ROUND.

Newton and Hickory, at Hickory	June 13, 14
Walnut Grove, at White Plains	20, 21
Lake, at Lawrence	27, 28
Decatur, at Decatur	July 4, 5
Homewood, at Zion Grove	11, 12
Carthage, at Singleton's	18, 19
Clarksburg, at Lindsey's Chapel	21, 26
Shiloh, at Bethany	Aug. 1, 2
Westville, at Goshen	8, 9
Trenton, at New Prospect	15, 16
Montrose, at Cedar Grove	16
Raleigh, at Paw Springs	22, 23
Hillsboro, at New Providence	1[illegible]
Steen's Creek, at Richland	29, 30
Brandon	30, 31

District Conference will convene at Decatur, July 3.

The following Committees of Examination have been appointed: For License to Preach—H. P. Lewis, W. M. Williams, H. R. Vandenberg. Admission on Trial—J. T. Nicholson, R. Bradley, P. D. Hardin. Deacon's Orders—C. McDonald W. M. Sullivan, J. H. Foreman. Elder's Orders—R. F. Witt, C. C. Ivans, P. H. Howie.

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte	June 13, 14
White Chapel	13
Washington, at Waxia	20, 21
Simsport, at Riverside	21
Melville	27, 28
Grasse Tete, at Cottonwood	July 4, 5
Evergreen and Bunkie, at B. Claire	18-20
Alexandria	26, 27
Pineville, at Oak Grove	27
Olla at Pollock	Aug. 1, 2
Anacoco at Holly Grove	3
Natchitoches	8, 9
Montgomery	13
Columbia at Faulk's Chapel	12, 13
Centerville, at ——	19
Boyce and Collax, at Camp Ground	21
Spring Creek, at Camp Ground	24
Dry Creek, at Hopewell	18-30

District Conference will meet at West Alexandria, July 23-28. Sunday-school Conference on the twenty-third.

The following committees have been appointed: For License and Admission on Trial J. L. Hoffpauir, R. S. Isabell J. M. Johnston. For Ordination—Wm. Schuhle, J. E. Riddle, J. R. Roy.

V. D. SKIPPER, P. E.

ARCADIA DIST.—THIRD ROUND.

Haynesville, at Colquit	June 13, 14
Lisbon, at Arizona	20, 21
Dunbeoly, at Mt. Zion	27, 28
Gibsville, at Gahsville (W. and Th.)	July 1, 2
Vernon, at New Prospect	3, 5
Farmerville, at Freeman Chapel	18, 19
Downsville, at Cen'l S. house (T., W.)	21, 17
Ruston, at Douglas	28, 29
Vienna	Aug. 1, 2
Homer (Wed and Thurs.)	5, 6
Valley, at Blocker Chapel	8, 9
Minden, at Pine Grove	12, 13
Arcadia, at Simsboro	22, 23
Bienville	23, 26

District Conference will convene in Arcadia, July 9. Sunday-school Conference on the eighth, at same place.

J. D. HARPER, P. E.

Arcadia, La.

A Chance to Make Money.

The times are hard, but there always seems to be opportunities for those who are willing to work. In the past month I have made $175 above all expenses, selling Climax Dish Washers, and have attended to my regular business besides. I never saw anything that gave as general satisfaction. One should not complain where they can make $6 a day, right at home. I have not canvassed any, so anxious are people for Climax Dish Washers that they send after them. Any lady or gentleman can do as well as I am doing, for anyone can sell what everyone wants to buy. I think we should inform each other through the newspapers of opportunities like this, as there are many willing to work if they knew of an opening. All you have to do is to send for a sample Dish Washer. This company does not ask any pay until you have them sold. For full particulars address the Climax Mfg. Co., Columbus, Ohio. After you have tried the business a week, publish the results for the benefit of others.

Popular with the Republicans.

The old reliable Texas and Pacific railway will be the "popular route" for the great National Republican Convention at St. Louis, commencing June 16. No effort will be spared to provide for the comfort of all who use this line. Special trains will be run, with elegant day coaches and chair cars, and Pullman Palace Sleepers, and you will be wise to send in your name now for necessary accommodations, as the attendance promises to be the largest for any convention yet held.

Tickets will be sold via the Texas and Pacific railway at rate of ONE LOWEST LIMITED FIRST-CLASS FARE FOR THE ROUND TRIP on June 8, 9, 13, 14 and 15, good until June 21, 1896.

For tickets, sleeping-car accommodations, or any further information, call on nearest Texas and Pacific agent, or GASTON MESLIER, G. P. and T. A., Dallas, Texas.

Agents Wanted.

For Manual of Bible Geography. A volume of the intensely interesting pages of Diagrams, Maps, Illustrations, and Descriptions of the Holy Land. Should be in every Christian home. An invaluable help to Bible readers. Cloth cover, $2.75. Liberal terms. Address. RAND, MCNALLY & CO., Chicago.

Christian Advocate.

VOL. 43.—NO. 25. NEW ORLEANS, THURSDAY, JUNE 18, 1896. WHOLE NO. 2078

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MY SERVICE.

I asked the Lord to let me do
Some mighty work for him;
To fight am dat his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I did not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

—Exchange.

Communications.

The Rules We Keep—No. 2.

No man who really wants to be saved from sin will do, or be inclined to do, a dishonest thing. He will not knowingly buy or sell goods that have not paid the duty or tariff. All smuggling of goods in, and all quirks and schemes to evade the tax, or to swindle the government or a corporation, will be offensive to him. There is great need for deep thought on this rule at this time. So many persons seem to think it is a less offense to swindle the government or a corporation than it is to act dishonest with an individual. The sin is precisely the same in the sight of God. There is not an iota of difference.

No good man—no man that wants to do right—will either give or take things on usury, or unlawful interest. He will be no more disposed to charge too much per cent., either for money or for goods, than he would be to give it. Men who long to be saved from sin are men of integrity. God will not dwell in a hard, grinding, penurious, avaricious heart. No man can serve God and mammon at the same time. If he loves God, he will hate mammon; and if he loves mammon, he will hate God. In this age when so many are in a mad rush to make money, to get rich quick, it becomes us to pause on this rule and to ponder it in our hearts deeply. There are multitudes of people all over the land who think they have made two cents when they get a letter with the postage stamp uncanceled. They remove the stamp and use it again. That letter does not pay the duty. The government is swindled out of two cents, and the whole people of the United States have to be taxed to make up for it. It is stealing two cents. It is an unlawful act. Men who want to be saved from sin will not do such things—they will not give or charge usurious per cent.

An earnest and honest soul, bent on salvation from all sin, will strive to avoid uncharitable and unprofitable conversation, and he will not speak evil of magistrates and ministers. These are evils commonly practiced in this country. They are very insidious and very pernicious. They do not comport with the idea of being saved from sin. Once every four years in this country we are especially given to speaking evil of magistrates and ministers of State. A heated political canvass is very injurious to souls. It should not be so, but it is so. It is right to take an interest in politics and in governmental affairs. These things are ordained of God, and they are meant for good. The right kind of participation in public affairs ought to be, would be, a means of grace. It shuns the preacher and one's own soul to speak evil of ministers.

All who desire to shun wrath and to be saved from sin will strive to do unto others as they would have others do unto them. This is a golden and a godly rule. If universally observed, it would make a paradise of our world. It would soften and sweeten all the relations of men and would settle all their differences. Think on this rule. It is God's rule.

No man or woman who really wants to be saved from sin will habitually do what is not for the glory of God. The wearing of gold and costly apparel to gratify pride, to make a show of wealth or to outshine some one else, is sinful. It is for the glory of self, and not for the glory of God. Some few, very few, run to the other extreme by seeing how shabby they can be, and they are really as proud of it as others are of fine clothes. Pride is sinful in whatever way it may show itself. If a man worships himself, he can not be a worshiper of God. No two beings can occupy the throne of the heart at the same time. Self must surrender to God.

It is manifest that all who desire to be saved from sin will shun all diversions that can not be used in the name of the Lord Jesus. In all matters of this kind it would be well for each one to ask himself this question: "Can I engage in this and maintain a penitent, prayerful, pious spirit?" If not, let it alone. Your soul is worth more to you than any form of pleasure. If you find more joy in dancing, card playing, attending theaters, or in any other diversion, than you do in Bible reading and prayer, the root of the matter is not in you. There is no fixed desire to be saved from sin. The proof of it is seen in the fact that you love diversions more than you love God.

Singing songs and reading books that do not tend to increase the knowledge and love of God hurt and wound the soul. Light, trashy, frivolous songs soon dissipate all desire to be saved from sin; and worthless and bad books drive God out of the heart. Just here our young people ought to stop and think and pray. One may sing his soul to hell, or rend his soul to hell. It matters much what kind of songs we sing and what sort of books we read. These are silent forces that tend to make us good or bad. Sing good songs or none. Read good books or none. They poison the soul or paint it with beauty divine.

No man who desires to be saved from sin will be given to softness or needless self-indulgence. He must be a sturdy, stalwart man if he really desires to do his best for God. A soft, flabby man can not be a strong Christian. Needless self-indulgence is only another form of self-worship. It is a waste of money, time, mind and strength. It hurts the soul.

A man bent on laying up treasure on earth can not lay up treasure in heaven. If the world is first, God can not be. If a man loves money more than he loves God, one had as soon expect a camel to go through the eye of a needle as for that man to get to heaven. Read the Word and see.

No man can desire to be saved from sin who borrows anything, or buys goods, without a probability of paying for them. Honesty is essential to piety. It is indispensable to good neighborhood. There must, at least, be the probability of paying before there is either borrowing or buying. It were better to beg or starve than to borrow or buy when there is no probability of paying.

As things are in this country, the failure of one to pay what is justly due may cause forty others to fail in paying what they owe. This is a far-reaching sin. It involves communities. It affects the relations and combined interests of men. The probability one has of paying may depend on the promptness and probity of those who owe him. If one fails, many fail. The Lord of all the earth will fix the guilt on the right party or parties in the great day. This rule is a good one—often broken, too rarely kept.

GILDEROY.

In the Living Present.

On the small island, Estero, in Florida, has domiciled a communistic society, the Kareshan Unity, organized on the Bellamy plan. It has two thousand members, is fanatically religious, has no family life, raising its progeny at public expense. The centre of the colony is called New Jerusalem. Cyrus R. Teed is prophet and priest. "What fools these mortals be!"

According to Dr. Carroll, in The Forum, the increase of church membership in our country during the last decade is nearly twice as large as the increase of population. Some will hold that this is encouraging; others, discouraging. Has the standard of church membership been lowered? Are pessimists correct when they assert that the world has captured the church? Well, church members are supposed to be followers of the meek and lowly Jesus.

Give to the wind your fears. Our country is not in danger because the foreign exceeds the native population in prominent cities, such as New York, Chicago, San Francisco, etc. Only thirty-seven per cent. of Berlin's inhabitants are native Germans. We advocate cosmopolitanism. A patriotism with its shibboleths and sibboleths is not of Christ.

The Pharaoh rat, imported from Egypt for the purpose of exterminating the native gray rat in West India, because the latter injured sugar cane, has accomplished the expected design. But the imported rat is still bent of extermination. It is now paying attention to the young chickens and turkeys. We in the United States have imported the English sparrow. The sparrow destroys many hurtful insects, but—ugly word—but the sparrow has driven away all song birds.

The District of Columbia, directly controlled by Congress, is sadly in the clutches of King Alcohol. For every hundred and ninety-five inhabitants, women and children included, there is a saloon. Are we a nation of drunkards? No wonder that poverty abounds. Are the churches doing their duty in combating the use of intoxicants?

The Bible is but little read. Contents familiar only to a few. Preachers take only a brief Scripture motto for their text, and base thereon their metaphysical, ethical, or politico-economical harangues. It should not be thus. Preaching should be expounding the Scriptures.

The ancient Roman author can not have meant the United States Senate, happily adjourned a few days ago, when he wrote: "Senatores boni viri; senatus mala bestia." Individually, good men; but collectively, irrationally mean. Well, it is said that Tillman, when in New York, wears a swallow-tail coat. It is only when in South Carolina that he wears his pitchfork attire. ICH DIEN.

Correspondence.

Rev. T. B. Malone.

Thomas Banister Malone, son of Jordan A. and Letitia Andrews Malone, was born in Williamson county, Tenn., Nov. 27, 1852, and died of pneumonia at West Point, Miss., March 10, 1896. He received his education in the Franklin (Tenn.) High School; was converted Aug. 12, 1866, at Mt. Carmel, a Cumberland Presbyterian Church in Williamson county, Tenn.; licensed to preach by the Quarterly Conference of Franklin station, Aug. 16, 1873 (William Burr, P. E.); admitted on trial into the Tennessee Conference at Columbia, Tenn., Oct. 9, 1876; was received into full connection at Clarksville, Oct. 13, 1878, and ordained deacon by Bishop H. H. Kavanaugh; transferred to the North Mississippi Conference, October, 1879, and ordained elder at Columbus, Miss., December, 1880, by Bishop Robert Paine; was married at Goodlettsville, Tenn., to Miss Lizzetta C. Shivers, Sept. 22, 1880. Bro. Malone served the following charges: 1876, supply Bedford circuit, Tennessee Conference; 1877, Oakland mission; 1878, Forest Grove mission; 1879, Gallatin circuit; 1880, Austin station, North Mississippi Conference; 1881–2, Deer Creek circuit; 1883–4, Senatobia station; 1885, Corinth station; 1886, Winona station; 1887–90, Crawford circuit; 1891–2, Ripley and New Albany station; 1893–4, Grenada station; 1895–6, West Point station. This is a brief record of the twenty-one years of the man's itinerant life.

Bro. Malone was a delicate man when he joined Conference, and his reception was opposed by some very influential members on the ground that he would break down in a little while and be left a charge on the Conference. But he developed into a strong man, and after twenty years of hard work was a stronger man than when he entered.

As a preacher, he ranked with the foremost men of our Conference. He was fearless in his denunciation of sin; hence made some enemies; but the best people in his charge loved him to a man. He had many gifts. His power over children, and the young people generally, was wonderful. He was always in demand at Conference for the children's mass meetings. He was counted a revivalist among us; was fitted for revival work, and loved it, and was never happier than when his own church was in the midst of a great revival. He loved to preach the doctrines of the church, and his sermons were clear and strong. He probably had no equal in the Conference as a singer, and there are but few of us who have not been moved to tears and inspired to a better life under the power of his song. He was quick and impulsive, and sometimes sharp even toward his friends; but if he found he had wounded a friend, he was much more deeply wounded. He was as free from bearing malice as any man I ever knew; was as tender as a girl in his feelings, and loved his friends with all the fervor of his soul. He was able and eloquent in prayer, and especially in prayer at the home altar. I have not known him surpassed in tenderness and eloquence in the family worship.

In his early life he learned the printer's trade, and had a fondness and peculiar fitness for the newspaper work as long as he lived. He was a racy and entertaining writer, and was nearly always sought by the leading papers to report the work of our Annual Conferences. For a number of years he edited our Conference journal, and as to how well it was done, his work speaks for itself. He loved the life to which God had called him, and resisted many tempting offers to enter again the newspaper world. He never failed to go promptly to the work to which he was appointed, and to enter into the fight for the Master with all the strength of his soul. Sometimes he felt that his appointment was a mistake, and that he would do the best work possible, and at the end of the year ask for a location; but God so blessed him in all his work that he always went up to Conference happy.

He probably did the best work of his life in his last charge, and had a stronger hold on the hearts of the people of West Point than any other man who has served them. All places of business in the town closed for his funeral. The large new church could not accommodate all the people who wanted to attend. Bros. Kendall, Sullivan, Thames, Burroughs, Shumaker, Thomas, Gibbs, and Duncan—members of the Conference—were present, some of them taking part in the service. The pastors of all the other churches in town were present.

His last sickness was short. He conducted his prayer meeting service Wednesday evening, but told the congregation he was too sick to sing. He was not thought to be dangerously ill till Sunday night following. He was then found to be in a dying condition. When told by his loving wife that he must soon leave them, he said: "It's all right. You and the children will soon come on." When his sisters Eva and Sallie came he said to them: "It's all right. It's all right." He was too weak to talk much—gave a few directions about some private matters, and peacefully died. We buried him in the beautiful cemetery at West Point by the side of Bro. Babb, who died pastor of the church nineteen years before. He requested to be buried with the people of his own charge.

Personally (pardon me), the writer of this memoir feels that he has lost one of the truest, sweetest friends a man ever had. For more than twenty years he had been like a brother to me. Not one sharp word from his pen or lips during all those years. He had no trouble that was not made known to me. His joys also were all shared with me. I have felt no such loss in the death of any man. I knew him to be a good man. And he was ready for the call of the Master. We shall see him again, and hear him sing.

I ask a place in the affections of every member of the Conference for his wife and six children.

JNO. W. BELL.

Friar's Point, Miss., June 5, 1896.

The Seashore District Conference.

The Seashore District Conference met at Moss Point, Miss., May 28, 1896, Rev. C. A. Powell, P. E., in the chair. All the preachers in the district except two were present, and one or more laymen from several of the charges. The presiding elder announced that Rev. J. G. Sibley, pastor of Vancleave circuit, had surrendered his credentials and retired from the ministry of the M. E. Church, South. The opening sermon of the Conference was preached by Rev. P. Howard in the absence of Rev. W. H. Huntley, who had been appointed to preach the same.

It appeared from the reports from the several pastoral charges that the entire district is in a very healthy condition, spiritually and financially.

Among the visitors present were Rev. W. C. Black, D. D., editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. T. L. Mellen, Conference secretary of the Board of Missions.

Revs. G. P. McKeown and C. W. Huff, having passed creditable examinations, were recommended to the Annual Conference for admission on trial in the traveling connection.

The hospitality of Moss Point can not be surpassed, and the Conference attested their appreciation of the same by suitable resolutions which were passed by a rising vote.

The next Conference goes to Lumberton.

It was resolved that the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish the following resolutions:

Resolved, That we are glad to have Rev. W. C. Black, D. D., editor of the NEW ORLEANS CHRISTIAN ADVOCATE, with us, and rejoice to know through him of the good condition of that paper; that we regret that the ADVOCATE does not visit every Methodist family in the district.

Resolved, That this District Conference believes every local preacher should be present at the sessions of the District Conference, and that non-attendance on the part of unordained local preachers will be prejudicial to the renewal of their licenses.

Resolved, That we have heard with pleasure of the establishment of a Law Department in Millsaps College with Edward Mayes, L.L.D., as professor of law, and feel assured of the success of the undertaking. The graduates will be the peers of the graduates of any other institution in this State. We commend Dr. Mayes and his Law Department to the favorable consideration of young men seeking to fit themselves for practicing law. We rejoice at the continued prosperity of Millsaps College, and endorse it as worthy of patronage. We know of no better college within reach of our people.

Resolved, further, That we are sorry the presidents of East Mississippi and Whitworth Colleges are not with us, but recommend them to the people of this district.

Whereas, The fifteen pastoral charges of the Seashore district report only two P. and H. M. auxiliaries, while the same show seven local aid societies; And, whereas, Our Discipline, par. 389, instructs the Board of Church Extension to organize a department to be known as the W. P. and H. M. Society, whose object shall be to unite the effort of Christian women and children in the collection of funds by private effort, personal solicitation, membership fees, devises and bequests, for procuring homes for itinerant preachers and otherwise aid the cause of Christ; therefore, be it

Resolved, That we deplore the negligence hitherto manifested in regard to this important work; that we urge the pastors of this district, as did the last Annual Conference, to use every effort to connectionalize these local aids; that the pastors of this district be requested to furnish the district secretary with the names and addresses of the president and secretary of their local societies, and where in those charges they have no organization the names of two ladies who may be used in this way.

The following lay delegates were elected to the Annual Conference: Dr. W. R. Thompson, Gen. T. S. Ford, J. S. Allison, J. C. Clower. Suitable resolutions of sympathy were passed regarding the decease of Dr. T. S. West, formerly presiding elder of the Seashore district, and also resolutions of sympathy were passed on the afflictions of Rev. T. W. Adams and wife in the loss of their daughter, who was laid to rest but a few days before the opening of the Conference.

Rev. C. A. Powell is a capital presiding officer, dignified and genial, and keenly alive to everything that pertains to the interest of Methodism in the district. C. F. EMERY, Sec.

Columbia, Miss.

Centenary College.

Our late commencement, as the readers of the ADVOCATE know, was a complete success in every way, and everybody is encouraged with the future outlook. Our friends have helped us very much, and we sincerely hope they will not weary in well-doing. No one can do better work, or work that is more far-reaching, than to aid in sustaining a Christian college. When a man gives his money he invests it where it will bring the largest returns for the longest time. When a man induces a young man to enter the college he starts an influence which will increase and enlarge through all the future. When two such doors are open to everyone to enter and do good, the wonder is that the doorways are not crowded with eager well-doers.

I wonder that no Louisiana Methodist has ever left a legacy to Centenary College. Many have died while the college has been struggling to do its work, but as far as I know we have never had a legacy left us by a Louisiana Methodist. Still we have not been forgotten. There is coming to us this Fall a legacy of about two thousand dollars left us by Col. Mills, of Atlanta, Ga. The Board intends to use this money upon the buildings. It will take that much and more to put us in proper condition. Now, if any of our friends wish to supplement this legacy, and thus help us in our projects of repairing, we shall receive the same with gratitude. There are many who can do this and will feel the better for having done it.

I call the attention of all our preachers to the fact that between now and September we expect them to do some active canvassing for students. Remember it is your college, and to your interest to fill it with students. Take a catalogue and go out among your people and work for us. A month of earnest work on this line will be as recuperative to your jaded powers as a trip to the mountains or seaside, and will tell wonderfully on our prosperity. "Lend a hand," brethren, in this work of the Lord. We have plenty of catalogues which will be sent on application. As far as I may be able, I shall spend the vacation in canvassing; but I can not do without the help of my brethren.

C. W. CARTER.

Centenary College, Jackson, La.

MAN PROPOSES—GOD DISPOSES.

BY REV. JOEL SWARTZ, D. D.

A plan is in this life of mine,
Though what, is little known;
Shaped by a *will and hand divine*,
How different from my own!

For often has my pride proposed
This way my feet should tend,
To find a sovereign will disposed
The journey and the end.

Man's way, I find, is not in man,
To order and control;
There lies above his partial plan
A larger, grander whole.

—Exchange.

Communications.

"Hull-Gull."

Doubtless the above caption suggests to the reader many a delightfully spent evening in the old home circle. The game is too universally known to demand any explanation. I have my first child yet to meet who is not thoroughly acquainted with its every detail. No matter what the materials used—whether corn, peas, or the shining chinquapin—whoever throws out the challenge must hold something in his hand. It is deemed unfair to give the "hull-gull" with an empty hand.

Now, I have thought how rigidly is this principle applied among men. In no business or profession into which men enter do ye agree that the "hull-gull" shall be thrown out without an evidence of something in the hand.

It is not sufficient that the physician shall possess fine literary and professional attainments. He must also evince skill as a practitioner of the healing art. The attorney must not only be learned in the law. He must be able so to conduct a case as to secure a verdict occasionally, else he soon finds himself without a client—a phenomenon not infrequently observed. Horace Greeley could write learned volumes on "What I Know about Farming;" and yet his achievements as a tiller of the soil were the laughing-stock of the world. And Horace does not belong in a class to himself. His tribe is numerous at the present day. They theorize beautifully, but men who make a success of agriculture as a business ignore their counsels. This class of men cry out, "Hull-gull," but in vain do we look for the grain in the palm.

When our Master walked and talked on the earth he found many who made loud professions: many who said to those about them: "We are the teachers: we are the children of Abraham; we are the chosen of God;" to all of which his oft-repeated reply was: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Let your light so shine before men that others may see your good works, and glorify your Father which is in heaven."

The Sermon on the Mount, the Parables of the Talents and the Wine, the twelfth chapter of Romans, the thirteenth chapter of First Corinthians, and the entire Book of James, to say nothing of the general scope of Bible teaching, are conclusive evidence that Jesus and the inspired writers regarded the religion of our Lord as intensely practical in its bearings. Indeed, its practicalness is its life without works; faith, "experiences," and professions are dead. There must be something to show; no "hull-gull" without a seed in the hand. A profession is one thing; a corresponding life is another. An experience is valueless before God and men if it fails to carry with it all of those evidences by which only men can judge?

Our Savior announced the one great rule of human nature when he said, "Let your light so shine that men may see." "The tree is known by its fruits" does not apply to the overt act alone. Our words, our tempers, our thoughts, are all included. No wonder that David prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips."

In the one particular, that it serves as a most wonderful search-light to our own characters and dispositions, may the thirteenth chapter of First Corinthians be counted the "greatest thing in the world."

Of late we have had much disputation through the papers and from the pulpit as to what constitutes Methodist doctrine and standards—as to the manner by which we come to a state of sanctification, and while the church has been thus at war, the criticising world has thrust sore at us. We have had most forcibly presented to us the sad picture of children in the same home going through with the "I know better" and the "I know better" bark. The same old story of the piping, and the dancing, and yet the priapiple that wisdom is justified of her children has been sternly applied. Not the when, where, and how; but the, What is the uncompromising demand of the world about us? Neither is it the what subjectively, but objectively. Not, How does it affect me? but, How do I affect others? Not, How much enjoyment do I drink from an experience? but, How much does my fellow-man reap from it? St. Paul says that we are "created in Christ Jesus unto good works." We are to be a "peculiar people, zealous of good works." "Who is a wise man and endued with wisdom among you? let him show out of a good conversation his works with meekness and wisdom." (James iii, 13.) "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James iii, 3.) "Judge not, lest ye be judged," etc. (Sermon on Mount.)

Every man is being measured and weighed for just what he is worth. Well did our Savior say, "A city that is set on a hill can not be hid." We are all epistles, known and read of all men. The open life is what men demand. If the seed is not in the palm, the hull-gull is rejected. The Calvinist says to me, "I am of the elect of God." My answer is, "What has your election done for the world about you?" The High-Church man says, "I am in the direct line from Peter," or some other apostle. My answer is: "What of that? Whom have you made the happier or better?" The immersionist says, "I only have the true mode of baptism." My reply is, "Who is the wiser or holier for that?" So, in the individual experience of men, the demand is for commensurate fruit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The simple announcement of the possession of some superior gift, some experience of wonderful character, some elevation in the favor of God above others, is not enough. Men stand by only to criticise the more closely, and demand that the hull-gull hand be open. "Unto whosoever much is given, of him shall be much required."

To claim the possession of some superior gift or grace, and to give a practical demonstration of its reality, are two entirely different things.

Two men live in the same community; perhaps are members of the same church. One claims the possession of some superior blessing, and habitually discounts the piety of his neighbor because he does not make the same profession. In such a case the world demands, and has a right to demand, evidence of the existence of this higher grace. When, as is sometimes the case, it is not given, Christ is "wounded in the house of his friends."

Two preachers belong to the same Conference. One of them claims to have reached the very highest attainments in the Christian life. The other, though always leading a holy, blameless life, makes no unusual pretensions. These two men are sent to charges of about the same grade. The man who professes little goes uncomplainingly, while the other raises a cry of injustice and prosecution. Whether this is a merely hypothetical case, the world can decide. Is it, or is it not, true that the loudest complaints sometimes come from those who make the loftiest professions in the way of gifts and power? Here also the hull-gull rule applies. The man who has reached the topmost round of the spiritual ladder ought to be the most willing to "endure hardness" as a good soldier of Christ.

In the same neighborhood two meetings are conducted. One brother boasts of "the power"—result, a sore failure; no conversions, no visible results. The other, with no claims to special gifts or favors, is the means of many happy conversions, and leaves the community with the blessings of all God's people upon him. Which has the "hull-gull" hand? The sacredness of a brother's home is invaded, his religion questioned, his good standing with God doubted, because his children are not what another thinks they should be; yet in the home of the superior critic there is a skeleton in the closet. All there is not lovely. Think, brother, before you throw out the challenging hand.

In lack of patience, in lack of that charity which vaunteth not itself, which seeketh not her own, which thinketh no evil; in lack of that spirit of peace, long-suffering, and gentleness; in lack of that proper consideration for the feelings and opinions of others; in lack of that disposition not to take up a reproach against a neighbor, the ever-vigilant world stands by to demand that the hull-gull challenger shall mean something.

As in the childish sport, so in this most serious game of life, we must insist that when the challenge is given, there should be a corresponding kernel in the hand, or the hull-gull can not count.

T. B. HOLLOMAN.

Meridian, June 1, 1896.

Correspondence.

Over-the-Lake Waifs' Home.

Having just returned from quite an extensive trip through Mississippi in the interest of my over-the-lake home for poor, waif, orphan and needy children, I desire to ask space in your valuable paper to thank those ministers and laymen who so kindly and heartily assisted me in so many ways, and to give a few notes of my travels.

In my travels I visited Natchez, Vicksburg, Jackson and Meridian. At Natchez I found Bros. Lewis and Black at their posts of duty, and both of them being held in the very highest esteem by their people. I was sorry that quite a severe spell of sickness prevented me from preaching for these brethren. I found here a prosperous Sunday-school, and was much impressed with the number of intelligent, active adult workers therein.

At Vicksburg I was given a patient and profitable hearing by a very large audience. Dr. Andrews is beloved by all. Bro. Enochs is doing a good work, and needs a larger church. I was glad to see the plans of the new church for Crawford street. The good people hope soon to begin its erection.

At Jackson I met only Bro. Watkins, and for a few moments Bishop Galloway. The Bishop was looking hale and cheerful. He was about to leave for Georgia, I believe. Bro. Watkins, I was pleased to see, was very deeply interested in the establishment of the Methodist Orphans' Asylum. The Conference never undertook anything more needed. I do trust the Methodists of Mississippi will soon be ready to take care of their own. There are hundreds now in Mississippi who need this home. Many of them are in Catholic asylums, many of them are in the hands of strangers, and others are being held together by their poor widowed mothers who at the wash-tub and ironing table toil or by slow martyrdom of the sewing machine suffer to feed their little ones. These will hail with delight the opening of the doors. I have taken and housed in the last four years about 30 little ones from the State of Mississippi.

At Meridian that scholarly and estimable minister of God, Rev. T. B. Holloman, of East Mississippi Female College, showed me many favors. I found his college flourishing and in the midst of preparations for commencement. I am sorry that this good brother can not be retained here. What is the matter with the good Christian people of this country that the work of Christian education is so little felt? As I looked into the bright and intelligent faces of about 120 young ladies who make up this college, and thought of their future usefulness in the Church, the Home and the State, I did pray most fervently that God would burden the hearts of our people with the education of their own. In my visits in the States in the prosecution of my work, I find in the Methodist, Episcopal, Baptist, and Presbyterian Churches and Sunday-schools nearly all the officers and teachers are graduates of the church colleges of our land.

I was sorry to find Bro. Woodward still confined to his bed and on the verge of typhoid fever. While I was there the doctor declared the crisis over and henceforth prospect of recovery. An hour with the dear brother was profitable. He assured me that, when all seemed lost for this world, all seemed gained for the other. He had tested his faith and found the way clear. He was completely reconciled to God's will. May God spare him! I trust his parishioners will send the good man and his wife to the mountains as soon as he can safely travel. Bro. Van Hook is losing somewhat in avoirdupois, but is gaining in the esteem of his people. He is now planning for a protracted meeting. I was glad to find the Baptists of Meridian contemplating an orphanage for their church. This is as it should be. Let all the people see to it that the orphans at their own doors are fed and cared for; for it may be that He will say to many Christians in the great day: "In as much as ye did it not to one of the least of these, my disciples, ye did it not unto me."

The children of Methodist, Baptist, Presbyterian, Episcopal and Jewish Churches in Mississippi have now among them about 200 mite boxes by which they are endeavoring to help me in my "Over-the-Lake work for Waifs." I shall be glad to send any child in Louisiana or Mississippi or, in fact, anywhere a box by mail with instructions if they will try and help our cause.

Address Waifs' Home, 141 Clio St., New Orleans, La.

ALFRED E. CLAY.

Revival at Magnolia.

MR. EDITOR: Some weeks ago I invited Rev. W. M. McIntosh to come to Magnolia and hold a tent meeting. He accepted the invitation and came, arriving here Wednesday, May 27. I began the meeting in our church on Sunday, the twenty-fourth. Dr. I. W. Cooper came Monday and remained until Wednesday morning, giving us three most excellent sermons. Everything had been arranged for a successful meeting, and we were not all disappointed. The tent was put up on the most eligible and beautiful lot in our little city, being also very near the business portion of town. Every business house closed for the services each day. The great tent was crowded to overflowing day and night, and scores of souls were converted and reclaimed at every service. Such displays of the saving power of the gospel has rarely been witnessed. Truly, it is one of the greatest meetings ever known in this State. Magnolia is alive as never before in all her history. Almost every person in the town and vicinity is converted. Men and women, young and old, from the highest to the lowest classes, have been saved. Feuds settled and enemies made friends, and everybody happy. Eternity alone can reveal the entire results. Fifty-four have been received into the Methodist Church, and others yet to be received. The Baptist Church received thirty-five, or more. The Presbyterian and Episcopal each received three or four. Hundreds were converted, doubtless, as the influence of the meeting was felt far and near. Our choir was simply superb, rendering faithful and efficient service. The universal voice of this people is one of praise to God and of gratitude to Bro. McIntosh.

Allow me to say for the benefit of those whom it may concern, that Bro. McIntosh is a remarkable man and a preacher of remarkable power. He is on fire with holy earnestness and enthusiasm. He is strictly scriptural and orthodox, and is unanimously endorsed by all denominations. He is a true, loyal son of Methodism. Our prayers and best wishes follow him.

The meeting closed here last Sunday night. The tent was removed from here to Glester, Miss., last Monday, when a meeting will begin this week.

I am grateful for the earnest co-operation of all the churches and all our people in our meeting. Pray for us, that Magnolia "may hold out."

E. F. EDGAR.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Columbus District Meeting.

The W. P. and H. M. S. of the Columbus district held its annual meeting in connection with the W. F. M. S. in Starkville, Miss., May 26 and 27, one day being allotted to each society. Our Conference corresponding secretary, Mrs. J. S. Featherston, of Macon, was present, and, in the absence of the district secretary (Mrs. G. D. Harris, of Columbus), presided over the meeting. Her long and thorough familiarity with the work enabled her to impart much valuable information to the members and visitors present. Only a few auxiliaries sent delegates, but much enthusiasm was aroused in some but recently enlisted in the work.

Several excellent papers were read—on the work as a whole, on the reading course, on the demand for trained workers, and on the S. Myra Smith scholarship in the Scarritt Bible and Training-school. A beautiful and effective recitation, "The Master Is Coming To-Day," was rendered by Miss Ora Wright.

The presiding elder and pastor—Bros. Burroughs and Thomas—were present; also Bro. Gibbs, of Starkville circuit. Their words of encouragement and approval were very helpful, and it is to be hoped that their earnest exhortations in behalf of the work may result in much good.

Holly Springs District.

The P. and H. M. S. of the Holly Springs district failed to hold its meeting in connection with the W. F. M. S., as is customary in other districts; but Miss Lucy Matthews, our faithful district secretary, was in attendance, and, through the courtesy of our sister society, was invited to present the work, its methods and aims, to the assembled ladies.

Mrs. Hoskins kindly writes: "This paper was very instructive, and gave an insight into a work not clearly understood by our church women." [Not yet "clearly understood" everywhere, but firmly rooted in many places, and rapidly growing throughout the Conference.—Editor.]

"The Parsonage and Home Mission Society is fortunate indeed in having such an earnest worker as Miss Matthews for their district secretary. Already this work is beginning to bear the fruit of her labors. New auxiliaries are being formed, her zeal and enthusiasm are being felt all over the district, and it is predicted that the Holly Springs district will carry off the banner at the next annual meeting."

Motive Power.

A certain secular writer of the last generation, who is still much read, in a volume of charming essays gave us a chapter on "Motive Power," which was full of forceful thought and philosophic fancies. He impressed the absolute need of an incentive to exertion, dwelt largely upon the various forces influencing human action, and described with pathos lives in which the motive power was lacking or withdrawn. It was, from a merely human standpoint, a very strong article; but to those who knew the only real motive power, there was a painful sense of something wanting. The author had either consciously or unconsciously ignored the only true propelling force for a human soul—"the love of Christ constraineth us." What life can be a success in the eye of Heaven without that, and how can we succeed in any undertaking for our Master, no matter how great our zeal for the church and its institutions, unless that motive controls the springs of our actions?

Sisters of the P. and H. M. S., do not let us trust to our own energy and judgment, but, with these consecrated to "the Master's use," let us seek constantly for the guidance of the Holy Spirit, that there may be no waste of forces with us, but that we may be thoroughly "endued with power" to do Christ's work in a Christ-like way. "The world needs our help." Let us not fail to render that help because the motive power is not strong enough within us to propel us to Christ-like deeds.

Our Decennial Year.

The Woman's Parsonage and Home Mission Society, organized by the General Conference of 1886, entered May, 1896, upon the decennial year of its existence. The society proposes to commemorate the event by suitable public services, and by a special effort to raise during the year $20,000 for general parsonage and home mission work.

At the last Annual Meeting of the Central Committee, sixty-eight applications for aid in parsonage building were received (three of these came from the foreign field), asking for $14,460 in donations, and $7,400 in loans, making a total of $21,860. Twenty-seven different donations and loans, aggregating $7,500, were made, including a donation of $250 to a district parsonage in Brazil. This first made to a foreign field, it is hoped, is a harbinger of many in the future.

The resignation of the loved president, Mrs. E. E. Wiley, tendered several times, was accepted at the last Annual Meeting, and Miss Belle H. Bennett was elected in her stead. Mrs. Wiley's talent and devotion is retained in her new position, as vice-president and general organizer.

Mrs. J. H. Yarbrough (of whom is sufficient praise to say that she is the daughter of Dr. John B. McFerrin) has been elected superintendent of the Department of Supplies, the value and utility of which is constantly being demonstrated, and for which she possesses especial adaptation.

Mrs. John J. Tigert, daughter of Bishop McTyeire, and wife of the Book Editor and editor of the Review, has been put in charge of mite-boxes and life membership certificates. In this work she is no novice, having formerly served in this capacity for the Woman's Foreign Mission Society.

Mrs. Frances Lyons, conspicuous in a noble band of home mission workers in New Orleans, has been elected a member of the Central Committee. An appropriation has been made to aid in the establishment of a boarding home for working women in that commercial city—an asylum where helpless immigrants, factory girls, and working women, can find a cheap and comfortable Christian home.

Experienced and capable teachers have been elected for the London and Tampa Schools, which, with the Greenville Industrial Home, have made commendable advance. Every department of the societies' efforts indicates growth.

The past has been a decade of seed-sowing. The coming decade challenges the highest and best powers of Methodist womanhood. Home missions are accorded a position of vital importance in ecclesiastical and national affairs. Let the church help the women in their commendable purpose to raise $20,000 this year for the rescue of those spiritually perishing in our beautiful home land.

MRS. R. K. HARGROVE,
General Secretary.

Selections.

Why Are We in the Church?

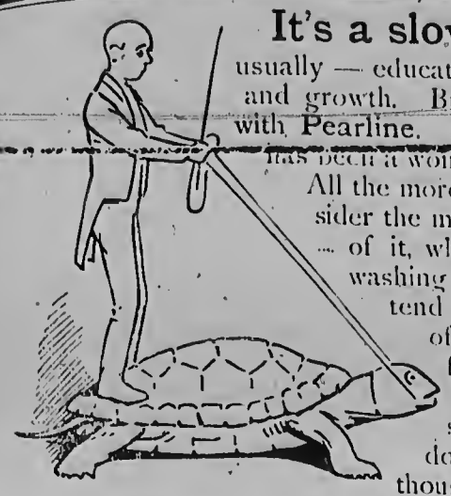
Are we in it only for what we can get out of it? Have we entered simply to be coddled and nursed, flattered and petted; or have we come in as Jesus came to earth—"not to be ministered unto, but to minister"? This last is the true idea of a church membership. Whenever anybody goes around whining that he does not receive attention enough to gratify his selfishness and vanity; whenever a church member fancies that it is the function of the preacher and other members to run about feeding him pap out of a silver spoon, that person has exactly reversed his true relation to the church. We are in the church to help others, to forget self, to save the world. The more we put out of thought of self out of sight, the nearer we come to being Christians.

No man enlists in an army with the prime idea that it is the army's business to nurse and coddle him. He enlists to fight, and the less hospital work there has to be done on him, the better soldier he is. Now the less do we enter Jesus' army to help on the cause of Jesus, not to court social or business attention to ourselves.

The church, by its incessant holding out of the advantages of an individual's entering it, has nourished a conception of the church's function that has well-nigh ruined it. The church, by its constant harping on how happy we are to be, how the members will give us social recognition, and buy at our coal yard, and call at our house, and grind our axe, has entirely too largely become a receptacle of people who are in it for what they can get out of it.—J. A. Jackson, Sr.

Gladstone, being asked what he regarded as the brightest hope for the future, replied: "I should say the maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilization. And by that I mean living faith in a personal God. I do not hold with a 'stream of tendency.' After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience, in the reality and the nearness and personality of God."

An infidel preacher in one of the London parks was asked: "Why are you always attacking the Bible, and not any other book? Why can't you let it alone?" "I will tell you," he replied; "I won't let the Bible alone because it won't let me alone."



It's a slow process,

usually — education, development, and growth. But it hasn't been so with Pearline. Pearline's success has been a wonder, from the start. All the more so when you consider the many poor imitations of it, which claim to make washing easy. These things tend to confuse people, of course. They're forced on the public by peddlers, prizes, substitution, etc. No doubt they're often thought to be the same as Pearline. We protest. Don't judge Pearline by the company it has to keep. 471

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Revival.

On last Wednesday, the twentieth ultimo, a protracted meeting began at St. Maurice, under the auspices of our beloved pastor, W. T. Currie, who secured the valuable assistance of Rev. J. L. Morrill, evangelist, of Cartersville, Ga.

We had two sermons a day by Bro. Morrill (except one sermon by Bro. Currie) at 10 A. M. and at 8 P. M., lasting, as said, ten days, when our presiding elder took charge on Saturday, thirtieth ultimo, and Sunday morning, when Bro. Currie wound up Sunday night.

Before the services were inaugurated, our church, with a few exceptions, was financially and spiritually dead; there being only two or three members who prayed in public and as many more who claimed conversion, making about six members in comparatively good standing When one was requested to pay his pastor, or any church dues, he or she generally said they didn't have it and couldn't get it before the harvest of the crops. With a few exceptions to this, we see how dead, spiritually and financially, St. Maurice Church was before Bro. Morrill waked her up.

When it was stated that we were to have this meeting, it was said that St. Manrice Church had been tried too often—she was too hard a case to do anything with, and people were too busy with their crops to attend meeting; but the wonderful result, far-reaching in good done, shows how little people were appreciating the power of the gospel of Christ through a "chosen vessel." There were forty-six accessions to our church, with the reclamation of many backsliders. These forty-six accessions, as a rule, were brightly converted. There were a good many professions of sanctification. The work done by the grace of God is going to stand through time and eternity. I never saw a community come in closer touch, both saint and sinner. Old sinners melted in tears, and little children, saying, "How happy!" Men, who had been enemies for years, fell upon each other's neck in loving forgiveness. I was told by one individual, who a week previously thought religion a failure, that he never saw such undeniable and instantaneous effect and answer to prayer. Glory to God! for his manifestation of his power and the work done at St. Maurice Church. Hosanna to the King of kings! Rejoice, ye children of God, rejoice! How precious and sweet is the name of Jesus! It is no trouble now to get prayer. Nearly everyone who joined promised to hold family prayer and are doing so. From hearts of many people around the family altars is the sweet name of Jesus ascending to heaven. Amen!

Bro. Morrill, by the grace of God, is a power for great good, and he will ever live in the hearts of the St. Maurice people. May God bless him abundantly! As for Bro. Currie, can we say anything too good for him? He has endeared himself to the people of his charge, and he shall never want. May heaven's choicest blessings rest upon him and his family!

The people of St. Maurice are under many obligations to some of the sisters of Montgomery for the assistance rendered in singing, principally among whom were Misses Eva and Carrie McCain and Misses Eva Macham and Bertie Roberts. May God bless these dear sisters!

We ask the prayers of all good Christians everywhere for the spiritual welfare of the members of St. Manrice Church.

R. F. HARRISON,
J. M. HYDE,

St. Maurice, La.

FROM THE WORK.

Rev. F. B. Ormond: "The second Quarterly Conference for Linwood charge passed away with the month of May, being held with Hopewell Church, May 30, 31. The Lord was present with us. Bro. Jones, our beloved presiding elder, was in the spirit of the Master, and gave us three gospel sermons which we trust will do much good."

Rev. B. P. Jaco, P. C., Olive Branch circuit, June 8: "We are moving right along; finished and painted the new church at Kelly; have two more on the way. Have just closed a gracious two days' meeting at Oak Grove; had six conversions and lots of happy testifying Christians. Bro. J. W. Lowrence was with us in abundant usefulness and full gospel. May God bless him!"

Rev R. C. Grace, Olla circuit: "I have just closed a glorious meeting at Pollock. The meeting lasted ten days. The Lord was with us in great power. There were eighteen accessions, and can not tell the number of conversions. Rev. J. R. Roy was with me, and did very near all the preaching. Bro. Roy is my sort of a preacher. 'For as he is allowed of God to be put in trust with the gospel, even so he speaks not as pleasing men, but God, which tryeth our hearts.' We expect to have two new churches dedicated on our new circuit this year. All the praise to God!"

Rev. Herman W. Knickerbocker, Lake Providence, La., June 4: "We have more public spirit and enterprise here than any town I know of in the State. Improvements going on all the time. Two large stores will be built in the near future—one, a brick with iron front. The cry of 'hard times' is heard, of course; but as an index to our financial status, ten new pianos have been sold here in the last two months. The church is keeping pace in this material progress. We have just mounted a splendid new bell—the result of the individual efforts of Bro F. H. G. Taylor. The carpenters are now at work adding a second story to the parsonage. When completed there will be two large rooms (16x16, with 11 feet ceiling) up stairs, making eight rooms in all. This work is being done by our ladies' 'Parsonage Society.' They supply every demand for the preacher's comfort and convenience. Our congregations are large and sympathetic. Have had ten accessions recently at the regular services. God is with us."

Rev. O. L. Savage, Cockrum circuit, Sardis district, North Mississippi Conference, June 4: "Some think it inconsistent with humility to publish the account of revivals. It would be did the pastor claim all the credit for accessions; but as everyone possesses some [illegible] that the church is entitled to much of the praise, and that many of the most humble members exert a powerful influence by prayer, testimony and appeal, and especially as neither church, pastor, nor both combined, can convert a single soul without the blessing of God, it would seem that the publishing of such information can involve no sacrifice of modesty. We have had 60 accessions to this charge since we were assigned to it, eighteen months ago; thirty on profession of faith. We have added $81 60 in improving the premises of the parsonage. We will do more this year. We have not experienced anything like a violent storm during our sojourn here that would cause us to write to the papers and ask the prayers of the church. But the constant breeze has been quite refreshing as the weeks and months have come and gone. We have unlimited Methodist hospitality among our people in this whole charge. We are praying and working for a gracious revival this year. Our second Quarterly Conference was held May 15 and 16 Our presiding elder, Dr. T. C. Weir, has renewed his youth and is a leader that our Methodism is justly proud of in every sense of the word, intellectually and spiritually. We are very much pleased, Mr. Editor, with the NEW ORLEANS CHRISTIAN ADVOCATE its new appearance and positive stand on the side of God and the right should commend it to a much wider circulation. May it live long to bless our church!"

J. K. Cobb, District Steward, Wilkinson circuit, Natchez district, Mississippi Conference: "As I have not seen anything from this part of the work, I thought I would send you a short account of the same. We are getting along nicely and on the up grade in all departments of church work. When Bro. L. T. Cole came here we had not held regular prayer meetings for three or four years; now we have four enthusiastic prayer meetings well attended, and they give unmistakable evidence of consecration. At the beginning of this year we had only one Sunday-school — the other churches on the work were indifferent in that respect; but now we have five, with a good attendance. One Epworth League organized with twenty four charter members. We have held Children's Day at two points—one at Friendship, which has for several years kept up that part of the work. The audience was larger and the collection exceeded anything of former times. We held Children's Day, the fifth Sunday, at a new place, where the people and the children have had no experience. But, through the leadership of this man of God, we made a glorious success and a day never to be forgotten in our history. We had five hundred people in attendance, and took up a very handsome collection. Glorious day—'hallelujah!' We have completed a 'parsonage well', and the indications are now that we will build a new church at Friendship in the near future. All of this work has been done under the most unfavorable circumstances. Bro. Cole is highly educated and perfectly consecrated to the Lord's work. The most indefatigable worker I have ever seen Gifted with grit, grace and knowledge, he knows no failure. Glory to God for sending us such men as Bro. Cole! His family is far away in Kentucky, and notwithstanding this absence from them the Spirit gives him contentment to work for the Master."

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and

Nervous Dyspepsia. The explanation is simple. It is found in that impure blood feeding the nerves on refuse instead of the elements of strength and vigor. Hood's Sarsaparilla feeds the nerves pure, rich blood; gives natural sleep, good digestion, is the true remedy for all nervous troubles.

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A horse can be ridden to death. It is easy to do it if you don't feed him and if you work him when he is sick. A man may ride himself to death in the same way. Hard work is a good thing for a man whose daily nutrition repairs the daily waste. When he begins to run down hill he had better look out. When he begins to lose flesh, he will begin to lose vitality. He will have to spur himself more, and more to keep himself going. Spurs are bad things to use on either horses or men. The man who is drawing out strength and vitality faster than he is putting it into his body needs Dr. Pierce's Golden Medical Discovery. This is the greatest blood maker and flesh builder in the world. It is a stimulating, purifying tonic. It fills the blood full of richness and helps all the digestive organs to do their work. It brings a good appetite, sound sleep, solid muscle. It does not—like cod liver oil—produce only flabby, useless fat. Corpulent people may take it without becoming more fleshy. The man who is not eating well, or working well, or sleeping well, or resting well frequently needs nothing else. He can get it at drug stores. He should not let the druggist persuade him to try something else which is better for the druggist's profit.

THE CAUSE OF SICKNESS.—When the doctor is called to see a man, woman or child, his first question is about the condition of the bowels. If they have not been freely open, he is sure to prescribe something to open them. He may do other things, but this *one* thing he will do *surely*. He knows better than any one else that nine-tenths of all human ailments come from the one cause—constipation. He may know, but he will not tell you, that Dr. Pierce's Pleasant Pellets are the best and most successful cure for constipation. He will not tell you so because his prescription brings him $2.00, and the "Pleasant Pellets" will cure you for twenty-five cents. Forty little "Pellets" in a little vial. One, a gentle laxative; two a mild cathartic.

PUBLISHER'S NOTICES.

Holman Bible at $1 25.

By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1 50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to June, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We have also an edition of this Bible in smaller type than our $1.75 edition, which we sell at the low price of $1 25. Read carefully our offer on the seventh page.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

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See Here.

The label on your paper indicates the date of expiration of your subscription. If it is June, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Summer Excursions.

On and after June 1 excursion tickets to Summer resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31. GASTON MESLIER,
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The Pocket Electropoise worked like a charm. My wife is very much improved. Also, I have treated many other cases with success.

W. H. WATERS.
Telliala Ark., March 31, 1896.

The Electropoise did me good. I am about well of rheumatism; had it very bad in my hip and knee for three months; could not lay down on the bed, and had to sit in a chair all night. J. A. SCRUGGS.
Byrneville, Ark., April 1, 1896.

I do not wish to be without the Electropoise, as I obtain much relief from it in my affliction. Indigestion, nervous prostration and irregular action of the heart.

REV. T. J. MCCANDLESS.
Webberville, Tex., April 7, 1896

Parties to whom I have rented Electropoises report good results.

JOS. MURRAY, M. D.
St. Georges, S. C., April 3 1896.

I have a girl 12 years old under treatment. She has been paralyzed for two years. Has used the Electropoise about two months, and is able to use hands and feet and sit up alone. Before using it she was perfectly helpless.

G. L. TAYLOR.
Nevada, Mo., April 3, 1896

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Thursday, June 18, 1896.

McComb City Institute Commencement.

We had the privilege of preaching the commencement sermon of McComb City Institute on Sunday, the fourteenth. The services were held in the Baptist Church. The audience exceeded the seating capacity of the building, quite a number of persons standing during the entire service, while others were turned away from the door. An overflow service was held in the Presbyterian Church. The college choir rendered an excellent service of song. This is comparatively a new school, being in the second year of its existence. It is fortunate in having at its head Rev. C. H. Otkin, whose well-known scholarship and fine Christian character eminently fit him for the place. The school is non-denominational.

At night we preached to an audience of about equal dimensions at the Methodist Church. The service of song was superb. Bro. Morse has a very fine choir, well trained.

We were domiciled at the Methodist parsonage, to whose inmates, Bro. J. M. Morse and his excellent wife, we are indebted for hospitable entertainment and many courtesies. Bro. Morse is keeping up his record as one of the most successful pastors in the Conference. The people are delighted with him in the pulpit and out of it. In saying this we do not include the blind-tiger fraternity. Their "craft is in danger" through his instrumentality. McComb City is one of our most prosperous charges. It has a membership of over five hundred, and a Sunday-school of two hundred and fifty. Under the wise leadership of Bro. Morse it is making progress along all lines.

Spurgeon Papers.

Charles H. Spurgeon is known throughout the Christian world as one of the greatest preachers of all time. It is not quite so widely known in this country that he was equally great as a writer on miscellaneous subjects. As a writer for young people and for the masses, he had no superior in his day. Had he chosen journalism as a profession, his preeminence would have been as marked as it was in the ministry. We begin this week in our Home Circle Department a series of short papers from his pen, which will be continued for three or four months. Feeling assured that the young folks will be both pleased and profited thereby, we have made arrangements to have most of the series illustrated.

Tough on Mississippi.

A Mormon elder, having headquarters at Jackson, Miss., stated in an interview with a Picayune reporter that there are three hundred members of the Mormon Church in the State of Mississippi. He says there are five organized churches and six wide-awake Sunday schools. He regards Mississippi as a more congenial soil for the rapid growth of Mormonism than any region he has ever visited, although he has traveled extensively through the entire West. That is about the severest thing we have ever heard said of our native State.

General Review of Our Mission Fields.

We are grateful to God for the manifold blessings vouchsafed our missionaries and ourselves, which a retrospect of the year discloses. Nor are we without some signs of progress and encouragement. But we can not shut our eyes to the fact that the regular collections for foreign missions have fallen short of those of last year by the sum of about $8,000. This necessitates a further reduction in appropriations and involves an increase of our indebtedness.

After a careful study of the situation, in the light of a steady annual decrease in our collections for foreign missions for several years, we are satisfied that in all honesty we must look within rather than without for the sources of our weakness.

We are convinced that the missionary cause is not always presented on the high plane of gospel privilege and obligation. The tap-root of the church's failure in missions is the sin of covetousness. Out of this has grown up an unscriptural conception of individual rights and proprietorship. God and his fatherhood has not been sufficiently taken into the account, and in consequence we suffer his less-favored children, our brethren under a universal atonement, to perish while we fatten upon their heritage.

We are convinced, moreover, that while our disciplinary provisions are sufficient to meet the case, many of the methods in actual practice are seriously at fault.

Our pastors have become perplexed and embarrassed by a multiplicity of collections, and their attention to the great connectional claims, laid upon them by the General Conference, is diverted by the urgency of specials before the regular collections are secured. With some few notable exceptions, the effort made to awaken a missionary conscience has been inadequate. There is a marked tendency to advance the claims of work done by sight rather than that which lays demands upon our faith; in this way unconsciously undue emphasis has been laid upon domestic missions. In addition to this, apologies from the pulpit for taking missionary collections, appeals to church pride, failure to discuss and place the cause upon its own merits, unsystematic effort, and procrastination will explain many cases of failure and furnish food for serious reflection.

Our people have contented themselves with dividing and subdividing their church benevolences until the stream which supplies the great cause has in some quarters been reduced to a mere thread. Let the cause of foreign missions die, and the church will perish from heart failure.

Never in the history of the church have such magnificent opportunities been offered. The whole heathen world is undergoing readjustment. Never since missionary work was first enterprised have such vast possibilities been brought within the reach of the missionary. Our leaders on the field call for an advance; they are pledged to it. By every quality of true generalship, by every token of faith in God and obligation to the native church, they must go forward or withdraw from the field.

What is the supreme duty of the hour? Prayer to the Lord of the harvest. The whole church should come to her knees for the wisdom of God and the power of the Holy Ghost. "If any man lack wisdom, let him ask of God." "Ye shall receive power, after that the Holy Ghost is come upon you." We need at this juncture the leadership of all our General Superintendents and the full co-operation of each member of the Board in a united effort to rid ourselves of every incumbrance. We need at the same time to persistently press the educational work already inaugurated, through our periodicals and in our missionary mass meetings, until the entire church shall be permanently grounded in the gospel idea of the world's evangelization.

Neander said in 1850, only eight days before his death: "It is a great step toward the Christianization of our planet if Christianity gain entrance into China." These words become more significant in the light of the recent communication from Consul-General Jernigan to Bishop Hendrix, in which he quotes the action of the Tsung-Li-Yamen, directing "the local authorities in all provinces of the empire to expunge from the various edicts and compilations of the Chinese Code all clauses placing restrictions upon the propagation of the Christian religion." Mr. Jernigan seems almost to have had Neander's declaration in mind when he adds: "A great step for Christian civilization has been made, and under judicious influence others will soon follow. No one act by the Emperor so distinctly heralds the coming change as this edict removing all restriction upon the propagation of the Christian religion in China."

By every token, the supreme time for action has come. Whether we study the changed relations of China with the outside world, mark the earnest attempts at reform from within, observe the effects of her recent humiliation under the trip-hammer blows of Japan, or gratefully acknowledge the gracious outpouring of the Holy Spirit upon our workers in Shanghai and elsewhere, with a large increase in membership, we are constrained to exclaim: "The long night is past!" The day breaks in the East. The hour of opportunity has come. Let the church gird herself for the battle, for the Lord of hosts leads us on.

The visit of Bishop Hendrix to our missions in China and Japan will provoke the church at home to a more thoughtful consideration of the claims of our Eastern work. The assurances he brings back of friendship and protection from the highest officials are not altogether Eastern flowers of rhetoric. It is no insignificant fact that the American missionary is thrice welcome wherever he goes. Let it speak to us of a responsibility, national as well as individual, and God-given. Beyond it lies opportunity.

We have no field of finer promise than Brazil. Here nature has dealt with a hand so lavish that possibilities are measureless. Soil, minerals, forests, and climate unsurpassed; with perennial streams, which recall the "well-watered plains" covered by Abraham's kinsman. The great need of Brazil is the liberty of the gospel.

The Brazil Conference is a young giant. The men composing it are in the vigor of life, well equipped, and fully consecrated. The native preachers are brave and true, and the organization complete and strong. The Conference is now prepared to produce its own publications, while the spirit of self-support is vigorous and growing. This spirit found expression, during the past year, in the sum of more than five thousand dollars raised for Conference purposes.

The work in Mexico maintains a steady, though not rapid advance. Conditions and circumstances render rapid progress simply impossible; but our laborers there are true and patient, and after long toil and waiting they now rejoice, "bringing in the sheaves." Conversions are more numerous, and Christian life more decided and consistent, than ever in that field. The three Conferences aggregate more than one hundred native preachers, who are full of zeal and hope. Educational work, of a character to tell in the near future, is being done by our training-school at San Luis Potosi, and by the Woman's Board of Foreign Missions, which has six strong and well-conducted school plants at as many important points in the republic.

The years of faithful work in the Indian Territory and in the West have been fruitful. The Indian Mission Conference has grown until it may now be classed with the strong and established Conferences; and, although the West has not made large progress, it has taken ground, and holds it under difficulties peculiar to no other field.

Our missionary literature is finding its way to multitudes to whom it has been hitherto unknown. The Methodist Review of Missions has a fair circulation, which will advance with a contemplated increase in its size. The World for Christ, now little more than one year old, has a circulation of over fifty thousand.

There are indications on every hand, as so many voices, assuring us that the seas of difficulty will separate before us, and bidding us, in the words of divine command, go forward.—Report of Board of Missions.

Rev. N. B. Harmon has been heard from. He is still alive and at his post. He writes that the statements made in the letter of Mrs. Stockton are correct, if Waveland be substituted for Bay St. Louis in the heading. He will have a communication in next issue concerning Methodism on the Gulf coast.

Report of the Mission Board.

Through the courtesy of Secretaries Lambuth and Morrison we are in receipt of the "Fiftieth Annual Report of the Board of Missions of the M. E. Church, South, May, 1896," a pamphlet of one hundred and forty-three pages, filled with information concerning the missionary operations of our church.

We present on this page an extract part of its "General Review," which we hope will be carefully perused by all our readers. We wish to direct special attention to the fact that, notwithstanding our constant growth in numbers and our boast of increasing spirituality, our contributions for the spread of the gospel among the heathen are decreasing. The Board is right in saying that the cause of this falling off are within rather than without. "Times are hard," but not increasingly so. Financially, '95 was an easier year than '94, and '94 than '93. Yet we are confronted with the fact that our people give less and less for the cause which lies nearest the heart of the Savior of the world!

We gave $8,000 less for foreign missions in '95 than in '94. Fifteen and a half cents apiece was our contribution last year for the conversion of the heathen world to Christ. Add our contributions for domestic missions, and we reach only the miserable pittance of twenty-four and a half cents each. Twenty-four and a half cents in a whole year for the evangelization of the world, while we spend many hundred per capita in luxurious living.

Many a church member spends more money for cigars in one day than he gives to missions in a year. And this is only a sample of a hundred ways in which our people obey the injunction, "Honor the Lord with thy substance." But the most serious fact in connection with this whole matter is yet to be stated, viz.: that a majority of our people give nothing at all to the cause of missions. The burden falls upon the shoulders of a few, and a considerable percentage of these few give liberally. There are many thousands of our members who never put a cent into the mission treasury. This undeniable fact imposes a weighty obligation on our pastors.

Our people need to be enlightened on the subject. Many of them are ignorant of their responsibilities as disciples of Him who died to save the world, and founded the church for that express purpose. This work of enlightenment can be done in part from the pulpit, but only in part. The very best means of awakening an interest in the cause of missions is by circulating our church literature. Our church papers keep the subject of missions in one form or another continually before their readers. Investigation will reveal the fact that those who give regularly, systematically and liberally to the mission cause are, as a rule, readers of our church papers. But in addition to the Conference organs, the publications of the Mission Board should be circulated. The Review of Missions suits one class; the World for Christ, another. This last-named periodical is admirably adapted to the masses. Its cost is so insignificant that it is easier to circulate than any other one of our publications. The pastor who puts it into every home in his charge will make a sowing whose harvest will be abundant by and by.

In conclusion, we give the per capita contributions of our three patronizing Conferences for the last year: Louisiana Conference—foreign missions, $.15; domestic missions, $.07. Mississippi Conference—foreign missions, $.22; domestic missions, $.07. North Mississippi Conference—foreign missions, $.16, domestic missions, $.05.

A Noble Philanthropy.

There has been an orphans' home in St. Louis for a number of years under the control of the Southern Methodist Church. The institution, however, was unable to do the work its hands found to do for want of a suitable building. This lack Mrs. Martha C. Cupples, wife of Samuel Cupples, one of the leading laymen of St. Louis Methodism, sought to supply. With the hearty co-operation of her husband, she planned an elegant building of large dimensions which she proposed to donate to the church. Before her plans could be executed, however, she was summoned from labor and suffering on earth to her reward in heaven. Her plans were immediately put into execution by her devoted husband. The building has been completed at a cost of one hundred thousand dollars and turned over to the church. It was formally dedicated a few days since, the address being delivered by Bishop Hendrix. It is said to be one of the best equipped institutions of its kind in the country. It is called the Martha E. Cupples Memorial Home. It is well that Methodism is making forward strides in the matter of practical philanthropy.

The Sunday Law in Danger.

The long-looked-for Anti-Sunday Law Bill has made its appearance at last. It was introduced by Mr. Duggan, of Orleans parish, and is said to be backed by mammoth petitions from this city. Just as we predicted, the enemies of the Sunday law have been diligently at work getting ready for the fight. Whether the friends of the law have taken our counsel and gotten up such petitions as we know could be gotten up is very doubtful. We fear that it is as true now as it was eighteen hundred years ago, that "the children of this world are wiser in their generation than the children of light." Good people, Micawber-like, wait for "something to turn up," while the enemies of righteousness go to roll up their sleeves and turn something up. We should not despair, however, but make up for past negligence by redoubled diligence. Let petitions be gotten up immediately in every parish and forwarded to Baton Rouge.

Millsaps College on Sunday.

At 11 o'clock Dr. John Mathews, of St. Louis, Mo., preached the commencement sermon in the College Chapel. A great throng of people came to hear the distinguished divine, and crowded every available space in the great building. His text was II. Cor. iv, 6. Any attempt to describe the sermon or the preacher would be a failure. The beaming face, the tremulous voice, the flashing eye, and the wonderful magnetic power of the great preacher can not be described. He told us of God's movements towards a human soul; how he revealed himself to us in Christ; and how it was utterly impossible for us to demonstrate anything. He said we could authenticate many things—the age of a tree or a stalk of corn; but we could not demonstrate either; so we can authenticate our holy religion. He magnified the blessed Savior. He declared that we must take the truth dogmatically. He assured us that when he was a child his sister taught him his letters dogmatically; that is, without giving a reason for it. So we must take our religion. The audience listened without weariness to this great sermon which lasted one hour and fifteen minutes in its delivery.

At night Dr. Mathews preached in the First Methodist Church, his text being II. Cor. vi, 1. His theme was, "The Divine and Human in Spiritual Success," and for one hour he poured wit and wisdom into the minds and hearts of seven hundred people. He showed that what man needed was divine reinforcement. Whoever has a lofty purpose in life will live a noble and successful life.

For fifty years Dr. Mathews has been a preacher of the gospel. In Tennessee, Alabama, Louisiana and Missouri he has spent a long, useful and eminently successful ministry. Thousands of souls have been converted through his ministry, and he is more popular to-day than ever before. He uses manuscript in delivering his sermon, but does it in a most skillful manner.

The young men of Millsaps College will not soon forget these sermons.

A. F. WATKINS.

——, ——, 1896.

MR. EDITOR: Not long since a Methodist preacher was a guest for a day or two in the home of a very refined family. He chewed tobacco almost incessantly both in the parlor and in his bed-room, and squirted tobacco juice in wholesale quantities not only on the hearth, but on the floor, which was handsomely carpeted. That family do not want to entertain another Methodist preacher unless he is one whom they know to be a gentleman. Ought not such conduct to be ground for complaint at Conference? ZETA.

[Don't be too hard on the poor fellow. He was doubtless reared without a mother; probably most of the training he ever had in manners came from negroes of the lower grade. Allowances must be made for early environment.—EDITOR.]

NOTES.

Rev. J. B. Gambrel has resigned the presidency of Mercer University (Baptist), Macon, Ga.

Charbon is making sad havoc among the cattle in some of the parishes of Louisiana. It is also reported in Claiborne county, Miss.

Lafayette Park Church, St. Louis, having been unroofed by the recent storm, the congregation is worshiping temporarily in a tent.

Rev. W. M. Leftwich will spend the month of October in evangelistic work in this city, giving two weeks each to Carondolet and Felicity.

It is thought that there is now some hope of the passage of the Anti-Pool-Room Law. We will score one for the Louisiana Legislature if that bill passes.

Bishop Keener is in Nashville attending the Vanderbilt commencement. On his return he will remove to his Summer residence at Ocean Springs, Miss.

Tulane University has conferred the degree of LL.D. on Gen. S. D. Lee, president of the A. and M. College of Mississippi; ex-Senator Reagan, of Texas, and Gen. W. P. Miles, of Louisiana.

In our obituary of Mrs. R. A. Ford, published recently, several typographical errors occur. "B. A. Ford" should have been "R. A.;" "Gattney" should have been "Gaitney;" "chulms" should have been "charms."

Rev. John Boyos, Ponchatoula, La., died in the Charity Hospital in this city a few days since. He was a man of admirable character and wielded a large influence in the region where he lived.

The Texas Baptist Standard continues to repeat the statement that the M. E. General Conference, at Cleveland, extended the limit of the pastoral term to ten years. We call for proof of the statement.

W. H. McGuffie, author of McGuffie's series of school readers and spellers, died at his home in Cincinnati on the third of June in his eightieth year. Millions of his readers have been sold, and the end is not yet.

Record-breaking on the ocean still continues. The "St. Paul," an American ship, recently made the trip from Southampton, England, to New York, in six days five hours and thirty-two minutes. Good for America!

Rev. T. L. Lallance, pastor of Tchonpitoulas Mission, expects in the near future to erect a house of worship to take the place of the present hired apartments. Negotiations are now pending for the purchase of an eligible lot.

Rome modestly requests that the Louisiana Legislature give her $10,000 to pay off a debt on one of her institutions in this city. Rome is old, but she is wide awake. Of course, in a State like Louisiana she is likely to get what she asks for.

At a meeting of the Board of Trustees of Millsaps College, on Monday morning, Major Millsaps announced that he will erect at his own expense between now and the opening of the next session a new building to be called "Science Hall." We have space in this issue only for this brief notice.

By reference to Bro. Norsworthy's notice on our fifth page, it will be seen that the Jackson District Conference has been changed back to Camden. During the District Conference a fourth-of-July barbecue will be given, at which Bishop Galloway will dispense the gospel of temperance.

"Whoever wishes to see Palestine in the garb it has worn for many centuries," writes a traveler, "must visit it soon. The people are adopting European dress and ways. Our inventions are coming. The telegraph is domiciled; and soon the crooked stick will give way to the plow, the camel stand aside or run bellowing to the field, as I have seen him do, while the engine rushes on, and the Palestine of Bible days will be no more."—Church at Home and Abroad.

MUL-EN-OL

is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere. Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

EPWORTH LEAGUE.

By Rev. R. H. Wynn.

Prayer Meeting Topic for June.

CHRIST AND THE CHURCH.

SUNDAY, JUNE 21—HIS PROTEST AT CHURCH ABUSES.

(Matt. xxi, 12-13; Mark vii, 1-13; Luke vi, 1-11.)

Among many abuses in the Jewish Church, against which Christ protested, reference is here made to three, and, by an examination of their nature, it will be seen that similar abuses still have to be guarded against in the Christian Church.

I.—MERCHANDISE IN THE TEMPLE.

Christ performed the act of temple cleansing twice—at the beginning and at the close of his ministry. John alone records the former, and the other three evangelists record the latter. Trading was being carried on, on an extensive scale, not within the sacred precincts of the temple proper, but within the court of the Gentiles, the outermost enclosure, and it was this which excited Christ's indignation, and to which he hastened to put an end, by an exercise of his miraculous power, in driving forth the traders.

1. Righteous indignation at wrong is a Christ-like quality.

2. God's house must be sacredly reserved for holy uses. "My house shall be called the house of prayer."

II.—THE TRADITIONS OF MEN.

The Jews regarded the "traditions of the elders," or the interpretations of the Mosaic law, which had been handed down, with greater reverence than the law itself. This was manifest in a superstitious regard for unimportant ceremonies, accompanied by a criminal neglect of the fundamental principles of the moral law.

An apt illustration of this abuse is given by Christ, in their evasion of obedience to the fifth commandment, "Honor thy father and mother," etc., by taking advantage of a traditional loop-hole.

In the Romish Church the terrible effects of placing human traditions over the law of God are plainly manifest. For example, eating meat on Friday is regarded by the Romanist as a greater sin than Sabbath breaking, or intemperance.

III.—MISUSE OF THE SABBATH.

In the reference here given, we find the Pharisees and Scribes very indignant; in the first place, because a work of necessity is performed by the disciples on the Sabbath, with Christ's indorsement, and, in the second place, because a work of mercy is performed by Christ in healing a man with a withered hand on the Sabbath.

Christ does not here lessen the obligation of the fourth commandment, but simply relieves it from man-imposed restrictions, the Divine purpose in the institution of the Sabbath being a benevolent one, contemplating man's highest good.

Perhaps the abuse of to-day in respect to the Sabbath lies in an opposite direction of too much laxity.

NOTE.

The Lake Charles Broad Street Epworth League was organized May 18, 1895, and, after a remarkably successful year's work, has recently celebrated its anniversary. The annual report, signed by Miss Emma McNeese, and printed in full in the Lake Charles Daily Press, contains some interesting items, a few of which we notice: "There have been five or six prayer meetings organized, which have met regularly with a good attendance.....Over $70 have been spent in buying medicines, supplies, and other necessary articles needed. .....We have a library consisting of twenty-two books.....Our membership now is ninety-five."

Suggestions for the Literary Meeting.

I.—DEVOTIONAL, HYMN, SCRIPTURE READING, PRAYER.

II.—LANDMARKS OF CHURCH HISTORY—CHS. II., III., IV., V.

The following topics should be assigned to as many members of the League who will be on hand at the meeting, and with the request that they be prepared to respond when called on at the meetings. About one week should be given for the preparation.

1. To what extent had the church permeated the Roman Empire at the close of the Apostolic age?

2. The development of the orders in the ministry.

3. Leading points in the life of Polycarp.

4. Obstacles in the way of the progress of the church.

5. Characteristics of life and worship in the early church.

6. What motives led to and what were the character and issues of the Decian persecution?

7. Growth of the Episcopacy: Canon, creed and ritual.

8. Conversion and character of Constantine.

This list of questions will be in the hands of the leader who will call them out, and the members will respond. This exercise should not occupy more than fifteen minutes.

Music.

III.—READING FROM "EMINENT METHODISTS," BY A MEMBER.

Music.

IV.—RECITATION. "MY FAITH LOOKS UP TO THEE" (HYMN 398).

Music.

V.—AMERICAN LITERATURE—CHS. IV. TO VII.

Three-minute sketches from data found in above-mentioned chapters.

1. Benjamin Franklin.
2. Washington Irving.
3. William Cullen Bryant.

VI.—RECITATION, "THE CITIES OF THE PLAIN."

Close.

J. M. Henry.

The Holly Springs District Epworth League Conference.

The first District Epworth League Conference of the Holly Springs district will be held at Abbeville, Miss., July 21, 22, 1896. The program will be prepared and furnished to the Leagues at once.

Now, we must make this meeting a success, a real benefit; so let every leaguer in the district put hand, head and heart into the effort to make it such. Abbeville has lots of nice roomy homes and as good people as there are in the world, and a pretty roomy new church; so let us all go, so many of us that there will only be room to contain us two days, when we will be off to Crystal Springs to the great State Conference. Let everybody talk and work up the District Epworth League Conference at Abbeville! Amen!

B. P. Jaco,
J. M. Moose,
W. F. Rozell,
Committee.

Reunion United Confederate Veterans,

RICHMOND, VA., JUNE 30 TO JULY 2.

For this occasion the Texas and Pacific Railway Company will sell tickets from all stations in Texas and Louisiana at about ONE CENT PER MILE EACH WAY FOR THE ROUND TRIP on June 26 and 27, final limit for return to be twenty days from date of sale.

This will be one of the greatest assemblages of the old veterans in the history of the organization, and an exceedingly interesting programme has been prepared.

For tickets, sleeping-car accommodations, or any further information, call on or address nearest Texas and Pacific railway agent, or

Gaston Meslier,
G. P. and T. A.,
Dallas, Texas.

Brookhaven District Conference.

MAGNOLIA, MISS., JULY 16-19.

Thursday, July 16, will be devoted to the consideration of Sunday-school interests. The sermon on that day at 11 o'clock will be preached by Rev. W. G. Backus. All applicants for license to preach, for admission into the Annual Conference, or for orders, will meet the committees on that day.

Friday will be devoted to reports from pastoral charges and other matters. At 8 P. M. an educational meeting will be held, when addresses will be made by several persons.

On Saturday morning the reports from Examining Committees will be received.

A sermon on Missions will be preached Sunday, 8 P. M., by Rev. T. L. Mellen.

Let the recording stewards be in attendance upon the Conference with Quarterly Conference Records.

E. H. Mounger, P. E.

Notice.

The Woman's Foreign Missionary Society of the Mississippi Conference will be held at Natchez, beginning June 26. Each auxiliary is urged to send a delegate or delegates. All ministers are cordially invited to attend.

We would again emphasize the importance of every delegate and visitor securing a certificate when purchasing a ticket to the meeting, so as to enable us to secure reduced rates returning.

Let us all go to this meeting earnestly praying for the presence and guidance of the Holy Spirit, and we will be sure to have a profitable gathering.

Addie V. Marshall, Pres.
Mrs. A. F. Watkins, Sec.

Notice.

To the Pastors and Delegates to Jackson District Conference:

After an interview with Rev. R. A. Breland, pastor at Camden, I am satisfied I erred in changing District Conference from Camden to Canton. I hereby recall the announcement of change, and state that the Jackson District Conference will be held at Camden, July 2-5. I appeal to every preacher, local and traveling, and delegates to be present at the Conference. R. D. Norsworthy.

Notice.

To the Members of the Jackson District Conference:

The District Conference of the Jackson district will convene in Camden, July 2-5. All persons coming by rail will be met at Pickens, Wednesday, July 1, at 2 P. M.

Let every member of the Conference be on hand. Saturday, July 4, will be a great day—barbecue, basket dinner, etc.

Brethren, let us all pray for the presence and power of the Holy Spirit. R. A. Breland, P. C.

Notice.

To the Preachers and Delegates of the Brandon District

You will please notify me at once when and how you will come to the District Conference. There will be conveyances at Newton, Wednesday morning and Friday morning, July 1 and 3. We will run no conveyance on Sunday. Free entertainment will be provided at Newton for those who come on the train.

W. M. Williams.

Decatur, Miss

Corinth District Conference.

The District Conference of the Corinth district will meet at Ripley, July 9, 1896. Applicants of the district for license to preach will please meet the Committee of Examination at the Methodist Church at 8 o'clock A. M., July 8. W. J. Bunt,
Chairman of the Committee.

Kossuth, Miss.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two can not be separated with impunity.—Ruskin.

Pain in the Side and Back.

New Orleans, La., May 5, 1896.—"For several years I was troubled with my heart, and pains in my side and back. I saw Hood's Sarsaparilla advertised, and began taking it. It has relieved me of this difficulty, and I can not say enough in its praise, and I gladly recommend it to others."—Miss Margarett Bentz, 3816 Chartres street.

Hood's Pills are easy to take, easy to operate.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting aliments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
Mrs A. W. Moore.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

For Sale—A Bargain.

A TWO-STORY TENT at the Seashore Camp Ground.

Apply to Miss T. K. MITCHEL, This Office, Or to Miss P. S. MITCHEL, Biloxi, Miss.

FOR RENT.

Furnished Cottage fronting the Tabernacle. It has undergone thorough repairs and is painted. Water on premises.

For particulars address,
Rev. Mrs. P. M. GOODWYN,
(New No. 2311 Carondelet St.,
New Orleans, La.

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Never saw the time when he could get pure, first-class Groceries as cheap as he now can at

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If you live in the country, send for my price list. It will save you money and keep you posted on prices.

KING,

1401-1403 Dryades Street,

Corner Thalia.

Indian Mission.

I wish to say through the Advocate to the friends of the Indian Mission in Mississippi that we are needing a small amount of money at the earliest possible date. Who will help us in this emergency? We need much and want the friends of the mission to continue to send as before; but we need a little very bad right at once. Please send to me postoffice order on Hermanville, or registered letter send to me at Hermanville, Miss., and oblige

A. D. Miller, Agent.

Hermanville, Miss.

Ice Cream Now Made in a Minute.

I have an Ice Cream Freezer that will freeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so anyone can make from five to six dollars a day selling cream, and from ten to twenty dollars a day selling Freezers, as people will buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly and is smooth and free from lumps. I have done so well myself and have friends succeeding so well that I felt it my duty to let others know of this opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream and the freezer sells itself. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will mail you complete instructions and will employ you on salary if you can give them your whole time.

Read Our Great Premium Offer!

THE STORY OF METHODISM THROUGHOUT THE WORLD,

FROM THE BEGINNING TO THE PRESENT TIME.

This book, by Rev. A. B. Hyde, D. D., is a large octavo, profusely illustrated, and most beautifully bound in silk cloth.

It is a book which should be in every Methodist household. We are making it possible for anyone to afford it. The publisher's price is $3.50. We will send it postpaid for $1.50 to any subscriber who has paid or will pay to June, '97.

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OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

The Wall and Mooney School,

FRANKLIN, TENN.

—FITS BOYS FOR THE LEADING COLLEGES.—

Its pupils enter Vanderbilt University on certificate, and take the very highest rank, there and elsewhere.

NEXT TERM WILL OPEN AUG. 25, 1896.

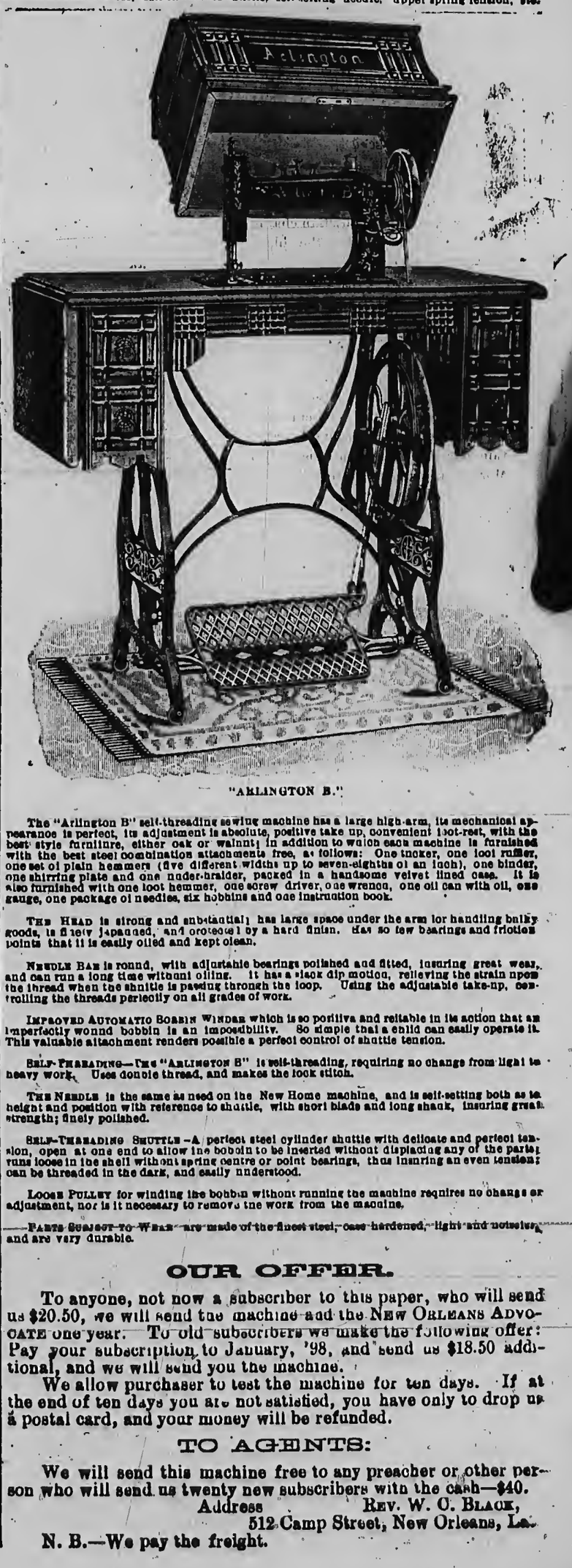
No pupil will be admitted without previous engagement. Apply early. For catalogue, address

W. D. MOONEY, Sec.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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The Needle is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

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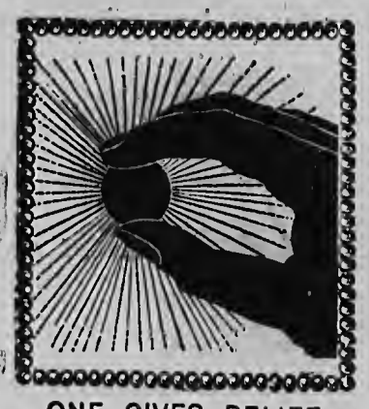

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HOME CIRCLE.

WHEN EVERYTHING GOES WRONG.

When everything goes wrong, my friend,
And life is full of cares,
And things for which you often planned
Surprise you unawares,
Take my advice at once, dear friend,
Ere other course you dare:
Withdraw into your closet close,
And offer up a prayer.

When everything goes wrong, my friend,
And all is upside down,
When joy expected turns to tears,
A smile to ugly frown,
Take my advice at once, dear friend,
As moments slip along,
And lift your heart in praise to God
In some familiar song.

When everything goes wrong, my friend,
And nothing will come right,
When every effort you put forth,
But leaves you in a plight,
Take my advice at once, dear friend,
I know 'twill turn your fate:
Just leave it in the Master's hand,
And only trust and wait.

When everything goes wrong, my friend,
To sing and trust and pray
Will cause the sunshine to appear
Through any cloudy day,
Take my advice at once, dear friend,
And never once delay:
When everything goes wrong around,
Then trust and sing and pray.

—Sabbath Reading.

A Looking-Glass Is of No Use to a Blind Man.

He who will not see is much the same as if he had no eyes; indeed, in some things, the man without eyes has the advantage, for he is in the dark *and knows it*. A lantern is of no use to a bat, and good teaching is lost on the man who will not learn. Reason is folly with the unreasonable. One man can lead a horse to the water, but a hundred can not make him drink: it is easy work to tell a man the truth, but if he will not be convinced your labor is lost. We pity the poor blind, we can not do so much as that for those who shut their eyes against the light.

A man who is blind to his own faults is blind to his own interests. He who thinks that he never was a fool is a fool now. He who never owns that he is wrong will never get right. He'll mend, as the saying is, when he grows better, like sour beer in Summer. How can a man take the smuts off his face, if he will not look in the glass, nor believe that they are there when he is told of them?

Prejudice shuts up many eyes in total darkness. The man knows already he is positive and can swear to it, and it's no use your arguing. He has made up his mind, and it did not take him long, for there's very little of it, but when he has said a thing he sticks to it like cobbler's wax. He is wiser than seven men that can render a reason. He is as positive as if he had been on the other side the curtain and looked into the back yard of the universe. He talks as if he carried all knowledge in his waistcoat pocket, like a peppermint lozenge. Those who like may try to teach him, but I don't care to hold up a mirror to a mole.—Spurgeon.

Not All Alike.

A lady recently remarked to another, "I wish I was as good as Mrs. ———." Our knowledge of these women causes us to think that, considering their different temperaments and surroundings, the one was as good as the other, though their piety manifested itself very differently. One was of an equable disposition, never had children, took matters in a patient and submissive spirit, and seemed to feel that God was with her continually. She had also the gift of religious conversation. She had seen trouble, but not of an exasperating, exacting, wearing and torturing kind. On the other hand, her friend was of a nervous, excitable and sensitive nature. She had raised a large family and passed through many sore and trying experiences, and in the prime of life was a broken-down, unstrung, dyspeptic woman, disposed at times to take a very pessimistic view of things. Yet come what may, she loved the house of God, and prayer, and her Bible. Few were more regular and devout at church and prayer meeting. She was full of hospitality and generosity. She was sympathetic in sorrow. She was a devoted wife and mother. She was helpful as a neighbor. But she was self-depreciative and distrustful. She saw only virtues and excellencies in her life long companion and many defects in herself. She thought that because her piety did not manifest itself as in the case of her friend, she was a poor sort of a Christian. There are many who worry themselves in the same way. They think they must be like others whom they look upon as so good, yet they may, in the sight of God, be as good, if not better, than their models, everything being taken into account. What we want, is that we be ourselves plus grace. God has not made us all alike, nor placed us in the same conditions. He is fashioning us by his Holy Spirit in heart and life as he, in his sovereignty and wisdom, deems best for us and most for his glory.—Exchange.

Church Courtesy to Strangers.

Several years ago two strangers, well-dressed young men, entered a church in a small town and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door and motioned to them to come out until she should pass to the further end. They were offended at her discourteous manner and marched angrily out of the church, refusing to listen to any invitation to remain.

A few years afterward, the Queen of Holland, being an invalid, visited the city of Heidelberg, in Germany, for medical treatment. While there she went each Sunday to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German lady swept up to the pew, and, seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed, and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over the lady's friends gathered around her and demanded whether she knew who it was she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the Queen."

Her mortification may be imagined.

A correspondent, who was an eye-witness of both of these scenes, sends the story to us and asks, "Which played the more manly part, the two vain young men or King Oscar?"—Christian Observer.

Simplicity in Speaking.

Benjamin Franklin in his autobiography, lays down a canon of good breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words certainly, undoubtedly, or any others that give an air of positiveness to an opinion, on subjects that may possibly be disputed, saying rather: "It appears to me, or, I should think it so or so, if I am not mistaken."

This habit, he said, was of great advantage to him in persuading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld.

For, as a rule, people do not care to impart information to one who is firmly entrenched in his own opinions. Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate, as well as graceful, use of language. The use of slang has a tendency toward the error which Franklin tried to avoid.—Christian Worker.

Between Father and Son.

We have a great deal to say in our literature about the confidence that should exist between a mother and her daughter, but we ignore altogether too much the frankness that should exist between a father and his son, writes Edward W. Bok in "At Home with the Editor" in the June Ladies' Home Journal. It is not right to expect that our girls shall bear the whole burden of moral responsibility. Our boys must be taught that the world expects uprightness in a man just as much as it looks for it in a woman. If the men of to day are protected by an unfair moral discrimination, that is no reason why the men of to-morrow should be so sheltered. If it is for women to elevate their conception of the moral standard for men, it is for the young men of to day to adjust themselves to that higher measurement. A healthy frankness between the boys of to-day and their fathers is the first step. This is man's part in the aim for social purity. Women must cease their winking at actions in men which they will not tolerate in women; men, to whom experience has come, must unfold to the younger men. It is a favor to a boy that his feelings shall be analyzed for him by his father; that he be taught that his self-control, or his loss of it, means an ascent or a descent in the social scale. There is no harm in a father pointing out these things to his son; the harm comes when the father neglects to do so. A young man should never be expected in any point of morality to experience what his father can explain and warn him against.—Exchange.

Have You a Boy to Spare?

The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000 000 from each generation for raw material, some of these factories must close out, and its operations must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The Minotaur of Crete had to have a trireme full of fair maidens each year; but the Minotaur of America demands a city full of boys each year. Are you a father? Have you contributed a boy? If not, some other family has had to give more than its share. Are you not selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?—Presbyterian.

In Love with His Mother.

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is pure and noble, honorable to the highest degree in both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. I never yet knew a boy turn out bad who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect his worn and weary wife, but the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in her sere-leaved Autumn as he did in the daisied Springtime.—Woman's Signal.

Religion is an unchangeable fact; it abides forever in the world, despite all assaults. We believe that there is more, far more, religious activity in the world in our times than ever existed, at any other time since Christianity was propagated. Religion is the strongest, the most enduring and the most vivacious of all the powers in our world. Firmer than a rock it stands.—Charles A. Dana.

Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world.—F. W. Robertson.

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HYGIENE

Physiological Extravagance.

Many persons whose habits of eating, drinking, dressing, bathing, etc., are unexceptionable, are so extravagant in their expenditures of vital force that they are always below par in health. We call this physiological extravagence, immoral bodily conduct.

I know there are times when we must all, as it were, take our lives in our hands and spend life's forces freely, times of emergency, sickness, etc. If, however, when the strain is over we recruit our forces by rest, sleep, recreation, food, etc., we need not be specially harmed by it; but if we do not do this, there will be danger of a permanent breakdown. It may be interesting and useful to trace some of the causes of expenditure of physiological energy which are wasteful and which may be guarded against.

In my opinion, the nervous forces are spent most rapidly through the emotional nature. The emotions and feelings are not under the perfect control of the will and so can not be managed so well as we might wish.

The emotions are of two kinds, pleasurable and painful

The pleasurable ones are love, hope, joy, peace. These are health giving, and if not in excess, not exhausting.

The painful emotions are fear, hate, anger, jealousy. These exhaust the vital forces in two ways. They diminish the generation of energy in the body by interfering with digestion and assimilation of food, and they also consume what energy is produced rapidly, and to little purpose.

There is much ill health which can not be traced to its true cause unless we turn our attention to these painful emotions. They wear out the body slowly and surely; and no one may suspect, even the sufferer himself, what secret canker is preying on the heart.

The first is fear. There is no knowing how much ill health has its chief cause in a slow chronic fear which silently corrodes the nervous system and not only shortens life, but renders it less effective.

Hate is another emotion which should find little place in the human heart. What is hate? In hate we have a great aversion to someone perhaps as good as ourselves, who may have harmed us or who does not act in harmony with our views. We are willing that those we hate should suffer; we do not sympathize with their loss and are pained at their success. But when we harbor such feelings we injure our own person more than we harm our enemies. The reaction on our own nerves lowers the standard of health and diminishes life's forces. Hate is a worse emotion than fear, affects the health more seriously. "Let not the sun go down on your wrath," was a hygiene maxim. Christ said, "Love your enemies." "Do good to them that persecute you." It is probably the hardest command he gave, but it was one which if reasonably lived up to would take a load off of many poor suffering invalids, and they might get well without further help from the physician.

Anger is the last emotion we shall name. It, too, wastes life's forces, and at the same time as do all the other evil emotions, poisons the blood. This is one of the new discoveries of hygiene. The emotions produce changes in the system which generate substances that are poisonous or not according to their character. The evil emotions, and especially anger, produce substances which are very poisonous, and if in quantities large enough they might destroy life. Even in ordinary quantities it lowers the vital tone and wastes life's forces most extravagantly.

The question now comes up, What cure have we for the evil emotions of which we have spoken? The true cure is to substitute the better ones, faith, hope and love. These all conserve health; they are remedies for the mind, as air, light, exercise and temperance are for the body. They never pall, never injure, never harm.—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

SPLENDID SLAW.—For one small head of cabbage, chopped fine, take two well-beaten eggs, one tablespoonful butter and eight of vinegar, salt and pepper to taste. Place over the fire and stir until it becomes like cream, then pour over the cabbage. Some add two tablespoons sugar.—Exchange.

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From U.S. Journal of Medicine.
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OBITUARIES.

ACROSTIC.

BY MRS. E. H. JONES.

To T. M. Carter and wife on the death of their little daughter.

More bright than the stars were her beautiful eyes!
In their clear depths a mild beauty lies.

Spotless her brow as the snow which caressed
Switzerland's lofty Mount Blanc at its crest.

Royal maids many there may be on earth,

Uniquely save for the accident of birth,

Their only distinction being a worthless crown.
How vile, too oft, this insignia is found.

Carried away by the Savior in the Springtime of life,
And forever freed from its worries and strife,

Resting now safely in the Paradise of God,

The Lord doeth best; meekly submit to his rod

Encircling her brow a jewsled crown is seen

Resting so lightly; God made Ruth queen.

Harriston, April 11, 1896.

GIBBS—Capt. JULIUS G. GIBBS was born at Paris, Tenn., June 27, 1826. He came with his father to Grenada, Miss., in 1836, where he has resided most of the time since. On June 10, 187, he was married to Miss Mary T. Pulliom, of Oxford, Miss. This union was blessed with a large family of children, who lived to be an honor to their parents. He entered the Confederate service in 1861 as first lieutenant, captain of Company I, Thirtieth Mississippi Regiment, and was soon afterward elected captain. He was captured at Chickamauga in September, 1863, and was imprisoned at Johnson's Island nearly a year. After the war he returned to his home at Grenada, and engaged in farming. His health had been poor for some time, and in the Spring of this year his family carried him to Jackson, Miss., where he died May 25, 1896. He was a member of the Methodist Church from his boyhood. Whenever health permitted he was always in his place—true, loyal, and sympathetic. Always a warm friend of the preacher, he could be relied on to give counsel, or do anything for the cause of the blessed Master. He was the very soul of honor. He was chivalrous, patriotic, hospitable, and charitable. He never sought popularity at the expense of any virtue, but he maintained to the end the courteous dignity and knightly bearing of a high-toned Christian gentleman. His children were reared to become models of filial devotion and when he lay upon his bed for months they tenderly cared for him to the last. His was an ideal death. All his children but two stood around his bed. His faithful wife, who, for nearly fifty years, had journeyed with him was by his side. A few friends also stood by. A sweet smile rested upon his face; his lips moved as if he would speak, but he could not describe the vision he saw. Then his soul departed, leaving the impress of the smile still upon his face. A great and a good man has gone. Bishop Galloway, Dr. A. F. Watkins and Dr. W. B. Murrah conducted his funeral service. T. W. LEWIS.

ARMISTEAD—Sister ESTHER H. ARMISTEAD, daughter of Dr. J. W. and Mrs. F. J. Hemphill, was born in Choctaw county, Miss., Sept. 28, 1861; was married to Bro. B. D. Armistead, Dec. 12, 1882; joined the M. E. Church, South, in the Summer of 1890, and died after a very brief, but painful, illness May 19, 1896, being at the time of her death thirty-four years eight months and twenty-two days old.

Thus has been removed from our midst one of our best women. She was an obedient, tender daughter; an affectionate, loving wife; a devoted sister; a tender, faithful mother; a true neighbor, a consistent church member, and, we trust and believe, a consecrated Christian; so we feel sure our loss is her eternal gain.

Farewell, Sister Armistead, but not forever. By the grace of God we will meet you where parting will be no more. We shall miss Sister Armistead in the church, in the community, but, oh, how sadly in the home! May God graciously bless the aged parents, the devoted husband, the brother and sisters, but, above all, the dear little orphan children, and help them all to so live that they may meet the dear one in the beautiful home of the soul, where she has doubtless gone! Her physician said, "She died with a beautiful smile on her face." Doubtless indicative of the sweet vision she caught of the blessed beyond just as she was passing over, where she is now, and will be waiting and watching at the beautiful gate for the loved ones. May God bless them all!

A. D. MILLAN.

Hermanville, Miss.

Southwestern Presbyterian please copy.

BRUNERS—Another flower has been plucked from earth by the death angel and borne to the city in the skies.

LILLIE EDKEN, son of J. A. and Anna Bruners, was born Dec. 24, 1894, and died May 10, 1896. Before his feet could go in the ways of sin he has risen to the home of rest and security in the celestial sphere. It was so hard to give Lillie Edken up. Sleep on, fair child; papa and ma and all the pure are coming on.

His GRANDPA.

DURRETT—Mrs. LIDA DURRETT was born April 26, 1872, and died April 23, 1896. She joined the M. E. Church while she was young, and lived a faithful member until her death. She was married to Mr. Douglass Durrett, Dec. 24, 1893. To them were born two daughters. She was a true wife and loving mother. The children were too young to realize much about their mother. The youngest was only three days old at her mother's death, and the dust was scarcely laid on dear Lida's grave until her sweet babe was laid by her side.

Lida was loved by all who knew her. She bore her long suffering with love and Christian patience, and was ready to be received at the right hand of God. While dear Lida and the sweet babe are gone from us, they have only gone to visit relatives and friends in a better land. She never forgot her prayers during her long suffering. While on her dying pillow she asked her husband not to grieve after her.

May the blessed promise of God comfort the bereaved husband, mother, sisters, brother, friends, one sweet little babe that is left behind to mourn her absence! May we so live that when the death angel calls us from this life that we, too, like dear Lida, can go on high, and rest in the arms of our Savior!

S. C.

SAVAGE—Mrs. ELIZABETH SAVAGE, aged sixty-four years, departed this life April 13, 1896. She was converted and joined the M. E. Church, South, when only a girl, and lived a consistent Christian life to the day of her death, ever willing and ready to do what she could for the Master's cause. She was a kind and affectionate mother, a friend to the needy, and always loyal to her church. For a number of years before her death she devoted a portion of her time almost daily to the reading and study of the Bible. She often said, "I am only living for God and heaven." Her religion was of such a clear and positive type that it filled her heart with sadness when failing health made it impossible for her to attend church. However, her faith in God increased as her physical strength decreased, until she ripened into a sweet and abiding rest in Christ.

She leaves several children to mourn her loss. Bro. O. L. Savage, of the North Mississippi Conference, is her youngest son. The wife of Rev. W. L. Graves, of Corinth, is her youngest daughter.

May the God of all peace comfort the afflicted ones and hid them look up!

A FRIEND.

CHANCE—Miss MAGGIE JANE CHANCE was born Nov. 10, 1878, and after a long and painful suffering with rheumatism she departed this life May 17, 1896. At a protracted meeting held at Good Hope Church, Williamsburg circuit, in July, 1892, she professed Christ and joined the church. The writer baptized her and received her in full connection, and she had lived a consistent Christian up to the day of her death; and as I had served this work for four years, I was called upon to attend the funeral. I did, and delivered a short discourse from these words, "There is but one step between me and death" (I. Sam. xx, 3), which was listened to by a good congregation of friends and relatives. May parents and children so live in this world as to be prepared to meet the loved ones in heaven! J. H. E.

SIMPSON—The subject of this sketch, Bro. WM. SIMPSON, was born in Rutherford county, Tenn., Sept. 27, 1813, and died at his home near Thomastown, Miss., April 25, 1896.

When a boy, only about fifteen years old, Bro. Simpson came to Mississippi, where he lived till God called him home.

He was married to Miss Elizabeth Baker, March 8, 1838. To this marriage God gave eleven children, six of whom are dead, five still living.

Bro. Simpson was a member of the Methodist Church for sixty years, and a subscriber to the NEW ORLEANS ADVOCATE for more than forty years.

May the blessings of God rest on all his posterity! R. A. BRALANN.

TURNER—Mrs. RHETTA TURNER was born Oct. 1, 1872; was converted and joined the M. E. Church, South, while quite young; was married to Robert I. Turner, Oct. 29, 1891, and died March 28, 1896.

She was a cheerful Christian, a fond mother, a kind friend, and a devoted wife. In her last sickness she expressed herself as not afraid to die, but when dead she would be with Jesus. Many good things could be said of her, but the best is, she was a Christian. She leaves two little girls and a devoted husband. May God comfort and keep them!

P. A. JOHNSTON.

Homer, La.

ADAMS—Resolutions on the death of little MAG LINDA ADAMS, daughter of Rev. T. W. Adams.

The committee appointed by the superintendent to prepare resolutions expressive of the feelings of the Sabbath school in the death of our beloved scholar, Mag Linda Adams, report the following:

Resolved, That while we deplore an event so untimely, we bow submissively to God's holy will. Mag Linda was a bright and devoted Christian, a prompt and faithful member of our Sabbath school, prepared and always ready to perform every duty required.

Resolved, That we revere her memory, and will try to imitate the example of our beloved little scholar.

Resolved, That the Sabbath school hereby extends to our beloved pastor and family our deepest sympathy, praying God that the consolations of his grace may abound in them in this season of sorrow, and that they may realize that their beloved one is not dead, but is gone before.

Resolved, That a copy of these resolutions be sent the bereaved family; also that a copy be sent to the Democrat-Star and the NEW ORLEANS CHRISTIAN ADVOCATE, that they be placed on the record of the Sabbath-school.

MRS. W. R. THOMPSON,
MRS. C. W. BOWAN,
MISS MAMIE DENNY,
Committee.

Moss Point, Miss.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies and, by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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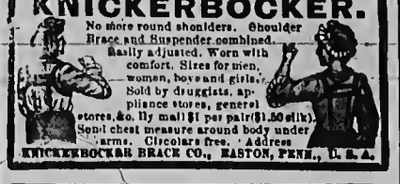

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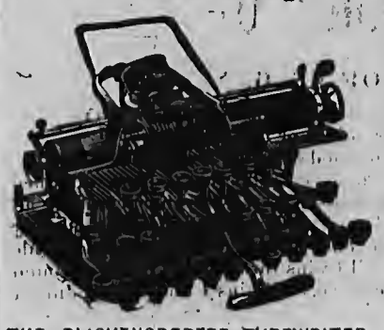

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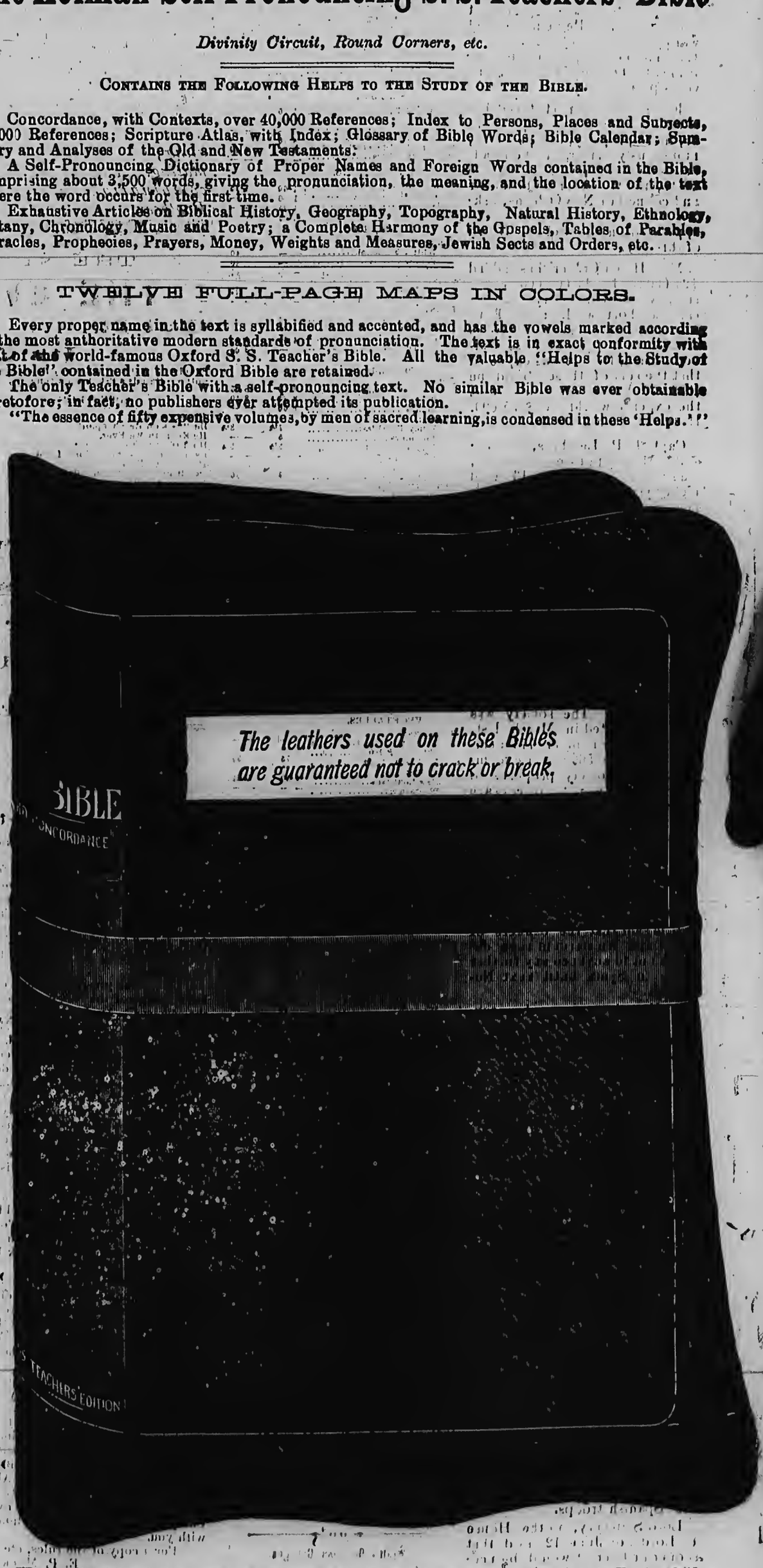

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NEWS OF THE WEEK.

DOMESTIC.

The Republican National Convention was called to order on Tuesday, June 16.

The Board of Aldermen of Boston passed an order the other day appropriating $301 000 for the ventilation and sanitation of school houses.

The Rev. E. H. Richards, superintendent of the Methodist missions in east Africa, who is now visiting his old home in Ohio, has more than 3,000,000 people in his parish. He lives in Inhambane, in Portuguese Africa.

It is said in Cleveland, Ohio, that Mr. John D. Rockefeller intends to build the largest blast furnaces and Bessemer steel works in the world on the site that has been occupied by the Standard Oil Works for many years past.

For some days past there has been in circulation a petition, or, more properly, two petitions, numerously signed, one being addressed to the governor of the State, and the other to the mayor and council of New Orleans, asking that one or more women be appointed on the School Board of this city.

Miss Helen Culver has added $25,000 to the $1,000 000 which she gave the University of Chicago a short while ago. Four biological buildings were to be erected with part of Miss Culver's first gift. It was expected that the cost of these would be $300,000, but it was found that the expense would be $325,000. Hence the increased benefaction.

Capt. T. P. Leathers, the venerable Mississippi steamboatman, died in this city on June 13, aged eighty years. His first trip on a boat was in 1836. It is estimated that during his career the captain carried on his boats not less that $7,000 000 worth of cotton. After a life of stirring incident and sturdy honesty, he was killed by a bicycle which struck him two weeks ago and left him prostrate.

The Massachusetts Audubon Society for the protection of wild birds against the ravages of fashion, has met with encouraging success. The society was only inaugurated in March last, and it already numbers 773 members, of whom 566 are life members. The society proposes to do what it can to discourage the wearing of feathers of any wild bird for the purposes of ornamentation.

FOREIGN.

The national debt of Spain is now $600,000,000, and is still growing.

It is said that the bankers of Paris and Amsterdam have decided not to advance any further loans to Spain until next November.

A French engineer has conceived the idea of reproducing, at the 1900 exposition, the house in which Napoleon spent his exile in St. Helena.

The four leaders of the Johannesburg Reform Committee, who endeavored to stir up a revolution in the Boer Republic, in Africa, have been fined $125,000 each or, in default, fifteen years banishment.

President Kruger has done a great stroke of business in the Transvaal. The fines of the Johannesburg reformers total up $1,000,000, equal to one fifth of a year's income of the South African Republic.

A dispatch received from Massowa confirms the report of the acquittal of Gen. Baratieri by the court martial which heard the charges against him connected with the defeat of the Italians by the Abyssinians.

Gen. Gomez's force of 5,000 insurgents was defeated recently on the plains of Sarstoga, near Najara, province of Puerto Principe, Cuba, after a fight of forty-two hours, by Jiminez Castellanos' Spanish troops.

Lord Salisbury, in the House of Lords, on June 12, said that sooner or later it would be necessary to reclaim for Egypt the territory lost in 1882 and 1884. The objective point now terminates at Dongola; but Egypt's flag must float over Khartoum are many years.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5¾	— —
Ordinary	6	— —
Good ordinary	6 9-16	— —
Low middling	6 13-16	— —
Middling	7	— —
Good middling	7¼	— —
Middling fair	7⅝	— —
Fair	8 15-16	— —
Galveston middling	8 13-16	— —
Mobile middling	8 11-16	— —
Memphis middling	7	— —
SUGAR.		
ORXN KETTLE:		
Prime	2	2 7-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3¾	3¾
Prime yellow	3⅞	4 3-16
Gray white	4 5-16	4 7-16
Choice white	4 3-16	4 7-16
Standard granulated	— —	— —
MOLASSES		
ORXN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 1	4⅝	— —
Good	3¾	4
Fair	3⅜	3¼
Prime	4¼	4½
Rough, ₩ bbl	70	1 60
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 60	3 75
Fancy	3 40	3 50
Choice	— —	— —
Minnesota Patents	4 10	— —
Winter wheat patents	3 60	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 60	1 65
Cream meal	1 90	— —
Grits	1 93	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	40
Yellow	— —	40
Mixed No 2	— —	40
OATS:		
Western	— —	37
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	82½
HAY:		
Prime	14 00	17 00
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	5 00	8 75
Prime Mess	8 25	8 50
Rumps	8 00	— —
BACON:		
Fancy Breakfast	7½	8½
Shoulders	5	— —
Sides, short rib	5½	5½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	8	10
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	4½	— —
Sides, long clear	4½	4¼
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13¾	— —
Common	13¼	— —
TEAS:		
Choice	— —	— —
No. 1	— —	— —
BUTTER:		
Western Creamery	17	— —
Western Dairy	13	14
Common	8	11
LARD:		
Refined	4½	5
OILS:		
Coal, bbls	8½	— —
Coal, cases	12½	— —
Cotton seed, crude	18½	20
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	75	90
POTATOES:		
New Louisiana	1 10	1 20
Western	— —	— —
ONIONS:		
New Louisiana	90	1 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	2½	— —
Jute, 1¾ lb, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ bundle	75	75
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	3 40
Young Chickens	1 00	3 20
Chickens, Southern	3 40	3 60
Young	90	2 10
Turkeys, Southern	9 00	15 00
EGGS:		
Western	10	— —
Southern	10½	— —
WOOL:		
Lake, ₩ lb	16	19½
Louisiana	6	7½
Burry	5	7
COUNTRY HIDES:		
Green Salted, ₩ lb	4½	— —
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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MARRIAGES.

BROCK—BAILEY. At the residence of Mr. R. T. Bailey, Holmes county, Miss., June 10, by Rev. R. G Porter, Mr. E. R. Brock and Miss Bettie F. Bailey

SHELMIRE—TUCKER. In Zachary, La., June 9, 1896, by Rev. Thos. J. Upton, Mr. John W. Shelmire and Miss Celia A. Tucker, both of East Baton Rouge parish, La.

Notice.

To the Presiding Elders of the Mississippi Conference—

DEAR BRETHREN: Please send me your second quarterly reports as soon as possible, so that my report to Dr. Lambuth may be made without delay. Yours faithfully,

T. L. MELLEN, Sec., etc.

June 10, 1896.

Jackson District Conference.

The following are the Committees of Examination for Jackson District Conference:

License to Preach—A. F. Watkins, H. W. Featherstun, W. J. Ferguson.

Admission on Trial—W. L. C. Hunnicutt, M. H. Moore, J. G. Cammack.

Deacon's Orders—R. A. Breland, H. L. Norton, J. A. Moore.

Elder's Orders—J. A. B. Jones, J. W. Brown, R. W. Bailey.

BUSINESS NOTICES.

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Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

Enterprise District Conference.

The Enterprise District Conference will convene at Heidelberg, Thursday, July 9, at 9 a. m. Rev. D. G. W. Ellis will preach the opening sermon at 11 a. m. Subject, The Necessary Qualifications for Leadership in the Ministry and Official Laity.

At suitable times during the Conference papers will be read as follows: The Spiritual State of the Church as Dependent upon, and Evidenced by, Attendance upon the Ordinances and Social Meetings of the Church—Rev. R. B. Downer. Sunday-schools—Rev. H. E. Partridge. The American Bible Society: Its History, and the Necessity of Supporting It—D. W. Heidelberg. The Duty of Supporting the Institutions of the Church, and the Best Methods of Securing Contributions—Rev. D. P. Bradford. The Epworth League: Its History and Value—Rev. F. M. Keen. The Woman's Foreign Missionary Society—Miss Anna Trotter, Enterprise district secretary. The Parsonage and Home Mission Society, — —.

These papers will be followed by discussion. Let every member do some honest thinking on these subjects before he comes to the District Conference. L. CAALEY.

Rev. W. T. Woodward, of the Louisiana Conference, writes: "Your premium machine came in due time, and has been tested, and gives perfect satisfaction in every respect. Several persons have examined the machine, and pronounce it wonderfully cheap; scarcely any noise and perfect work."

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time, and close connections make this route the choice of Summer tourists. Full information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

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He Keepeth Me Ever.
Hold the Light up Higher.
I am Resting in the Savior's Love.
I'll Go with Him.
I've Been Washed in the Blood.
Say, Are You Ready?
The Stranger at the Door.
Turned away from the Beautiful Gate.
While Jesus Calls.
When the Roll is Called up Yonder.
When the Beautiful Gates Unfold.
Will You Go?—and many original ones.

HYMNS:

At the Fountain.
Home, Ye sinners.
Come, Ye That Love the Lord.
Coronation.
I Am Coming to the Cross
Is not This the Land of Beulah?
I want My Friends to Go.
Jesus, Lover, etc. (new and old tunes).
Lord, Revive Us.
Oh, Happy Day.
Savior, Breathe, etc. (new tune).
There is a Fountain.
The Great Physician.
The Child of a King, and two dozen more of the old favorites.

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SEASHORE CAMP GROUND.

SEASON OF 1896.

The twenty-fifth annual Camp Meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 6, and remain on the grounds until the end of August. Tickets on sale from July 6 to August 10, inclusive. All trains to stop at Camp Ground station from July 15 to August 1st, inclusive. Trains 1 and 6 from June 1 to October 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Interstate Epworth League Conference will convene immediately after close of Camp Meeting, and run through July 31. A splendid program has been prepared.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visit or from our smoked-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the Camp Meeting, should address communications to Col. D. Zable, chairman Tent and Lodging Committee, New Orleans, La. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La. Check baggage to Camp Ground from July 1 to August 31.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at Restaurant, at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an "individual contribution" toward defraying the "expense" of the "camp meeting" and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting. Bring the Standard Hymn Book and Gospel Hymns 1 to 6 with you.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.
J. C. CLOWER, Vice-President, Biloxi, Miss.
A. S. DANIELS, Chairman Ex. Com., New Orleans, La.
M. F. TUCKER, Mobile, Ala.
J. H. LAKIN, Montgomery, Ala.
H. W. SPEAR, Fin. Secretary, New Orleans, La.
D. ZABLE, Rec. Secretary, New Orleans, La.

Program of Interstate Epworth League Conference,

AT SEASHORE CAMP GROUND, JULY 24-31, 1896.

FIRST DAY, FRIDAY, JULY 24.

8 a. m.—Bible Reading, by Rev. A. C. Hart, of Alabama.

11 a. m.—Design and Scope of the League, by Rev. J. M. Weems, D.D., of Mississippi.

8 p. m.—Has this Design Been Met? By Rev. H. R. Singleton, of Louisiana.

SECOND DAY, SATURDAY, JULY 25.

8 a. m.—Song Service and Address on Hymnology, by Rev. H. W. Knickerbocker, of Louisiana.

11 a. m.—Influence of Sacred Song in the Formation of Religious Character, by Rev. J. W. Shoaff, D.D., of Alabama.

8 p. m.—The Study of the Sacred Scriptures, by Rev. W. G. Forsyth, of Mississippi.

THIRD DAY, SUNDAY, JULY 26.

8 a. m.—Prayer and Praise Service, by Rev. Thos. W. Brown, of Mississippi.

11 a. m.—The Work of the Holy Spirit, by Bishop John C. Keener.

4 p. m.—The Methodist Fathers in America, by Rev. James L. Pierce, of Louisiana.

8 p. m. Sermon to the Young, by Rev. T. F. Mangum, D.D., of Alabama.

FOURTH DAY, MONDAY, JULY 27.

8 a. m.—Prayer and Song—Voluntary Expressions (3 minutes), by Rev. C. F. Emery, of Mississippi.

11 a. m.—Young People in Revival Work, by Rev. R. M. Blocker, of Louisiana.

8 p. m.—Relation of Children to the Church, by Rev. O. C. McGehee, of Alabama.

FIFTH DAY, TUESDAY, JULY 28.

8 a. m.—Sermon to Children, by Rev. J. L. Grace, of Alabama.

11 a. m. Literary Work of the Leaguers, by Rev. W. H. Huntley, of Mississippi.

8 p. m. Devotional Work of the League, by Rev. Paul M. Brown, of Louisiana.

SIXTH DAY, WEDNESDAY, JULY 29.

8 a. m.—The Place and Work of the Junior League, by Rev. A. F. Watkins, of Mississippi.

11 a. m.—The Grace of Christian Liberality, and How the Young Should Be Taught to Give, by Rev. J. Ivy Humphair, of Louisiana.

8. p. m.—The League and its Relation to Missions, by Rev. H. U. Gannari, D. D., of Alabama.

SEVENTH DAY, THURSDAY, JULY 30.

8 a. m.—League Sociables, and How to Conduct them, by Rev. Robert H. Wynn, of Louisiana.

11 a. m.—Duty of the Church to Its Young People, by Stewart Bloch, Esq., of Alabama.

8 p. m.—The Probable Bearing of the League to the Future of the Church, by Rev. H. W. Featherstun, D. D., of Mississippi.

EIGHTH DAY, FRIDAY, JULY 31.

8 a. m.—Sermon, Christian Experience, by Rev. W. C. Bucks, D.D., of Mississippi.

11 a. m.—Christian Education, by Rev. A. J. Lamar, of Alabama.

4 p. m.—Prayer, by Rev. Harry W. May, of Louisiana.

8 p. m.—Missions, by Rev. H. W. Featherstun, D.D., of Mississippi.

Substitutes for Horsford's Acid Phosphate Are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Bolton, at Raymond	July 4, 5
Edwards, at Rieves Chapel	11, 12
Hermanville at Saratoga	18, 19
Crawford Street—Vicksburg	25, 26
South Vicksburg	26, 27
Harrison's Retreat	Aug. 1, 2
Rocky Springs, at Hickory Ridge	8, 9
Port Gibson	15, 16
Utica, at Learned	22, 23
Mayersville at Shiloh	29, 30
South Warren, at —	Sept 5, 6
Mt. Olivet, at —	12, 13
Rolling Fork, at Redwood	19, 20
Anguilla at Bethel	26, 27
Warren, at —	Oct. 3, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination.

J. M. WEEMS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Gloster, at Macedonia	June 27, 28
Jefferson Street	July 3-5
W. C.	4, 5
Roxie at McNair	10-12
District Conference, at Fayette	13-16
Fayette, at Ebenezer	22, 26
Wilkinson at G. H.	Aug 1, 2
Harlow, at Brandywine	2, 3
Amite, at H C	12, 16
Meadville, at N. P.	22, 23
Percy Creek	29, 30
Woodville	30, 31
Washington	Sept. 2, 4

The District Conference will convene at Fayette on July 13, at 9 A. M. Let the members come prepared to remain over Sabbath. Mr. Editor, come and be with us.

L. S. JONES, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 20, 21
Wesson	27, 28
Martinville at Pine Grove	July 4, 5
Summit, at Topisaw	11, 12
Magnolia and Ceylon, at Magnolia	18, 19
McComb City	25, 26
Adams	28
Osseyville, at Bethany	Aug. 1, 2
North Wesson, at Matthews	8, 9
Providence, at Providence	11
Gallman, at Mt. Pleasant	12, 13
Crystal Springs	(8 P. M.) 13
Hazlehurst	22, 23
Obina Grove	29, 30
Whitestown, at Muddy Springs	Sept. 5, 6
Pleasant Grove, at Sartia's	12, 13

C. H. MOUSHON, P. E.

ENTERPRISE DIST. THIRD ROUND.

Heidelberg, at Sandersville	July 18, 19
Shubuta, at Quitman	(Wed.) 22
State Line, at Buckatunna	25, 26
Ellisville and Laurel, at Ellisville	Aug. 1, 2
Pachuta, at Carter's Mill	8, 9
Winchester, at Spring Hill	12, 13
Waynesboro, at Waynesboro Mor.	15
Leakesville, at Avera	(Tues.) 18
Energy, at State Line	22, 23
Vossburg, at Central	(Wed.) 26
Enlier	Sept. 5, 6
Williamsburg	(Wed.) 9
Mt. Carmel	12, 13
Eastabuchie, at Hopewell	19, 20
Matherville	22, 27
Enterprise and Stonewall	(Wed.) 28

L. CARLEY, P. E.

JACKSON DIST.—THIRD ROUND.

Benton circuit, at Midway	June 27, 28
District Conference at Camden	July 2-3
Jackson—First Church	(2 P. M.) 7
Jackson—Capitol Street	(8 P. M.) 8
Terry, at Forest Hill	11, 12
Yazoo City	18, 19
Yazoo circuit, at Anding	22, 23
Sharon, at Forest Grove	Aug. 1, 2
Silver Creek and B. L., at Sharbrough's	2, 3
Canton	12, 13
Flora at Brownsville	22, 23
Camden, at —	26, 27
Madison, at Pocahontas	Sept. 2, 3
Lake City and Lodi, at Phillips	12, 13
Fannin	18 19
Tranquil	26, 27

E. D. MORSWORTHY, P. E.

A WORD IN YOUR EAR

THE SECRET OF BEAUTY of the complexion, hands, arms, and hair is found in the perfect action of the Pores, produced by

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BRANDON DIST.—THIRD ROUND.

Walnut Grove, at White Plains	June 10, 11
Lake, at Lawrence	27, 28
Decatur, at Decatur	July 4, 5
Hillsmeadow, at Zion Grove	11, 12
Carthage, at Singleton's	18, 19
Clarksburg, at Lindsey's Chapel	25, 26
Shiloh, at Bethany	Aug. 1, 2
Westville, at Goshen	8, 9
Trenton, at New Prospect	15, 16
Montrose, at Cedar Grove	22, 23
Raleigh at Bay Springs	29, 30
Hillsboro, at New Providence	30
Steen's Creek, at Richland	11, 12
Brandon	19, 20

District Conference will convene at Decatur, July 2.

The following Committees of Examination have been appointed: For License to Preach H. C. Lewis, W. M. Williams, H. B. Vandenberg. Admission on Trial—J. T. Nicholson, R. Bradley, P. D. Hardin. Deacon's Orders C. McDonald W. M. Sullivan. J. H. Foreman. Elder's Orders—R. F. Pitts, C. C. Lyells, P. H. Howie.

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—THIRD ROUND.

Slaughter, at Ethel	June 27, 28
Wilson, at Manassas	July 4, 5
Jackson	5, 6
Fannin Sers at Tunica	(Wed.) 1
East Baton Rouge, at Pipkin	11, 12
Zachary	16, 19
Baton Rouge station	19, 20
Baton Rouge circuit, at S. R.	11, 12
Pouchatoula, at Springfield	11, 12
Port Vincent, at Sarah Barnery	11, 12
Live Oak, at Palmetto	Aug. 1, 2
Amite City, at Kentwood	9, 9
Pine Grove, at Camp Ground	(Wed.) 11
East Feliciana at Camp G. (Thurs.)	12
Greensburg, at Camp Ground. (Fri.)	13
Clinton	19, 19
Franklinton, at Pleasant Valley	19, 19

R. W. TUCKER, P. E.

ARCADIA DIST.—THIRD ROUND.

Lisbon, at Arizona	June 27, 28
Dubberly, at Mt. Zion	27, 28
Gassville, at Gassville. (W. and Th.)	July 1, 2
Vernon, at New Prospect	4, 5
Fernerville at Freeman Chapel	11, 12
Downsville, at Con'l S. house at T. W.	11, 12
Ruston, at Douglas	11, 12
Vienna	Aug. 1, 2
Homer	(Wed and Thurs.) 1, 2
Valley, at Blocker Chapel	8, 9
Minden, at Pine Grove	15, 16
Arcadia, at Simsboro	17, 18
Blanville	11, 19

Following Committees of Examination have been appointed:

For License to Preach and for Admission on Trial—Revs. Ruhl Randle, A. D. McVoy, E. L. Shepnard.

For Deacon's and Elder's Orders—Revs J. A. Miller, J. O. Bennett, D. C. Barr.

District Conference will convene in Arcadia, July 7. Sunday-school Conference on the eighth, at same place.

J. D. HARPER, P. E.

Arcadia, La.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette	June 20, 21
Opelousas s. at Belleview	27, 28
Morgan City, at Berwick	July 4, 5
Patterson	5, 6
Abbeville, at Perry's Bridge	6
Franklin	11, 12
District Conference, at Lake Arthur	15, 16, 17
Crowley	18, 19
Lake Arthur, at Locadia	20
Jeanerette	25, 26
New Iberia	26, 27
Pattersonmine at Prairie Hayes	12
Indian Bayou at Indian B	Aug. 1, 2
Pointe-au-Baise Brulee, at P. Brulee	8, 9
French Mission, at Arnaudville	11
West Lake and Sulphur Mine	15, 16
Lake Charles, Bread Street	22, 23
Lake Charles Jackson St cet	23, 25
Second Chenilere	26
Rayne	29, 30

The Opelousas District Conference will convene at Lake Arthur July 15, 1896, at 9:30 A. M. The following Committees of Examination have been appointed:

For License to Preach—R. J. Hall, L. T. Reames, and C. Armstrong.

For Admission on Trial or Ordination—J. A. Parker D. D., A. J. Notestine, and R. M. Blocker.

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Fort Jessup, at Prospect	June 20, 21
Pelican, at Philip's Chapel	21 22
Shreveport—First Church	July 11, 12
Mooringsport, at Mount Zion	12, 13
Jordan street and Pine Hill, at P. H.	15, 16
South Bossier, at Fillmore	19
North Bossier	Aug. 1, 2
Red River, at Campobello	9, 9
Coushatta, at East Point	10, 12
Wesley, at Holly Springs	11, 12
Pleasant Hill, at Bayou Scie	18, 19
Grand Lake, at Bethel	Sept. 8, 9
Mansfield, at Mansfield	14, 15
Caddo	15, 16

District Conference will meet at Mansfield at 9 A. M., July 8.

The Examining Committee for License to Preach, admission on Trial, or for Orders, are as follows: W. C. LaPrade, J. M. Brown, and W. F. Patterson.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Lower Coast, at Wesley	June 21
Plaquemine and Donaldsonville, at D.	28
Grape Street	July 5

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Lake Providence, at Lake Providence	June 13, 14
Delhi, at Delhi	13, 14

B. F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia circuit, at Fountain Head	June 20, 21
Pot's Camp circuit, at Hickory Flat	27, 28
Holly Springs circuit, at Hudsonville	July 4, 5
Waterford circuit, at Harris' Chapel	11, 12
Olive Branch circuit, at Kelley	13, 15
Red Banks circuit, at Salley's C. G.	Aug. 1, 2
East Holly Springs cir. at Mt Hope	8, 9
Cornersville circuit, at Friendship	10, 11
Mt. Pleasant cir. at Marshall Institute	15, 16
Ashland circuit at Black Jack	16
Pontotoc circuit	Sept. 5, 6
Ashland circuit	11, 12

J. D. CAMERON, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	July 4, 5
Sturgis	11, 12
Brooksville	18, 19
Starkville circuit	Aug. 1, 2
Tibbee	8, 9
Mason station	12
Shuqualak	(Mon.) 15, 16
Hebron	18, 19
Columbus circuit	19, 20
Columbus station	21, 22
Crawford	Sept. 5, 6
Cedar Bluff	8, 9
West Point	11
Singleton	(Thurs.) 12, 13
Winstonville	19, 20

E. A. MURROUGHS, P. E.

Christian Advocate.

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Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Communications.

The Rules We Keep—No. 3.

The second class of rules relate to doing good as an evidence of a fixed desire to be saved from sin. These rules are positive, and each one of them is clearly taught, or fairly inferred in one or more passages of God's holy Word. These positive rules, like the negative rules, are general and not special. The special and particular application of them to the every-day affairs of life must be made by each individual for himself. They contain general principles that govern all persons who have the form and are seeking the power of godliness.

Persons who desire to be saved from sin will strive to do good by being merciful to the utmost limit of their power to everybody and to every living thing. They will not miss an opportunity of doing good, of every possible sort, and as far as possible to all men. This spirit is the very soul of godliness. It makes men and women look like God. In doing this they act like God. This is practical godliness, or God-likeness. Indeed, where mercy is the most sought it is the thing most readily and freely extended. It is utterly impossible for an unmerciful man to have, or to enjoy, religion. This quality or grace shows itself to all men, white, black, red or orange-colored. It is the grace of Him who tasted death for every man.

Men of this spirit will, as far as they are able, feed the hungry, clothe the naked, care for widows and orphans, visit the sick and those that are in prison, and minister to them and keep them in every possible way. If we gave more attention of this kind to the bodily and temporal wants of men, what a door of access it would open to their souls!

Men thus striving to be saved from sin will also try to do good to the souls of men—all men. Whenever opportunity offers, as they are offering every day, they will instruct, reprove and exhort all with whom they have any intercourse. Red hot themselves to be saved from sin, they will be exceedingly solicitous for the salvation of other people. All this will be done with meekness, gentleness, and in the most loving way. No man can possibly be desirous for the salvation of his own soul without being solicitous for the salvation of other people. A strong desire always manifests itself by intense zeal. No man can be solicitous for the salvation of other people while he has no concern for his own soul. If every man and woman connected with the Methodist Church had an intense desire to be saved from sin, the whole land would soon be aflame with revival power, and the missionary treasury would be full and running over. The great trouble is not in our poverty, but in our lack of interest and of zeal. Having no longing to be saved from ourselves, we have no deep or intense desire for the salvation of others. Methodist people are fully committed to the idea of doing good anyhow—whether their hearts be free to it or not—whether they feel like it or not. They do good because it is right—because God has commanded it. There is no way in the world so well calculated to make people feel like doing good as to do good till one becomes interested in it.

The idea that one is not required to do good until his heart is free to do or till he feels like it, is an enthusiastic and damnable heresy that has sent millions of souls to perdition. Do the right thing towards God and all men, and the good feeling will be sure to follow. In any matter of duty no Methodist ought ever to say, "I do not feel like it." It violates one of the general rules of his church and the commandments of God whenever he says that, "Thou shalt not steal," however much thou mayest feel like stealing. The obligation is in the commandment of God and not in the state of one's feelings. The more we do not feel like doing right things, the greater the reason why we should strive to do them. The heart becomes free to doing good by doing good. In learning how to do good works we learn to love good works. This is the nature of man. It is true of both plowing and praying. One who prays much comes to feel like praying always.

GILDEROY.

East Mississippi Female College.

The last session of this institution was in many respects the most prosperous one within its history. One hundred and twenty-five students were enrolled, of whom twenty-eight were boarders within the college, and a number from a distance boarded in the city. There were nine young ladies graduated to the degree of Mistress of English Literature. Their personal appearance, their sessional grade, and the character of their essays, reflected honor upon their alma mater.

The Rev. Dr. Weems, the presiding elder of the Vicksburg district, delivered the commencement sermon. His discourse was well received, and was replete with wholesome teaching.

The Rev. H. A. Van Hook preached on Sunday evening. The rain prevented a large attendance, but the sermon indicated a bright future for the handsome and talented young Mississippian.

Dr. Muckenfuss, professor of science in Millsaps College, addressed the graduating class. The man, with his intellectual, English cast of features, and the address unique and thoughtful, made a good impression for the college of which he is a professor. His wish, pleasantly expressed, for a closer union between the colleges, had a more suggestive meaning than a mere official courtesy, inasmuch as the professor is a handsome, unmarried man, and the members of the senior class are attractive, to say nothing of the fascinating single ladies of the faculty.

The Board of Trustees embodied their high appreciation of President T. B. Holloman in a series of complimentary resolutions, which were ordered to be published in the NEW ORLEANS CHRISTIAN ADVOCATE. President Holloman is very popular with all classes, and the regrets were general and sincere that he would not consent to remain as president. The fact was, that the Board of Trustees found themselves involved pecuniarily to that degree that it was absolutely necessary to secure a president who could relieve them of their financial embarrassment. President Holloman was unwilling to assume such a monetary obligation. Providentially, the Board of Trustees had an application for the presidency from J. W. Beeson, A. M., who, in addition to the highest educational qualifications, had also the willingness and the ability to relieve the Board of its financial embarrassment. After deliberate and scrutinizing investigations of his qualification for the position, the Board elected him president of the institution, and invested him with a lease for fifteen years. He is under guarantee to furnish to the church a first-class college for the education of females; to keep the buildings insured and in reasonable repair. In addition, he is to pay by June 15, proximo, the debt to the bank of nearly $1,700, and to pay an annuity of nearly $600.

Prof. Beeson is an A. M. graduate of the University of Alabama. He conducted a female college in Arcadia, La., with great success for five years, and with perfect acceptability to the patrons and the college authorities. He left that climate because of his wife's health. For five years succeeding he has been president of the female college in Demopolis, Ala. He brought this college to the highest conditions of success, and left it with the sorrow of all concerned, and with most flattering testimonials from the officers of the institution and from influential persons in the community.

Prof. Beeson is a man of consecrated piety, with an aptness to teach and to administer. Besides, he is a man of affairs, a success in managing his own finances and those entitled to his care.

The president announced that he would secure a faculty of skill and of repute, even if the higher salaries would involve financial loss for the present. He will have a German professor of acknowledged ability—as musical director, and will introduce a kindergarten system under the most approved methods.

All things considered, this institution has a more assured promise of success than it has had since its inception.

C. G. ANDREWS.

Vicksburg, Miss., June 12, 1896.

Mansfield Female College.

It was my duty and pleasure to attend the forty-sixth annual commencement exercises of Mansfield Female College this week. It was the first I have attended, and the first under the new management at that place.

There is always special interest and importance connected with changes in administration, whether it be of educational institutions or governments. I am sure it will be so in this case to all who are interested in the only school for women in the bounds of, and supported by, the Louisiana Conference.

The exercises began with the commencement sermon, delivered by Rev. E. N. Evans, of Monroe, Sunday, June 7. It was pronounced exceptionally appropriate.

The entertainment on Monday evening, and the alumni reunion Tuesday, at 10 A. M., were interesting and delightful occasions. After the reunion Dr. Wm. H. LaPrade, of Shreveport, La., delivered the alumni address, which, as to matter and style, was as felicitous as only one devoted to his own alma mater could make it, and was full of suggestion as to the important work of its education of the women who are to wield such influence as mothers can on the future of the family, the society and the government of the future. As well, he emphasized the value of the influence of the alumni of a college on the continued influence of the institution.

The annual concert, Tuesday evening, was a success. Commencement day was Wednesday, and the interest of the day centered in the commencement address by Mr. I. T. Moreland, Esq., of Fort Worth, Texas, once well and favorably known in North Louisiana as an educator. His address was heard with pleasure by a fairly good audience, while his spicy "asides," as he discussed practical points in politics as influencing and influenced by women, sketched a European trip, and encouraged the pupils to retain for the "new woman" all the excellencies which characterized the "old-fashioned woman," while accepting all that the former has secured and expects from the widened field of opportunity. (I may be permitted an original application of a legend with which his address was closed. A Chinaman, after passing through several successive transmigrations at wish—first emperor, the sun, a cloud, a rock—each stage marked by failure to attain the power he desired, and was in the last state subject to power of a Chinaman with mallet and chisel, concluded that, after all, a Chinaman was the greatest thing in the world, and to be, as such, content. After all the transformations which have been and are yet to be in women from the time of our mothers, or grandmothers, a "womanly woman" is the greatest thing in the world.) His address was witty and as wise as commencement addresses should be, and delighted the audience.

The art levee and president's reception closed the day and the exercises appropriately and pleasantly.

So much for the past. The last session has been a successful one, considering the difficulties which attended the change of hands in midyear; and the people of Mansfield, and the patrons of the school who were there, are cheerful, hopeful, and ambitious for the future.

One of the best indications of revived interest in this daughter of the church is the fact that at the meetings of the Board of Trustees in January, and on the commencement occasion, there were present twelve and eleven, respectively, of the seventeen members who constitute the Board. The interest taken in their sessions, and the business-like manner of handling the affairs of the college, betokens more work and better work in the future.

The faculty for the ensuing scholastic year are: Prof. T. S. Sligh, A. M. (president), natural sciences, ancient languages, and mathematics; Mrs. Adela Sligh, A. M. (vice-president), literature; Miss Lizzie May Sligh, A. B., music and elocution; Miss Ruth Sligh, A. B., assistant in music and literary departments; Miss M. F. Williams, art—the department she has ably conducted; Jno. C. Sligh, A. B., stenography, modern languages and mathematics. The preparatory department is not yet supplied.

Prof. and Mrs. Sligh have for more than twenty years stood in the foremost ranks of educators in North Louisiana, and bring to aid endowments of first order the experience thus gained. This considered, and certain other facts give promise of a successful future, and so encourages the friends of the college to enthusiasm in personal work to that end. The "other facts" are: A splendid location on one of the highest points in that section of the State for beauty, comfort and health; a substantial, "roomy" building, well adapted to the purposes of a school; well (and to be better) equipped; easy of access (the new railroad from Kansas City to the Gulf, via Shreveport, passes through Mansfield, and it and the "tap" connects it with the T. and P.); its success in the past and the encouragement for the future—all should stimulate every friend to work for it, and those who know nothing or little about Mansfield College to investigate, with a view of deriving the benefits of a safe school for their daughters, near enough to be in touch with it, and (in the case of Methodist parents) near enough to have a voice in its management.

The plans for the Summer contemplate many changes in the building that will contribute to the comfort of the pupils. The curriculum, already good, will be broadened and strengthened, increasing the value of a diploma for its mastery.

In a word, the history of Mansfield Female College is bright; in the light of promises, partially realized, its present is brighter; with the co-operation of those who should be interested in its welfare, the history that may yet be written may be brightest.

LYMAN F. JACKSON,
For the Committee.

Alexandria, La., June 15, 1896.

In the Living Present.

The bicycle craze increases. During the last twelve months New York disposed of, in wholesale and retail, bicycles to the amount of 30,000,000. Now a novel appears in London, with the bicycle as its chief theme. It is called "The Widow on Wheels." If all bicycle riders buy a copy, the sale of "Trilby" will surely be excelled.

Bismarck, not claiming to be infallible like the Roman Pontiff, is reported to have said that the Irish, as a rule, are an effeminate race. Their proverbial wit bears that characteristic. Then, too, they employ their tongue as their principal weapon—a weapon never rusty. Like women, they are led by their emotions. Masculine reason is seldom found.

"Brick" Pomeroy is no more. True, he favored the "lost cause,"—but friends and foes believed him to be devoid of principle. He looked upon his papers only as money-making machines. True, he was a fine writer, but his subjects were usually popular balderdash. Many believe that he was largely instrumental in bringing about President Lincoln's murder. A few weeks before that cruel assassination Pomeroy said in his paper: "If Lincoln will not make good the promises of his second inaugural, he will find that some poniard will be hurled in his breast."

Zola, the novelist, exposes Miss Henriette Cuedon in Paris. Said young lady pretends to receive visits from the angel Gabriel, who readily informs her of the complicated present and inscrutable future of visiting friends. Zola, unknown to the impostress, visited her under a nom de plume. The fee was enormous. The surroundings awe-inspiring to the superstitious. In matters not familiar to her she answered Zola's interrogatories in nauseating generalities and platitudes. Zola was convinced that the replies were Miss Cuedon's own manufacture.

The Outlook repeats the familiar recipe for extemporaneous preaching, "Have something to say, then say it." Without diligent study, to depend on the spur of the moment for inspiration, is the outcome of laziness or fanaticism. About extemporaneous preaching, it should be remembered that "the height of art is to conceal the art."

Harriet Beecher Stowe, eighty-seven years old, sadly exhibits the effects of senility. The charms of literature have died. Politics and social life awaken no interest in her. Dotage reigns. Only when the subject of our holy religion is mentioned her eyes once more exhibit the former lustre. "Jesus is dear to my soul," is her usual remark.

Admirers of that arch-agitator and socialist, Eugene V. Debs, are not few. But Debs is not only an infidel, but an atheist. In one of his recent harangues he said: "The churches have done very little good to the people. The saloons have done more. They have fed more people in Chicago during the last two years than all the churches in the land." No wonder that the benighted and besotted cry, "Hurrah for Debs!"

ICH DIEN.

Selections.

Woman's Board of Missions Call on the Chinese Minister.

The following from the Evening Star (Washington, D. C.) will be read with profound interest:

The proceedings yesterday of the Woman's Board of Home and Foreign Missions of the M. E. Church, South, were full of the greatest interest.

The Chinese minister and his wife, Mrs. Yang, accorded the members of the Board a reception at the legation. Although this was in response to a request from the members of the Board, the granting of the favor is thought by the members of the Mission Board to signify that China is about to open her doors more freely to the missionaries sent from this country, and is preparing to adopt more of the manners and customs of the most enlightened nations. So far as is known this is the first occasion when an ambassador of the Emperor of China in any land has received a depatation composed of ladies who were engaged in sending agents to his land for the purpose of trying to induce the subjects of the latter to forsake the religion of their ancestors and accept one that they did not want.

During the reception, the minister, in reply to remarks on the subject by the president of the Mission Board, Mrs. M. D. Wightman, told his visitors that there was no opposition on the part of the Emperor of China or of the educated upper classes to the presence in that country of Christian missionaries, stating further that the antipathy, which is known to exist, is confined to the lower classes exclusively."

The reception was a charming affair throughout and the ladies who attended were delighted beyond their highest expectations.

Judge Chambers acted as master of ceremonies, on the part of the ladies, a line of two abreast was formed, the officers of the Board leading, and in this manner the party proceeded to the large parlor where the ceremonies took place.

The introductions were made by the interpreter, Mr. Sze, first to Mrs. Yang, and then to the minister. Each of the distinguished personages was richly attired in oriental costume, and each had a pleasant word to say to the visitors. After all were introduced Judge Chambers told the minister, through the interpreter, that Mrs. Wightman, as president of the Woman's Home and Foreign Mission Board, desired to make a few remarks in reference to the work of the Board, through their missionaries in China.

The minister, replying, also through the interpreter, said he would be pleased to hear whatever Mrs. Wightman might be pleased to say.

Mrs. Wightman, addressing the minister, said she had long been an admirer of China and its people. "She had," she said, "read much of its history, and since the Board had located missions there she had become so much interested in the country that she felt that she could not willingly leave the city until she had called upon the representative of the Emperor of that great country."

The minister listened attentively to Mrs. Wightman's address, and, in reply, assured the ladies, as stated above, that there was the best of feeling existing on the part of the Emperor and the members of the educated upper classes toward the Christian missionaries in China, and that the opposition to them came from the ignorant among the lower classes.

Mrs. Hendrix, mother of Bishop Hendrix of the M. E. Church, South, then stepped forward and asked permission, which was granted by the minister, for her to present to Mrs. Yang a badge of the society, and immediately followed that with a second request to be allowed to pin the badge on the front of Mrs. Yang's dress. This was also granted, and as soon as she had secured it to its place she exclaimed, 'Now Mrs. Yang is a member of our society," and then the ladies applauded by clapping their hands.

Mrs. Yang looked at the pretty badge admiringly, but appeared to wonder what she had done that pleased the ladies so much. The action of Mrs. Hendrix created some little enthusiasm, and as soon as quiet was again restored Mrs. Wightman, holding a large and magnificently bound Bible in her hands, and addressing the ambassador, said: "Mr. Minister, we want you to allow Mrs. Yang to accept this copy of our Holy Bible and permit it to stay in your house."

The minister replied in English, the only time he used the language during the reception: "I thank you very much," and Mrs. Yang said also in English, "Thank you."

Miss Campbell, a missionary, who recently returned from China, was introduced to the minister, and for some moments the two persons carried on a conversation in Chinese. The minister seemed to be delighted that Miss Campbell was able to talk to him in his own tongue and manifested his pleasure in his countenance. Mrs. Wightman asked Miss Campbell to sing a hymn in Chinese, but she declined on the ground that in China no woman ever sang outside of the church with which she was connected.

The ceremonies being concluded, the minister and Mrs. Yang, through the interpreter, extended an invitation to all present to repair to the dining-room and partake of refreshments, and there a half hour was spent eating cake and drinking lemonade.

Before going to the dining-room, some of the ladies caught a glimpse of the little children of the minister and his wife. They fell in love with them at once, and so expressed themselves, but as soon as the little ones, who during the formal ceremonies had kept themselves half hidden behind screens in the room, found they were discovered, they scampered out of the room as rapidly as they could. The reception and luncheon lasted about an hour and a half, and upon leaving the legation the members of the Board went to Mount Vernon Place Church for the purpose of having a night session.

MY WILL.

BY F. D. MARR.

My will is like an iron bar—
Stubborn, and hard, and cold;
A thing I can not break or bend,
I can not melt or mould.
Yet in a furnace hot enough,
Beneath a master force,
It might be moulded to a form
Of beauty and of use.

My will is like a mountain stream,
That headlong rushes on,
Without a purpose or an aim,
O'er valley, crag and stone;
Containing mighty force and strength,
Great duties to fulfill—
But undirected, uncontrolled,
Only a power for ill.

Lord, take this hard and stubborn bar,
I can not break or bend,
And melt and mould it as thou will
To suit thy purposed end.
Control this wild, impetuous stream,
Till, conquered and subdued,
It moves beneath thy guiding hand
A power for thee and good.

—Exchange.

Correspondence.

Another Trip and Another Program.

Monday, May 25, by way of Jackson to Meridian, and the next day to Shubuta, and thence Motherville, near which stands Winifred Church, where I was to preach at 8 P. M. Bro. W. W. Moore and I were on time, but the congregation was thirty minutes later. For more than an hour they listened attentively to one phase of the great missionary question. Bro. Moore had taken his collection two days before, but some of the brethren promised to be liberal and do better. How cordially many of them greeted me! and how I should like to have spent a week with them!

Wednesday, 27—Bro. Moore kindly took me back across the prairies to Shubuta, where Bro. D. P. Bradford was awaiting. A sharp and sudden attack of sickness, however, necessitated my calling in Dr. Hand, "the beloved physician," and sending Bro. J. N. Ware to take my place in the pulpit that night. Not until the next afternoon did I venture to leave the parsonage. An hour or two was spent in shaking hands with the brethren and looking at the handsome buildings recently built or in process of construction. Both here and in the Winifred neighborhood there were decided signs of material progress. It was a disappointment to me not to preach to the Shubuta Church, especially since that church was the first this Conference year to forward the foreign missionary assessment to Nashville. Bro. Bradford is winding up four successful years in this delightful pastorate.

Thursday, 28—Bro. J. N. Ware and I started by train for Waynesboro, but the rain began before we had gone two miles and continued till some time after Waynesboro was reached. No preaching that night. However, I rested well in the prophet's chamber in the hospitable home of Bro. J. A. Wetherbee, where in other years I had often lodged. At 10:30 the next morning a small congregation gathered in the church to hear the message anent missions. Bro. W. S. Davis subscribed for "The Methodist Review of Missions," and Bro. Partridge, the consecrated pastor, agreed to put "The World for Christ" before his people.

Friday, 29—I was due at State Line, but as the train was two hours late (because of the recent St. Louis tornado) Bro. Ware and I agreed it would be useless for me to stop over—the hour being too late to look for a congregation. Greatly to my regret I learned after getting some miles down into Alabama, that, although the people at State Line knew the train could not reach the depot before 9:15 P. M., they had met and were holding a prayer meeting while waiting for my coming. God bless them! If a way opens, I will surely spend a day with them some time this year. They have a warm place in my heart.

Saturday, 30—Mobile was reached on time, and after a weary wait of about four hours in the depot, I boarded the L. and N. train for Scranton, the station nearest to Moss Point. A pleasant drive enabled me to reach that place in ample time for an early breakfast, which I greatly enjoyed at the parsonage. Presiding Elder Powell and the other brethren cordially greeted me. At 11 A. M. I had the pleasure of hearing Bro. T. W. Brown preach on "What think ye of Christ?" Bro. Brown and I were fellow-guests at Bro. Thus. Jackson's delightful home.

Sunday, 31—At 11 A. M. I heard Dr. W. C. Black preach on the immortality of the soul, which he did by special request. The sermon has grown in length and strength since I first heard it. A profound impression was made on an intensely interested congregation. Bro. L. N. Dantzler, that princely layman, took me home to dine with him. At 3 P. M. I had the honor to preach to the negroes of the M. E. Church. We had a good time. Their preacher is a native of Copiah county, and seems to be a man of fervid piety. I never heard any one read the hymns more impressively or pray more fervently. At 8 P. M. I preached in our church on the subject assigned me by Bro. Powell: "Missions, and How to Sustain Them." My text was Jno. x. A more attentive congregation I never saw. Several of the preachers, however, had gone home the day before, and a good many of the members had gone to the Presbyterian Church to hear Dr. Black. They knew they would hear something worth hearing there. I did not blame them.

June 1—An early start enabled Bro. Brown and myself to reach Scranton in time for the 4:15 A. M. train. Ocean Springs was reached in due time. After breakfast a call was made on Sister Nicholsen, widow of Rev. Jos. Nicholson, of precious memory. The weight of seventy-six years bears lightly upon her. Quite a congregation had gathered in the church at 8 P. M. to hear me on the great question of missions. Bishop Galloway would have called my sermon a perspiratory effort. Interest, however, was manifest.

June 2—The ride of four miles to Biloxi did not take much time by rail. Bro. J. C. Clower's horse and buggy carried us safely in and about Biloxi, to the Camp Ground and beyond. Bro. Brown and I were the guests of the Bay View House, an elegant hotel kept by Mrs. Andrews, a member of the Presbyterian Church. A little after 8 P. M. a small congregation had assembled in our church to listen to my missionary message. An entertainment for the benefit of the fire department had the crowd. I had had no idea that there was such a town on the Mississippi seashore—5,000 inhabitants; all the principal streets shelled; artesian wells and waterworks; electric lights and street cars, etc. Everything large except Protestantism. We have a small band of faithful members. I was glad to meet Bro. D. L. Mitchel and his daughters, formerly of the ADVOCATE office, now living here. Bro. Brown says they are faithful helpers, and are doing much good. He and Bro. Mitchel are two yoke-fellows.

June 3—Stepping off the cars at Bay St. Louis, I went to the parsonage and caught Bro. N. B. Harmon napping! It was an unseasonable hour, but I am never afraid of the early birds. Bro. Harmon and family greeted me most cordially. The buggy ride through Waveland and contiguous lands was most enjoyed.

At 5 P. M. the train for New Orleans was boarded. Close connection was made with the L. C. railroad by means of the trolley cars, and about 11 P. M. Wesson was reached by a very sleepy, tired mortal.

June 21 I am to be in Canton; July 2, at the Jackson District Conference; July 3 and 4, at the Brandon District Conference: July 5, Meridian—11 A. M. at East End, and at night at Central: Tuesday, July 7, at Central Church on the Pachuta circuit; Wednesday, July 8, at Vossburg; Thursday, 9, at Hattiesburg; Friday, 10, at Enterprise District Conference at Heidelberg; Sunday, July 12, Wesson. The appointments at Central (near Barnett) Vossburg and Hattiesburg are subject to ratification of the pastors to whom I have not yet written.

T. L. MELLEN,
Miss'y Sec. of Miss. Conf.

Bro. Harmon Heard from.

As to the letter of Mrs. Maggio A. Stockton, dated Bay St. Louis, Miss., published in the Methodist, I wish to say that if you substitute Waveland for Bay St. Louis, every word of that letter is true, so far as I know. Allow me a word as to the ecclesiastical policy of Methodism concerning this Gulf coast. Why is it that towns like Waveland, with a population of eight hundred or a thousand; Pass Christian, with a population of 2,000 and more, and where the Methodist Church owns two beautiful lots centrally located; also Mississippi City, an old and populous center, should be left all these years without a Methodist Church and preaching? Why is it that our connectional secretaries will weep over Montana and shed no tears for the Gulf coast? Mind you, I am glad to see and hear of tears being shed in the interest of Montana. Would that I could see them flowing for this coast. We have a Bishop in Mississippi endowed with marvelous magnetism, backed by gigantic *enthusiasm*—enthusiasm that seems at times like the surge of this old Gulf. Why, he can talk with the eloquence of a Prentiss or Lamar about the needs of China and Japan! Can we not engage that gifted tongue to plead the cause of the Gulf coast before the Methodists of Mississippi? Is it not known that the severest battles of evangelical Christianity in Mississippi are fought along this coast? We need the brightest, brainiest men among us right down here.

Last, but not least, we need $500 that the beautiful church you mentioned may be dedicated before the close of this year. Will you help me get it? I trust that you and all your readers know that I am still in the ring, and not at all disfigured.

N. B. HARMON.
Bay St. Louis, Miss., June 11, 1896.

Johnston Collegiate Institute.

The first session of Johnston Collegiate Institute has closed. It was only about one month before the opening of last session that the thought of establishing such a school here was conceived. Its growth has been marvelous to those who know its history. At the time of its conception we had no house and no money to build one. Furthermore, we had no organized Board of Trustees and no teachers. The first thing we did, of course, was to organize a charter Board of Trustees and employ teachers. Then we set about the task of raising money to purchase grounds and to erect suitable buildings. We were fortunate in securing a beautiful and spacious campus on a commanding elevation. Indeed, the location of the institution is fortunate in many respects. Greensburg is in the heart of the pine woods, ten miles west of Tangipahoa, on the I. C. railroad. It has plenty of cool shade and an abundance of the purest coldest well water. Its healthfulness is unsurpassed by any community in my knowledge. Not only is the physical atmosphere good, but the moral also. St. Helena has long been a prohibition parish, and St. Helena circuit is noted for the spirituality of its members. The people love their church and are true to its every interest.

Truly, I have never seen a people more responsive to the needs of a church enterprise than the good people of this vicinity have been to the calls of this institution of learning. They have given largely and liberally, and to-day we have a magnificent school building containing six large recitation-rooms and a chapel large enough to accommodate nearly one thousand people. The building is a thing of admiration to all who have seen it, standing, as it does, on the summit of a broad hill towering eighty-five feet in the air. During the Summer we will put up a boarding-house with sixteen well-ventilated rooms, each having a fireplace. This house will be under the management of Miss Hannah Raynham. Miss Raynham is a lady of large experience in the management of boarding-schools, having been for several years the principal of Kernan Collegiate Institute. We intend that all our boarding houses shall be under the care of the very best of managers. The entire management of the school shall be such as to insure to the best interest of the physical, mental and spiritual interests of the students. It is our desire to make the school a District High School for the Baton Rouge district.

The course of instruction is so arranged as to prepare students for entering the junior class at Centenary and other such colleges. We hope to encourage students who finish our course to attend some college or university where they may get higher training.

We have been experimenting on board expenses this session, and have found that we can furnish good board at six dollars per month. All school fees will not average more than three dollars per month. Washing and books will not cost over one dollar and fifty cents a month. We are earnestly laboring and planning to place the blessings of Christian education within the reach of every poor boy and girl in this district.

Realizing the full importance of having good teachers, we have spared no pains in securing the best available. For the next session they are A. R. Ladnor, J. A. Holland, H. D. Roberts, Miss Hannah Raynham, and Miss Iowa Phillips. We know personally that all these are good teachers and can insure the quality of their work. The music teacher is yet to be elected.

The commencement exercises, which were held May 31 and June 1, were good. Dr. Murrah preached the sermon Sunday, at 11 A. M., to a large audience. He preached also at night. Both sermons were excellent and both were greatly enjoyed. Dr. I. W. Cooper delivered the literary address, Monday, at 11 A. M. He was formerly pastor of this charge, and is well known to the people. He had a good audience that heard him gladly. When he was through there were very few dry eyes in the house—a thing seldom seen at a literary address. The concert Monday night was a delight to the many friends who had gathered to hear it. It began at 8 P. M. and lasted till 11:30. We have never seen such an audience at a commencement. In fact, the crowds were large at all the exercises. There must have been nearly one thousand people present Monday night.

We are confidently expecting a great company of students next session. Bro. G. D. Anders, the agent of the school, says they are coming from all parts of the district.

We were unfortunate in setting our commencement for the same date as Centenary's, but when we set the time we thought Centenary's was a week later. We hope all the delegates will come to the District Conference and see our new school and get acquainted with the teachers.

Allow me to say that St. Helena circuit is moving along splendidly.

N. J. ROBERTS.
Greensburg, La.

Edward McGehee College Commencement.

The closing exercises of Edward McGehee College began Sunday morning, June 7, with a sermon by Rev. F. N. Parker, of New Orleans, from Heb. xi, 27, "For he endured as seeing him who is invisible."

Monday morning, at nine o'clock, the Board of Trustees met, receiving the report of the president, and transacting other business. At eleven A. M. the representatives of the classes read their essays. They dealt with a variety of subjects, showing a degree of thought quite creditable to the undergraduates. The audience was disappointed in not having with it the Hon. R. H. Snider, lieutenant-governor of Louisiana, who was to have delivered the annual address. Mr. Snider telegraphed at the last moment his inability to be present. This was a double disappointment. Last year the speaker of the occasion was unavoidably detained. However, impromptu addresses were delivered by Hon. H. S. Van Eaton, of Woodville, and Hon. Leonard Barber, of New Orleans.

Tuesday was commencement day. Eight young ladies graduated. Three received the degree of A. B., and five the degree of B. S. The diplomas were presented by Hon. J. H. Jones, of Woodville, lieutenant-governor of Mississippi. Monday and Tuesday nights were occupied with the literary and musical entertainment and the grand concert.

The session just closed has been in many respects a most remarkable one. Twice during the session has the building occupied by the school been burned. Once it was the old historic building, and this Spring the synagogue which had been so kindly loaned by the Jewish friends. Notwithstanding all this, the school has had a larger attendance, both as to day pupils and boarders, than for years past. The school was moved into the new building, which was erected near the old site, just a month before the close of the session. Taking all these facts into consideration, the session was very successful, and the commencement exercises to a remarkable degree.

The college is not dead, and, with the active canvass projected by President Monroe, we look for a larger attendance next year, and greater success in the work. The faculty will be full and competent.

B. F. LEWIS.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Summary of the Annual Report of the W. P. and H. M. S., M. E. Church, South, for 1895-96.

During the year just closed a commendable growth in membership, receipts, interest, and work, has been observable, for which grateful thanks are given to Him, who is the source of all increase.

The records show 38 Conference societies, 12,834 adult members, 2,450 young lady, juvenile and baby band members, making a total of 16,274. Three of the Conference societies report a gain of over 100 per cent.; one, a gain of 300 per cent., and one, of over 300 per cent.

The Central Committee aided 21 parsonages to the amount of $5,475. The local organizations report by vouchers 39 parsonages aided to the amount of $1,583.90.

The Department of Supplies has quietly carried on its loving service, and out of the 77 blanks received at the Central Office, it has filled 21, the estimated value of which, together with donations sent by Conference societies to preachers within their own bonds, amounts to $3,095.97.

The amount of literature printed and distributed has not been excelled in excellence. Of the ninth annual report there are 4,000 copies: of the summaries of the report, 5,000 copies; of eight-paged programs, 10,000 copies; of leaflets, 166,500, making a total of 2,050,250 pages of printed matter published and distributed free of cost, in order to disseminate a knowledge of the work.

"Our Homes" has had its most prosperous year, the subscription list being nearly 4,000. It is now domiciled in a beautiful and attractive office in the Publishing House.

Special columns are being edited in several of our church papers in the interest of our work, and woman's editions of several of our church papers have been issued by our workers. The editors of our church papers have shown the cause marked generosity, for which the society owes a debt of gratitude.

The mountain work, under the special supervision of Miss Belle H. Bennett, has been well advanced, the results of which will be more apparent another year. The building money pledged for the Sue Bennett Memorial School, London, Ky., is being collected, a well planned building is being erected, and, it is hoped, will be ready for occupancy by the coming Fall.

The Brevard Epworth School, located near Asheville, N. C., has been under the care of Mr. and Mrs. Fitch Taylor, assisted by Miss Flora Armstrong. The total attendance has been 36, seven of whom have been boarding pupils, and the remainder day pupils. The citizens of Brevard are seeking, by a gift of three acres of land, to make permanent this valuable school.

For the Holston Home and School, at Greenville, Tenn., we have 60 acres of land, and a fine building on which $2,000 have already been paid. The building will soon be ready for occupancy. The services of four capable, consecrated women have been secured to take charge of the institution, and a man has volunteered to superintend the grounds.

The Cuban Mission work, under the superintendency of Mrs. M. A. Wolff, has been blessed with a year of prosperity. Two day schools, with four teachers and 150 children, have been maintained at a cost of $1,600. The new building at Ybor City is nearing completion. Though only $2,500 was appropriated to it, yet, by special donations and skillful management, when completed it will be worth $5,000. This school is named in honor of that elect lady, Mrs. M. A. Wolff, who has labored and given so generously for the Cubans.

City mission work has been maintained with increasing interest in a number of large cities. Nine city missionaries have been employed, some of them for a portion of the year, others for the entire year. One of these missions has been organized into a church. In some of the cities the mission work is crystalizing into eleemosynary institutions.

The contributions to the several loan funds during the year have been encouraging. This important feature is eliciting the thoughtful attention of those desirous of making the wisest disposition of their means.

The receipts of the general treasury amount to $17,500, exceeding by nearly $9,000 those of the previous year. A bequest has been made to the society, which will soon be realized.

The society gratefully appreciates its indebtedness to the Board of Church Extension for its kindness and helpfulness in the prosecution of the year's work. The record of the year so fraught with blessings in every department resolves itself into a doxology of praise of Him whom we serve.

MRS. R. K. HARGROVE,
Gen'l Sec'y.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf.... Mrs. E. D. Jones.... Carlisle, Miss.
La. Conf.... Mrs. M. H. Morrison... Shreveport

W. B. F. M. in Washington, D. C.

After five days of arduous labors the women of the Southern Methodist Church concluded the business of the eighteenth Annual Meeting of W. B. F. M. at Mt. Vernon Church, June 11.

The meeting was a grand success throughout. The work accomplished during the fiscal year was eminently successful, and the plans formulated for the coming year promise an increase along all lines. Ninety-three thousand eight hundred dollars were appropriated; five new missionaries appointed to the foreign fields; two training-schools for Bible women projected—the Hayes-Wilkins in Shanghai, and the McGavock in Soochow.

Dr. Margaret Polk takes the place of Dr. Annie Walter at the head of the hospital in Shanghai. The Home Secretary, Mrs. Trueheart, is appointed to the vacancy left by the death of Mrs. McGavock until the election of foreign secretary in 1898.

Mrs. Campbell, our returned missionary from China, will during her stay in this country work among the societies on the Pacific coast. Her talks before the Board were inspiring.

Rev. Mr. Collier, also a returned missionary, aroused great enthusiasm by his vivid word-pictures of foreign lands.

A summary of home work shows: 34 Conference Societies, 270 districts, 3,417 auxiliaries, and 71,470 members. Amount reported by the treasurer for 1895-1896, $74,403.16.

Washington entertained the Board royally, and the humble hope of the Board is that a spiritual impress deep and lasting, has been left on the Methodist people of the great Capitol.

The sensible presence of the Holy Spirit was felt day by day, pervading, overruling and controlling the earnest workers.

Your correspondent exercised her best powers of persuasion to secure the next meeting of the Board in New Orleans; but the extreme heat of the far South was urged against the locality, and Birmingham was selected as the next fortunate city.

I need hardly mention the many and varied attractions of the nation's Capitol, visited by piecemeal during the short recesses of the sessions, and enjoyed to the full during the two days after the meeting adjourned.

A short excursion down the Potomac to Mt. Vernon and a visit to Robert E. Lee's old home on Arlington Heights were among the greatest pleasures enjoyed by the ladies.

Bishop Wilson preached a fine sermon on Sunday in Mt. Vernon Church from Revelation. Text: "The kingdoms of this world have become the kingdoms of our God." Bishop Hurst attended the meeting and gave us cordial words of greeting and blessing.

Space fails to mention all the items in this "feast of good things" spread before the W. B. F. M.; but I must not close without mention of one incident which we prayerfully hope is not without great significance. The Chinese legation received the ladies in a body, expressed the greatest pleasure in meeting the band of Christian women, and the minister, Mr. Yang, seemed highly pleased in allowing Mrs. Yang to accept from the Board a beautiful Bible. Every Christian woman breathed a fervent prayer that God would open many heathen hearts for the entrance of his own Word, as Mrs. Wightman, in a few loving words, presented the sacred Book into the hands of the minister's wife.

We hope to meet many of our Louisiana women in our State Conference annual meeting at Mansfield, when we will tell them many, many things of this interesting meeting of W. B. F. M., just closed.

MRS. T. P. FULLILOVE.

WALL PAPER

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"Superannuated."

Under the above head, the Youth's Companion, of May 28, has a very sensible short editorial from which we, as a church, might do well to ponder. I will quote it, as it is short: "The 'dead line' in the ministry used to be fixed at fifty years, but a Bishop recently said that he found it difficult to secure pastorates for men over forty. In his experience—a wide one—there was a 'boycott' against ministers more than fifty years old. The short-sighted policy indicated by this remark is rebuked by an example of political sagacity. Senator Morrill, of Vermont, celebrated his eighty-sixth birthday not long ago. His friends recall the circumstance that at the time of his last election to the Senate he suggested that he had best give place to a younger man. His constituents assured him that his experience made him more valuable to the State than any new man could be."

Experience ought to count in the ministry as well as in office holding. The only "dead line" to be recognized is the limit of usefulness. Until a minister is too old to say "Little children, love one another," he has not outlived his usefulness. Wesley traveled and preached until he was near ninety. John Newton continued to preach to his large congregations in London until near the same age. In our own time we see ministers of the gospel in other denominations spending the evenings of their useful lives, serving their churches, breaking the Bread of Life to the people up to the time when the Lord says to them, "It is enough, come up higher."

E. B. Partin, M. D.

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"Reminiscences."

To Whom It May Concern:

At the solicitation of divers brethren, I have just succeeded in getting the manuscript of some "Reminiscences" that I published in the New Orleans Christian Advocate, and were read extensively and with pleasure as all who read express themselves. I now ask money to pay the printer.

Now, I have this proposition to make: All who want these "reminiscences" will deposit with the Capital State Bank at Jackson from one to two to an amount sufficient to pay the printer—say from one to two—and with the understanding that any surplus that may remain shall be refunded to any brother or sister from proceeds of the sale of the pamphlet. H. J. Harris.

Centerville, Miss.

FROM THE WORK.

Rev. J. M. Johnston: "Our work is moving along smoothly. Congregations good; the preacher well cared for, and we are expecting a revival in church work and the ingathering of souls for Christ."

Rev. S. A. Brown, P. C., Belen circuit: "Belen circuit is moving upwards. Bro. Randolph dedicated a church for us at our last quarterly meeting, and another one is nearing completion for dedication at our next Quarterly Conference. Sunday-schools are alive. Our people are realizing more and more that 'righteousness exalteth a nation, but sin is a reproach to any people.' We have just closed a meeting in Belen. Bro. E. P. Craddock assisted us. The church is revived, backsliders reclaimed, and several souls born into the kingdom of God. Received four by baptism and one on profession of faith. All the interests of the church is cared for and God is blessing this people. Pray for us."

Rev. P. Howard, P. C.: "Assisted by Bros. J. W. Tinnin and G. W. Huff, I closed on the fourth instant at Big Point, Americus circuit, a meeting of five days, resulting in three accessions and a general moving upon a higher plane of the membership, with a few additions to the number already enjoying the blessing of perfect love. These brethren both won the hearts of my people, and left the impression that they had been with Jesus."

Rev. J. W. Burton, L. E., Ramsey station, Ala., June 15: "Please say to the brethren that I have just undergone quite a severe spell of sickness. Though very weak I am able to be up again, and hope soon to be able to do work in the ministerial line; also that my time for the Summer campaign is not yet all taken; and if any of them have use for such service as I can render, to let me hear from them as soon as convenient. Success to the Advocate. Love to the brethren."

PLAQUEMINE BRULEE, LA.

Our work on this charge is very encouraging at present, and we are deriving much benefit from our Epworth League work. We, with considerable effort and misgivings, organized a League at Plaquemine Church in March with eleven members. We knew nothing of how to run a League, or what to do; but we went to the good Lord to lead, and at our first meeting the Holy Spirit was so manifested that some rose up in the congregation and praised God for the starting of the League. We have never had a dull service, and the interest has increased till we now have twenty-three members, and at our last Sunday afternoon meeting we had a full house in attendance and a real Holy Ghost meeting.

The interest has gone out and reached Church Point, and we organized there last Sunday morning with twenty members. We now have forty-three members in all, and everyone of these members are an instrument through which the Lord and the pastor can work.

My doubts as to the need and success of the League are all gone. I am sure that when operated right, they are a power for good in the church.

The general interest on our work is good. We have a revival spirit in our congregation at Plaquemine, and have had for three months. Our prayer meetings are attended with interest, and we have times of refreshing from the Lord. We hope to get a new church built this Summer for our Plaquemine congregation. We are trusting and working to get the people converted and sanctified.

J. S. Sanders.

SHREVEPORT DISTRICT.

I send you a few items from the Shreveport district. First, I would say that we have a band of earnest, faithful, consecrated preachers filling the various charges of this district, everyone of them at their posts of duty, honored and respected of all men and loved by their people. Some of them have held very successful revivals; others are engaged at this time in protracted meetings with good prospects. We have had some very gracious quarterly meetings. We have quite a number of genuine conversions and accessions, and many of our people have risen to higher and richer experiences in the divine life. Our finances, on the whole, are above last year at this date. The Epworth League movement is getting a deeper hold on our people. Some new ones have added to their rolls and working force.

Bishop came among us in April, doing us great good by his earnest and strong presentation of the needs and opportunities of our mission fields. His heart was so doubt gladened before he left us by the assurance that Shreveport Methodism would continue its support of its special missionary in China.

The interest of our people in our own Conference schools (Centenary and Mansfield) is surely deepening and widening. We have had an increase of attendance at Centenary during the past session, and we hope for double the patronage next session, notwithstanding the fact that we are more remote from Centenary than any other section of our State. Mansfield, under all the circumstances, has excelled our expections the past session, and the promise now is that a large increase of patronage will be realized at the opening of the Fall session, and its local friends and the Board of Managers are making strenuous efforts and sacrifices, that its outstanding obligations may be met, and the buildings and grounds put in excellent repairs by that time.

May the good Lord open the hearts of our people to the needs of these two great institutions—the heritage of Louisiana Methodism, the monuments to the earnest, consecrated zeal and self-sacrifice of those who have wrought before us in the cause of Christian education. Our District Conference will be held at Mansfield, July 2, and we will give you, or your representative, a hearty welcome.

J. L. P. Sheppard.

HERE AND THERE.

The writer has just returned from a pleasant visit to the hills of east and central Mississippi. To one who lives upon the bank of a muddy bayou the hill streams look inviting. I am entering upon my fifth Summer in the Delta, and have just taken the little vacation I always claim. It's a benediction to visit the old homestead, and to wander through field and wood teeming with memories of other days. The old school house, the familiar church-yard, the faces of loved ones, hallowed memories, how they touched and moved the heart!

The occasion of our visit was to be present at the celebration of Children's Day at old Friendship Church, in Chickasaw county, Miss. Hundreds of people gathered there to witness the exercises, which were highly interesting. The music would have been a credit to any of our city churches, and the recitations bespoke the praises of those who had the exercises in charge. At eleven o'clock it was my pleasure to preach to those I had known from childhood. As I looked into the faces of those I had known so long I thought of the inspiring history of that Sunday-school; how under many difficulties it had gone on doing a noble work for God and humanity. During a term of thirty years they have had the same superintendent, and it has been an evergreen school, stopping neither for Winter rain nor Summer sun. Eight preachers have been trained and sent forth by this school to help convert the world. This school has invested very largely in the salvation of this country, and the harvest will be large.

While we were enjoying our furlough we looked in upon the Grenada District Conference. Rev. H. C. Morehead was in the chair till the arrival of Bishop Galloway, Friday night. Several of the preachers were absent, but there were a goodly number of laymen and visitors. Fine reports were made from Grenada, Water Valley, Oxford and other places. The Grenada Collegiate Institute is in fine condition. It bids fair to become the leading female college in the State. Success to it!

The Greenville district is moving on. There is too much worldliness in the church, but our preachers are faithful in declaring the whole counsel of God. This has been a good year with us at Shaw station, and we are laboring for gracious revivals all over the district. Our presiding elder is moving around helping the preachers in revivals and looking after all the interests of the church of God.

E. S. Lewis.

Shaw, Miss.

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A woman's noblest work is helping a baby into life and health. She is committing a crime when she helps a sickly baby into the world. It is a crime because it is wholly within her power to make the baby strong and healthy. She can do it by the proper preparation—by taking proper care of herself during the period of gestation. Many babies die early, or at birth, or are sickly all their lives because of their mothers' ignorance or neglect. Neither is excusable.

Every woman may be strong and well, and so insure the health of her baby. If she will take Dr. Pierce's Favorite Prescription during the period of gestation, she will find that she will have none of the discomforts incident to this condition, and that parturition will be free from danger, and comparatively free from suffering. This medicine is the greatest remedy in the world for all the forms of weakness or disease peculiar to women. It is the only medicine in the world that will make the coming of baby safe and easy. You can get it at the drug stores. If you want to know all about it, address Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

All those who suffer from biliousness, headaches, heart-burn, flatulence, palpitation of the heart, and a generally sluggish action of the digestive organs should take Dr. Pierce's Pleasant Pellets. They are tiny, sugar-coated granules. Forty in a little vial. One "Pellet" is a gentle laxative; two a mild cathartic. By druggists.

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Holman Bible at $1.25.

By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1.50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to June, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The Advocate and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We have also an edition of this Bible in smaller type than our $1.75 edition, which we sell at the low price of $1.25. Read carefully our offer on the seventh page.

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See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is June, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Summer Excursions.

On and after June 1 excursion tickets to Summer resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31. Gaston Meslier,
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DALLAS, TEXAS.

SEASHORE CAMP GROUND

SEASON OF 1896.

The twenty-fifth annual Camp Meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 6, and remain on the grounds until the end of August. Tickets on sale from July 6 to August 10, inclusive. All trains to stop at Camp Ground station from July 15 to August 1st, inclusive. Trains 1 and 6 from June 1 to October 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Interstate Epworth League Conference will convene immediately after close of Camp Meeting, and run through July 31. A splendid program has been prepared.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoked-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the Camp Meeting, should address communications to Col. D. Zable, chairman Tent and Lodging Committee, New Orleans, La. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La. Check baggage to Camp Ground from July 1 to August 31.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at Restaurant, at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an "individual contribution" toward defraying the "expense" of the "camp meeting" and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting. Bring the Standard Hymn Book and Gospel Hymns 1 to 6 with you.

For a copy of the rules, etc., apply to

E. P. Mackie, President, New Orleans, La.
J. C. Clower, Vice-President, Biloxi, Miss.
A. S. Daniels, Chairman Ex. Com., New Orleans, La.
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Thursday, June 25, 1896.

A New Church.

By invitation of the pastor, Rev. J. V. Penn, we preached the opening sermon last Sabbath in the new church at Redwood, Miss. Redwood is a small station on the Yazoo and Mississippi Valley railroad, ten miles above Vicksburg. There has never been a Methodist Church in the neighborhood, though services have been held occasionally in a schoolhouse. Bro. Penn began his canvass for subscriptions to this church about the first of April. It is now completed, except the inside painting and some additional furnishing. Quick work that! It is quite a handsome building. The crowd in attendance was very much in excess of the seating capacity of the building. A sumptuous dinner was served in the adjacent grove, and an afternoon service was held, this scribe again officiating. The church was not dedicated for the reason that a considerable indebtedness hangs over it. Those of our readers whom the Lord has blessed in business can make a good investment by sending a contribution in aid of this enterprise to Rev. J. V. Penn, Rolling Fork, Miss. The Methodist people of the vicinity have done what they are able to do. They are few in number, and not by any means wealthy. A Methodist Church is needed there, and Bro. Penn has built one that is eminently respectable. Think of the benefits which will accrue to the community from this temple of worship in all the years to come, and lend a helping hand.

This is the sixth church which Bro. Penn has built in four years, besides finishing another. He has during the same period built or remodeled three parsonages.

Ought he not to be named Nehemiah? We are sorry to say that his health is far from good at this time—the result, doubtless, of overwork.

During our stay in Redwood we enjoyed the generous hospitalities of Mr. B. N. Simrall and his interesting family.

The Sunday Law.

During the last few days petitions against the repeal of the Sunday law have rolled into Baton Rouge in such wholesale quantities as to produce consternation in certain circles. Let the good work go on. There is no danger of getting too many petitions. We fight a foe that is vigilant, resourceful, and untiring. We should, therefore, be on our guard and diligently at work until the Legislature adjourns.

In the Methodist General Conference, at Cleveland, a delegate appeared representing the Australasian Conference. In the course of his speech he said: "What about Fiji? Using round figures, sir, out of a population of about 110,000, more than 100,000 are professed Wesleyan Methodists. A little more than fifty years ago in all Fiji there was not one professing Christian, and to-day in all Fiji there is not one professing heathen. Every Lord's Day in Fiji one thousand pulpits are supplied by converts from heathenism." This is good, straight, square evidence for the success of missions.—Presbyterian.

Millsaps Commencement.

We went from McComb City to Jackson to attend Millsaps commencement, reaching there in time to be present at the first session of the Board of Trustees on Monday. This session of the Board was one of more than ordinary interest. President Murrah's report made an exceedingly gratifying showing. Excellent work is done in all the departments. Notwithstanding the very rigid system of marking a large percentage of the students reached a place on the honor roll. In this respect we think Millsaps can safely challenge comparison with any institution of learning in the land. The moral and religious status is also excellent. Bro. J. R. Bingham, a member of the Board, gave fifty dollars to the Martha Turner Library Fund. This donation increases this fund to $600, all of which is the gift of Bro. Bingham, who has also given largely to other funds of the college. The interest on this fund is used annually in replenishing the library. Another member of the board, R. W. Jones, Jr., gave fifty dollars to the Athletic Association to aid in paying the salary of the instructor in athletics. Maj. Millsaps announced it as his purpose to erect before the opening of the next session a new building to cost ten or twelve thousand dollars. The new building will be called "Science Hall." It will be used by the Department of Science and the Law Department, and will also contain spacious apartments for the library and reading-rooms. Plans for the building have already been prepared, and work will begin at an early day. It will be the best equipped building of the kind in the State.

At ten o'clock the Board adjourned to hear the annual address, which was delivered by Hon. A. J. McLaurin, the present governor of Mississippi. The address was able and exceedingly appropriate. It was a well-prepared, earnest, forceful plea for higher education in the true sense of the word—the full development of each of the great departments of man's nature, the physical, the mental and the moral. At the conclusion of the address, Bishop Galloway, as president of the Board of Trustees, announced the above-named donations. He also read the following resolution, which had been adopted by the Board:

Resolved by the Board of Trustees of Millsaps College, That we have heard with great gratification of the generous offer of Major R. Millsaps to erect another substantial building on the campus for the special use of the Scientific and Law Departments, and to provide modern accommodations for our increasing library. This splendid addition to his other princely gifts places us under increased obligation for his large-hearted and intelligent devotion to the cause of Christian education in Mississippi. In accepting this benefaction we express our grateful pleasure at the remarkable success of the college, now closing its fourth term, and hereby pledge anew our hearty co-operation in making the institution meet the highest educational needs of the Church and State, and in providing increasing facilities for the same.

At four P. M. the Athletic Association gave an exhibition which was very much enjoyed. The gymnasium building was erected some time since through the instrumentality of the Athletic Association without any help from the Board of Trustees. Though less spacious than it ought to be, it serves its purpose admirably. A well-equipped gymnasium is an institution of almost inestimable value, ensuring, as it does, the development of the physical along with the mental man. There is much wisdom in the adage of the ancients, "A sound mind in a sound body." To one who, like this scribe, knows something of the personelle of the present student body of Millsaps College, that athletic exhibition furnished ocular demonstration of the value of gymnastics. Youths who not long since were frail and delicate looking now perform marvelous feats of strength and agility and are almost perfect specimens of physical manhood.

At night the annual debate took place between representatives of the two literary societies. The representatives were J. W. Canada and W. H. Fitzhugh, of the Lamar Society, and S. J. Wallace and B. H. Lock, of the Galloway. Victory perched upon the banner of the Lamars.

Tuesday was commencement day. The graduates were A. J. McCormick, Vossburg, Miss.; J. A. Applewhite, Valden, Miss.; J. T. Calhoun, Mt. Olive, Miss.; S. G. Green, Jackson, Miss. Their addresses were all good. Dr. Murrah's baccalaureate was excellent. After the presentation of diplomas, medals were awarded as follows: Medal for best speech by a senior, A. J. McCormick; faculty medal for scholarship in preparatory department, W. T. Clarke, Yazoo City: Oscar Kearney Andrews medal for oratory, T. M. Lemly, Jackson; Gunning medal for Scripture and hymn reading, H. B. Hines, Rankin county; faculty scholarship for college classes, W. B. Jones, Jasper county; essay on State and County Government, J. W. Miller, Jasper county. The medals were presented by Rev. W. T. J. Sullivan, D. D., who made a very impressive presentation speech.

The closing feature of the occasion was a brief address by Bishop Galloway, in which he spoke in glowing terms of the success of the institution and of its prospects. He announced that the church at large will be called upon for contributions to furnish and equip the new building to be erected by Major Millsaps, and announced that the sum of $650 had already been contributed by members of the Board of Trustees.

Rev. T. B. Holloman, having resigned the presidency of East Mississippi Female College, has been elected financial agent for Millsaps College. The members of the Board feel that they are exceedingly fortunate in being able to secure the services of such a man.

This new donation of Major Millsaps should incite the church throughout the State to increased liberality in the cause of education. Major Millsaps has now contributed considerably more than $80,000 to this institution. This is more than has been given by all the other Methodists of the State combined. We judge that many of our people do not realize the necessity for additional contributions. Many, no doubt, think that with its endowment fund well-invested at a fair rate of interest, the college is well provided for. This is a great mistake. The building which is to be erected is badly needed. The Department of Science, the Law Department and the library are all cramped for want of room. Moreover, when the building is completed, it must be furnished. The furnishing of the Scientific Department is no small job. In order that the pupils of this institution may enjoy the facilities afforded by other institutions, a considerable outlay is necessary in the purchase of apparatus. Physics, chemistry and astronomy can not be taught in the best manner without this. A good telescope alone will cost a thousand dollars.

Besides this, money is needed to carry on the benevolent work of the college. The funds raised by the Conferences in the way of an assessment are inadequate to the demands made upon the Board in the way of free tuition to young preachers and the sons of preachers. Again, tuition has been put down to about half what it is in most institutions of like grade. Emory College, for instance, which has more than a half century of illustrious history behind it, and has an endowment fund twice as large as that of Millsaps, charges a tuition fee of $60. Millsaps charges only $25. The Board put the tuition fee at this low figure in order to bring the benefits of a collegiate education within the reach of the poor. It is the earnest desire of the Board to perpetuate the present rate. It may become necessary, however, to increase the tuition fees unless a larger sum is raised annually by the Conferences. We invite the attention of our preachers especially to this matter. We believe that a pastor can not better serve the interests of our church than by raising money for the college.

The appeal which we have made here to Mississippi Methodism in behalf of Millsaps College we also make to Louisiana Methodists in behalf of Centenary. What Millsaps is to Mississippi Methodism, Centenary is to Louisiana Methodism. All the considerations in the one case apply with equal force in the other. Louisiana Methodism should rally to Centenary as it has never done before. The claims of Centenary should not be set aside for any other claims whatsoever. Every Louisiana preacher should feel it a duty incumbent upon him to bestir himself in behalf of this cause. The future of our church depends in a large measure upon the manner in which we meet the educational issues that now confront us. Louisiana Methodism has a number of laymen whom the Lord has blessed in business. Let these give liberally of their abundance, and let those of smaller means give in proportion to their ability.

Fullness of Life.

Not all Christians enjoy fullness of life any more than all trees are of sturdy growth. In some the germ of grace given in conversion is barely alive, while in others, like grass in the shade, it has developed but feebly. The difference between plants growing in rich soil by a water course and those growing in a desert place is hardly greater than that between Christians of strong and those of weak faith. What a contrast is there between the miserable existence led by the very poor and the luxurious manner of life of the millionaires. The one class often are in want of a sufficiency of food and clothing, to say nothing of comforts. The other gratify all their wants and appetites to the full.

In spiritual things just as great a contrast exists between those who follow Christ afar off and those wholly devoted to his service. We believe it was John Wesley who said that some people have just enough love of the world in their hearts to destroy their enjoyment of religion, and just enough religion to mar their enjoyment of the world. To have fullness of life means something. For the plant it means vigorous development and an abundant fruitage. For the physical man it means abounding health and strength, great power of endurance and resistance of disease. For the intellectual man it signifies power of independent thought, quickness of apprehension, and great power of application and retention. To have fullness of life as a Christian is to have God constantly abiding in the heart, guiding our feet in the way of peace, giving victory over temptation, joy in tribulation, and hope that remaineth through storm and sunshine. It means freedom from fear, delight in the service of God, love ever increasing, sturdiness of character, the flowering of all the virtues. Just as the ability and inclination to labor are often the test of physical health, so likewise the condition of our spiritual life may be measured by what we do for the Master, as well as by the spirit with which we labor. Those who have truly "tasted the powers of the world to come" find the "yoke of Christ easy, and his burden light."

How like a neglected crop are the lives of many Christians who, not having improved the gift of God, "bring forth no fruit unto perfection." Every church has members to whom applies the exhortation: "Strengthen the things which remain, that are ready to die." Every man who relies on the strength of his own will, at last comes to realize that he leans upon a broken reed. But though we are weak, and have no life in ourselves, the Omnipotent One has pledged the inexhaustible riches of his grace to supply all our need. Though sin hath abounded, grace doth now much more abound.

The acorn shoot is but a tiny thing when it first shows its head above ground. A careless step may destroy it. The heat may wither and blast it. But by and by, if no accident befall, appropriating the richness of the soil and the life-giving power of the sunlight, it becomes a large and beautiful tree, able to resist both drouth and tempest. In like manner, the Christian, if he uses the grace so freely bestowed, passes from the weakness and imperfection of babehood into the strength and knowledge which belong to manhood in Christ Jesus, being "built up in the most holy faith," and "abounding in every good work." The man "whose delight is in the law of the Lord," says the Psalmist, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." Only those, however, who hunger and thirst after it shall be filled with the grace that purifies and sustains. Strength is offered, not to the strong, but to the weak; not to the self-righteous, but to the sinner.

No man has fullness of life in Christ so long as any evil temper, sinful affection or desire remains unsubdued, so long as any evil habit remains unremoved, so long as there is censoriousness of spirit or selfishness of heart and life. The Christians who are quick to raise the cry of persecution, and pose as martyrs when they meet with criticism and a small measure of opposition justly provoked by their vagaries, deceive themselves if they think they have the love that "beareth all things, believeth all things, hopeth all things, endureth all things." He who truly loves God will not return railing for railing. Even if assailed unjustly, he will be

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Fullness of life is far more than consciousness of pardon, or that ecstatic joy which some experience from time to time. It is independent of this world's goods and pleasures, and outlasts every other source of joy. The health of the body depends largely upon whether outward conditions are favorable or not. From the material standpoint, those only have fullness of life whose environment is propitious, whose circumstances are above the pinchings and anxieties of poverty.

But God has not conditioned happiness upon any of these things. His Word teaches that a man may have all that this world possesses, and still be "miserable, and poor, and blind, and naked." Fullness of life with God is not a matter of fortune, or health, or friends, or favoring circumstances. It may and often does exhibit itself where these do not. Paul's thorn in the flesh was hard to bear, but by it he learned that the strength of God is made perfect in weakness. Anybody can rejoice in prosperity, but to "count it all joy when we fall into divers temptations" requires more than human power. It is easy to serve God when the skies are clear. To thank him for the bitter as well as the sweet, to submit uncomplainingly to the rod of affliction is to show that we are indeed united to the Master, and have his Spirit abiding in us. If so he that we have learned Christ, we shall feel that whichever way the wind blows, God is love.

"These surface troubles come and go
Like ruffings on the sea;
The deeper depth is out of reach
To all, my God, but thee."

The Christliche Apologete says that Dr. Buckley might have been elected Bishop on the first ballot had he consented to the use of his name. The reasons Dr. Buckley gave the editor of the Apologete were: First, whenever he made the subject a matter of prayer he became inwardly oppressed, and had no inner assurance. "I could, therefore," he said, "never answer affirmatively the first question at the consecration of a Bishop, viz.: 'Are you persuaded that you are truly called to this ministration according to the will of our Lord Jesus Christ?'" Second, his health is such that he could not endure the exposure incident to the holding of the Spring Conferences, as he must constantly guard against bronchial inflammation at that season of the year. Third, "A Bishop must practice the virtue of silence, and I am too old to learn new tricks." Fourth, "I believe I can be of greater service to the church on the Conference floor than in the episcopacy, for, so long as I live, no General Conference can ever adopt an unconstitutional measure without my having called attention to it and labored to prevent such legislation."

[Four years hence, perhaps, Buckley will change his mind a la Haygood. "Men often change their minds; mules never."—EDITOR.]

NOTES.

Dr. S. A. Steel is engaged for a lecture soon at Gunnisen.

Rev. J. B. Stone has sufficiently recovered to resume work on his district.

Rev. R. D. Norsworthy's youngest daughter, Jessie, is in bed with slow fever.

There was an unusually large attendance of preachers at Millsaps commencement.

Rev. R. H. B. Gladney is carrying on a revival meeting at Gunnisen, Miss. He is assisted by Rev. W. M. McIntosh.

The statement that the Book Committee, at its meeting in May, ordered Dr. Steel to discontinue his "On the Wing" articles, is incorrect. No such action was taken by the committee. No more ink need be wasted about this matter.

It was our good fortune to be entertained, while in Jackson, in the hospitable homes of Maj. Millsaps and Dr. Murrah.

Mrs. Julia C. Day, of Chicago, has given two lots in that city, valued at $10,000, to Ballington Booth's American Volunteers.

Rev. James Atkins, president of Asheville Female College, has been elected to succeed Dr. Kirkland as Sunday-school Secretary. We regard the selection as a most excellent one.

We tender our sincerest sympathies to our Epworth League Secretary, Dr. S. A. Steel, who is sorely bereaved in the death of a bright daughter just merging into womanhood.

While Dr. Palmore, editor of the St. Louis Advocate, is taking his European tour, his place on the tripod will be filled by Rev. O. M. Rickman, a Vanderbilt theologue from Missouri.

Dr. Parkhurst's articles to young men in The Ladies' Home Journal have turned out to be, next to General Harrison's articles, the most profitable venture which that magazine has ever undertaken. His coming papers will deal with a young man's social life; his business success; as a citizen; his religious life and his marriage.

Instead of summoning "candidates" to the pulpits of vacant churches for trial and inspection by the pew holders, the practice is becoming more or less common of slyly sending a committee to spend a Sunday in a congregation on whose minister they have designs, and taking his measure "unbeknownst" to himself.—Mid-Continent.

The problem of "hard times" will be solved when the workingmen of America boycott the saloon and stop drinking liquor. About $400,000,000 a year goes into the saloon from the hard-earned wages of workmen. This money, turned into the channels of industry and commerce, would bring comfort and happiness and plenty to millions of households.—Exchange.

Palestine is being slowly repeopled by Jews. The colonies founded by philanthropic agencies are scattered widely over the land, and are prospering. Not all are self-supporting as yet, but they are manifestly increasing in size. Considerable difficulty has been found in training the immigrants in agricultural ways, for which they have a positive disinclination; but this difficulty is being met by the agricultural school near Jaffa, where most of the pupils are boarded free of expense, and where elementary instruction in other branches is also given. As a result, there are already many model farms in Palestine conducted by Jews which serve as an object lesson to the native population.—Zion's Herald.

The widow of Sir Francis Lycett has just died, and a considerable amount of money becomes available for Methodist Church purposes. Sir Francis was a partner in the great glove-manufacturing firm of Dent, Allcroft & Co. He possessed a large fortune, and he made no use of it. While supporting fairly well all the connectional interests, he gave himself chiefly to the multiplication of Methodist Church buildings in the metropolis. To this he gave $250,000. For it he begged nearly an equal amount. He devoted his time and skill to secure suitable sites. The money was spent in grants to meet local efforts. The result is the modern Methodism of London. Forty years ago our church was weaker in London than in any other great city of Britain; to-day it has great life and vigor. For many years past the increase of membership in the London districts has been larger than in any other throughout the connection. To Sir Francis Lycett, more than to any other one man, is this due. He died without children, and after providing for relatives left to his wife a life interest in his property, and made Methodism the residuary legatee. In addition to handsome legacies to foreign missions, the Theological College and other objects, about $450,000 will be available for Methodist Church building, of which two-thirds are to be spent in London and one-third in places, chiefly in villages and small towns, outside the capital.—Dr. T. B. Stephenson, in New York Advocate.

CHILLIFUGE CURES CHILLS

This is guaranteed. If it fails, you get your money back. It also cures Fever and all malarial troubles. It is a perfect substitute for quinine, being better to take, better in its operation, better in its effect. It's as pleasant to take as orange syrup. It purifies the blood, renovates the system, strengthens the nerves. Restores good health to young and old. Sold everywhere. Price 50c. Prepared by FINLAY, DICKS & CO., New Orleans.

Special Notice.

To the Pastors of the Mississippi and North Mississippi Conferences—

DEAR BRETHREN: Having been appointed agent of Millsaps College, I realize the necessity of meeting as many boys and parents as possible during the next three months; and while I also appreciate the physical fact that nobody can occupy two places at the same time, I would be glad to have statements of times of holding camp and protracted meetings, that I may visit as many of them as possible to talk college and preach as you may desire.

The high tide of enthusiasm and marked interest of the students and friends of the institution at its late commencement predict for it a large enrollment at its opening in September.

A Presbyterian friend, in attendance, said to me: "This is the biggest thing in Mississippi Methodism." The comment was justly merited, and it now remains for Mississippi Methodists to make it the "biggest thing" in the State. With united effort this is an assured fact. Write me at Meridian until July 10.

Yours to command,

T. B. HOLLOMAN.

June 18, 1896.

Notice.

Delegates coming to the meeting of the Woman's Missionary Society of North Mississippi Conference, at Tupelo, Miss., July 4–7 next, will please send their names at once to Mrs. H. C. McGaughey, Tupelo, Miss.

Our guests on arriving here will be met in the waiting-rooms of the depots and received to our homes. You pay full fare coming. Take the agent's certificate of this on each road, and return on one-third fare. We have not yet heard from the G. P. road.

W. T. J. SULLIVAN.

Tupelo, Miss.

Notice.

All persons desiring to be examined at the Jackson District Conference are requested to meet the committies of examination Wednesday, July 1, at 4 P. M., in Camden, Miss. It is important that local preachers be present, especially those desiring their license renewed.

Brethren, if you can not be present, send your license. Preachers and delegates, be sure to attend. Pastors, please see to it that the journals are on hand.

R. D. NORSWORTHY.

Jackson, June 19, 1896.

District Conference.

All delegates and visitors to the Shreveport District Conference and Woman's Convention, over the Texas and Pacific railroad, will please ask agents for certificates at place of starting. We can get reduced rates if there are fifty over the road. All delegates will be met at depot in town, from Wednesday evening until Friday morning, and conducted to their homes. After that they can report at the church or parsonage.

B. T. CREWS.

Mansfield, La., June 20, 1896

Notice.

To the Members of the Alexandria District Conference—

DEAR BRETHREN: All of you who will attend the District Conference, which will convene at West Alexandria, July 25, please send your names to me at Lecompte, La. Preachers whose wives will accompany them will please notify me of same.

A. W. TURNER.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

The Ministerial Education Aid Association of the Louisiana Annual Conference.

As president of the association, I have appointed as agents the following brethren, who will present the cause at their District Conference, and try to press it home upon the conscience of the church. It is expected of these agents that they solicit membership and stir the laity; and clergy, that they do the same. These agents have an abundant supply of printed Constitutions and By-Laws, which set forth the object and purpose of the association, which they will distribute. Anyone wishing them can get them by applying to these agents, or to myself at Jackson, La.

We have been aiding three young ministers at Centenary this past session, and want to enlarge and increase our work.

The following are the agents: Rev. Paul M. Brown, Shreveport district; Rev. James A. Parker, Opelousas district; Rev. H. W. Knickerbocker, Delhi district; Rev. J. M. Henry, New Orleans district; Rev. L. F. Jackson, Alexandria district; Rev. H. W. May, Arcadia district; Rev. John F. Foster, Baton Rouge district.

The applicants for aid will bear in mind that they must be recommended by the District Conference of which they are members before their applications can be considered by the Executive Committee.

JOHN F. FOSTER, Pres.

Jackson, La.

Notice.

All delegates who expect to attend the Woman's Missionary Society of Louisiana Conference, which will convene in Mansfield, July 2 to 6, inclusive, will please send me their names at once.

MRS. HATTIE MCCLANAHAN,
Corresponding Secretary.

Mansfield, La

Notice.

Reduced rates have been secured on the Texas and Pacific railroad to the annual session of the Woman's Foreign Missionary Society at Mansfield, July 3–6. Delegates will inquire for terms of ticket agents.

MRS. C. J. FOSTER, Cor. Sec.

Notice.

The District Conference of Meridian district, Mississippi Conference, will meet in Meridian, West End, Thursday, Aug. 27, at 11 A. M.

R. J. JONES, P. E.

Meridian, Miss.

Natchez District.

Will the pastors in Natchez district please send me the names of delegates who will attend District Conference, and oblige

JAS. G. GALLOWAY.

Fayette, Miss., June 16.

Now—The Time to Make Money.

Last month I cleared after paying all expenses, $175.46; the month before $149.93, and have at the same time attended to my regular business. I believe anyone, anywhere, can do as well, as I have not a particularly good location and no experience. When you have an article that every family wants, it is very easy selling it. It seems strange that a good, cheap Dish Washer was never before placed on the market. With the Climax, you can wash and dry the dishes for a family in two minutes, without putting the hands in water: as soon as people see the Washer work, they want one, and that is why so much money can be made so quickly. All you have to do is to send for a sample Dish Washer. This Company does not ask any pay until you have them sold. For full particulars address the Climax Mfg. Co., Columbus, Ohio. I feel convinced that any lady or gentleman in any location can make from $5 to $10 a day, as every family will very soon have a Dish Washer. Try it, and publish your experience for the benefit of others.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for June.

CHRIST AND THE CHURCH.

SUNDAY, JUNE 28—FOUNDED A NEW CHURCH.

(Matt. xvi, 18, 19; Luke xxii, 19, 20; xxiv, 46-48; Matt xxviii, 18-20.)

This topic should not be understood to imply that the church did not exist prior to the time of Christ, for, in a very important sense, God has had a church in the world, which dates as far back as the gates of Eden, where the family of Adam assembled for worship. The existence of the church in the world has been divided into three periods, (1) the Patriarchal, (2) the Levitical, and (3) the Christian, the whole consituting a unit, and having a direct relation to Christ.

The church, since the advent of Christ, may, however, in a restricted sense, be spoken of as a new church, because of important changes in its character, due to its change in relation to Christ: and Christ may be said to have founded a new church, in that, while on earth, he revealed its underlying principles, and made known the divine plans in reference to its extension among the nations of the earth; he modified its sacraments to correspond to the changed condition of his living come; he commissioned its ministry, and he fulfilled the sacrificial work, which was the purchase price of its existence.

I.—THE FOUNDATION.

Here, in language that has been variously interpreted, and dreadfully abused by the Romanists, Christ addresses Peter, immediately after his confession of faith, both for himself and the apostles, in his divinity. He declares that Peter, not as an individual, but as a representative of the apostles associated with him, shall constitute the foundation of his church—a rock against which "the gates of hell shall not prevail." (See Eph. ii, 20.)

II.—THE LORD'S SUPPER INSTITUTED.

After the last Passover feast of Jesus with his disciples, the Lord's Supper is instituted as a perpetual sacrament of the church. The Passover feast anticipated a fulfillment in the sacrifice of Christ, and the Lord's Supper is simply a modification of the Passover feast, commemorative in its nature of the death and sufferings of Christ—the one looking forward, and the other looking backward.

III.—THE THEME OF THE CHURCH.

After his resurrection Christ, in a meeting with the disciples, illuminates their minds, so that they now fully understand that the theme of the church and of their preaching is to be faith in a crucified and risen Savior, "repentance, and remission of sin," and that this subject matter is the fulfillment of the teaching of their Scriptures.

IV.—THE FINAL COMMISSION.

Immediately before the ascension, the final commission is given. (1) Christ stamps a distinctively missionary character upon his church. (2) The sacrament of baptism is commanded as the external rite of admission into the church, and the formula of baptism is given. (3) The presence of Christ with the church is promised "even unto the end of the world."

NOTE.

A very fine book for use in the Epworth League would be "The Church: What It Is, and Whence It Is," by Rev. J. A. Parker. It is catechetical in form, and is admirably adapted for class study; besides that, it contains just the information that Epworth Leaguers should possess.

Brookhaven District Conference.

The Brookhaven District Conference is to be held in Magnolia, July 16 to 19.

Allow me to request all the pastors to send me a list of the names of all delegates, preachers and others who expect to attend, and how they will come. A cordial invitation is extended to all who desire or will come.

Preachers' wives especially invited to come and share the hospitality of our little city.

Preachers or others whose wives will attend, will please notify me by postal at once.

E. F. EDGAR.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,

MRS A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

For Sale—A Bargain.

A TWO-STORY TENT at the

Seashore Camp Ground.

Apply to Miss T. K. MITCHEL, This Office, Or to Miss P. S. MITCHEL, Biloxi, Miss.

Something Good in Dixie.

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good deed, to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes so unable to speak as though dumb. Had tried several cures, but all failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of the Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by state officials. His Voice School, or Institute, is located at No. 463 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, the instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

MRS. LILLIAN TILMAN,
403 W. Hill St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

Education by Mail

The Correspondence School of the Polytechnic College offers instruction by Correspondence, in Mathematics, Science, English Language and Literature, Latin, Greek, New Testament Greek, Hebrew, Book-keeping, Shorthand, and all branches taught in the Institution. It also offers to the undergraduates in the ministry of the M. E. Church, South, full instruction in the Conference Course of Study. The Polytechnic College is a chartered institution of very high grade, belonging to the M. E. Church, South, and has a Faculty of twenty professors and teachers. For catalogue and all information, address the President,

REV. W. F. LLOYD,
Fort Worth, Texas.

EAST MISSISSIPPI Female College,

J. W. BEESON, A. M., President,

MERIDIAN, MISS.

Leased by the President for fifteen years, renovated, improvements added, director of music of marked ability engaged, specially trained and proud of the fact, officers employed, with a high curriculum, and the knowledge of permanency, healthy location, religious atmosphere, a prohibition town, this becomes one of the best-equipped institutions for young ladies in the South. Music, Art and Elocution Departments *especially strong. Rates low.* ONE SCHOLARSHIP OR FREE TUITION given to some worthy young pupil to every presiding elder's district in Mississippi, Louisiana and Alabama, to be appointed by the presiding elder. For further information and Catalogue address J. W. BEESON, President.

JONES COLLEGE FOR YOUNG LADIES

GADSDEN, ALABAMA.

ON THE HIGHLANDS!

SUCCESSOR TO HUNTSVILLE FEMALE COLLEGE. Fall Session begins Sept. 2, 1896. 19 Officers and Teachers. Everything new. Every department of female education taught. New Chapel and Music Conservatory. We own the electric plant and water works. One of the most delightful places for a school in the South. You can not fail to be pleased with the government. Charges reasonable. Send for catalogue.

A. B. JONES, PRESIDENT.

In answering advertisements, please mention the ADVOCATE.

Reunion United Confederate Veterans,

RICHMOND, VA., JUNE 30 TO JULY 2.

For this occasion the Texas and Pacific Railway Company will sell tickets from all stations in Texas and Louisiana at about ONE CENT PER MILE EACH WAY FOR THE ROUND TRIP on June 26 and 27, final limit for return to be twenty days from date of sale.

This will be one of the greatest assemblages of the old veterans in the history of the organization, and an exceedingly interesting programme has been prepared.

For tickets, sleeping-car accommodations, or any further information, call on or address nearest Texas and Pacific railway agent, or

GASTON MESLIER,
G. P. and T. A.,
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The Mutual Life Insurance Com'y

OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

The Wall and Mooney School,

FRANKLIN, TENN.

—FITS BOYS FOR THE LEADING COLLEGES.—

Its pupils enter Vanderbilt University on certificate, and take the very highest rank, there and elsewhere.

NEXT TERM WILL OPEN AUG. 25, 1896.

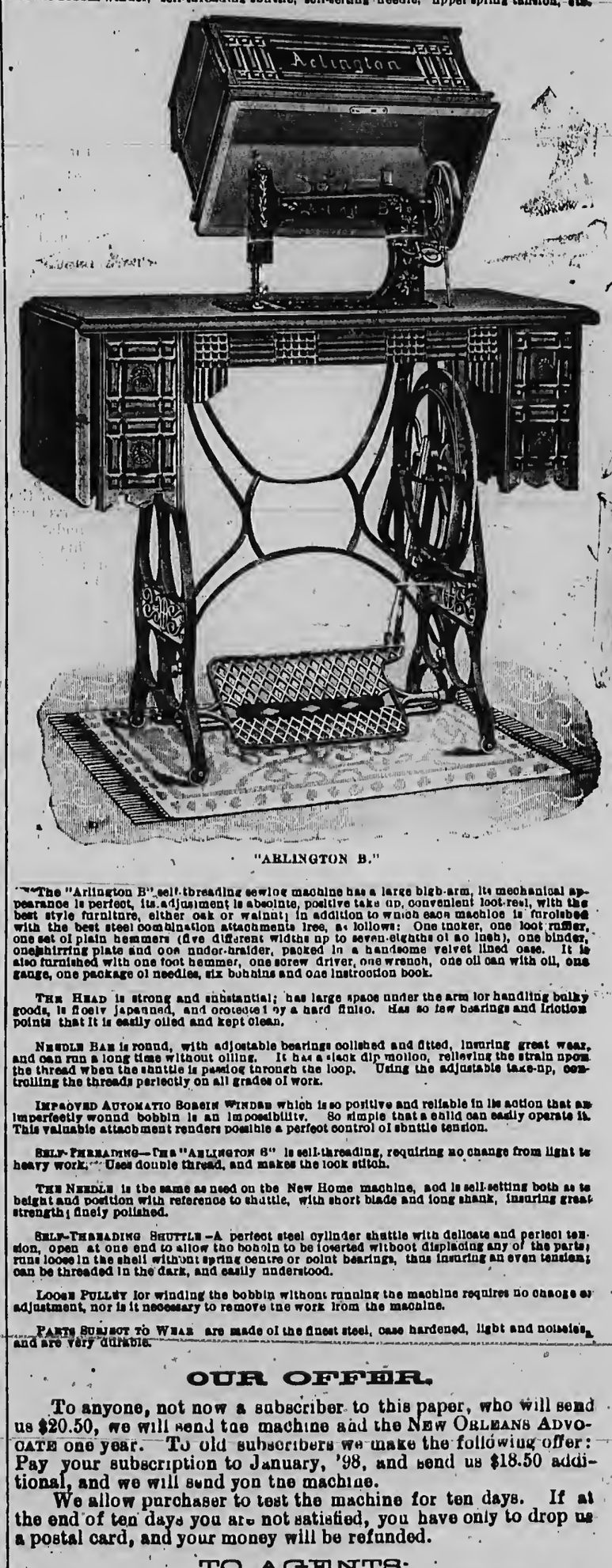
No pupil will be admitted without previous engagement. Apply early. For catalogue, address

W. D. MOONEY, Sec.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC SHIRRING WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to January, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

What Can I Save by Purchasing A Piano from the Dunning-Medine Co?

You save all the risk of imposition, all the risk of waking up some day to the realization that your Piano is not just what you supposed it to be.

Lots of Pianos cost too much—they cost too much to build, they cost too much to the dealer or agent, and, of course, they cost far too much to the individual purchaser. That is, there are better Pianos in every way to be had for less money—for instance, either of these:

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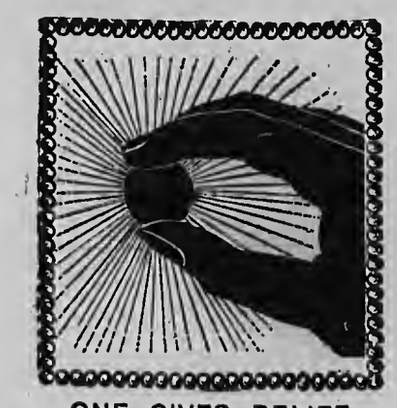

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HOME CIRCLE.

IF THOU CANST TELL ME SOMETHING KIND.

BY ELLA A. GILES.

If thou canst tell me something kind
That has been thought of me,
If thou canst lift my spirit up
To moods of buoyancy,
Then speak the words I pray thee, dear,
However light they seem,
Withhold not from me anything
That adds to life's sweet dream.

If thou canst tell me of some one
Whom I have chanced to aid,
If thou canst point to me some spot
That I have brighter made,
Then softly whisper unto me,
In accents fond and low,
The kind truth never hurts nor harms,
But sets the heart aglow.

So come with light and warmth and cheer
To meet me every day,
Reflect to me the world's bright smiles,
And hide its frowns away.
O hast thou follows of thine own?
Have others injured thee?
Unburden as thou will, thou'lt feel
My tender sympathy.

But, if some cruel, heedless tongue
Has uttered words of hate,
With justice or injustice onrsed
My errors, hesitate
Before thou tell'st me what will bring
But shadows in my life;
God knows we all have need of love
To calm our secret strife!

If thou canst tell me something kind
That has been thought or spoken,
If thou canst lift a spirit up
Too oft by t eachery broken,
Repeat it, dear, my faith inspire,
However vain it seems;
For I would fain be trustful still,
Nor wake from life's sweet dreams.

—Christian Register.

A Leaking Tap Is a Great Waster.

A leaking tap is a great waster. Drop by drop, by day and by night, the liquor runs away, and the housewife wonders how so much can have gone. This is the fashion in which many laboring men are kept poor. They don't take care of the pence, and so they have no ponnds to put in the bank. You can not fill the rain-water butt if you do not catch the drops. A sixpence here and a shilling there, and his purse is empty before a man dares to look in it. What with waste in the kitchen, waste at table and waste at the public house, fools and their money soon part to meet no more. If the wife wastes too, there are two holes in the barrel. Sometimes the woman dresses in tawdry finery and gets in debt to the tally man; and it is still worse if she takes to the bottle. When the goose drinks as deep as the gander, pots are soon empty, and the cupboard is bare. Then they talk about saving, like the man who locked the stable door after his horse was stolen. They will not save at the brim, but promise themselves and the pigs that they will do wonders when they get near the bottom It is well to follow the good old rule:

"Spend so as ye may
Spend for many a day."

He who eats all the loaf at breakfast may whistle for his dinner and get a dish of empties. If we do not save while we have it we certainly shall not save after all is gone. There is no grace in waste. Economy is a duty; extravagance is a sin. The old Book saith, "He that hasteth to be rich shall not be innocent," and, depend upon it, he that hasteth to be poor is in much the same box. Stretch your legs according to the length of your blanket, and never spend all that you have:

"Put a little by
Things may go awry."

—Spurgeon.

The Discipline of the Tongue.

I suppose that if we are to discipline the tongue, we must, first of all, endeavor to make real to ourselves the seriousness of speech. We should think about it day after day, until by God's grace we feel as we have never felt before, that our words are really a very large part of our moral life. For example, we should think of the suffering which has been inflicted on ourselves by careless and bitter words; of the injury which we know that such words have done to other men. We should think of words that have stung us to passion; of words which have filled our imagination with foul shapes, that hannted us day by day and refnsed to be banished; of words which have shaken our faith in God and destroyed our comfort in his love.

We should think of words which have created unjust suspicion of the integrity or the sobriety of other men, and have led to the loss of the confidence of their employers, and to the ruin of their families. We should think of the wretched whisperers who have quenched the love of wives for their husbands, and of husbands for their wives. We should think of how we ourselves have been misled and involved in serious troubles by the careless inaccuracy of the words of men whom we trusted. In every way that we can we should try to bring home to ourselves the truth that words which are lightly spoken may be a grave offense against justice and against charity.

We should further consider seriously the great warning of our Lord, that for every idle word that men shall speak they shall give account in the day of judgment. "Idle words" are words that are spoken carelessly, indolently, without any moral effort to avoid sin; if they are sinful, our moral insensibility to their sinfulness will be no excuse for them. These are words against which Christian people have to watch most carefully. When challenged about them they say they never thought that what they said would do any harm; but it was because they never thought, that their words were idle words. They say they never meant any harm, but they did harm; and if they had considered what they were saying they would never had said it.

And if for "idle words" we must give account in the day of judgment—and Christ himself, who warns us, will be the Judge—much more shall we give account of words which are not idle, careless, thoughtless; but which are deliberately false, uncharitable, and revengeful. And even if, through God's grace, we are not shut out of the city of God, false words, uncharitable words, revengeful words, idle words, that pained and wronged other men, will impoverish our eternal reward and lessen our eternal joy.—Dr. Dale.

The Obstacle as Opportunity.

Some people always lose heart when they come to an obstacle. They turn squarely aronnd and say, "Oh, well, that puts an end to this scheme. It does seem a pity that I can't take hold of anything without being balked!" The trouble is that most persons do not understand the true nature of an obstacle. They look upon it as something final, immovable, insurmountable. They seem to consider that it is something intended by a frowning Providence to put a stop to the particular thing which they are doing. Now, this is something quite contrary to the trne pnrpose and economy of obstacles. They are not intended to discourage, but to increase, energy.

Take a stream of water, for example. That stream understands the nature and purpose of an obstacle. It is something to pile up and amass and concentrate energy. It is something to climb upon and dash over with ten times augmented force. The same thing is true of obstacles in the human pathway; yet how many people are as wise as the stream to understand it?

Instead of regarding the obstacle as a discouragement and a sign that we are working in the wrong direction, we ought to look upon it as a providential opportunity—an opportunity to test and to augment strength of purpose; an opportunity to rise to the level of higher power; an opportunity to gather new resource and expand to wider channels of usefulness.

How often has the obstacle, attacked and surmounted, broadened a man's outlook upon what it is possible for him to do! How many great and good enterprises have widened and deepened in scope and power by being for the time obstructed and delayed! Wonderful is the revelative power of the obstacle—its power to open men's eyes to the real possibilities of what they have undertaken. Wonderful is the inspiring power of the obstacle—its power to expand vision and spur energy. Most wonderful of all is the dynamic, the strengthening power of the obstacle—its power to reinforce the strength which assails it and augment the resources which are gathered against it.

Oh, the foolishness of misinterpreting obstacles! It is as if a bird should complain against the pressure of the air which bears it up. We rise only by that which opposes. We strengthen only by that which antagonizes. Opposition is the life of endeavor. The man who succeeds is the man who makes obstacles the steps of his ladder.

Two Girls.

There is a girl, and I love to think of her and talk of her, who comes in late when there is company, who bears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seemed to depend upon and look to her for many comforts. She is the girl who helps mother.

In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers that falter at their work; her strong young figure is a staff upon which the gray haired, white faced mother leans and is rested. She helps mother with the Spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend over the old worn-out body of mother lying unheedful in her coffin, rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her head and in her heart.

The girl who works—God bless her!—is another girl whom I know. She is brave and active. She is not too proud to earn her own living or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles at you from behind counter or desk. There is a memory of her sewn into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained by factory grease, or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many homes; it is the one shield that protects many a forlorn little family from the almshouse and asylum.—St. Louis Christian Advocate.

Washington Gladden, speaking from the standpoint of a citizen and patriot, regards the theater and kindred public diversions as the most threatening and insidious foe to social progress and stability. He looks into the coffers of the play house and counts the sums of money that are collected week by week from every town of considerable size in the Union, and the aggregate for a year is an amount that defies comparison. And this enormous draft of money—a tax upon the very class of people who are least able to pay it—keeps thousands of families poor and unprogressive, robs them of independence and the means for intellectual growth. Mr. Gladden looks no farther than the counting-room of the theater; what he sees there is enough to convince him that the institution is a detriment to society and the State, let alone all considerations of morality and religion. There is no need to ask what keeps the people poor when one sees the crowds that flock to the play-houses daily, both afternoon and evening.—Northern Christian Advocate.

To know that there are some souls, hearts and minds, here and there, who trust us and whom we trust, some who know us and whom we know, some on whom we can always rely and who will always rely on us, makes a paradise of this great world. This makes our life really life.—Churchman.

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HYGIENE.

Insomnia from Exhaustion.

Exhaustion of the brain is a not uncommon cause of sleeplessness. This exhaustion is usually the result of ill health such as follows dyspepsia, or is due to the lack of healthy nutrition resulting from overwork, debility, anxiety, depressing emotions, or chronic heart disease.

The brain becomes abnormally sensitive, and the slightest impression serves to arouse it. There is also an unequal distribution of blood to the brain, which makes it unstable—one part is more active than another.

In order to reach the cause of insomnia from cerebral exhaustion, a radical course of treatment is necessary, involving a complete change of habits and life. A long vacation at the shore or in the country, or, better, a sea-voyage, may be undertaken.

Various kinds of baths may be employed. Hot water to the feet with cold applications to the head in cases where the blood appears to be unequally distributed, warm sponge-baths, and especially complete immersion in warm water, are of great service in equalizing the circulation and soothing the general nervous system.

Medicines are needed for two reasons: to calm and nourish the enfeeble nervous system, and to enrich the blood. For the latter purpose, a full diet and plenty of fresh air are, of course, required. To quiet the nervous system certain sedatives may be used, but only those prescribed by a competent physician. In procuring sleep it is necessary to paralyze them with narcotics.

It is sometimes said that nothing equals alcohol in the treatment of insomnia from exhaustion, and many are deluded into setting up the habit of taking a "night-cap." It may be true that a drought of hot toddy in such cases will arouse the enfeebled heart and stimulate the circulation to a greater degree of activity; but to say that alcohol serves as a food in any sense of the word is to attribute to it powers which it never has.

The system requires such an amount of diffusible nutriment as will steady it until a change of occupation, rest and wholesome food can have an opportunity to perform that duty. This can certainly be as well done with a cup of hot milk, or hot water and milk, as with the small amount of alcohol which is usually prescribed.—Selected.

THE CUISINE.

COMPOUNDED BY L. A. B.

DATE CAKE.—Stone one pound of dates, and dust them with sifted flour until they are as white as if frosted. Beat one and a half cupfuls of sugar into one-third of a cupful of butter; beat until it "creams;" then add two eggs that have been well and separately beaten. Add two cupfuls of sifted flour into which has been well sifted either one heaped teaspoonful of best baking powder, or in its stead one teaspoonful of cream of tartar and one half teaspoonful of saleratus; beat well until it looks fine, then beat in until fine again one-third of a cupful of sweet milk. When sufficiently beaten, stir into the batter the floured dates, and bake in a steady oven. Frost the cake or not as one chooses; a bit of frosting adds a grace to the most common cake and is not a costly addition. This cake will keep moist for months like fruit cake.

LYONAISE POTATOES.—For potatoes *a la Lyonaise* chop an onion fine, fry it brown in a tablespoonful of butter, add another tablespoonful to the iron spider after the frying and let the butter become very hot. Then cut six whole boiled potatoes into even slices and lay them in the spider, which should be ample enough to hold them without their lapping over one another. Let them fry brown on both sides, tossing them occasionally to prevent their burning Sprinkle a tablespoonful of parsley over them, and serve them at once. They should be very hot when brought on the table.—Selected.

You will find it less easy to uproot faults than to choke them by gaining virtue. Do not think of your faults, still less of other's faults; in every person who comes near you, look for what is good and strong; honor that; rejoice in it; and as you can, try to imitate it, and your faults will drop off like dead leaves when the time comes.—John Ruskin.

Cure Consumption and lung troubles

New York, June 22, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
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We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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I Ought, I Can, I Will.

These are mighty monosyllables. They hold the essential secret of all true success. To utter them aright, with lips made thin, hands clenched, heart fixed, effectively solves the problem of life. Since everything that ought to be done can be done, he who adds to this the magic words, "I will do it," has passed the Rubicon which admits him to his kingdom. Let the young man say it, and he leaves foolish, helpless boyhood forever behind. Let the young convert say it, and Satan's chances of securing his defeat are gone. There is power in this sentence to scatter indecision, timidity, half-heartedness, cowardice. There is pluck in it, and snap, and grit, and push. Before him who adopts it for a motto obstacles will disappear, low excuses will fall away, love of ease will hide its head. The joy of Christ, the glory of God, the final "well done," will remain to fire his soul and make him strong.—Zion's Herald.

OBITUARIES.

DOUGLASS—Mrs. Sarah Augusta Douglass was born in Butler county, Ala., March 15 1826 and died at her residence in Durant, Miss., March 31, 1896. About the year 1837 or 1838 her father, Micajah Wade, left Alabama and came to Holmes county, Miss., settling near the village of Richland, where the subject of this sketch grew to womanhood, was educated and on the twenty-sixth day of May, 1844 was heppily married to Mr. James H. Douglass, a prosperous and most estimable young gentleman of the Richland neighborhood. For more than half a century they lived with and for each other. God blessed the union with sons and daughters. He rewarded their economy and industry with a competency of this world's goods. He gave to them a peaceful and happy old age. They realized that godliness was profitable for this life as well as the life that is to come.

Sister Douglass was born into the kingdom of God and joined the Methodist Church very early in life. Trained from infancy "in the nurture and admonition of the Lord," dedicated to God in the nursery, it was but in accord with divine promise that she should shine in the sanctuary. Her Christian character was modeled after the thirteenth chapter of First Corinthians. She was blessed with a bright, cheerful disposition, and a warm religious experience. Her life was not all sunshine and calm. She had experienced Gethsemene and caught visions of Calvary, but these fiery trials did not consume, they only refined the pure metal. She did not murmur and complain, but, looking beyond the temporal and the perishable, she caught visions of the invisible. To him who loved her as his own soul she was a model of Christian womanhood. Her words of counsel and cheer helped to bear him over many rough places in life's uneven way.

Brother, the way will be hard without her. You feel that your strong support is taken away. Like a "bruised reed," bent by the storms and crushed by the flood, you stand before the Master. He will sustain and strengthen. Anchor your faith and hope in the eternal verities, and it will not be long before there will be a glorious reunion. The testimony of her children is, that God never gave a better mother. Some of her children had preceded her to the God-built city, and are safe within the fold. To those whom she has left let me say: See to it that your mother's virtues are reproduced in you; her God your God, her Christ your Christ; then her death will be your death, the death of the righteous.

As her pastor, I had only known her for a short time; but in her death I feel that I share with the family in the loss of a personal friend. It was a pleasure and a profit to enjoy her companionship. She was an intelligent Christian. But a short time before her departure from this world, together with her bereaved husband, we sat and discussed Bishop McTyeire's sermon on the Intermediate state. What was conjecture to you that morning is reality to you now. We hope by and by to enjoy this knowledge with you. Her sickness was of short duration—only a few days and hours, and pneumonia had accomplished its work. Her end was peace. She rests from her labors. "Blessed are the dead that die in the Lord; yea, from henceforth, saith the Spirit, they rest from their labors and their works do follow them."

J. T. Mumpan.

HACKETT—George W. Hackett died at his home May 16, 1896, at 6:30 P. M. He was born in Iberville parish, La., on the Fourth of July, —. Having lost his parents when quite young, and the family Bible being destroyed, he never knew in what year he was born, but from what he learned thought his age was about seventy-three years. He was married near Moscow, Fayette county, Tenn., in 1845, to Miss Susan E. Rogers, who, with four daughters and one son (out of thirteen children born to them), live to mourn his loss.

He was connected with the Friendship Baptist Church near the place where he was married in 1845, but there being no church of that denomination in Baton Rouge when he came here in 1853, he never united with any church afterward on account of the business he adopted; but during his last illness, before becoming unconscious, he prayed God to pardon his sins and take him home to heaven. We did not think that his end was so near. The Lord's mercy is boundless, and with him nothing is impossible; and we hope that God heard and answered his prayer, and that he is now in heaven free from all sorrow and sufferings, for his suffering had been intense for nearly three years.

Farewell, dear father, we miss thee; but we shall meet again in the sweet by-and-by. May God sustain us in our sorrow!

His Daughter.

HOPE—Mrs. Rachel Finnetta Hope (nee Wilkins) passed in perfect peace from her earthly to her heavenly home at the residence of her son, Dr. C. L. Hope, in Oak Ridge, La., May 12, 1896, aged seventy years.

She was a consistant member of the M. E. Church, South, for over fifty years. She was born in Wilkinsville, S. C. She moved with her parents to Marshall county, Miss. There she married Joshua H. Willoughby, in January, 1854. Left widowed, she married Charles T. Hope, of Lafayette county, Miss., in 1858. Three children survive her—Drs. J. E. and C. L. Hope, of Morehouse parish, and Mrs. C. J. Livingstone, of Somerset, Ky.

Since June, 1895, she has made her home with her son in our midst. Uniformly gentle, patient and kind, she soon endeared herself to us, and was, as her little grandson said, "the best, sweetest, and dearest grandma in all the world."

Her illness was protracted and painful. She said to the writer: "I had prayed that it would be otherwise, but God knows best. I am slipping away. Pray for me, that, as the body weakens, I may have no doubts or fears." The day of her death she said to me "It is all right, all bright."

A Friend.

HEMETER—Mrs. Mary Elizabeth Hemeter (nee Coulter) was born Aug 8, 1839, and died May 31, 1896. She joined the Methodist Church at the age of fourteen, under the ministry of N. B. Young. She lived a consistent member of the church ever after. There could be no doubt, in the minds of those who knew, of her piety. Her religion was full of the sunshine of God's eternal love. She knew that she was born of God. Born of religious parents, and reared in an atmosphere of piety, she grew to womanhood an honor to them and an ornament to the Christian religion.

During her illness she was never heard to murmur, but bore all with that beautiful resignation which says in all things, "Thy will be done." Seldom is there a more triumphant death. Death had no terrors to her; Christ had extracted the sting.

On Saturday evening, before she died on Sunday, she requested them to sing. She sang the treble to each song, after which she raised her hands, and said, "Mother, it seems to me that I can almost hear the angels sing. lug."

"Well done, good and faithful servant; enter thou into the joy of thy Lord."

W. J. Dawson.

OVERBY—Istalena A. Overby, daughter of Mrs. Ida Bolls, was born in Brandon, Miss., Dec. 16, 1881, and her spirit was freed from a body of intense suffering on the afternoon of May 29, 1896, at Bolton, Miss., after an illness of seven days.

Lelia, as she was called by her family, was all her life a good and affectionate child, and was more devoted to the true, the beautiful and the good than most girls of her age, attending the Sabbath-school when she was able. She had often expressed herself as being fond of things spiritual and divine. She was not a member of the church, but made a profession before those who attended her in her sickness. She sent for her pastor, that he might pray for her, evincing a deal of interest in her soul; and truly did she give thorough testimony to her faith and trust in her Lord.

One sad feature in her illness was the absence of her mother up to two days before her death, for whom she almost constantly called for four or five days.

When her spirit passed into the beyond her face was placid and composed. A mother's heart is greatly afflicted, but her daughter's soul dwells in the glory land. The Lord is gathering his lambs into his eternal fold.

Ront. Selby.

Bolton, Miss.

REEVES—The subject of this tribute, Miss Celeste Reeves, was born in Jackson county, Miss., March 13, 1880; joined the M. E. Church, South, at Poplarville, Miss., and died in Harrison county, Miss., at the home of her uncle, Mr. Lyman R. Reeves, who partially raised her, April 19, 1896.

Celeste was a sweet Christian girl. Blest with an amiable and affectionate nature, she endeared herself to all with whom she became associated. One had but to know her to love her. One of the loved ones said to the writer a few days before she (Celeste) died, in referring to her critical condition: "I have always felt that Celeste was only lent to us for a little while. She has always been so sweet and pure—too much so for this world."

How sad to see the flower cut down just when it is yielding its sweetest fragrance! But thus it is in the death of dear Celeste. Her once beautiful cheek and brilliant eye have withered in death, but the real flower is blooming to-day in the beautiful gardens of the Paradise of God.

Farewell, Celeste, we will meet you some sweet day where there is no parting.

May God comfort the sorrowing loved ones, and finally give them a home in heaven! is the prayer of their loving pastor,

G. R. Ellis.

GREENWALDT—The subject of this obituary, Mrs. Sallie Greenwaldt, was born near Camden, Miss., March 30, 1860, and died at her home Camden, Miss., May 26, 1896. She was baptized and received in the M. E. Church, South, by R. Bradley, in 1876. Sister Greenwaldt was married to John Greenwaldt Feb. 18, 1885. To them God gave two precious children—a girl and a boy. Her health was never good, sometimes very bad; but she bore her affliction with patience. Those who knew her best say she was a good woman. She leaves a father, a mother, four sisters, her husband and two children to mourn her death.

After appropriate services at the church her body was laid to rest in the Camden Cemetery. May God's grace comfort the sorrowing loved ones!

R. A. Breland.

BURNHAM—Paul Hardin Burnham, the infant son of G. M. and M. E. Burnham, was born Dec. 24, 1895, and died Feb. 10, 1896.

Only six short weeks this little jewel shed its light in the home of its parents. Christ called it to dwell in a brighter world above. It is all for the best. God alone knows how much suffering and sorrow this little one has escaped by having been called from earth so young.

May God comfort the bereft, and help them to so live that they may see this precious babe again!

Mary Giles Hannin.

Westville, Miss.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and, by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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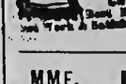

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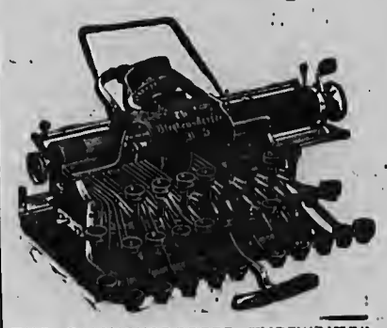

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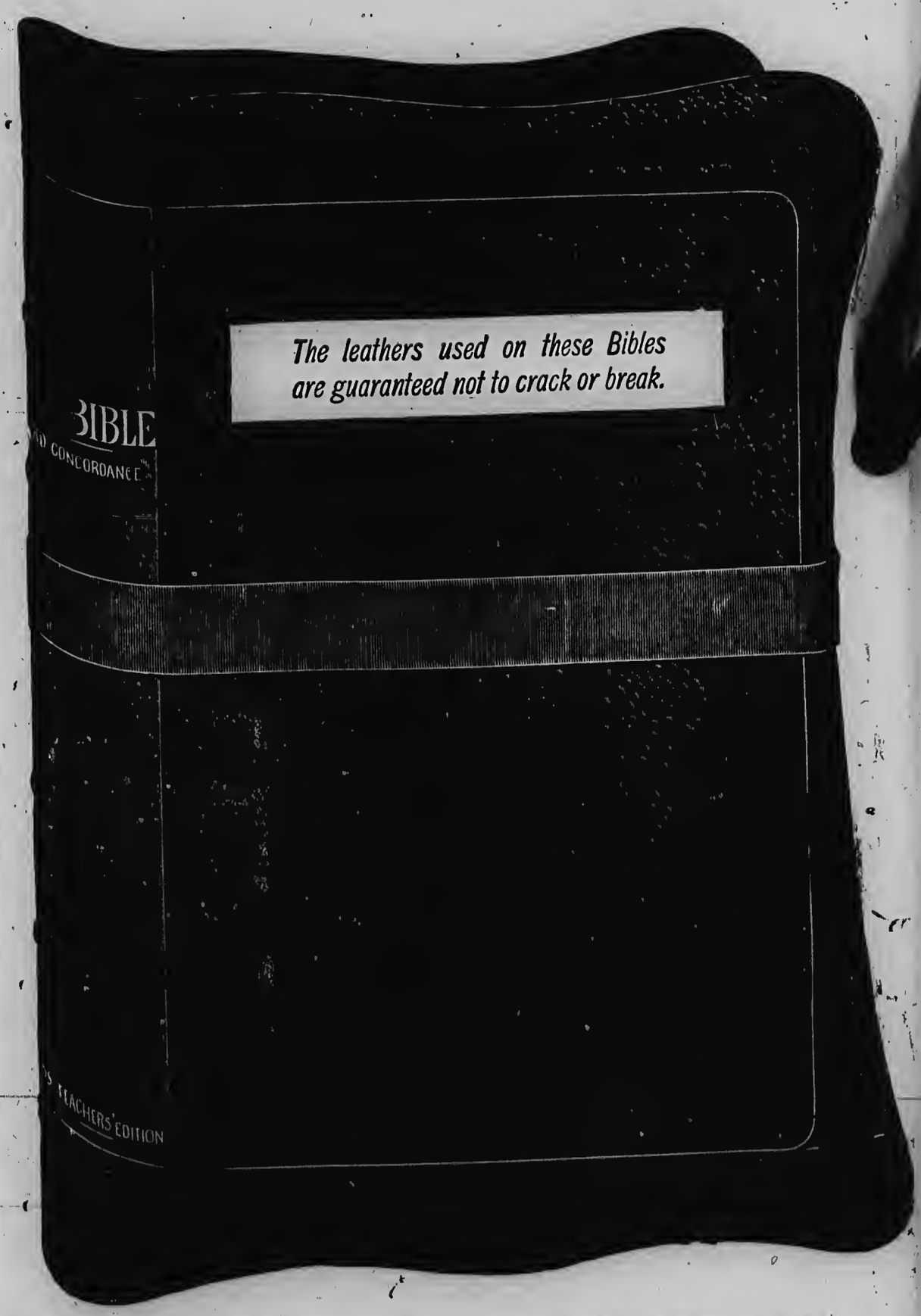

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

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NEWS OF THE WEEK.

DOMESTIC.

The timber wealth of the United States gives a yearly product of over a billion dollars, or more than twice the value of the entire output of all the mines.

At the Republican National Convention Major Wm. McKinley, Jr., of Ohio, and Hon. Garrett A. Hobart, of New Jersey, were nominated for President and Vice-President of these United States.

The Naval Appropriation bill, which passed Congress during the closing days of the session, provided for the construction of three torpedo boats of the highest possible speed, and ten torpedo boats of average speed.

The Michigan Agricultural Board has adopted a four-year course of study for women at the State Agricultural College. The course includes poultry raising, cooking, domestic economy, languages, music, painting and floral culture.

The failure of Congress to enact such legislation as will protect the American sugar industry from the harmful effects of the increased sugar bounties will force the home producers to a keener competition with European beet sugar during the coming season that has ever yet been experienced.

A contract has been closed with the Tennessee Coal, Iron and Railroad Company, at Birmingham, Ala., for 500 tons of pig iron to be shipped to a foundry at Genoa, Italy, and the probability is that a contract will be closed for 50,000 tons a year for the same foundry. The iron is likely to be shipped through Pensacola.

The silver delegates to the Republican Convention, held last week in St. Louis, bolted the convention after the reading of the platform, which declared, among other things, its opposition to the free coinage of silver, except by international agreement with the leading commercial nations of the world, and that the existing gold standard shall be preserved.

FOREIGN.

More than 30,000 lives were lost in the great tidal wave in Japan.

The steamship "Drummond Castle," bound from Cape Town to London, struck a rock off the mainland of France and sank in about three minutes. Only three were saved out of 247 people on board.

Baron Edmond de Rothschild has established another colony in Palestine. The new colony, which is situated in Galilee, not far from Damascus, consists of a village of 3,000 acres, with many springs, and the sources of the river Jordan.

The platform adopted in St. Louis causes great uneasiness in Spain, and it is feared that a conflict with the United States has now almost a fixed date. The Spanish government has hastened to buy two 14,000-ton iron-clads at Genoa.

Fresh interest has been attracted to the Venezuelan problem by the fact that a body of troops belonging to the government of Venezuela entered the disputed strip of territory and forced a British working party to desist from work on a public road. This action will no doubt be construed by the British government as a hostile demonstration.

Long-distance telephones have been placed in the smallest Swiss villages, making it possible to communicate from one end to the other of the country on instruments kept in pefect repair, and on which one can hear distinctly. The fee varies from two to eight cents a message. Electric lighting from water power has been introduced in even small places.

The greatest concern and curiosity is shown in Spain, especially in political and military circles in Madrid, for intelligence of the movements of Consul Gen. Lee in Havana. All the papers comment on his cordial relations with Gen. Weyler, his wary and cautious replies to Spanish reporters and his prudent remarks on the relations between Spain and the United States.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅛	— —
Ordinary	5	— —
Good ordinary	6 9-16	— —
Low middling	6 13-16	— —
Middling	7	— —
Good middling	7⅛	— —
Middling fair	7⅜	— —
Fair	8 13-16	— —
Galveston middling	7⅞	— —
Mobile middling	7 15-16	— —
Memphis middling	7	— —
SUGAR.		
OPEN KETTLE:		
Prime	2	2 7-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅜	2⅜
Prime yellow	2⅝	2 15-16
Gray white	4⅛	4⅛
Choice white	4⅛	3⅛
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅝	— —
Good	2⅛	3
Fair	2⅜	3⅛
Prime	4⅛	3⅛
Rough, ₩ bbl	1 15	1 75
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 60	3 75
Fancy	3 40	3 50
Choice	— —	— —
Minnesota Patents	4 10	— —
Winter wheat patents	3 93	3 09
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 60	1 93
Cream meal	1 90	— —
Grits	1 95	— —
Hominy	3 20	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	40
Yellow	31	43
Mixed No 2	— —	40
OATS:		
Western	— —	27
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	60	93½
HAY:		
Prime	14 00	17 00
Choice	— —	19 93
PROVISIONS.		
PORK:		
Mess (Standard)	5 00	3 75
Prime Mess	3 00	3 25
Rumps	7 75	— —
BACON:		
Fancy Breakfast	7⅛	8⅛
Shoulders	3	— —
Sides, short rib	3⅛	3⅛
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9	10
DRY SALT MEAT:		
Shoulders	3⅛	3⅝
Sides, short rib	4⅛	— —
Sides, long clear	4⅛	4⅛
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14⅛	— —
Common	13⅛	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	17	— —
Western Dairy	13	13
Common	9	11
LARD:		
Refined	3⅛	3
OILS:		
Coal, bbls	9⅛	— —
Coal, cases	12⅝	— —
Cotton seed, crude	19⅛	23
Lard, Extra No. 1	80	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	75	90
POTATOES:		
New Louisiana	1 13	1 25
Western	— —	— —
ONIONS:		
New Louisiana	75	1 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	3⅛	— —
Jute, 1¾ lb, ₩ yard	3⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6	— —
TIES:		
₩ bundle	75	75
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	3 40
Young Chickens	75	3 20
Chickens, Southern	3 40	3 10
Young	75	3 10
Turkeys, Southern	3 00	10 00
EGGS:		
Western	8⅛	— —
Southern	9⅛	10
WOOL:		
Lake, ₩ lb	10	10⅛
Louisiana	2	2½
Burry	3	7
COUNTRY HIDES:		
Green Salted, ₩ lb	3⅛	— —
Dry salted	3	— —
FERTILIZERS:		
Cotton seed, ₩ ton	2 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

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CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

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MARRIAGES.

OLSEN - BERGSTEDT. - At Calcasieu M. E. Church, South, Calcasieu parish, La., Wednesday evening, May 27, 1896, by Rev. A. S. J. Neill, Mr. Ole A. Olsen to Miss Mary E. Bergstedt, both of Calcasieu parish, La.

JINKS - FISHER. - At the home of the bride's parents, near Lake Charles, La., Sunday evening, June 7, 1896, by Rev. A. S. J. Neill, Mr. George W. Jinks to Miss Alice L. Fisher, all of Calcasieu parish, La.

DUGUE - FAVRE. - At the residence of the bride's parents, Capt. and Mrs. J. A. Favre, Pearlington, Miss., June 11, 1896, by Rev. W. G. Forsyth, Mr. Adolfo Dogne de Livandois, of New Orleans, La., to Miss Alice Duncan Favre, of Pearlington, Miss.

COKER - HOLT. - At the residence of the bride's parents, near Yazoo City, Miss., May 27, 1896, by Rev. Jno. D. Ellis, Mr. Robt. J. Coker to Miss Mollie S. Holt.

NORMAN - FERGUSON. - In the Methodist Church, Wesson, Miss., June 18, 1896, by Rev. T. L. Mellen, Mr. R. Seymour Norman and Miss Pinkie Ferguson, all of Wesson, Miss.

SHIVERS - WIGGINS. Near Nilta Yuma, Miss., June 10, 1896, by Rev. H. P. Crowe, Mr. G. B. Shivers to Miss Lillie Wiggins.

COOPER - PANKY. - At the residence of the bride's uncle, Mr. Jiles Williams, Winona, Miss., June 17, 1896, by Rev. J. H. Mitchell, assisted by Rev. J. Ritchey, Mr. R. L. Cooper, of Durant, Miss., and Miss Enby Panky, of Winona, Miss.

OAKEY - CAMPBELL. - At the residence of the bride's father, R. H. Campbell, Esq., Harperville, Miss., June 17, 1896, by Rev. Irvin Miller, Mr. J. E. Oakey, of Mobile, Ala., to Miss Eva M. Campbell.

BARNUM - VON EXE. - In the Presbyterian Church, Centreville, La., June 17, 1896, at 8 o'clock P. M., by Rev. H. Armstrong, Mr. Robert S. Barnum and Miss Aurelia Von Eye.

FOXWORTH - YATES. - At the residence of the bride's mother, near Udice, Miss., June 16, 1896, by Rev. W. L. Linfield, Mr. Chas R. Foxworth, of Columbia, Miss., to Miss Mary A. Yates.

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Winona District.

Programme for Sunday-school Conference, Valden, Miss., July 9, 1896:

1. Give the Origin and Trace the Progress of the Sunday-school.—R. G. Porter, Harry Estes, J. F. Evans.

2. What Have Been Its Greatest Difficulties?—Eugene Johnson, R. Thayer, J. R. D. King.

3. Where There Are Failures, Who Is to Blame?—J. W. Price, W. H. Sanders, J. T. Howell.

4. How Are We to Develop the True Principles of Sunday-schools?—John Ritchey, R. O. Ransford, F. Townsend.

5. What Is Your Ideal of a Successful Superintendant?—K. A. Jones, W. H. Holmes, Fred Austin.

6. As to Its General Management—R. I. Allen, L. M. Lipscomb, W. Wiley.

Programme for District Conference, July 10 and 11:

1. How to Secure Deeper Consecration of Members, and Family Worship—J. B. Streaker.

2. How May Stewards Best Succeed in Their Work?—J. R. Bingham.

3. What of the Epworth League? Can It Be Made a Power in the Church?—J. W. Price.

4. Revivals: How to Promote Them and Conserve the Real Results—John Ritchey.

5. Why Do We Give So Meagerly to Missions, and Who Is to Blame?—K. A. Jones.

The following committees are appointed:

For License to Preach—R. G. Porter, W. H. Sanders, J. R. D. King.

For Admission on Trial into the Traveling Connection—John Ritchey, J. W. Price, J. T. Howell.

For Deacon's and Elder's Orders—K. A. Jones, J. F. Evans, Eugene Johnson.

Eugene Johnson will preach at 11 A. M., July 9. R. G. Porter will preach at 11 A. M., July 10.

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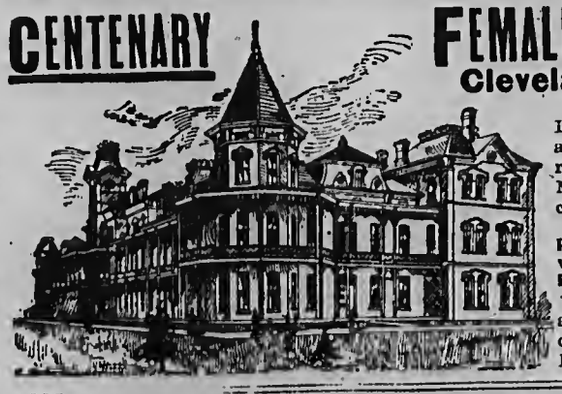

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SARDIS DIST.—THIRD ROUND.

Senatobia	June	20, 21
Sardis		27, 28
Como	July	4, 5
Fernando and Coldwater		11, 12
Batesville and Wesley		12, 19
Courtland	(Mon.).	20
Neath't		23, 22
Tyro	Aug.	1, 2
Pleasant Grove		2, 3
Longtown		15, 16
Wall Hill		21, 21
Oockrum	(Tues.).	25
Arashnlia		23, 30
Burgess	(Wed.).	Sept. 2
Eureka	(Thurs.).	3
Pleasant Hill		5, 6

T. C. WIER, P. E.

CORINTH DIST.—THIRD ROUND.

Guntown circuit at Double Springs	June	27, 28
Booneville circuit at Asbury	(Wed.). July	1
Kossuth circuit, at Bethel		2, 5
Corinth circuit, at Mt. Carmel		12, 19
Iuka circuit at Bethel		25, 26
Marietta circuit, at Marietta	Aug.	1, 2
Brown's Creek circuit, at Siloam		8, 9
Blue Springs cir., at Sherman	(Fri.).	14
Ripley and New Albany sts., at N. A.		15, 16
Ripley circuit, at Jacob's Chapel		22, 23
Jonesboro cir., at Camp G.	(Wed.).	26
New Albany circuit, at Wells' Chapel		29, 30
Ballillo circuit, at Mooreeville	Sept.	5, 6

The District Conference will be held at Ripley, July 9-12.

HESLEP R. TUCKER, P. E.

DURANT DIST.—THIRD ROUND.

Pickens, at Richland	June	27, 28
Durant station	July	4, 5
Salem, at Salem		11, 12
Kosciusko station		12, 18
Poplar Creek, at Bethel		18, 19
Bellona, at Lawrence Deadning		25, 26
Sadis, at Bethel	Aug.	1, 2
Ethel, at Marvin		7
Ackerman, at Liberty Hill		9, 9
Walthall, at Shady Grove		14
Eupora, at Eupora		15, 16
Chester, at South Union		22, 23
Ashton		26
Ebenezer, at Bethany		23, 30
Rural Hill	Sept.	4
Louisville		5, 6

The brethren will have their church registers and records of Church Conferences at the Conference for examination, as the law requires.

J. H. MITCHELL, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton station, at Longview	June	27, 28
Wilcox	July	4, 5
Valden, at Valden		11, 12
Inulaula, at ——		18, 19
Wilcox circuit, at Bluff Springs		25, 26
West, at Bowling Green	Aug.	1, 2
McNutt, at Sunnyside		8, 9
Carrollton circuit, at ——		15, 16
Sidon, at Sidon		22, 23
Public and Brooklyn, at ——		29, 30
Black Hawk, at ——	Sept.	5, 6

District Conference at Valden, July 2. The first day will be devoted to Sunday-school interests.

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Nettleton circuit	July	3
Verona station		4, 5
Shannon circuit		11, 12
Prairie circuit		18, 19
Sparta circuit		25, 26
Houston mission		31
Bue a Vista circuit	Aug.	1, 2
Houston		8, 9
Aberdeen circuit		14
Quincy		15, 16
Tremont circuit		21
Fulton		22, 23
Amory		28, 30
Okolona circuit	Sept.	5, 6

The District Conference for the Aberdeen district will convene at Aberdeen, June 25, at 2:30 P. M., Bishop Fitzgerald presiding.

S. M. THAMES, P. E.

GRENADA DISTRICT—THIRD ROUND.

Oxford station	June	27, 28
Tatum at Dogwood Flat	July	4, 5
Charleston, at Tillatoba	(Tues.).	7
Inter City		11, 12
Grenada circuit, at Spring Hill		18, 19
Terrance cir., at Kossuth ch'h	(Tues.).	21
Tocopola, at Salem		25, 26
Water Valley cir., at Church G.	(Tues.).	28
Water Valley—Main Street	Aug.	7, 8
Slate Springs, at Cross Roads		8, 9
Elroy, at George's Chapel	(Tues.).	11
Paris, at Pleasant Hill	(Fri.).	13
Pittsboro, at ——	(Fri.).	13, 14
Chapel Hill, at ——	(Fri.).	21

H. O. MONKHEAD, P. E.

GREENVILLE DIST.—THIRD ROUND.

Jonestown	June	27, 28
Coahoma and Duncan, at Friendship	July	4, 5
Hill House circuit, at Australia		11, 12
Friar's Point		16, 19
Hollonda's circuit, at Stoneville		25, 26
Gunnison, at Phalia	Aug.	1, 2
Rosedale and Bolivar, at Bolivar		6, 2
Cleveland and Shelby		13, 13
Belen circuit, at Bellvue		22, 23
Greenesville circuit, at Dubbs		29, 30
Tunica circuit, at Evansville		30, 31
Lula circuit	Sept.	3, 2
Leberton and New Salem, at Sandy B.		11, 12
Arcola circuit		17, 20

J. A. RANDOLPH, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Potts' Camp circuit, at Hickory Flat	June	27, 28
Holly Springs circuit, at Hudsonville	July	4, 5
Waterford circuit, at Harris' Chapel		11, 12
Olive Branch circuit, at Kelley		18, 19
Red Banks circuit, at Raney's C. G.	Aug.	1, 2
East Holly Springs cir., at Mt. Hope		6, 8
Cornersville circuit, at Friendship		13, 12
Mt. Pleasant cir., at Marshall Institute		22, 23
Ashland circuit, at Black Jack		22, 30
Pontotoc circuit	Sept.	2, 2
Ashland circuit		12, 13

J. D. CAMERON, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	July	4, 5
Sturgis		11, 12
Brooksville		18, 12
Starkville circuit		22, 26
Tibbee	Aug.	1, 2
Macon station		2, 9
Shuqualak	(Mon.).	10
Hebron		15, 13
Columbus circuit		20, 21
Columbus station		22, 23
Crawford		29, 20
Cedar Bluff	Sept.	5, 2
West Point		2, 7
Singleton	(Thurs.).	10
Winstonville		13, 13

E. A. SUMROUGHS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Binnsville circuit, at Binnsville	June	20, 21
Lauderdale circuit at Marion		27, 28
Vimville circuit, at Oustis' Chapel	July	2, 3
Meridian—Side and Pipes, at S. side		12, 13
Rose Hill circuit, at Hopewell		13, 19
Porterville circuit, at Bryan's Ch'l		25, 26
North Kemper cir., at Mellen's Ch'l	Aug.	1, 2
DeKalb circuit, at Marvin's Chapel		3, 4
Dalevitz circuit at Sonia's Chapel		8, 9
Meridian—East End		13, 17
Neshoba and Mission, at Philadelphia		22, 23
Meridian—West End		20, 31
Chunkey circuit, at Concord	Sept.	3, 4
Linwood circuit at Pleasant Grove		12, 13
Meridian Central		20, 21

R. J. JONES, P. E.

Meridian, Miss.

VICKSBURG DIST.—THIRD ROUND.

Bolton, at Raymond	July	3, 5
Edwards, at Rieves Chapel		11, 12
Hermanville, at Sarepta		18, 2
Crawford Street—Vicksburg		22, 23
South Vicksburg		22, 27
Harrison & Hamilton	Aug.	1, 2
Rocky Springs, at Hickory Ridge		8, 8
Port Gibson		15, 16
Utica, at Learned		22, 23
Mayersville, at Beulah		22, 30
South Warren, at ——	Sept	5, 2
Mt. Olivet, at ——		12, 13
Rolling Fork, at Redwood		19, 20
Anguilla at Bethel		20, 27
Warren, at ——	Oct.	2, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination.

J. M. WARMS, P. E.

EVERY KIND OF HUMOR FROM PIMPLES TO SCROFULA

Speedily cured by CUTICURA RESOLVENT, greatest of humor cures, assisted externally by warm baths with CUTICURA SOAP, and gentle applications of CUTICURA (ointment), the great skin cure, when all else fails.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

"How to Cure Every Humor," mailed free.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Parker Chapel	(7:45 P. M.).	July 9
Tchoupitoulas Street	(7:45 P. M.).	9
Carrollton Avenue	(11 A. M.).	11
Dryades Street	(7:45 P. M.).	11
Stashore Camp Ground		11
Carondelet Street	(11 A. M.).	12-21
Morgan Street	(7:45 P. M.).	26
Algiers	(11 A. M.).	Aug. 2
Felicity Street	(7:45 P. M.).	2
Covington, at Covington		9, 9
Tallahoek and Slidell, at Camp Ground		10, 11
White Castle		13, 15
Louisiana Avenue	(11 A. M.).	16
Ravne Memorial	(7:45 P. M.).	16
Plaquemine and Donaldsonville, at P.	Sept.	1, 1
Crapa Street		1
Lower Coast		13, 13

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Slaughter, at Ethel	June	27, 28
Wilson, at Manassas	July	4, 5
Jackson		9, 9, 9
Baton Sara, at Tunica	(Wed.).	9
East Baton Rouge, at Pipkin		11, 12
Zachary		12, 13
Baton Rouge station		12, 16
Baton Rouge circuit, at S. R.		13, 16
Ponchatoula, at Springfield		18, 26
Port Vincent, at Bayou Barbery		19, 19
Live Oak, at Palmetto	Aug.	1, 2
Amite City, at Kentwood		9, 9
Pine Grove, at Camp Ground	(Wed.).	11
East Feliciana, at Camp G.	(Thurs.).	26
Greensburg, at Camp Ground	(Fri.).	31
Oluton		18, 31
Franklinton, at Pleasant Valley		29, 15

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Melville	June	27, 28
Grosse Tete, at Cottonwood	July	4, 5
Evergreen and Bunkie, at B. Claire		18, 9
Alexandria		26, 27
Pineville, at Oak Grove		28
Ola at Pollock	Aug.	1, 2
Anacoco at Holly Grove		1
Natchitoches		8, 9
Montgomery		12
Columbia at Faulk's Chapel		19, 16
Castorville, at ——		11
Boyce and Colfax, at Camp Ground		21
Spring Creek, at Camp Ground		11
Dry Creek, at Hopewell		19, 16

General Debility from Over-Work Use Horsford's Acid Phosphate.

Dr. L. A. SCRUGGS, Raleigh, N. C., says: "It has been well tested in nervous prostration, atonic dyspepsia and general debility from overwork."

MR. EDITOR: The premium machine arrived all right, and after a thorough trial I can say that I had as soon own it as the forty-five-dollar ones my neighbors have. Accept my thanks for your aid in my securing so good a machine for so little trouble and expense. Yours truly,

(MRS.) W. H. BENTON.

Franklinton, La.

Money Made in a Minute.

I have not made less than sixteen dollars any day while selling Centrifugal Ice Cream Freezers. Anyone should make from five to eight dollars a day selling cream, and from seven to ten dollars selling Freezers, as it is such a wonder, there is always a crowd wanting cream. You can freeze cream elegantly in one minute, and that astonishes people so they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from ten to fifteen dollars a day. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on a salary.

Some people who claim to have eyes with which they can almost look into heaven, are yet so short-sighted that they can not see that they are standing on the necks of their fellow-men.—Exchange.

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time, and close connections make this route the choice of Summer tourists. Full information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

I. HANDY, G. P. A.

New Orleans, La.

Of course it's imitated—anything good always is—that's endorsement, not a pleasant kind, but still endorsement. HIRES Root-beer is imitated.

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

Christian Advocate.

VOL. 43.—NO. 27. NEW ORLEANS, THURSDAY, JULY 2, 1896. WHOLE NO. 2080

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"THERE IS A CALM."
(Psalms cvii, 29.)

BY JOSEPH SCHENK.

There is a calm beyond the tide
Of life's o'erhanging sea;
Where golden silence seems to hide
Its smiles from you and me.

There is a stillness which prevails
The conquered foes and peace—
When spent life's furious gales
And storms forever cease.

There is a rest at last for you
When eventide draws near;
Beyond the vale burns forth the new
In that celestial sphere.

O glorious hope! O sweet delight!
Thou soul-inspiring psalm,
'Tis faith discerning day through night
Which speaks, "There is a calm."
—Exchange.

Communications.

The Rules We Keep—No. 4.

We are especially bound by these rules to do good to them that are of the household of faith, or to those who are groaning so to be. The church is a common brotherhood, and it ought to be such in fact and in practice as well as in form. Indeed, Christianity emphasizes this idea of brotherhood, and its purpose is to make us all one in Christ. The love of the brethren is one strong proof that one has religion, or that he is groaning to obtain it. In some sense the world has this common bond. How much more, and in how much higher sense, ought Christians to have it? They have had a common sorrow and have a common joy the world knows nothing about. This spirit of brotherly love will show itself by employing and paying the brethren in preference to others. A brother will sell as cheap to a brother as to others, and so make it to his interest to buy from him. Brethren of the right sort will help one another in business. This is proper and it is right. It shows a Christian spirit. I have known a wrong interpretation put upon this rule. It was made to read, "Help one and not the other." The rule is mutual. You help me and I will help you.

It is the duty of all Christians to be diligent in business, to work with a will. A lazy man can not be a good Christian. Industry and economy tend mightily towards keeping the gospel from being blamed. Men of the world are always looking for chances to lay blame on the church and the religion of our Lord. An industrious and frugal man commends the gospel of Christ, while a lazy, improvident, wasteful member of the church is a reproach to religion.

All who desire to be saved from sin will strive to run with patience the race that is set before them—the Christian race. To this end they will lay aside every weight that hinders them; and there are many weights. Most of us have some besetting sin; some well-circumstanced sin; some sin that presses us more sorely than any other. This must be laid aside. The ignorant old woman was not far wrong when she said, "My upsetting sin gets me into trouble."

Men striving to be godly will deny themselves of all ungodliness and worldly lusts. The denial of self is indispensable to the Christian life. Selfishness in every form is sinful. The gist of religion is in the surrender of self to God. This is a difficult thing to do. No man can do it without the help of the Holy Spirit. The complete and entire surrender of self to God is the condition precedent to the entire sanctification of the soul, body, and spirit. This surrender of self is our part; the sanctification is God's part. Godliness concerns the internal state as well as the outward conduct. It is salvation from all sin, internal and external. Everyone who joins the Methodist Church commits himself to holiness—entire sanctification.

A man bent on being saved from sin will take up his cross daily and bear it in the name of Christ. This cross may be in one thing to one and in another thing to another. Each one has his cross. It matters not so much what it is, so we bear it daily in the name of our Lord. He bore his cross for us; we ought to bear our cross for him. We may not step over a cross, nor go around it. Our salvation depends upon our bearing it. Christ-loving Christians are always cross-bearing Christians. We must not try to shun or shirk our duty in this matter. The heavier the cross seems to be, the sooner and more earnestly we ought to strive to take it up. If we bear the cross, the crown will be ours. The cross, whatever it may be, is the test and the turning-point in every Christian life. On this pivot the whole of personal salvation turns. To fail in this is to fail in all.

Meanwhile set for salvation from all sin cheerfully submit to whatever reproach may attach to a godly life. The more godly one is the more his life will be a standing reproach to the world. He is against the world, and the world is against him. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." Few of us are godly enough to attract the spite and hate of the world. Oh, that we were! Then we might claim this benediction of our Lord. Men do say ugly things about us; but, alas! they are true. They must be false before we can claim this beatitude, or blessing, of our Master. Men reviled the Master, spoke evil of him, charged him with blasphemy, and finally put him to death. He was the only perfectly innocent and absolutely holy man the world ever saw. "In him was no sin." If they treated the Lord thus, what may not the sons and servants expect?

The devil does not care how much of the form of godliness we may have, so long as we are destitute of its power. It is not the form, but the power of godliness that excites the hatred of the devil and of the world. The most decent road to hell runs through the church; the most taking shape of sin is the form of godliness. Think of this. Here we may well pause, ponder, and pray.

GILDEROY.

Belhaven College Commencement.

It was my privilege, through the invitation of President Fitzhugh, to visit Jackson, Miss., last week, and to take a part in the exercises of the commencement of Belhaven College. This institution, although a recent enterprise of President Fitzhugh, and despite the total destruction of its buildings last year, is certainly a most completely equipped and most admirably conducted college for the higher education of women. I had not seen the buildings that were destroyed by fire, and could not compare them with those that have risen to replace them; but in point of sanitary arrangement, home comfort, and convenience for purposes of instruction, the present plant, well lighted with electricity throughout, heated by steam, and furnished with all desirable appliances for health and comfort, affords all that could be desired for its purposes, and is beautiful for situation. The part of the school work most in evidence at commencements is usually that done in the line of art and music. Your correspondent, afflicted as he is with somewhat over-developed critical faculties, found himself easily dispensed from any occasion for exercising these by the perfect ease of finished art and trained taste at once evident in the performance of very full and delightful musical programs. President Fitzhugh exhibits discernment in the selection of so able and accomplished a faculty as that that must have the credit for the excellent results I witnessed.

I had the privilege of preaching to the congregation of the First Methodist Church, where Bro. Watkins is filling his fourth year, and where the distress of parting from a genuinely respected and much-loved pastor already begins to indicate one of the shadows of the itineraney. I have seldom stood before a more substantial congregation than that of the First Church, Jackson; and to a New Orleans man it was refreshing indeed to preach to a church literally full. I am told that the building, quite large and beautiful, is not ample for the congregation, and Bro. Watkins is recommending that the lecture-room be thrown into the auditorium. The musical training of Belhaven is again to the fore in the services of the Methodist Church. The Lord has the best music in his service here. I should like to enter a plea for musical culture among our young people with a special view to glorifying God in the service of song. We may sing with grace in our hearts unto the Lord; but when it comes to expressing what is in our hearts, art has an important part.

I had the pleasure of meeting again Dr. Hunnicutt, whose noble work in behalf of Christian education during his presidency of Centenary College we of the Louisiana Conference shall not forget. Dr. Hunnicutt is pastor of the Second Church of Jackson, and has a large and growing congregation.

A drive to Millsaps College with Bro. Watkins, and the beginning of an acquaintance with the faculty, and the renewal of one with Dr. Murrah, the president, were incidents pleasant to recollect. Dr. Weber, the professor of English, displayed the new college gymnasium, largely built through his own exertions, with the justifiable pride of a man who has made a contribution to the manhood of the college students so important as furnishing the apparatus for producing a sound body.

F. S. PARKER.

New Orleans, June 14, 1896.

Report of Visiting Committee to Grenada Collegiate Institute.

We have performed the duty assigned us, and with pleasure report the Grenada Collegiate Institute in good condition. The session just closed was, all things considered, we think, the best in the history of the institution. The enrollment of boarding pupils was about sixty. This was a great increase over former years.

Twelve young ladies graduated this session. We had the pleasure of examining their papers and found them excellent. There was a medal offered for the best paper on The Evidences of Christianity. The committee, in awarding the medal, said that the papers were all good, and that that class of girls ought to marry preachers and help their husbands write sermons. The Visiting Committee concur in that opinion. All the papers examined were good. Without modifying phrases, we express it as our mature opinion that the intellectual training of Grenada Collegiate Institute compares favorably with any similar institution in the land.

The healthfulness of the locality is favorably spoken of by all who were questioned on that point.

The faculty is an excellent one. All the old members were retained and three new ones added. Mrs. Neblett, who has had extensive experience in college work, comes to take control of the Music Department. She brings her daughter with her. Mrs. Hargrove enters the school next September as a member of faculty. All who know this devoted, gifted woman will immediately see the wisdom of engaging her services for the future. With the faculty as it now stands the college ought to command a still larger patronage. Let every friend of the work see that it is so.

Pressed for room, Dr. Malone has moved from place to place, painting and fitting up until the freshness and neatness delights the eye of the beholder. Anticipating a still larger attendance next Fall, other improvements will be made this Summer. Room will be made for sixteen more boarders in large, nice rooms on the second floor. The building will then have a boarding capacity of about one hundred. The Art Gallery, on the fourth floor, is an attractive feature of the building, added during the session just closed.

Commencement exercises were ushered in on Sunday, June 7, by a very excellent sermon by Dr. J. F. Sturdivant, of the North Alabama Conference. For literary finish and completeness of construction this sermon was a rare production.

The Art Levee, on Monday, was an attractive feature of the programme. Many interesting pictures were exhibited and spoke well for the industry and capacity of pupils and teachers.

The programme for Tuesday and Wednesday was especially interesting. The address of Hon. Earl Brewer is highly spoken of. The young lawyer is said to have been at his best, and handled his subject. "The Woman of Yesterday, To-day and To-morrow," with great ability.

Brethren, the Grenada Collegiate Institute is in fine condition and is doing fine work. It ought to have the sympathy and co-operation of every member of the North Mississippi Conference. Let us see to it that every room is full next session.

J. W. DORMAN,
For the Committee.

Delhi District Conference.

The Conference met in Delhi on June 18, 1896. Rev. B. F. White, P. E., was in the chair, and with patience and impartiality looked after all the interests of the church. The reports show a decided advance over last year. The Sunday-school work and prohibition cause have been especially emphasized, and the work accomplished is very encouraging. The Conference adopted strong resolutions on "Christian Citizenship." Fraud and corruption, especially in elections, we denounce, and shall put forth every effort for "the firm, honest, and equal enforcement of all the laws."

Centenary College and Mansfield were enthusiastically indorsed, and the entire Conference body pledged itself to work for these colleges.

The following brethren preached: T. H. McClendon, J. B. Cassity, R. A. Davis, J. W. Davis, W. J. Roberts, E. N. Evans, and H. W. Knickerbocker.

The following were elected delegates to the next Annual Conference: H. C. Voss, Sam Collins, S. Whited, and A. S. Helmick.

The town of Delhi entertained us royally. The next District Conference will go to Tulula.

W. J. ROBERTS, Sec.
IRA L. BRONSON, Ass't.

Durant District Conference.

District Conference for Durant district convened in Sallis, Miss., June 11, 1896. First day was devoted to the Sunday-school interest, a larger part of the time being taken up by hymns with thoughtful and carefully prepared papers. This was a day of great profit.

Thursday afternoon Bishop Galloway came and blessed the Conference with wise leadership, good counsel, a great sermon and an interesting lecture. We count ourselves wiser and better on account of his attendance.

The reports of the pastors showed an unprecedented advancement in the financial condition of the district. Though the District Conference was held a month later last year, yet the presiding elder has received twenty per cent. more than was paid by District Conference last year—the preachers' salaries showing a corresponding increase. Reports show further that $517.54 has been raised for foreign missions than was paid on all the general collections by District Conference of last year. We have already raised on foreign missions $705.60—being only $4.15 less than the amount raised for same during the entire year of '95. A pastor suggested that the material and visible advancement in this district would have been impossible under any other supervision than that of the earnest, consecrated and prudent J. H. Mitchell. Give Bro. Mitchell to the Durant district one more year, and this new district will take its appropriate place for up (near the head) in the roll of our Conference districts.

We enjoyed the presence of the following visitors: R. A. Burroughs, S. M. Thames, T. Y. Ramsey, and J. W. Malone, president of Grenada Collegiate Institute.

J. G. Hamilton, M. T. Boswell, E. J. Bridges and J. F. Wilburn were elected delegates to annual Conference.

Sallis dispensed a bounteous, open-handed hospitality.

J. C. PARK, Secretary.
Kosciusko, Miss.

Here and There.

The last thirty days have been filled with opportunities to do good. The fourth Sabbath in May we preached the commencement sermon for the Tylertown Normal Institute. We are grateful to Bro. W. W. Morse for many courtesies. We preached two days for Bro. McInjosh in his gracious meeting at Magnolia. June 1 we had the pleasure of delivering the literary address at the Johnston Institute, Greensburg, La. The trip to Greensburg was very delightful, owing to the associations with my old friends: Anders, Roberts, Newsom, Tillery, Lindsey, Pipkin, and many others.

We are now in Water Valley assisting in a glorious meeting. No one ever had more delightful companionship than I have had with Bros. Morehead, Bowen and Clifford. These brethren constitute a trio of as faithful, useful and active Methodist preachers as can be found in Southern Methodism. Their friendship and brotherly love will follow me through life. The good people of this place had a bonfire lately of blind-tiger liquor. Two prominent Presbyterians were appointed to sample the liquor to see if it would intoxicate. The Presbyterian pastor wanted to know of Bro. Bowen why his members were selected to sample the liquor. He replied that Methodists might fall from grace, and they thought it safe to appoint men who were in no danger.

Water Valley is on the side of right. Main Street Church has a new parsonage, a new house of worship, and a new baby. The happy father is thinking of naming the fine boy for a member of the Mississippi Conference, and thereby uniting the two Conferences more closely. The new church is a thing of beauty, and later on our honored and beloved Mississippi Bishop will be asked to dedicate it. Bro. Braswell, of the Water Valley circuit, has been in attendance on the services, and reports his work in a prosperous condition.

I. W. COOPER.

Water Valley, Miss., June 19, 1896.

In the Living Present.

During their recent convention in Covington, Ohio, the Dunkers, by resolution, declared that filling teeth with gold is damnable extravagance. Thus good people render Christian obligation ludicrous and create aversion against the church.

Emperor William declared against political preaching. In a telegram to a friend, which accidently acquired publicity, he says: "Political preaching is a monstrosity. Those given to this practice usually exhibit self-importance and intolerance. The true preacher of our blessed gospel is concerned about the souls of his parishioners. He encourages love to God and good-will to men."

The moon is a huge graveyard. Once teeming with life, it is now utterly devoid of animation. Sterility general. Incineration complete. The beds of seas and rivers remain, but no water in them. Vegetation impossible. And such will be the doom of our earth.

In our land perpetrators of crime are frequently excused when the foul deed was committed in a state of intoxication. When Pittacus, one of the seven wise men of Greece, was governor of Mitylene, he issued an edict that all crimes committed in a state of drunkenness should be doubly punished.

The Agricultural Department in Washington, D. C., declares that cow's milk is the cause of much tuberculosis among men. Even conversion into butter does not destroy the disease-giving bacteria. Boiling the milk reduces the danger to a minimum. Cattle suffer much from lung consumption.

The Israelites are a wonderful race. In all the departments of human operation success perches on their banner. The Republican National Convention in St. Louis was opened with prayer by a Jewish rabbi. Contention between Roman Catholics, the two branches of Methodism, Presbyterians, Episcopalians, etc., led to this result.

Dr. Whitsett, a Baptist authority, has disturbed the complacency of his brethren. Assures that immersionist succession is a myth. That prior to 1641 Baptists administered the sacrament in question by sprinkling and effusion. Even Roger Williams had been rebaptized by sprinkling, etc.

IGN DIXN.

Selections.

Bad.

The papers report that nineteen special trains, with delegates to the Republican Presidential Convention, arrived in St. Louis on the Lord's day. Nineteen on the Sabbath! Is it a wonder this country is on the brink of ruin? The men who choose our chief ruler set at naught a divine law, publicly, contemptuously. We regret to know that our Virginia Republican delegates planned to use the Sabbath on the cars. We hope the Democrats will have more regard for the sacred day, but prefer to witness their respect rather than predict it. Politicians seem to have a peculiar indifference to this religious period. We are not puritanic on the Sabbath question, rather liberal, believing in unsaddling mind and body, rest, recreation in best sense. We are not sure but one sermon on the Sabbath in cities is sufficient, with an evening service of music and social intercourse.

We know people who overdo church work on the day of rest. There are reason and limitations.—Richmond Christian Advocate.

Tried, and Found Wanting.

Last Fall the country was stirred by reports of a strange man who had appeared at Denver in the role of a divine healer. His personality was so singular that he attracted wide-spread attention. Hundreds of cures were reported, and in one instance a railway company sent dozens of its employees to be healed of their various infirmities. The craze did not last many weeks, but it had the intensity of furore while it was passing. Then the wonder-worker dropped from sight. The sequel is just now coming to public notice. The lapse of time shows that when anything was really the matter with the persons who professed to be cured, the symptoms have nearly all returned, and the patients are to-day in the same condition in which they were before they heard of the healer. This is nothing more than was expected by all sensible persons. Time is the test of all such phenomena as these.—Pittsburg Advocate.

JESUS.

BY JOHN WILFRID MCCLEAR.

I leave my burdens and my cares
To Christ's mighty hand;
I leave the answers to my prayers
To wait his own command;
I trust him on thro' sun and shade,
I trust and I am not afraid.

Tho' oft my sins as mountains rise,
And I far from him I stray,
His mercy reaches to the skies—
His love can ne'er decay;
I trust him on thro' sun and shade,
I trust, and I am not afraid

Tho' clouds obscure my path below,
And ev'ry friend be gone,
My Savior's constant love I know,
He is th' unchanging One;
I trust him on thro' sun and shade,
I trust and I am not afraid.

When Satan flings his fiery spear,
Or aims the subtle dart,
To fill my soul with paltry fear,
Or wound my wav'ring heart,
I trust him on thro' sun and shade,
I trust, and I am not afraid.

I trust, and trusting, sweet my rest,
For now I grieve no more;
His peace is mine—his comfort blest,
And all my strife is o'er.
Then come the sun or come the shade,
I trust and I am not afraid

—Exchange.

Communications.

That Editorial.

MR. EDITOR: Your rather severe, but just, criticism of Bro. Ellis' booklet calls up a question which, it seems, will not down.

For a full quarter of a century I have studied and written on the question; and, having years ago "formed and expressed an opinion," I felt pretty easy until I noticed the difference in the list of standards furnished by writers who advocate the existence of "human standards" in the matter of "the faith and practice" of the people called Methodists. No two writers on that side give the same list, or even approximate the same.

For many years I have admitted that Wesley's Notes on the New Testament, 52 Sermons, and the Minutes were, or might be, regarded as standards of doctrine. This I believe no longer. There is absolutely no historical ground upon which such an opinion can stand. It does not follow that Polycarp, Irenæus, Justin—Wesley, Fletcher, Clark—Stevens, Bangs, McTyeire, and others, are of no use as good and wise men. Not at all. It only follows that their opinion is not "the end of the law" in matters of faith. If they, or either of them, can be sustained by the Word of God, then the opinion becomes standard—but the appeal is to the Word, and not to human opinion.

But that I may not needlessly tax your space, I give briefly the later results of my historic research on this great question:

At the Conference in 1773 the following question and answer were placed in the Minutes: "Ought not the doctrine and discipline of the Methodists, as contained in the Minutes, to be the sole rule of our conduct, who labor in connection with Mr. Wesley in America? Yes."

It will be observed that this endorsement of "the Minutes" was eleven years before the church was organized, and, without re-enactment at the organization, could not bind the church.

In 1784 the Conference endorsed Mr. Wesley as a standard in these words: "During the life of Rev. Mr. Wesley we acknowledge ourselves his sons in the gospel, ready in matters belonging to church government to obey his commands."

Notice that "church government" only, and not "doctrines," is included in this utterance of allegiance. At the same session it was agreed to adopt Mr. Wesley's Notes on the New Testament, his published Sermons and the Minutes.

Thus matters stood till the meeting of the Conference in Baltimore in 1787, three years after the events alluded to above. At this session the question came up as to whether or not the action of the Conference of 1784 was in the nature of an "agreement with Mr. Wesley," or "an agreement among themselves," which they might reconsider. In this discussion (or, rather, speaking of it afterwards) Asbury is reported as saying: "I never approved of that binding Minute." The result was the repeal of the pledge to "obey Mr. Wesley," and its elimination from the Minutes. While the refusal to "obey Mr. Wesley" was not in so many words a reconsideration of the adoption of his Notes, Sermons and the Minutes, the principle is the same in each case, and neither the one nor the other ever appeared in any subsequent Minute that I have ever seen or heard of.

But let us suppose that there is still a law making Wesley's Notes, his Sermons (52) and the Minutes "standards of doctrine." Then what? Just this, and no less:

DISCIPLINE, ART. 5, P. 12	THE "MINUTES."
"Whatsoever is not read in the Bible, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."	Wesley's Notes on the New Testament, his Sermons and the Minutes *must* be believed, and are necessary and requisite unto salvation.

Could so keen a mind as Asbury's fail to see the absurdity of such legislation? He says he was silent when the record was made, and he was mute when it was rescinded. With Wesley it was otherwise. He scolded Asbury soundly for not preventing the "act of 1787—"or quit the connection."

The reference in the first Restrictive Rule to "present existing standards of doctrine," we are told, refers to Wesley, Watson, Clark, etc. These authors do not agree on some of the great doctrinal questions, and hence to adopt one of them would be "contrary" to another. This no General Conference could do without a constitutional amendment. Hence our "present existing and established standards of doctrine" refers to some homogeneous compilation of doctrinal formula. Nowhere in all the range of Methodist literature can such be found apart from the XXV. Articles. These are "standards of doctrine," the force and authority of which are clearly defined by Art V.

Wesley believed in the "eternal Sonship." Clark did not. Wesley put that vagary into the first edition of the Discipline, but it went out of the second edition. I can not have Wesley for my standard, because he is "contrary" to Clark, nor can I have Clark, because he is "contrary" to Wesley, and I am not permitted to have any other than the "established" standards which the church gives me.

J. A. PARKER.

Opelousas, La

Wonderland.

MR. EDITOR: All my life the ADVOCATE has been a regular visitor to my home, and its coming greeted with pleasure, as we scanned its columns as the face of a dear old friend. These latter days we have read the discussion of subjects that have filled us with wonder. Sanctification has been changed to "second blessing," and many other amazing changes have been wrought. I found in an old book sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, patience, etc., and the exercise of them in our conduct toward God or man.

How sad that many who claim to have attained this high experience do not exhibit quite all of these—humility, love, and patience, for instance.

Some people have much Scripture knowledge, but fail to receive its practical benefits. Think of one claiming perfect love who does not display the flowers and sweets of life. Some writers on this holy theme seem full of prickles outside and the bitterness of wormwood within. This is wonderful. It has been prettily observed that a Christian should be like the sun, which does good, not by noise, but by shining.

Another wonder is the manner in which woman is brought before the public. We all know woman has a mind of her own. Some of the most striking events the world has ever known have had their origin from women. But she appears in the public prints in a new role.

We delight to trace the feelings, and even some of the faults of females, when they are feminine, for when faults are found—as they are the common lot of humanity—we expect to find them less glaring than in the other sex. But when women assume the masculine character, we find them off their ground. They are out of place, although they may not act out of character. They may excite mirth from some, but the pity of refined and well-bred men surely awaits them. The stern heart of man requires delicacy and modesty in woman. She can not raise the stone and erect the pyramid, but she can give a polish peculiar and delightful. Woman has less force than man, but far more fortitude. It is Christianity that has elevated the female character to its proper dignity. A woman never shines in talking politics. And as to her religion, she always appears most elevated in action, and not in discussion. The precipitate curiosity of Mother Eve may stand as an example of feminine religious disquisition. I am in wonderland, and await developments.

S.

Correspondence.

Commencement of East Mississippi Female College.

The twenty-sixth session of this institution closed June 10, after one of the most prosperous years in its history. On Sunday, at eleven o'clock, Dr. J. M. Weems preached one of the most appropriate and impressive sermons it has ever been our good fortune to hear. Its application to mankind in general, and to the young ladies going out to do duty in a busy world especially, met with great favor. At 8 P. M. Bro. Van Hook delivered a sermon before the Missionary Society which evinced careful preparation and was good to edifying.

The alumnæ gathering on Monday night was a decided success. While we looked upon the splendid company on the stage we could but think what a power for good to their alma mater these could be. The pupils of the Music Department entertained their friends in their annual concert on Tuesday evening. The verdict of all was that our director in that department, Miss North, had done a work worthy of the highest appreciation.

On Wednesday morning the Senior Class, with essays and music, occupied the time from 10:30 to 12 o'clock. As setting forth the work done and advancement made by this class this was, perhaps, the most interesting hour of the season.

At 8 P. M., Wednesday, were the graduating exercises. The speaker of the occasion, Dr. Muckenfuss, of Millsaps College, showed his thorough acquaintance with his especial branch in a very interesting address upon the "Advance of Scientific Thought." His words were chaste and well chosen, his thoughts were of high order, and his manner easy. While, doubtless, some were listless, the thinking ones pronounced his address most excellent indeed. We rejoice to know that our Millsaps College has so strong and aggressive a scholar at the head of her Science Department.

Diplomas were delivered to nine young ladies, all of whom go out with the most hearty endorsement of the faculty. Some of them have been with us three years, and all two, and we predict for them each success in their future course.

And now, Mr. Editor, while from personal reasons it becomes necessary for us to sever our connection with the institution, we bespeak for it a hearty support from the Methodists of East Mississippi.

T. B. HOLLOMAN.

Baton Rouge District Conference.

The District Conference of Baton Rouge district met at Greensburg on June 18, and adjourned on the twentieth. There was a good attendance of preachers and laymen. The reports showed the different charges were progressing along right lines. Our new presiding elder, our Will Tucker, gave eminent satisfaction as "sub-Bishop." This writer was elected secretary, and W. S. Holmes, of Baton Rouge, his assistant. As Bro. Holmes is a ready penman, you can imagine who did the work. The following were elected delegates to the Annual Conference: H. C. Newsom, R. J. Thoms, W. B. Romeds, and W. T. Holland. Alternates: W. S. Holmes and R. Babingtou. Strong resolutions were adopted against the repeal of the Sunday law, which the Conference requests you to publish. The ADVOCATE and its editor were not forgotten, as the following resolution shows:

Resolved, That we give the NEW ORLEANS CHRISTIAN ADVOCATE a ringing endorsement, and pledge its editor our hearty aid and co-operation.

Johnston Collegiate Institute was taken under the wing of this Conference. This first session furnishes sufficient grounds for reason of its existence. A splendid building erected, and ninety-nine students in attendance, is the record for the season just closed. Here a high school education is in the reach of one with the most limited means. The Conference heartily endorsed it, and recommended it to all the Methodists of the district.

All the sessions of the Conference were pleasant, and all was done in a brotherly spirit. There was preaching at noon and evening. Bro. C. W. Carter, D. D.; J. F. Foster, J. J. Kelley, C. C. Miller, H. W. Rickey, and E. T. Denson did the preaching. Need I say it was able, instructive, and spiritual?

Could not attend Sunday's services, but was told it was a time of great rejoicing and blessing.

The hospitality of the people of Greensburg was unbounded. The Conference prayed "that the divine guidance should attend each one and the divine blessing abide in each home."

I wish you could have been with us to see what a good time we "piney-woods" Methodists can have.

ISAAC D. WALL.

Clinton, La

A Delicate, but Important Matter.

To the Brethren of the Mississippi Conference:

At our last session your Missionary Board, including all our presiding elders, requested Bro. T. L. Mellen to act as "field secretary" without salary. He was given regular pastoral work to do, or get done by others during his absences. All regretted that our financial straitness precluded employing all his time by paying him a living salary from our treasury. Unfortunately, this was heavily on the minus side of the equation. Bro. Mellen has kindly consented to travel somewhat where he is most needed and wanted. Already he has done some yeoman service in this field without reckoning the cost to himself. We ought not—we must not—let him to do this good work at his own charges. Wherever he goes he leaves deep impress and stronger conviction of duty to support our missions at home and abroad. We, and all the people he is thus serving faithfully, owe it to our self-respect that we, at least, bear his expenses. If any more come in, 'twill not be misapplied. He who is thus serving us in our Master's work should not be embarrassed by lack of means, nor by public collections for his benefit. A word to the wise is enough. This new departure is authorized by our Discipline of "1894." (See paragraph 358.) We trust it may result in a large increase in missionary contributions, wherever our "field secretary" goes.

Your brother in the work,

J. P. DRAKE,
Recording Secretary.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport

The Conference of the W. F. M. Society of the Holly Springs district, North Mississippi Conference, convened in Red Banks, May 8, 1896, with our loved and consecrated sister, Mary Hargrove, presiding. Welcome was written on all faces as we, the delegates and visitors, entered the depot and church. After listening to inspiring hymns by the choir, Sister Hargrove opened with devotional exercises and gave a most inspiring talk. Roll call found of the thirteen societies in the district eleven represented; all reported to be in comparatively good working order. Our district secretary reported a falling off in the finances, and two new societies organized.

The morning session now adjourned for refreshments. The beautiful grove surrounding the church was filled with people. So many gentlemen, with their families, honored this woman's Saturday meeting with their presence, that we felt greatly encouraged, thinking that they must be interested in our work to leave their crops at this busy season. Under the shade of wide-spreading oaks a most sumptuous dinner was prepared for all. While we partook of their generous hospitality we could but wish that henceforth each one would be as much interested in dispensing the Bread of Life to our heathen brothers and sisters in foreign lands as they were in ministering to our physical wants. At the evening session a good paper was read by Sistor Farr; subject: "How to Make Our Societies More Interesting." The question-box was now opened, causing animated discussion, by which we were both amused and edified as we gathered a knowledge of the needs of our work. Sister Hargrove urged the claims of the W. M. Advocate and Little Worker upon the homes of the district, believing them to be the open sesame of missionary knowledge.

At early lamp-light the new church bell again invited us to church, and we were again made welcome to this hospitable Christian community by Mrs. Honston in an address of welcome. The reply of Mrs. Carrie W. Smith echoed the thoughts of our hearts, but words could not express our feelings. The greeting by Miss Freddie Thoums warmed our hearts with new life, and we seemed to be sitting together in heavenly places. Even the children had something for our entertainment and edification; the Little Lighters shining into the darkness of heathen lands, and showing how faith, hope, love, and other Christian graces were lighting up the darkest places, closing with the hymn, "Let the lower lights be burning."

It was now in order to nominate a place for our next meeting, and Byhalia was chosen.

Sunday morning dawned bright and clear. On reaching the church, we found several classes in their places, and all seemed to take interest in the Sunday-school lesson. Bro. Oakley, of Holly Springs, preached at eleven o'clock to a large, attentive audience, from the text, "Wherefore He hath given Him a name above every other name," etc., causing us to again rejoice that we were subjects of such a King.

The evening service was particularly attractive, as it was for the children, a large number of them being present. Sister Hargrove interested them and us with specimens of the worship of heathen lands—idols, Chinese lady's foot, and marriage service. She organized a juvenile society, called the "Little Lighters," with Mrs. Power as lady manager.

Sunday night Sister Hargrove addressed the young people, comparing their rights and Christian privileges with the young people of heathen lands. Words fail to describe her touching pathos as she pictured the lives of women and girls without the elevating influences of the religion of Christ, pleading with them to join us in this work of woman for woman. May they realize their obligation to Christ, and, knowing that it is only by and through him that woman has, or ever will be, what God intended her to be, give their young, fresh lives to his service. This address closed our district meeting. While the choir sang, "God be with you," sweet good-byes were spoken, hopes expressed for better work this year, with pleasant anticipations for the meeting at Byhalia. We parted with the Christians friends of Red Banks, never again to be strangers, but co-workers together for the advancement of Christ's kingdom.

MRS. J. P. FRANKLIN.

Selections.

In God's Atmosphere.

There is an earthly, and also a heavenly, atmosphere. No true life abounds in the earthly atmosphere; the highest, purest, sweetest and strongest life thrives and throbs in the heavenly. But we do not need to go to heaven to find and enjoy the heavenly atmosphere. It has been brought down to us by the soul of Christ and the breath of the Holy Spirit. God's atmosphere is created wherever his presence finds abiding-place, and wherever a Christian soul will hold communion with him. True, God is everywhere, in the sense that he sees all things, and that all things are upheld by his power; but there are certain places where he is specially present; where he has promised to meet his loving and loved people. It is in the prayer-room, in the consecrated closet, in the hallowed sanctuary, and even in the solitary by-places where the devout heart yearns to pour out its ardent adorations into the ear of a listening Father. There is a peculiar atmosphere in such places. It is the atmosphere of God. Dr. Arnold, of Rugby, said, "We too much live, as it were, out of God's atmosphere." Indeed we do! And it often betrays itself in our speech, our lack of spirituality, and our leanness of life. Let us get into it, and keep there.—Zion's Herald.

The Spirit of Love.

There is no greater evidence of the presence of the Lord in his people than the spirit of love; and there is no sweeter testimony to God and his glorious grace than the reconciliation of strife and the healing of mutual wrongs.

"Behold, how good a thing it is, and how pleasant, for brethren to dwell together in unity; for there the Lord commandeth a blessing, even life forevermore."—Episcopal Recorder.

There are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noondays; that he not only permits trouble, but sometimes sends troubles on his own children for their spiritual profit. As many as he loves, he sometimes corrects and chastens. And a truly filial faith recognizes that all his dealings are perfectly right. "Happy is the man who God correcteth; therefore despise not thou the chastenings of the Almighty." I have seen a farmer drive his plowshare through a velvet greensward, and it looked like a harsh, cruel process; but the farmer's eye foresaw the springing blades of wheat, and that within a few months that torn soil would laugh with a golden harvest. Deep soul-plowings bring rich fruit of the Spirit.... The day is God's, and night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then, how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character.... Bethany had to become a dark town to two poor women before Jesus could flood it with joy. Before Gethsemane's midnight struggle Christ himself chanted a hymn; and happy is the man or woman who can go into life's hard battle singing! The ear of God hears no sublimer music than a Christian's song in the night.—Theodore L. Cuyler, D. D.

There are reasons when, for the moment at least, the power of the world seems to drop. A strange and awful sense of responsibility comes upon us. We long for a higher and holier life. The vanity of the world, the worth of virtue, the goodness of God, and the peace of a trusting and devout heart are revealed to us. It is a heavenly vision open before the soul. These hours, when the soul is freed from its bonds and holds communion with truth and God, . . . are blessed hours, which, if obeyed, shall raise the soul upward to heaven.

Delight, enthusiasm, hope, content—these are the true conditions of a Christian life, just as song is the true condition of the bird, or color of the rose. But just as the bird is still a bird although he can not sing, and the rose is still a rose although its red grows dull and faded in some dark, close room where it is compelled to grow—so the Christian is a Christian still, even although his soul is dark with doubt, and he goes staggering on, fearing every moment that he will fall, never daring to look up and hope.—Phillips Brooks.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which leaves us when we leave the light of life.—Gladstone.

Every day in this world has its work; and every day as it rises out of eternity keeps putting to each of us the question afresh: What will you do before to-day has sunk into eternity and nothingness again?—Frederick W. Robertson.

The late Charles Pratt said to Dr. Cuyler several years ago: "The greatest humbug in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it."

A child of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the church than ten wealthy men converted at the noon of life.—Selected.

A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—General Gordon.

God never wrought miracles to convince atheism, because his ordinary works convince it.—Bacon.

National economy.

There's room for a little more of it. Too many women are wasting time and strength over a wash-board; rubbing their clothes to pieces; wasting their money. You'd be astonished if you could figure up the actual money saying in a year by the use of Pearline.

Millions of women are using it now, but just suppose that all women were equally careful and thrifty, and that every one used Pearline (use no soap)! It's too much to hope for—but the whole country would be the richer for it. 473

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WALL PAPER

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Resolutions on the Repeal of the Sunday Law.

Whereas, The continental Sunday is a foreign immigrant to our shores that we heartily desire to see forever excluded, while the American Sunday is the protectress of the home, the anchor of liberty, the encircling hope of the nation, and stands for the reverential recognition of the sovereign Ruler of destinies and empires. It is the ministering spirit of rest to mind, heart and body; it holds within loving embrace a priceless heritage of the noble, true and beautiful things bequeathed us by the blood of the bravest and best sons of the Revolution. The Sabbath bells mingle their notes in plaintive harmony, inviting the laborer from the field, the clerk from the desk, the sorrowing widow to God's temple, where heart beats with heart in exultant praise to the Father of spirits. The French nation abolished the Sabbath and heaped contempt on this imperial day; but the needs of the soul, the demands of wearied physical nature forced them to re-instate by legislation this day of physical, mental and spiritual re-invigoration.

Cursed be the day when we rob the toiler of his meed of rest, the family of its sacred, permeating influences, and suffer capital to turn labor into a beast, a mere machine, out of which to grind weeks of unremitting serfdom.

Resolved, As a District Conference, of the Methodist Episcopal Church, South, in session assembled at Greenshurg, La., we project, as one man, a united, burning protest against the effort to repeal the Sunday Law. We denounce, with all the earnestness of our souls, that such a repeal will be subversive of good morals and antagonistic to good government, a blow directed at the very heart of home life.

Resolved, That we call upon our representatives, in the name of God, Louisiana and home, to exert their utmost influence against this infamous effort to repeal the Sunday Law, and petition them to stand as a Leonidas hand, set for the invincible defense of the American Sabbath for Americans.

REV. H. W. RICKEY,
REV. C. C. MILLER,
COL. I. D. WALL,
Committee.

The session at the University of Mississippi, which closed on June 3, was the most successful in its history. Two hundred and seventy-one students were enrolled in all departments. There are no preparatory courses. Never before has the enrollment of students above preparatory grade been so large, and the total enrollment has not been so great since 1883, when 116 preparatory students were counted.

Read This!

I have collected by request of friends my "Reminiscences" for nearly fifty years in the ministry. Have extensive genealogies of noble families, illustrious in the history of Methodism in Mississippi.

I want those who desire these Reminiscences to aid me in raising the money by depositing one or two dollars with Capital State Bank to the amount of $70—the expense of printing. I have been at expense to accomplish this work, and I must have help.

June 25, 1896.

[We suppose the above is from Bro. H. J. Harris; but it came without his signature.—EDITOR.]

FROM THE WORK.

Rev. G. S. Morehead, Cascilla, Miss., June 15: "I am moving along nicely with my work. Have a large territory to ride over and preach, but I enjoy it. We have two Epworth Leagues organized on my charge in good working order. I think they will prove a blessing to our charge. We are moving along with our Sunday-schools nicely. Thank God for such a church as ours. I love her doctrines, rules, discipline, and all of her machinery. A young preacher has his dark hours to pass through. But our blessed Lord said to his disciples, 'Blessed are ye whomsoever shall revile you, persecute you falsely for my name's sake.' Thank God for that sweet word of that verse. How it thrills my soul with joy! We have some young ladies on my work that are consecrated to God, as much so as any I ever saw. We had a glorious time while at District Conference in Grenada. The good Bishop Galloway was there. God bless you."

Rev. H. T. Cunningham, Coldwater and Hernando, North Mississippi Conference, June 19: "By order of presiding elder and Bishop we came to Coldwater on Feb. 13, from the Tyro charge to take the place of our departed brother, Rev. T. B. Hargrove. This consecrated servant of God and his no less consecrated wife have left an abiding impress upon this people, whose hearts yet bleed over their irreparable loss. Everywhere we have seen the touch of skillful hands. Our work progresses well. Revival services have been held in both towns, with eleven accessions at Coldwater, but none at Hernando. However, the church in both places has been quickened. We needed at least another week at Hernando, as we brought the services to a close somewhat against our better judgment, because of unforeseen conditions. We mean to resume revival services there in the early Fall. Connectional claims about all provided for. All the woman's societies and woman's prayer meetings in operation. We acknowledge valuable help of W. S. Lagrone, at Coldwater, and G. H. Lipscomb, at Hernando."

OBITUARIES.

FOUNTAIN—Bro. J. B. FOUNTAIN, of Columbia, Miss., was born Feb. 28, 1821, and died June 7, 1896.

Bro. Fountain had been a faithful member of the Baptist Church for fifty-five years, and for many years was deacon; was a Mason and devout Christian. His life has written its own history.

Bro. Fountain had long been a sufferer, and had borne it all with Christian fortitude. He was laid to rest near his church door, where his body will sleep until resurrection of the just. He leaves a wife and two sons (at home), two married daughters, Dr. Fonntain, of Pearlington, and a host of friends to keep sacred his memory.

His pastor,
JNO. P. CULPEPPER.

Columbia, Miss.

SEALS—Mrs. LEONA, wife of Walter Seals, of Evergreen, Avoyelles parish, La., daughter of Rev. Fred White, long a member of the Louisiana Conference, died Dec 23, 1895. She was born Feb. 5, 1870.

Her young life was one of usefulness; the law of kindness was the law of her life. When but a child in the home of her father (it was never the privilege of the writer to visit her after she married) her face beamed with sunny smiles for all. Her husband writes: "A dear, good wife and devoted mother leaves four little girls, baby three months old, with grandparents." Ah, the sorrow of a happy home broken! "Heaven only can heal." She loved her church and preacher.

Much could truthfully be said and written of this good women. Enough for us is to know, "God took her." Let us live by faith in him. S. H. WHATLEY.

HUGHES—MARTHA F. HUGHES, wife of J. W. Hughes, was born in Kemper county, Miss., March 16, 1835; was married to Joel W. Hughes, Oct. 2, 1851, in Lauderdale county, Miss.; was converted and joined the M. E Church, South, in 1852; lived up to the faith until her departure for the home of the blessed, which occurred June 17, 1896, in Smith county, Miss. Funeral sermon and burial services by the writer, June 19, 1896, in Smith county, Miss.

Sister Hughes was very useful in the community where she lived; was a doctress; was foremost in good works as a church member; will be very much missed, not only in her immediate family circle, but in the church and community generally. Said to the writer only a short time before she passed away, that she was ready and willing to go and be with Christ. This writer was her pastor as far back as 1857 and 1858; again in 1872, and four successive years since. Always found her at the post of duty as a church member. The congregation that attended her funeral demonstrated the high estimation had for her in the community. Leaves a stricken husband, four living children, all members of their mother's church. R. A. SIBLEY, SR.

MULKEY—Whereas, God, in his all-wise providence, has visited our little flock at Gayden Church, on the Wilson circuit, of the Louisiana Conference, and taken from our church and Sunday-school to a better home and happier associations in heaven our brother, MARTIN A. MULKEY, who joined the church and Sunday-school in September, 1894, taking up his cross at once, and carrying it faithfully, doing any and everything that he could for the advancement of the Redeemer's kingdom until April 4, 1896, when he was called upon to give up the toils, cares and pleasures of this life for a life that is forever freed from every anxiety and pain, a life beyond the reach of death, a life with God; therefore, be it

Resolved, That by his death the church has lost a faithful worker, the Sunday-school a good student, and the community one who bid fair to make a true citizen.

Resolved, That we tender the father, mother, two brothers and afflicted relatives our warmest Christian sympathy in this, their first sorrow, and humbly pray that God may, in his great love, sanctify this affliction to the upbuilding of his kingdom in our community.

(Signed)
D. W. McLEAN, Sup.,
For Committee.

(Continued on Seventh Page.)

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will no Dyspepsia, Rheumatism or Neuralgia. Scrofula and Salt Rheum will disappear. Your nerves will be strong, sleep sound and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why thousands take it to cure disease, retain good health. Remember

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When a man goes to war he willingly and knowingly takes his life in his hands. Death waits for him on every hand, and he goes to meet it calmly and fearlessly. He has offered his life, and he is willing to give it. In ordinary affairs, a man's life is pledged in another way. He assumes obligations that he must live to fulfill. Carelessness of health in this case is worse than undue carelessness would be in war. It is every man's duty to preserve his health to the fullest, and to live as long as he can. The sick man can't do a man's full duty in the world. A man who is weak from loss of flesh, whose nerves are run down, whose blood is impure, who shows from his sunken cheeks and hollow eyes and lingering cough that he is on the direct road to death or consumption, can in no way perform the full duties of a man. If he lets these things go on, it is because he prefers disease to health—death to life. He can be cured surely and quickly by the use of Dr. Pierce's Golden Medical Discovery. Thousands and thousands of people have testified to the wonderful effects of this most marvelous medicine.

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PUBLISHER'S NOTICES.

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By buying in wholesale quantities we are able to make the following reduction in our Emerald-type Holman Bible. This Bible we have sold heretofore at $1.50. We now offer it at $1.25 to those who pay their subscription a full year in advance—that is, to July, '97. We do not advise any person who has passed the meridian of life to get this Bible, on account of the smallness of the print. For young persons, however, it will answer as well as the more expensive styles. It has all the helps of the larger sizes. Address

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.75. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is July, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Summer Excursions.

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SEASHORE CAMP GROUND.

SEASON OF 1896.

The twenty-fifth annual Camp Meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 6, and remain on the grounds until the end of August. Tickets on sale from July 6 to August 10, inclusive. All trains to stop at Camp Ground station from July 15 to August 1st, inclusive. Trains 1 and 6 from June 1 to October 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Interstate Epworth League Conference will convene immediately after close of Camp Meeting, and run through July 31. A splendid program has been prepared.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoked-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the Camp Meeting, should address communications to Col. D. Zable, chairman Tent and Lodging Committee, New Orleans, La. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La. Check baggage to Camp Ground from July 1 to August 31.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at Restaurant, at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an "individual contribution" toward defraying the "expense" of the "camp meeting" and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting. Bring the Standard Hymn Book and Gospel Hymns 1 to 6 with you.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.
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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, July 2, 1896.

Who'll Be the Next?

An appreciation of the urgent necessity of a well equipped Science Hall at Millsaps College, one of the most intelligent laymen of the Mississippi Conference writes me by to-day's mail: "I will be one of sixty to raise the $3,000 needed. Put me down. Cash transaction, or as you can best arrange for others." Already we have subscriptions to that fund of nearly $600. Surely the hosts of Mississippi Methodists can not afford to allow so generous offers for such necessary apparatus to go unimproved. Out of the 250 pastors in the two Conferences, certainly there are forty who might secure from individuals, or assume and collect from church, $50 for this purpose.

The original proposition from Major Millsaps was to pay one-half of amount necessary to erect the Science Hall. Seeing the pressing need of such a building at the late commencement, he generously donated $10,000, upon which work at once begins upon the building.

After such liberality on the part of one man, how can our church refuse to respond to this meager call and respect herself? "Men of Israel, help." Brethren of the pulpit and the pew, let me hear from you soon.

T. B. HOLLOMAN.

Meridian, Miss., June 25 1896.

A Wise Man.

A few months ago Rev. Sheldon Jackson, a Presbyterian missionary, gave $50,000 to establish a college in Utah. Great surprise has been expressed at two things: First, that a missionary should be able to give $50,000; second, that he should put it into a college in the United States rather than into missionary enterprises.

The explanations are significant. Although Dr. Jackson had spent nearly all his life in missionary work, first in the West when it was a wilderness, and later in Alaska, where he accomplished marvels both for the souls and bodies of the natives, he had made it a rule to live within his income, and when he inherited a small fortune, instead of using it for himself, he invested it until it became a considerable sum, and then believing that it was wiser to give during his lifetime, he made a more permanent investment in a Christian college.

While he contributed of money and effort to direct missionary work, he realized that without a Christian education our country would furnish neither missionaries nor money; he therefore determined to provide for a continued supply of consecrated men and spiritualized money by founding the most enduring of institutions, a Christian college.

He that hath brains to think, let him think.—A. C. Miller, in Arkansas Methodist.

Self-denial and humility will never, perhaps, become popular, but they are, nevertheless, essential elements of true holiness.

Christian Sympathy.

Sympathy is only another name for love, being one of its various manifestations. A measure of it exists in every human breast, but not until Christ is enthroned in the heart does it blossom into fullness of beauty. Just as the sunlight when decomposed by the raindrops forms the lovely rainbow with its various colors; so love when analyzed is seen to manifest itself in the several fruits of the Spirit, such as joy, peace, long-suffering, gentleness, goodness, temperance. Conspicuous among these is sympathy, which may be defined as "a feeling of compassion for the sufferings or evils of others." It is that kindly interest in our fellow-men which makes us sharers of their joys and sorrows.

Worldly sympathy is hardly more than a feeling of pity for those in affliction or need, and seldom goes farther than the shedding of a few tears, or the contribution of a few dimes. It is occasional and superficial, expressing itself only when the objects of its exercise are brought immediately and persistently before its notice. Christian sympathy is habitual and spontaneous, and seeks other objects for its manifestation than simply one's own relatives and intimate friends. "For if ye love them which love you," says the Savior, "what thank have ye? For sinners also love those that love them." If we sympathize only with those who are ready in turn to sympathize with us, how much better are we than those who know not the constraining love of Christ?

Dark indeed is the life of the man or the woman for whom nobody cares or seems to care. Yet in the struggle for existence there are thousands who rarely, if ever, hear a kind word, or meet with an encouraging smile. No wonder that from time to time some lonely unfortunate, "weary of breath," takes his own life. True it is, as the poet sings, that

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore:
Touched by a loving hand,
Wakened by kindness,
Chords that were broken
Will vibrate once more."

Every afflicted soul longs for sympathy, but the world, cruelly cold and mercilessly selfish, gives it not. Christians must seek to rise above the miasmatic influence of selfishness, and live perpetually in an atmosphere of brotherly interest in the welfare of all, especially of those we live among. A minister was one day writing a sermon, when his little boy suddenly came in and held up a bleeding finger for his inspection. The father looked up for a moment, and then calmly went on with his writing. The little fellow's bosom heaved with emotion at being treated with such indifference, and presently he turned to go, exclaiming as he did so, "Papa, you might have said, 'Oh!'" Does it not occasionally happen in the experience of all of us that some heart remains burdened, some life remains cheerless, because we are so absorbed in our own plans and in pleasure seeking that we neglect to speak a cheering word or lend a helping hand when the opportunity presents itself? Like the father mentioned above who thought little of the wound on his child's finger, we make light of the sorrows and trials of others, and turn impatiently to our own employments.

A man may be just and honorable and clean in his life; but if he be unsympathetic, he will not have many friends, neither will he be able to wield a wide influence for good. Opportunities for the exercise of this grace are as frequent as the Gulf breezes, and as numerous as the hours.

Sympathy is more than a profession of interest in the condition of the distressed, more than the giving of relief. It means true fellowship—a courteous and cordial bearing toward the lowly and unfortunate, especially of one's own church. If, as churchmen, we are cordial and sympathetic only with the people of our set, of our way of thinking, we foster the spirit of caste and aristocracy, and do the cause of Christ infinite harm.

The extremely poor stand far more in need of work and of encouraging words than they do of alms. Oftentimes, however, our sympathy must take a more practical turn than words, wishes, and visits, however cheering these may be. A poor drayman in a large city, by an accident, lost his horse, which was his only dependence for a living. Several by-standers were expressing their pity for him, when one of the crowd took his hat and passed it around, saying as he did so: "I am sorry five dollars' worth. How much are you sorry?" The result was that the unfortunate man soon had enough money to buy him another horse. That was sympathy of the genuine stamp.

Sympathy can not always be manifested in the same way. In some instances a simple pressure of the hand, or a look of compassion may be far more efficacious than profuse protestations of interest. Some times silence is more eloquent and comforting than the spoken word. Not every professed Christian is fitted to be a comforter. Some persons are sadly lacking in tact and in the finer sensibilities, so that their words instead of being a balm to soothe, open the wound afresh. We may not have an enemy in the world, we may not wish evil to any man, and still be wanting in the power to sympathize by reason of the coldness of our hearts. The man in whom the love of God glows may not be gifted with judgment, but his sincerity and warmth will oft atone for his lack of discretion when he attempts to cheer the downcast.

The best sympathizers are those who have themselves suffered. In his second letter to the Corinthians, Paul exclaims: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Like the other graces, sympathy is cultivable. Those who have but a small stock may increase it more and more, until their very presence is a benediction, and their faces beam with saintly benignity and tender mercy.

"The primal duties shine aloft like stars,
The charities that soothe and heal and bless
Lie scattered at the feet of men like flowers."

Keep Up the Fight.

The saloonists and their sympathizers are still doing their utmost to secure the passage by the Legislature of such an amendment to the present excellent Sunday law as will permit the grog shops to run in full blast on the Lord's day. We are sorry to say that the House Judiciary Committee has reported favorably on the said amendment, despite the fact that the majority of the citizens of this city are opposed to any change whatsoever. The matter has not yet come up for final action, but it is to be hoped that when it does the wisdom, patriotism, and moral sense of the legislators of the Pelican State will cause them to regard the appeals of the best citizens of the commonwealth, and declare unequivocally for the law as it stands.

It is high time for the bar-room crowd to be shown that they can not shape laws to suit themselves. They have had far too many favors already. Now they come wanting exemption from Sunday closing on the plea that the poor man is being discriminated against in the matter of obtaining liquor on Sunday. Does not everybody know that the law applies to club saloons, where the rich are supposed to get their drink, as well as to the low groggeries? Away with such nonsense. Great protectors of the poor are these saloon men!

The liquor business has no more right to plead for Sunday exemption than any other business. If we allow an exception to be made in their case, we might as well say, "Good bye, Sunday law." The truth is, the temptation to drink is far greater on Sunday to those so inclined, if the saloons be allowed to keep open, than on any other day, for the majority of the laboring men have just received their week's wages, and have more time to hang around the saloons.

The most astonishing thing of all is that, a few days ago, four police commissioners of this city had the audacity to appear before the House Committee and plead for the proposed amendment on the ground that the law could not be enforced. It is true that while hundreds of indictments have been filed up against the liquor sellers for violations of this law, not one case has been tried, the fault being with the higher officials who have winked at these violations all along. But have we not now a new city government and new court officials? Let the police do their duty, and the public will uphold them. If there is failure anywhere, the people will threw the blame where it belongs.

Representative Todd, of this city, deserves no little commendation for his bold stand before the House Committee in reply to the representations of the police commissioners. Among other things, he said that the reason the present law was not enforced was because the authorities have not had the courage to do so, and that if the Police Board could not enforce the laws, they had better resign. He thinks it is time the saloon men, who have been violating the law for years, were made to respect it. A pretty spectacle is this for officers of the law to be working with might and main for an amendment, in order that they may have an easy time!

The enemies of the Sunday law, in order to carry their point before the Legislature, have been circulating the report that the Sunday Rest League some time ago requested District Attorney Butler not to push the prosecution of violations of this law. The League, on last Friday, however, denounced the report as false, and drew up a strong memorial to the Legislature opposing any alteration or amendment. The grocery clerks have sent in a ringing petition, and other organizations are following suit. Let the good people all over the State, in associative and individual capacity, continue to deluge the Legislature with petitions, memorials, and appeals for the law as it is, and their representatives will not dare to go against their wishes. Let us fight it out on this line "if it takes all Summer."

Aberdeen District Conference.

It was our good fortune to attend the Aberdeen District Conference. We reached Aberdeen on Friday evening, about eight o'clock. That night we had the pleasure of hearing a good sermon, well-prepared and well-delivered, by Rev. G. W. Gordon. Next morning, at half-past eight, we found the Conference in session with Presiding Elder Thames in the chair. Bro. Thames makes a capital presiding officer. At ten o'clock the routine business was suspended in order to hear from the college men present—Drs. Standifer, Malone and Murrah; who were listened to with profound interest.

At eleven o'clock Conference adjourned for preaching. The sermon, an excellent one, was by Rev. J. W. Malone.

At the afternoon session the editor of the ADVOCATE was given a hearing. We make no attempt at reporting the proceedings, as we have the promise of a write-up from the pen of the efficient secretary, Rev. W. W. Woollard. At night we were favored with an elaborate and thoughtful discourse from Bro. Woollard.

The pulpit was filled Sunday at eleven by Dr. Murrah, who was at his best. He closed the services by taking a collection for Millsaps College. That night this scribe made "a few feeble remarks."

During our stay in Aberdeen we were most delightfully entertained in the hospitable home of Bro. F. T. Jenkins, to whom and to his charming family we are indebted for many courtesies. We also enjoyed the hospitalities of our old friends, Bro. and Sister Thames.

Bro. Jenkins was licensed to preach by the District Conference. As he is a man of large means and president of a National Bank, his entrance into the ministry is somewhat out of the usual order. The pastor, Rev. Amos Kendall, is in high favor with his flock and with the community at large. This was our first visit to Aberdeen. It is somewhat larger than we had supposed, having a population of about 4,000. It is a thrifty place in a commercial way, and is a center of culture and refinement. Our stay being very short, and our time being taken up with business matters, we were unable to do what we very much desired to do—call upon that venerable mother in Israel, Sister Paine, widow of our beloved Bishop Paine.

Bro. S. M. Broyles, of the North Mississippi Conference, is quite ill at an infirmary in Aberdeen. Fervent prayers were offered during the Conference for his recovery.

Many a man who denounces existing institutions, and abuses those who differ with him in opinion and policy, himself lacks the power to organize and build up. It is far easier to assail and destroy than to establish and perpetuate. Ridicule and vituperation are the favorite weapons of the ignorant and intolerant.

A New Book.

THE SPIRIT OF THE AGE, and Other Sermons. By [illegible], pastor of the Collegiate Reformed Church, New York. Wilbur B. Ketcham, publisher. 8 vo., crown, 381 pages.

The title of this book is, perhaps, justified by the references to be found throughout to events that are passing and to topics that are holding the attention of men, though so rapid is the course of history in our own times that it seems a little old to read of the bloody war "now going on in China," in a volume from the press but a few weeks. How far from the spirit of secularity that distinguishes the age this book is appears in the preface, from which we quote: "The supreme end of preaching is to answer two questions which throb in the universal heart, to wit, 'What shall I do to be saved?' and, 'How may I grow unto the full stature of manhood?' There is no salvation except by faith in Jesus Christ, and the only hope of character is in following him. In preaching, therefore, as in living, we must make everything of Christ. He is first, last, midst, and all in all."

The sermons are both doctrinal and practical. They will be instructive and helpful to busy men and women. They are not specially adapted to clergymen and students.

F. S. P.

NOTES.

A Jewish rabbi opened the Republican Convention with prayer. Does that mean liberality or anti-Christ?—Holston Methodist.

In the Methodist Church of Canada a young preacher is on probation five years, two of which must be spent in college and three on a circuit.

It is announced that Bishop Hendrix will soon make a visit to the Pacific Coast on important business connected with our Board of Missions.

Sister Ahrens, wife of Dr. J. B. A. Ahrens, will start in about a week for her native land across the sea—Germany. She will be absent several months.

Rev. H. G. Scudday, evangelist of Tyler, Texas, is conducting a revival at Jordan Street Church, Shreveport, La. The interest is good and increasing.

Bishop Keener is reported to have said of Bishop Vincent's recent commencement sermon at the Vanderbilt: "It took twenty years to make that sermon, and few men could make it in that time."

At the recent commencement of the Southern University, of Greensboro, Ala., the degree of D. D. was conferred on Rev. A. J. Lamar, of Selma, Ala., and on Rev. Warner Moore, of the Memphis Conference.

One of the most practical and praiseworthy things that the Salvation Army has ever done is that it has established in the United States mills and factories that give steady employment to eleven thousand persons.

There is a vast difference between the courage of the prophet who is sure he has a word from the Lord, and the bluster of a braggart who would make people believe that he has a word from the Lord.—Richmond Advocate.

Rev. Henry W. Van Hook, pastor of East End Church, Meridian, and Rev. T. W. Adams, of Moss Point, were visitors to the city last Tuesday, and favored us with a pleasant call. Both seemed to be in fine health and spirits.

Mrs. Amanda C. Campman, wife of Bro. J. H. Campman, died last week. She was a thoroughly exemplary Christian, a diligent worker in various departments of church activity. She was beloved by all who knew her. We sympathize deeply with the bereaved family.

The many friends of Mr. and Mrs. John A. Lewis, of Meridian, Miss., will be greatly pained to learn of the death of their second son, John A. Lewis, Jr., which occurred on June 27 at Cooper's Wells, Miss. He was a young man of noble character and bright promise. The funeral took place at Meridian on Sunday, the twenty-eighth. May the God of all comfort sustain the father and mother and brothers and sisters in this sore bereavement!

Bishop Keener and family have removed to their summer home at Ocean Springs, Miss. Let his correspondents take note. Sister Keener's health is much improved.

A series of open-air meetings have been projected by the Epworth League of Parker Chapel and the Y. W. C. T. U. of the same church. The preaching will be done by the pastor of Parker Chapel and other city pastors whom he may invite. An organ for these services has been provided by the Epworth League. The outlook is regarded as favorable.

We regret to chronicle the death of Mrs. Mary Hopkins, wife of Dr. T. S. Hopkins, pastor of First Church, Atlanta, which occurred at their home, June 15. She was a woman of saintly character, and "abundant in good works." In her removal from earth the church, as well as her family, sustains an irreparable loss. We tender our sincere sympathy to our beloved brother and his family in this deep sorrow.

We call attention to the advertisement of Johnston Collegiate Institute, which appears in another column of this week's issue. This institution is brand-new and brimful of life, as is evidenced by its marvelous growth.

Greensburg is a beautiful little country town, ten miles west of Tangipahoa station, on the I. C. R. R., and is a good place for parents to put their children in school.

Emory College (Ga.) continues to advance. The attendance during the past session was so large that it has been found necessary to increase the faculty and facilities. Two new chairs have been added — one of biology, the other of history and political economy, to be named after the lamented Bishop Haygood. A new library building to cost $25,000 has been projected, nearly $8,000 of the amount needed being raised before the commencement was over. Rev. C. E. Dowman, of the South Georgia Conference, and Rev. C. A. Fullwood, of Florida, have just been honored by this institution with the degree of D. D.—honors worthily bestowed.

Letters just received from China by the bride's relatives, who live at Holly Springs, Miss., announce the marriage of Dr. Annie Walter, superintendent of the Women's Hospital at Soochow, to Dr. John Burrus Fearn, the medical missionary from the Mississippi Conference, in charge of the Men's Hospital at the same place. The happy event occurred about two months ago, the news, however, being rather slow in reaching us.

The ceremony was performed by Rev. D. L. Anderson, the presiding elder. The room, it is said, was crowded with Chinese and foreign guests, among them being the United States consul, who, in a neat little speech of congratulation, said that he considered it not only a pleasure, but an honor to witness the marriage of one who had won such an enviable name in so short a time as Dr. Annie had. The couple were the recipients of many elegant presents. Their Chinese friends presented them with two large steamer trunks full of Chinese valuables. Our best wishes go with the newly-wedded pair.

An English woman, whose husband was in India recently, called in the aid of her family physician. The doctor accused her of immoral conduct, and the lady promptly prosecuted for slander. The jury awarded her $60,000 damages, not only to compensate her, but also to punish the doctor for revealing a professional secret. The Medical Press, London, says: "It has always been regarded as a sacred and inviolable right appertaining to the profession of medicine, that the trust reposed in its members by those who consult them for their physical ills should never be betrayed. And it is one of its proudest traditions that this principle of honor should require no written law for its enforcement, and no judicial declaration to protect those who are guided by it. . . . Each medical breast is the repository of family secrets unknown to any other. To the 'doctor' alone is that dreaded 'skeleton in the cupboard' revealed, and rare indeed must be the occasions, and most exceptional the circumstances, that can justify a betrayal of that knowledge, even to a wife, much less to any interested or inquisitive outsider."

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

MUL-EN-OL

Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

Those Heathen Girls.

I have lately received and forwarded to Treasurer Holt, at Nashville, $20 for Lambuth Training-School at Kobe, Japan—$5 from an "incognito" friend in Greenfield, Tenn.; $5 from Rev. C. D. Cecil, of Anguilla, Miss., and $10 from Dr. Summerett and wife, of Jackson, Miss. We still have a number of subscriptions past due and waiting liquidation.

Brethren, please don't wait for any more personal appeals, but send in the checks promptly, and thus make many hearts glad. We need other subscriptions and cash about—$200. Who will rise to this great opportunity for dispensing the light and truth of Christian truth?

J. P. DRAKE.

Edwards, Miss.

Mrs. John H. Campman.

The death on Monday, June 22, 1896, of Mrs. John H. Campman, Treasurer of the Woman's Parsonage and Home Mission Society of the Louisiana Conference, removed from the Executive Committee one of its most efficient and faithful members. She was a model treasurer, and much of the success of our cause was due to her intelligent zeal and loving fidelity in the discharge of her duties. The Executive Committee will ever hold her memory precious, and have appointed a committee to prepare suitable resolutions regarding her decease in the midst of her eminently useful and devoted Christian career.

MRS. JOHN T. SAWYER,
For Executive Committee.

A Correction.

Please correct a mistake published in the Times-Democrat and also in the ADVOCATE. It was stated in both papers that J. W. Miller, of Jasper County, won one of the premiums at Millsaps College commencement. The J. W. Miller that won the medal, premium, is my son, and his home is Hermanville, Claiborne county Miss. Please correct and oblige.

Yours truly, A. D. MILLER.

Hermanville, Miss., June 26, 1896

If You Feel "All Played Out"
Take Horsford's Acid Phosphate.
It repairs broken nerve force, cures the brain and strengthens the stomach.

Notice.

Those who attend the District Conference, held at Ripley, Miss., July 1-2, will be returned at one cent per mile over the Gulf and Chicago Railroad.

Doctor, we expect you with us; do not disappoint us.

J. M. WYATT.

Ripley, Miss., June 25, 1896.

Announcement.

Delegates expecting to attend the annual meeting of the W. F. M. Society at Tupelo, should have their names sent to Mrs. Mattie McGaughey, Chairman of Committee of Arrangement.

MRS. S. DEAN.

Ice Cream Now Made in a Minute.

I have an Ice Cream Freezer that will freeze cream perfectly in one minute; as it is such a wonder a child will always be around, so any one can make from five to six dollars per day selling cream, and from ten to twenty dollars a day selling Freezers, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly, and is smooth and free from lumps. I have done so well myself and have friends succeeding so well that I felt it my duty to let others know of this opportunity, as I feel confident that any person in any locality can make money, and any person can sell cream and the freezer sells itself. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will mail you complete instructions and will employ you on salary if you can give them your whole time.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for July.

THE DISCIPLES OF OUR LORD.

SUNDAY, JULY 5—(RALLY SUNDAY)—CITIZENSHIP AND DISCIPLESHIP IN THE KINGDOM FOR HEAVEN. (Matt. xvi. 24, 25; Mark viii. 34-38.)

The pathway of Jesus Christ to his present state of exaltation was that of humiliation, suffering and death—the way of the cross. Just after he had plainly told the twelve that it was necessary for him to suffer and die, he speaks to them with equal plainness concerning the conditions of Christian discipleship. (See also Matt. x, 38; Luke ix, 23, and Luke xiv, 27.)

He who would follow Christ as disciple must "deny himself and take up his cross." There must be a complete renunciation of sinful desires and purposes, and an unconditional surrender to the will of Christ; and there must also be a willingness to share the suffering of Christ. Nothing less than a compliance with these conditions will constitute one a real Christian disciple or citizen of the kingdom of heaven, and it is only on the ground of suffering with Christ, taking up our cross, that we may expect reward. "If we suffer, we shall also reign with him."

Christ wanted men to know distinctly what was meant in being a disciple of Christ, before it was undertaken; and so, on one occasion when a certain man impulsively exclaimed, "Lord, I will follow thee whithersoever thou goest," Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head."

Notwithstanding the apparent severity of the conditions of following Christ, the life of self-denial and cross-bearing is a life of peace and inexpressible happiness, having a hundredfold compensation in this life, as well as in the life to come. "My yoke is easy, and my burden is light." The life of consecration is a "reasonable service." The law of Christ is a "law of liberty."

Our topic presents a problem in spiritual profit and loss that is very perplexing to the man of the world, but the disciple of Christ has no trouble in its solution. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." This seems to be a reversal of ordinary conditions, but it finds easy explanation in the Christian disciple, where a higher life has taken the place of the lower. The lower life is maintained, and the higher life is lost; or else the lower life is lost, and the higher life is gained.

"What is a man profited, if he gain the whole world and lose his own soul?"—or, "What shall a man give in exchange for his soul?" Where is the mathematician who can answer either one of these questions?

Have you given up anything for Christ? If not, you are not his disciple.

Have you given up all for Christ? If not, you are still not his disciple.

Have you compared well the priceless value of your soul with the value of the world?

NOTES.

Our topic for this week furnishes an excellent opportunity for a consecration service. May the Holy Spirit descend upon us in his fullness!

Read what Bro. Sanders says about his League at Plaquemine Brulee, in last week's issue. Here is an instance of a successful League being operated outside of a town. A good League will prepare the way for a revival among the young people, and, indeed, the whole church, and will conserve its results afterward.

Hon. Frank A. Daniels, United States postmaster of New Orleans, delivered a most interesting lecture to the Algiers League last week, entitled, "Eight Days in Scotland."

Read Our Great Premium Offer!

THE STORY OF REDEMPTION THROUGHOUT THE WORLD,

FROM THE BEGINNING TO THE PRESENT TIME.

This book, by Rev. A. B. Hyde, D. D., is a large octavo, profusely illustrated, and most beautifully bound in silk cloth.

It is a book which should be in every Methodist household. We are making it possible for anyone to afford it. The publisher's price is $3.50. We will send it postpaid for $1.50 to any subscriber who has paid or will pay to June, '97.

Rev. W. T. Woodward, of the Louisiana Conference, writes: "Your premium machine came in due time, and has been tested, and gives perfect satisfaction in every respect. Several persons have examined the machine, and pronounce it wonderfully cheap; scarcely any noise and perfect work."

Ice Cream Made by a New Process.

I have an ice cream freezer that will freeze cream instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from $5 to $8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., 140 S. Highland Ave., Station A, Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on salary.

Students of medicine will be interested in the announcement of the Medical Department of the Tulane University of Louisiana, in this issue. This well-known Medical College was founded in 1834, and has graduated over 3,000 students in medicine and 269 in pharmacy. The great Charity Hospital, with 700 beds and 30,000 patients annually, offers great practical advantages. Write for catalogue.

Situations Wanted.

By a competent lady as matron and by a young lady as governess of small children. References cheerfully given. Address

M., This Office.

Education Cheap—Not Cheap Education

AT

Johnston Collegiate Institute

GREENSBURG, LOUISIANA.

If you want to patronize a good boarding school under the supervision of the M. E. Church, South, apply to Henry D. Roberts, Greensburg, La., for catalog and other information concerning Johnston Collegiate Institute. We prepare students for standing a efficient examinations to enter the Junior Class at Centenary College, in either the A. B. or the B. S. course. We also have a course in Modern Languages.

OUR TERMS ARE VERY CHEAP. Board, $6 per month; tuition, $1.25 to $3.75; tuition in music $2.50.

Our school building and boarding-houses are large, new, and commodious. The location is proverbially healthful, and the moral surroundings excellent.

The management is strictly first class. Students of both sexes admitted.

A. R. LADNER, President.
REV. G. D. ANDERS, Agent.

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FOR YOUNG LADIES.

Thorough courses. Experienced faculty. Superior home accommodations and opportunities for social culture. Charming location. Buildings on a beautiful park of ten acres, and overlook the Capitol, other Government buildings, and good portions of the city.

F. MENEFEE, President
J. ROBERT GOULD, Sec'y.
Washington, D. C.

Something Good in Dixie.

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to ack nowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes so unable to speak as though dumb. Had tried several cures, but all of them failed. Tried as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a "verifiable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended to church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Sacrificed for the sake of the unfortunate.

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403 W. Hill St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

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Ash, oak and pine cord-wood cut in 12 and 16-inch lengths with electric machine. Good, full measure given. Prices for loads as usual. Wood by cord, coal and coke at same prices as wholesale dealers.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

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DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

For Sale—A Bargain.

A TWO-STORY TENT at the Seashore Camp Ground.

Apply to Miss T. K. MITCHEL, This Office, Or to Miss P. S. MITCHEL, Biloxi, Miss.

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For Young Ladies,

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Fall Session Begins Sept. 2, 1896.

The Ideal College Home. Location unsurpassed for health. Permanent endowment, $30,000. New buildings and new equipments throughout. Gymnasium completely furnished with all modern appliances. New studio, bath rooms, broad stairways, wide corridors fire escapes, freight elevator, covered galleries, city water on each floor, two large cisterns with filter attachment, a well of limestone water, a beautifully shaded eight-acre campus, a vegetable garden, and other conveniences, make the grounds and buildings healthful, secure and attractive. Every room in the buildings and the grounds is lighted by electricity. Superior educational advantages are offered in all departments. *Special advantages in music.* Mr. F. J. Zaiberg, three years at Martha Washington College, director. Charges reasonable. Send for catalogue.

S. N. BARKER, President.

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Female : College,

J. W. BEESON, A. M., President,

MERIDIAN, MISS.

Leased by the President for fifteen years, renovated, improvements added, director of music of marked ability engaged, specially trained and progressive teachers employed, with a high curriculum, and the knowledge of permanency, healthy location, religious atmosphere, a prohibition city, this becomes one of the best-equipped institutions for young ladies in the South.

Conservatory of Music, Art and Elocution.

RATES LOW.

ONE SCHOLARSHIP OF FREE TUITION given to some worthy young lady in every presiding elder's district in Mississippi, Louisiana and Alabama, to be appointed by the presiding elder.

For further information and handsome new Catalogue apply to

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The Next Session Opens Sept. 10, 1896

Twenty-one Schools in Science, Literature and Arts. Special Schools of Law and Pedagogy. Full corps of instructors. Improved facilities. Most generous location. Women admitted. Tuition FREE to all students, except in Law School. All expenses very low.

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Its advantages for practical instruction, both in ample laboratories and abundant hospital materials, are unequalled. Free access is given to the great Charity Hospital with 700 beds and 30,000 patients annually. Special instruction is given daily at the bedside of the sick. The next session begins October 15th, 1896. For catalogue and information address

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The Correspondence School of the Polytechnic College offers instruction by Correspondence, in Mathematics, Science, English Language and Literature, Latin, Greek, New Testament Greek, Hebrew, Book-keeping, Shorthand, and all branches taught in the Institution. It also offers to the undergraduates in the ministry of the M. E. Church, South, full instruction in the Conference Course of Study. The Polytechnic College is a chartered institution of very high grade, belonging to the M. E. Church, South, and has a Faculty of twenty professors and teachers. For catalogue and all information, address the President,

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Its pupils enter Vanderbilt University on certificate, and take the very highest rank, there and elsewhere.

NEXT TERM WILL OPEN AUG. 25, 1896.

No pupil will be admitted without previous engagement. Apply early. For catalogue, address

W. D. MOONEY, Sec.

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Opens Sept. 10th, 1896. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from twenty States. For catalogue address

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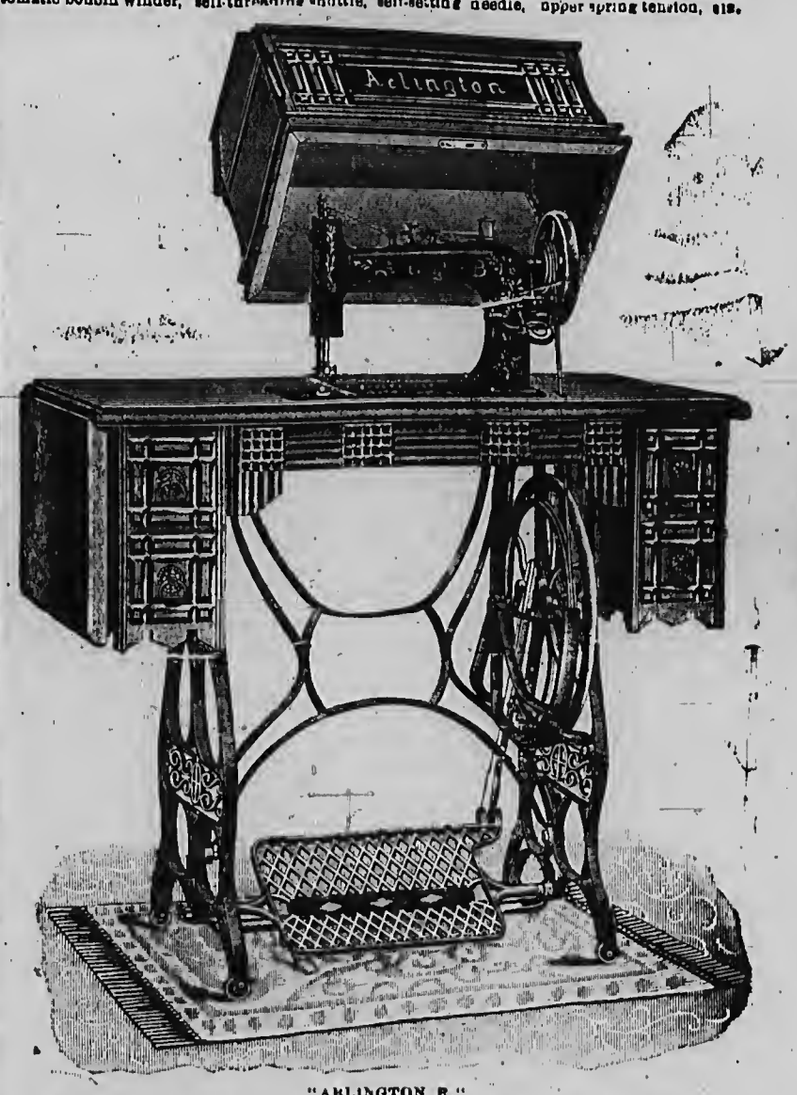
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



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The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

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LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to January, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

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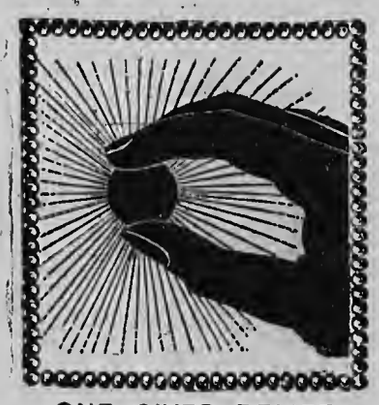

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NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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BY MRS. MALORY E. SANGSTER.

The core of the home, the dearest place, the one that we all love best,
Holding it close in our heart of hearts, for its comfort and rest,
Is never the place where strangers come, nor yet where friends are met,
Is never the stately drawing-room, where our treasured things are set.
Oh, dearer far, as the time recedes in a dream of colors dim,
Breathing across our stormy woods like the echo of a hymn,
Forever our own, and only ours, and pure as a rose in bloom,
Is the centre and soul of the old home nest, the mother's darling room.
We flew to its arms when we romped from school, with a thousand things to tell;
Our mother was always waiting there, had the day gone ill or well.
No other pillow was quite so cool, under an aching head,
As soft to our fevered childish cheek, as the pillow on mother's bed.
Sitting so safely at her feet, when the dewy dusk drew nigh,
We watched for the angels to light the lamps in the solemn evening sky.
Tiny hands folded, there we knelt, to lisp the nightly prayer,
Learning to cast on the Loving One early our load of care.
Whatever the world had brought us since, yet, pure as a rose to bloom,
Is the thought we keep of the core of the home, the mother's darling room.

A Horse Which Carries a Halter Is Soon Caught.

With a few oats in a sieve the nag is tempted, and the groom soon catches him if he has his halter on; but the other horse, who has no rope dangling from his head, gives Master Bob a sight of his heels, and away he scampers. To my mind, a man who drinks a glass or two, and goes now and then to the tap-room, is a horse with his bridle on, and stands a fair chance of being locked up in Sir John Barleycorn's stables, and made to carry Madame Drink and her habit. There's nothing like coming out fair and square, and standing free as the air. Plenty will saddle you if they can catch you; don't give them the ghost of a chance. A bird has not got away as long as there is even a thread tied to its leg.

"I've taken the pledge and I will not falter;
I'm out in the field and I carry no halter;
I'm a lively nag that likes plenty of room,
So I'm not going down to the 'Horse and Groom.'"

In other concerns it is much the same; you can't get out of a bad way without leaving it altogether, bag and baggage. Halfway will never pay. One thing or the other; be an out-and-outer, or else keep in altogether. Shut up the shop and quit the trade if it is a bad one; to close the front shutters and serve customers at the back door is a silly attempt to cheat the devil, and it will never answer. Such hide-and-seek behavior shows that your conscience has just enough light for you to read your own condemnation by it. Mind what you are at; don't dodge like a rat.

I am always afraid of the tail end of the habit. A man who is always in debt will never be cured till he has paid the last sixpence. When a clock says "tick" once, it will say the same again unless it is quite stopped. Harry Higgins says he only owes for one week at the grocer's, and I am as sure as quarter-day that he will be over head and ears in debt before long. I tell him to clean off the old score and have done with it altogether. He says the tradespeople like to have him on their books, but I am quite sure no man in his senses dislikes ready money. I want him to give up the credit system, for if he does not he will need to outrun the constable.

Bad companions are to be left at once. There is no use in shilly-shallying; they must be told that we would sooner have their room than their company, and if they call again we must start them off with a flea in each ear. Somehow I can't get young fellows to come right out from the black lot; they think they can play with fire and not be burned. Scripture says, "Ye fools, when will ye be wise?"

Nobody wants to keep a little measles or a slight degree of fever. We all want to be quit of disease; and so let us try to be rid of every evil habit. What wrong would it be right for us to stick to? Don't let us tempt the devil to tempt us. If we give Satan an inch, he will take a mile. As long as we carry his halter he counts us among his nags. Off with the halter! May the grace of God set us wholly free. Does not Scripture say, "Come out from among them, and be ye separate, and touch not the unclean thing?"—Spurgeon.

A Beautiful Father.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars.

"Oh," replied Tommy, "we hav'n't any mother."

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father. You ought to see him!"

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter; but there isn't very much work this Winter, so he is doing laboring until Spring comes. He leaves us a warm breakfast when he goes off, and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories, and plays on the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and our home, they are both so beautiful!"

Before long the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, Autumn leaves and other trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was at first glance only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace and the man a magician.

His children had no idea they were poor; nor were they so with such a hero as this to fight their battles for them. This man, whose grateful spirit lighted up the otherwise dark life of his children, was preaching to all about him more effectually than any man in priestly robe in costly temple.

He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He was rearing his boys to be high-minded citizens, to put their shoulders to burdens, rather than become burdens to society in the days that are coming.

He was, as his children had said, "a beautiful father" in the highest sense of the word.—Epworth Herald.

How to Remember.

The American Grocer gives the following advice, which every young man will do well to remember:

A successful business man says there were two things which he learned when he was eighteen, which were ever afterward of great use to him; namely, "Never to lose anything, and never to forget anything."

An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?"

"You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you *must not* happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something, I tell him he might have said: 'I do not care enough about your business to take the trouble to think about it again.'"

I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, "I forgot it." I told him that would not answer. If he was sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind, which he cured.—Exchange.

Open Doors.

Some one says that the secret of success in life is for a man to be ready when his opportunity comes. We are continually approaching these open doors, but if we pass them by they close to us forever. It is seldom, if ever, the case that an opportunity presents itself a second time in just the same way. A favorite proverb with some people is that, "All things come to him who waits," but there is just a grain of truth in this to several pounds of error. If we do not take advantage of opportunity when it presents itself, we have only ourselves to blame if life proves a failure. Waiting will not bring back the lost opportunity, nor will vain regrets atone for neglect. All that can be done is to gird ourselves for fresh effort and resolve to make the future better than the past.

The advantage of entering every open door is not alone the blessing that comes from duty well discharged, or the consciousness of doing some good to our fellow-man, but these doors always open outward. They open into unexplored fields, into larger experiences, into opportunities which a man can not fill until he has climbed the ladder. Beecher never uttered a more pregnant sentence than when he said, "Do the best you can where you are, and when that is accomplished God will open a door to a higher sphere." This is one of the natural laws in the spiritual world, and in the business world and the intellectual world as well, we will say. These opening doors are always above us, and the ladder by which we climb to them is always the same. The rungs are individual duties, well performed, and they must be mounted one by one. Birds fly, men walk. We can not ascend by one step from the bottom to the top, nor can we ignore the first rungs because they are near the ground. But faithfully doing that which is nearest to us, we will find that at the summit of every duty well done for Christ's sake opens one of these doors to other duties and larger service. And at last we will enter the highest door of all and receive from the Master the "Well done" with which he blesses his faithful children.—St. Louis Advocate.

A Chicago judge, in sentencing two men to the penitentiary for sending vile books and pictures through the mails, said: "You are vipers, and your crime is second only to murder. I would rather that a rattlesnake came into my house and crawled into my children's couch, than to have your vile literature carried to them."

It would not be a bad idea for our pastors to read from their pulpits this bit of righteous eloquence. It would serve as a good text. We are persuaded that there are thousands of parents who are not aware of the tremendous influence and deadly poison locked up in a dime novel or an obscene picture. Doubtless Mr. Ingersoll would consider the good judge's wise words fanatical, and depriving American citizens of their rights, and smacking of puritanism. These criminals are disciples of his school.—Pacific Advocate.

If every member were only in the pulpit for a few weeks, he would have more sympathy for his pastor. If every pastor were in the pew for a time, he would be a better pastor and a better preacher and a better friend of his neighbors.—The Midland.

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THE DIVINE EXAMPLE.

BY DEXTER SMITH.

When God gave man his heritage
Of tree and plant and vine,
That healthful fruit and beauteous flower
Should for his joy combine,
'Twas not that he each blessing fair
Might to a curse transmute,
And to a poison-goblet turn
The juices of the fruit.

Upon the thousand verdant plains
Where May her seed-hymn sings,
For quenching thirst of man and beast
There gush health-giving springs.
No poisoned chalice Nature holds
To thrilling mortals lips,
No maddening potion to destroy,
Or reason's powers eclipse.

Freshness of Feeling.

Freshness of feeling is one of the most charming characteristics of a middle-aged man or woman. We are all familiar with men and women, not out of the twenties, who have the air of having exhausted all the resources of delight. They appear to have been the whole round of human interests and to have explored them so thoroughly that they can not be surprised or greatly moved. Children of wealthy parents introduced too early to the life of their elders, often betray this unlovely characteristic. The zest of work they never knew, and the zest of amusement and diversion has palled upon them. On the other hand, those who have worked too long or intensely in a single line often exhaust their power of taking interest in other things, or of being strongly moved by them. The business man on a vacation, though confronting him is the loveliest landscape, sees nothing but stock quotations, or the clergyman sees nothing but the heads of sermons. It is doubtful if anything but a profound upheaval of the inner life can impart freshness of feeling to the man who has drunk so deeply of pleasure that he stirred up a muddy and impure sediment in the very fountains of happiness. But most of us have it wholly within our power by moderate living, by wholesome recreation, by occasional change of scene, and by cultivating every day a variety of interests, to preserve that emotional responsiveness, which enables us to greet the light of the morning and the glories of the heavens with keen delight, to enter into the joys and sorrows of others, to welcome the appearance of a bright book, or to refresh ourselves with the conversation of friends.—The Outlook.

A Hot Bath Will Bring Sleep.

Suppose a person be tired out by overwork of any kind to feel nervous, irritable and worn, to be absolutely certain that bed means only tossing for hours in an unhappy wakefulness. We all know this condition of the body and mind. Turn on the hot water in the bath room and soak in the hot bath until the drowsy feeling comes, which will be within three minutes; rub yourself briskly with a coarse Turkish towel until the body is perfectly dry, and then go to bed. You will sleep the sleep of the just, and rise in the morning wondering how you could have felt so badly the night before. The bath has saved many a one from a sleepless night, if not from a severe headache the next day.—Dr. Cyrus Edson, in June Ladies' Home Journal.

THE CUISINE.

CONDUCTED BY L. A. B.

LUNCHEON MUFFINS.—For a dozen muffins use a pint of flour, half a pint of cream or milk, an egg, a tablespoonful of butter, one of sugar, two level teaspoonfuls baking powder, and a half teaspoonful of salt. Mix the flour and baking powder. Beat the egg and sugar together. Melt the butter, and, after adding to the beaten egg and sugar, beat the mixture for a minute. Now add the salt and milk, and finally the flour and baking powder. Mix quickly, and, after putting into buttered muffin pans, bake in a rather hot oven for twenty-five minutes.—Selected.

LEMON PUDDING.—Beat six eggs well, boil half a pint of milk, put into it two ounces of butter, and let the milk cool. When perfectly cold, add the eggs and two tablespoonfuls of pulverized white sugar, also the juice of one lemon. Line a dish with puff paste, and pour in the mixture. Bake one-half hour in a quick oven.—Selected.

A page digested is better than a volume hurriedly read.—Macaulay.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. P[EEKE] ty of Epilepsy, without doubt ed and cured more cases than any ing Physicians success astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing cure to address

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Time for Bible Reading.

A class of persons who profess to ...ve the Bible excuse their neglect of ...by saying ... Bible reading. But is there any ...erson in this land who can not com... and the time to read a chapter from ...e Scriptures every day? It may be ...ubted whether there is such a per... ...n. There are many who can not ...o this and at the same time do all ...at they desire to do in other direc... ...ns. But that is not a reason for ...egleeting the Bible. Our Bible ...ading should be one of the first du... ...s of every day. A good rule is to ...ad nothing else until we have read ...portion of the Scriptnre. If we ...lopt this rule, and rigidly adhere to it, ...e shall never lack the time to read at ...st a few verses from the Bible. ...is can be done at home, and it can ...e done abroad; it can be done on a ...rney. The man of the world can ...d his newspaper on the cars; if ...e are as much interested in the ...ble as he is in the daily news, we ...all be able to read a chapter on a ...road train. And if it is always in ...nd, we shall find no day too short ...read a lesson from the Scriptures. National Presbyterian.

OBITUARIES.

(Continued from Third Page.)

ONE BY ONE.

One by one our friends are taken,
One by one they cross the stream,
And we stand bereft, forsaken,
Wrapped in life's mysterious dream.

One by one, surprised, it may be,
By the boatman's sudden call,
Or with wasting long, aweary,
"Ready!" "Here!" they answer all.

One by one, their life-work finished,
Worn by age or racked with pain,
Or with vigor undiminished,
Folded hands and painless brain.

One by one each sorrow leaves us
Richer still in faith and love,
For the same hand which bereaves us
Beckons onward and above.

One by one, thank God in heaven,
When our toiling days are o'er,
Then shall rest to us be given,
And our loved ones evermore.

L. F.

ONDS—Mrs. CORDELIA AMANDA MCCRAINE ...ps was born March 13, 1839, and died in ...e Chitto, Miss., May 21, 1896, aged fifty-...n years two months and eleven days. On ...econd day of December, 1856, she was ...rried to Paschal Borden Bonds, who died ...6, leaving her a widow, with two little ...dren—Willie Bonds, now of McComb City, ...d Gena Brister, wife of B. E. Brister, of ...gue Chitto, Miss.

...ister Bonds joined the M. E. Church, ...uth in early life, and lived a consistent ...ristian life, as all her neighbors and former ...tors can testify to. "Her children also can ...e up and call her blessed." Her two chil... ...n are honored and respectable members of ...e church.

...was her pastor in 1891 and 1892, again in ...4 and 1895, and I am sure I never had a het... ...earnestly friend among the people whom I ...e served during the thirty-eight years of ...y ministry than I had in the person of Sister ...nds. "She lived a quiet, peaceable life in ...odliness and honesty," consequently "her ...d was peace. She loved her church, na...rstood its doctrines and polity, and could ...e a reason for the hope that was here, and ...nd her chief delight and happiness in ...rking for the Master.

...s a mother, she was gentle and affection... As a friend, she was sincere and con...nt. As a neighbor, she was kind and ...ghtful. As a Christian, she was conse...ted and zealous. Her labors are ended, the ...e has been fought, the victory won, and ...s at rest. Children, let us meet her in ...aven. H. P. LEWIS

...ake, Miss.

STARLING—H. F. STARLING died at the ...me of his daughter, Mrs. M. J. Rush, near ...k, Miss., April 1, 1896, in his eighty-ninth ...ar. He was born and raised in North Caro..., and moved to Mississippi in 1841. I have ...own him intimately for thirty years. He ...fessed religion and joined the M. E. Church, ...en quite young, and was identified with the ...rch, South, after the division. He leaves ...e son and four daughters (all married and ...ttled in life), their mother having died in ... He was consistent in his walk, so that ...n took knowledge of him that he was with ...us continually. He was a man of great ...mility. He lived above reproach. His ...ildren are all following in his footsteps. ...e latter years of his life he was very much ...icted, but he bore his affliction with great ...atience and patience.

...s end with was peaceful and triumphant. In ...s last illness he was confined to his bed four ...eks, and I was conscious until the last. He ...yed a great deal as long as he was able to ...lk. It was a benediction to be at his bed...e and hear him talking of his prospects for ...aven, advising his children and grandchil...en how to live, and telling them to meet ...m in heaven. He was anxious to go and be ...st. He quietly fell "asleep in Jesus" ...th a smile upon his face.

IRVIN MILLER.

Walnut Grove, Miss.

HAUCK—Little IDA LEE, daughter of John ...d Ida Hauck, was born Aug. 4, 1895, and ...ed May 19, 1896.

...da Lee was a bright little girl, the idol of ...r home. God lent her to her parents for a ...ort time, but soon came to claim his own. ...e was a bright, fragrant flower planted in ...e affections of her loved ones, but was soon ...cked, that she might shed her perfume in ...aven. When she died a dark shadow crept ...ross the threshold of her home, but her ...ved ones entrust her to Him who said: ...uffer little children to come unto me, and ...rbid them not, for of such is the kingdom of ...aven." She was remarkably quiet and pa...ent during her sickness. Only once during ...r entire illness did she cry, and then she ...oked up into her mother's face as if to say, ...ma, can't you do something for me?"

May the Lord comfort the bereaved ones!

E. S. LEWIS.

CHASE—BENJAMIN C. CHASE, son of Benjamin Chase and Susan Knapp, was born in Cincinnati, March 12, 1833, and died at his home near Learned, Miss., Jan. 12, 1896. On the twenty-fourth of July, 1863, he was happily married to Miss [illegible], who, with four sons and two daughters, now mourn his loss. In 1865 Bro. Chase united with the Presbyterian Church and remained a member until he joined the Methodist Church in 1891.

In these few words we have the outline of a useful Christian's life. Bro. Chase's devotion to the church, especially in the last few years, was one of his marked characteristics. It was a pleasure for him to make sacrifices for his church, and his love for his pastor found expression in many kind words and acts. The neat, tasty little church which adorns the village of Learned is a monument to the untiring zeal and lasting devotion of Bro. Chase and three or four others, by whose prayers and efforts it was erected.

Of all his many excellent qualities it is not necessary to speak. To say that he was a good, true Christian covers it all.

May God's grace continue in that home and with each of the loved ones until they are all gathered home!

HIS PASTOR.

HARPER—Died Jan. 15, 1896, in Calcasieu parish, La., Miss L. HARPER, aged twenty-seven years four months and five days. She died at the old homestead, where she was living with her married sister, and where her mother died some two or three years ago.

Miss Harper was a devoted Christian girl. Though she was a member of the Baptist Church, she loved the house of God without regard to denomination. To know her was to love her. She has left a number of loved ones and friends to mourn her loss. The writer has spent many happy hours with her, and I pay this tribute of respect to her memory.

She died of consumption, so fatal in its effect upon human nature. To find a more kind and generous disposition would be hard to do. Always in sympathy with the sick or distressed, shedding light by her genial disposition through all the path of life. In a personal letter from her sister she says that her last sickness was borne with much patience and resignation, as if in death a peaceful smile spread over her face. "We can go to her."

MRS. MARY F. BANKS.

EUBANKS—JESSE EUBANKS, youngest child of George L. and Lenore Eubanks, was born in Calcasieu parish, La., March 16, 1891, and died Dec. 14, 1895.

His latenss suffering was short. A beautiful rosebud hath been plucked from the Lord's flower garden on earth and transplanted into the fair, fertile fields above to unfold itself in full immortal bloom and shed its fragrance throughout eternal day.

A sweet child was little Jesse, a delight to all who knew him, a fond hope of papa and mama. Let us not be weary in well-doing. Though Jesse can not come back to us, we can go to him. Oh, fond father and mother, don't grow weary; be true to the trust of God, and reap eternal life and enjoy the company of your sweet, sweet angel child. How sad our bereavements here below! but they may serve as incentives, drawing us heaven ward.

AUNT MARY.

SHARBROUGH—Little FLORENCE, daughter of Bro. and Sister Frank Sharbrough, was born Feb 4, 1895, and was removed from her home at Campbellsville, Miss., June 4, and transplanted in heaven by the hand that gave her.

Though her stay on earth was short, she had drawn the cords of affection so tight around the hearts of mama, papa, brother and sisters that it was hard indeed for them to give her up. She was bright and beautiful, and all who knew her—one of whom was the writer—became attached to her.

Weep not for her, dear parents, but bow in submission to His will who "doeth all things well." Her being in heaven will make that place more dear to you.

May God Almighty comfort you in this sore affliction!

T. B. CORTRELL.

Lake City, Miss.

WOOTON—Rev. A. J. WOOTON was born Feb. 19, 1839, and died April 25, 1896.

Bro. Wooton began preaching soon after his conversion, and served the Methodist Church for about thirty years as a local preacher. In his declining years his health failed so completely that he was unable to fill his appointments, but he asked God for the privilege of preaching once more. He received strength and delivered his last message in Rehoboth Church about three years ago, after which he has been confined to his bed until the twenty-fifth of last April, when the angels came to take him away. We hope to meet him on the other shore.

R. E. RUTLEDGE.

Barlow, Miss.

BOOTH—The following resolutions were ordered by the second session of the Quarterly Conference, Felicity Street Church, New Orleans district, Louisiana Conference:

Resolved, That in the death of Bro. Edward Booth we realize that a valuable and useful member has been removed from his sphere of usefulness and service in our midst, and in common with a host of friends we most sincerely deplore his loss.

Resolved, That we extend our deepest sympathy to his family in their time of bereavement, and pray that his loss may be sanctified to their spiritual and eternal welfare.

Resolved, That as the official body of the church, we hereby express our sorrow and sympathy, and have these resolutions published in the NEW ORLEANS CHRISTIAN ADVOCATE.

JNO. T. SAWYER, P. E.
S. J. DAVIES, P. C.,
JOSEPH W. MASON, St.,
FRED W. HANNY, St.,
Committee.

New Orleans.

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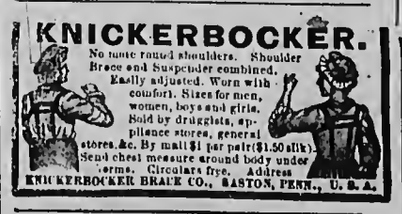

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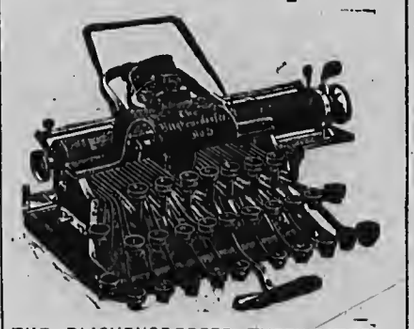

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NEWS OF THE WEEK.

DOMESTIC.

The Ohio Legislature has passed a law substituting electrocution for hanging in capital offenses.

Gen. Gustavus W Smith, late of the Confederate States Army, died in New York City on June 25, aged seventy-four years.

The Secretary of the Interior has issued his requisition on the treasury for $13,325,000, to be used in the quarterly payment of pensions.

At a public reception given to Major McKinley, the Republican nominee for the presidency, at Canton, Ohio, five thousand women called upon him.

The bill to make the nineteenth of January, the birthday of Gen. Robert E. Lee, a State holiday has been reported favorably by the Judiciary Committee of the House at Baton Rouge.

A Baptist minister of Milwaukee has announced that any member of his church buying from a merchant on Sunday would be disciplined, and possibly expelled from the church.

The bill authorizing the city of New Orleans to take such steps as will enable it to effect the construction of a drainage system has passed the Senate, and is shortly to come up in the House.

Cardinal Gibbons has denied that he approves of the American Catholic League, a society to oppose the A. P. A. He disapproves of all secret organizations, whether religious, political or non-political.

The election of delegates to the Chicago Democratic Convention will close with the holding of the State Conventions in Georgia and North Carolina, which are expected to choose free silver men. The Chicago convention will stand 583 for silver and 345 for gold if the delegates vote as they are instructed by the conventions. The silver men lack 37 of having a two-thirds vote, which is 620. The majority of the members of the Democratic National Committee are against free coinage of silver.

Secretary Olney has given Baron Fava, the Italian ambassador, a check for $10 000 to be turned over to the families of the four Italians who were killed by a mob at Walsenburg, Colo., last year, and to Sir Julian Pauncefote, the British ambassador, a check for $1 800 for the relief of the Dawson family, British subjects, who were assaulted in Nebraska, and $1,000 for one Bain, the purser of an English ship, who was shot in the leg during the levee riots in New Orleans last year. The money was appropriated by Congress.

FOREIGN.

John Hays Hammond, the American mining engineer, sentenced at Pretoria to death for treason to the Transvaal, but finally liberated by the Boer government on payment of a fine of $125 000, sailed from Cape Town for Europe.

Permission has been asked the authorities of the City of Mexico to allow the change from mule power to electricity on the street railroads within the city.

The revolutionists have formally served notice on the people of Havana that plans have been completed and will be carried into execution this Summer to wipe out every vestige of the city by means of dynamite, if it be necessity to go to that extreme to drive Spain off the island.

A statue of President Kruger will soon be erected in Pretoria. It will be forty feet high and will represent the Boer statesman in the quaint garb, tall hat included, which he affects on Sundays and special occasions. The statue will be of bronze, will be mounted on a pedestal and column of granite.

Do Not Experiment in so important a matter as your health. Purify, enrich and vitalize your blood with Hood's Sarsaparilla and thus keep yourself strong and healthy.

Hood's Pills are the best after dinner pill; assist digestion, cure headache. 25 cents.

MARRIAGES.

GEORGE—THOMAS.—At Black Water Church, East Baton Rouge circuit, June 7, 1896, by Rev. Wiley Brown, Mr. Ernest George and Miss Julia E. Thomas.

MILLER—HARROD.—At the residence of Mr Hardy Pitman, June 18, 1896, by Rev. F. N. Sweeney, Mr. Levi A. Miller to Miss Martha M. Harrod, both of Calcasieu parish, La.

DELARME WHITE—At Meador Chapel, Ascension parish, La., Jan. 15, 1896, at seven o'clock P. M., by Rev. W. L. Hamil, Mr. R. O. Delarme and Miss Lulia A. White.

ROWND—DAVIDSON.—At the bride's residence, near Ollo, Livingston parish, La., April 7, 1896, at three P. M., by Rev. W. L. Hamil, Mr. Wm. B. Rownd and Miss Mary E. Davidson.

McKINNEY—LITTLE.—At Huff's Chapel, Livingston, La., May 31, 1896, at ten A. M., by Rev. W. L. Hamil, Mr. Eugene McKinney and Miss Mary Little.

EBY ROBERTSON.—At the residence of the bride's father, near Port Vincent, Livingston parish, La., June 24 1896, at seven A. M., by Rev. W. L. Hamil, Mr. Manrice S Eby and Miss Cornelia Robertson.

PATTERSON PICKETT.—At the residence of Mr J. J. Ray, Hawnie's Hill, Wesson, Miss., June 24, 1896, by Rev. T L Melton, Mr. Thomas H Patterson and Miss Callie Pickett, all of Wesson, Miss.

MAZZENO—BROWN.—In the parsonage, Franklin, La., June 24, at 9 30 P. M., by Rev. H. Armstrong, Mr. Nicolas Mazzeno and Miss Helena I. Brown, all of Franklin.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 5-16	— —
Ordinary	5 13-16	— —
Good ordinary	6¼	— —
Low middling	6⅝	— —
Middling	6 13-16	— —
Good middling	7⅛	— —
Middling fair	7⅝	— —
Fair	6 13- 6	— —
Galveston middling	7⅛	— —
Mobile middling	6⅞	— —
Memphis middling	7	— —
SUGAR.		
OPEN KETTLE:		
Prime	3	3 7-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3 7-16	3 9-16
Primo yellow	3 9-16	4
Gray white	4⅛	4⅛
Choice white	4¼	4⅜
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅝	— —
Good	3⅛	4
Fair	3⅜	3⅝
Prime	4⅛	4⅜
Rough, ₩ bbl	1 85	1 90
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 50	3 80
Fancy	3 50	3 40
Choice	— —	— —
Minnesota Patents	4 00	— —
Winter wheat patents	3 75	3 85
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 80	1 85
Cream meal	1 90	— —
Grits	3 00	— —
Hominy	2 90	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	40
Yellow	41	43
Mixed No 2	— —	40
OATS:		
Western	— —	38
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	80	83½
HAY:		
Prime	14 00	17 00
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	3 00	3 35
Prime Mess	3 00	3 25
Rumps	7 75	— —
BACON:		
Fancy Breakfast	7½	8½
Shoulders	5	— —
Sides, short rib	5½	5¾
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	8	13
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	4⅝	— —
Sides, long clear	4⅝	4⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13¼	— —
Common	13⅜	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	16	17
Western Dairy	13	14
Common	8	11
LARD:		
Refined	4⅝	5
OILS:		
Coal, bbls	3½	— —
Coal, cases	16½	— —
Cotton seed, crude	13½	20
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	75	90
POTATOES:		
New Louisiana	75	1 00
Western	1 35	1 50
ONIONS:		
New Louisiana	30	1 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5	— —
Jute, 1¾ lb, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ bundle	30	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	2	2 75
Chickens, Southern	2 25	2 35
Young	1 75	2 10
Turkeys, Southern	3 00	10 00
EGGS:		
Western	8	— —
Southern	8	8½
WOOL:		
Lake, ₩ lb	12	16½
Louisiana	8	9½
Burry	5	7
COUNTRY HIDES:		
Green Salted, ₩ lb	4½	— —
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Camp Meeting.

The Rapides Camp Meeting will begin Aug. 22, 1896. We have secured the services of Rev. W. M. McIntosh, of Mississippi, who will be assisted by brethren of the Louisiana Conference. The ground is [illegible] from Boyce, in the pine hills. Best of water in abundance. Ample hotel accommodations. Hacks, carrying passengers in and from the camp ground, will meet all trains at Boyce.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Vineville circuit at Ossila' Chapel	July	4, 5
Meridian—S. Side and Pines, at S. Side		12, 13
Rose Hill circuit, at Hopewell		18, 19
Porterville circuit at Bergan's Ch'l		25, 26
North Kemper cir., at Mullen's Ch'l	Aug.	1, 2
D. Kabel cuit, at Marsh's Chapel		8, 9
Decatur circuit at Sodie's Chapel		8, 9
Meridian East End		16, 17
Neshoba and Mission, at Philadelphia		22, 23
Meridian West End		30, 31
Chunnie circuit, at Conrord	Sept	5, 6
Linwood circuit at Pleasant Grove		12, 13
Meridian Central		20, 21

R. J. JONES, P. E.

Meridian, Miss.

VICKSBURG DIST.—THIRD ROUND.

Bolton, at Raymond	July	4, 5
Edwards, at Rieves Chapel		11, 12
Hermanville at Sarepta		18, 19
Crawford Street—Vicksburg		25, 26
South Vicksburg		26, 27
Harrison a Hard ton	Aug.	1, 2
Rocky Springs, at Hickory Ridge		8, 9
Port Gibson		15, 16
Utica, at Learned		22, 23
Mayersville at Hannah		29, 30
South Warren, at —	Sept	5, 6
Mt. Olivet at —		12, 13
Rolling Fork, at Redwood		19, 20
Anguilla at Bethel		26, 27
Warren, at —	Oct.	3, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination.

J. M. WEEMS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Jefferson Street	July	3-5
W. C.		4, 5
Buxie at McNair		10-11
Daniel's Conference, at Fayette		16-19
Fayette, at Ebenezer		25, 26
Wilkinson at G. H.	Aug	1, 2
Bayou, at Brandywine		8, 9
Amite, at H. C.		16, 18
Meadville, at N. P.		22, 23
Percy Creek		29, 30
Woodville		30, 31
Washington	Sept.	6, 7

The District Conference will convene at Fayette on July 16, at 9 A. M. Let the members come prepared to remain over Sabbath. Mr. Editor, come and be with us.

L. S. JONES, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Martinville at Pine Grove	July	4, 5
Summit, at Topsaw		11, 12
Magnolia and Osyka, at Magnolia		18, 19
McComb City		25, 26
Adams		28
Caseyville, at Bethany	Aug.	1, 2
North Wesson, at Matthews		5, 6
Providence, at Providence		11
Gallman, at Mt. Pleasant		15, 16
Crystal Springs	(8 P. M.)	16
Hazlehurst		22, 23
Union Grove		29, 30
White Town, at Muddy Springs	Sept.	5, 6
Pleasant Grove, at Sarilla		12, 13

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Heidelberg, at Sanderaville	July	18, 19
Shubuta, at Quitman	(Wed.)	22
Stateline, at Tucsahoma		25, 26
Ellisville and Laurel at Ellisville	Aug.	1, 2
Pachuta at Carter's Mill		8, 9
Winchester, at Spring Hill		15, 16
Waynesboro, at Waynesboro	(Mon.)	17
Leakesville, at Avera	(Tues.)	18
Enterprise, at State Line		22, 23
Meridian, at Central	(Wed.)	26
Fuller	Sept.	5, 6
Williamsburg	(Wed.)	8
Mt. Hermel		12, 13
Pleasant Hill, at Hopewell		19, 20
Marion ville		26, 27
Enterprise and Stonewall	(Wed.)	30

L. OAKLEY, P. E.

JACKSON DIST.—THIRD ROUND.

District Conference at Camden	July	3-5
Jackson—First Church	(8 P. M.)	7
Jackson—Capitol Street	(8 P. M.)	8
Terry, at Forest Hill		11, 12
Yazoo City		18, 19
Yazoo circuit, at Anding		25, 26
Sharon at Forest Grove	Aug.	1, 2
Silver Creek and S. L., at Shurbrough's		8, 9
Canton		15, 16
Pearl at Brownsville		22, 23
Carthage, at —		29, 30
Madison, at Pocahontas	Sept.	5, 6
Lake City and Lodi, at Phillips		12, 13
Faunin		19, 20
Tranquil		26, 27

R. D. NORSWORTHY, P. E.

BRANDON DIST.—THIRD ROUND.

Decatur, at Decatur	July	4, 5
Homewood, at Zion Grove		11, 12
Carthage, at Singleton's		18, 19
Clarksburg, at Linsley's Chapel		21, 22
Shiloh, at Bethany	Aug.	1, 2
Westville, at Goshen		8, 9
Trenton, at New Prospect		15, 16
Montrose, at Cedar Grove		19
Raleigh at Sky Springs		22, 23
Hillsboro at New Providence		26
Seven Creek, at Richland		29, 30
Brandon		30, 31

District Conference will convene at Decatur, July 3.

The following Committees of Examination have been appointed: For License to Preach—H. C. Lewis, W. M. Williams, H. B. Vandenberg. Admission on Trial—J. T. Nicholson, R. Bradley, P. D. Hardin. Deacon's Orders C. McDonald, W. M. Sullivan, J. H. Foreman. Elder's Orders—R. F. Witt, C. C. Evans, P. H. Howie.

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Oakhoma, at Brooklyn	July	17, 21
Monroe at Monroe		26, 27
Ravville, at Little Creek	Aug.	9, (1
Lind Grove, at Bonita		24, 26
Bastrop at Colony		27, 30
Oak Ridge, at Oak Ridge	Sept.	2, 3
Floyd, at Oak Grove		10, 13
Harrisonburg, at Harrisonburg		16, 20
Oak Ridge and Sicily Island, at Peck sta		22, 23
Winnsboro, at Fourth Prairie	Oct.	3, 4
Lake Providence, at Pecan Grove		10, 13
Delhi, at Talinah		16, 20
Waterproof, at Wesley		22, 25

B. F. WHITE, P. E.

Floyd, La.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City, at Berwick	July	4, 5
Patterson		6, 7
Abbeville, at Perry's Bridge		8
Franklin		11, 12
District Conference, at Lake Arthur	15, 16,	17
Crowley		18, 20
Lake Arthur, at Locasia		22
Jeanerette		25, 26
New Iberia		25, 27
Pinehomme at Prairie Hayes		28
Indian Bayou at Indian B	Aug.	1, 2
Pinquemine Brulee, at P. Brulee		3, 4
French Mission, at Arnoville		12
West Lake and Sulphur Mine		15, 16
Lafayette at Broad Street		22, 23
Lake Charles Jackson St eet		24, 25
Grand Chenieres		26
Rayne		29, 30

The Opelousas District Conference will convene at Lake Arthur July 15, 1896, at 9:00 A. M. The following Committees of Examination have been appointed:

For License to Preach—R. J. Harp, I. T. Reames, and H. Armstrong.

For admission on Trial or Ordination—J. A. Parker, D. D., A. J. Notestine, and R. M. Blocker.

H. C. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Parker Chapel	(7:45 P. M.)	July 3
Tchoupitoulas Street	(7:45 P. M.)	9
Carrollton Avenue	(11 A. M.)	12
Dryades Street	(7:45 P. M.)	16
Beach or Camp Ground		19
Carondelet Street	(11 A. M.)	23-24
Moreau Street	(7:45 P. M.)	26
Algiers	(11 A. M.)	26
Felicity Street	(7:45 P. M.)	Aug. 2
Covington at Covington		2
Tammany and Slidell, at Camp Ground		2, 6
White Castle		15, 16
Louisiana Avenue	(11 A. M.)	23, 23
Rayne Memorial	(7:45 P. M.)	30
Praquemine and Donaldsonville, at P.		Sept. 6, 7
Grape Street		8
Lower Coast		12, 13

JOHN T. HAWKER, P. E.

Blood Humors

Every humor, whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, are now speedily cured by

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A skin and blood purifier of incomparable purity and curative power. Purely vegetable, safe, innocent, and palatable. It appeals to all, and especially mothers, nurses, and children.

Sold throughout the world. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, 50c. and $1. Potter Drug and Chem. Corp., Sole Props., Boston.

"How to Cure Blood and Skin Humors," free.

HOLLINS INSTITUTE

BOTETOURT SPRINGS, VIRGINIA.

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CHAS. L. COCKE, Supt., Hollins, Va.

ARCADIA DIST.—THIRD ROUND.

Gainesville, at Gainesville (W. and Th.)	July	4
Vernon, at New Prospect		4
Farmerville at Freeman Chapel		11
Downsville, at Cen'l S. house (T., W.)		11,
Ruston, at Douglas		11,
Vienna		Aug. 1,
Homer (Wed and Thurs.)		1,
Valley, at Bincker Chapel		8,
Minden, at Pine Grove		15,
Arcadia, at Simsboro		15,
Bienville		18,

District Conference will convene in Arcadia July 9. Sunday-school Conference on the eighth, at same place.

Following Committees of Examination have been appointed:

For License to Preach and for Admission on Trial—Revs. Robt. Randle, A. D. McVoy, R. Shepnard.

For Deacon's and Elder's Orders—Revs. J. Miller, J. O. Bennett, D. C. Barr.

J. D. HARPER, P. E.

Arcadia, La.

BATON ROUGE DIST.—THIRD ROUND.

Wilson, at Manassas	July	4,
Jackson		4,
Bayou Sara at Tunica	(Wed.)	11,
East Baton Rouge, at Pipkin		11,
Zachary		11,
Baton Rouge station		11,
Baton Rouge circuit, at S. R.		11,
Ponchatoula, at Springfield		11,
Port Vincent, at Bayou Barbery		11,
Live Oak, at Palmetto		Aug. 1,
Amite City, at Kentwood		1,
Blue Grove, at Camp Ground	(Wed.)	
East Feliciana, at Camp G. (Thurs.)		
Greensburg, at Camp Ground (Fri.)		
Clinton		18,
Franklinton, at Pleasant Valley		18,

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Grosse Tete, at Cottonwood	July	4
Evergreen and Bunkie, at B. Claire		11,
Alexandria		11,
Plaueville, at Oak Grove		11,
Cha at Pollock		Aug. 1,
Anacoco at Holly Grove		1,
Natchitoches		8,
Monigomery		15,
Columbia at Faulk's Chapel		15,
Centerville, at —		15,
Boyce and Colfax, at Camp Ground		15,
Spring Creek, at Camp Ground		15,
Dry Creek, at Hopewell		15,

District Conference will meet at West Alexandria, July 22-26. Sunday-school Conference the twenty-third.

The following committees have been appointed: For License and Admission on Trial—Huffpauir, R. S. Isbell, J. M. Johnston. For Ordination—Wm. Schuhle, J. E. Riddle, J. R.

V. D. SKIPPER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Shreveport—First Church	July	11,
Mooringsport, at Mount Zion		11,
Jordan Street and Pine Hill, at P. H.		11,
South Bossier, at Fillmore		
North Bossier		Aug. 1,
Red River, at Campobello		1,
Coushatta, at East Point		1,
Wesley, at Holly Springs		1,
Pleasant Hill, at Bayou Scie		
Grand Cane, at Bethel		Sept. 5,
Mansfield, at Mansfield		12,
Caddo		13,

District Conference will meet at Mansfield 9 A. M., July 1.

The Examining Committee for License to Preach, Admission on Trial, or Deacon's Orders, is as follows: W. H. LaPrade, J. M. Brown, and W. F. Patterson.

J. L. P. SHAFFARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Como	July	4,
Hernando and Coldwater		11,
Batesville and Wesley		11,
Courtland	(Mon.)	11,
Nesbit		11,
Tyro		Aug. 1,
Pleasant Grove		1,
Longtown		1,
Wall Hill		1,
Oakrum	(Tues.)	
Arabutta		15,
Burgess	(Wed.)	Sept.
Eureka	(Thurs.)	
Pleasant Hill		4,

T. C. WIER, P. E.

DURANT DIST.—THIRD ROUND.

Durant station	July	4,
Salem, at Salem		11,
Kosciusko station		11,
Poplar Creek, at Bethel		11,
Belzona, at Lawrence Deadning		11,
Sallis, at Bethel		Aug. 1,
Ethel at Marvin		1,
Ackerman at Liberty Hill		
Walthall at Shady Grove		11,
Eupora at Eupora		12,
Chester, at South Union		
Ashton		18,
Ebenezer, at Bethany		Sept.
Rural Hill		1,
Louisville		

The brethren will have their church reports and records of Church Conferences at the Conference for examination, as the law requires.

J. H. MITCHELL, P. E.

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time and close connections make this route the choice of Summer tourists. For information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

I. HARDY, G. P. A.

New Orleans, La.

The Knickerbocker Shoulder Brace is no harness; it is easily adjusted and worn with comfort. It does the double duty of holding up and bracing up. Sold by Surgical Appliance stores, Druggists, general stores, etc., throughout this continent and abroad. See advertisement.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

NOT AS I WILL.

BY HELEN HUNT JACKSON.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, pain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!" the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as we will"

—Exchange.

Communications.

The Rules We Keep—No. 5.

The third class of rules relate to attendance upon the services of God's house, and to private and family devotion. Methodists are pledged to attend upon all the ordinances of God. This is a duty we owe to God. It is not optionary with us to attend upon this ordinance and to neglect that one. To fail in one is to fail in all. The spirit of disobedience, or of neglect, is sinful, and so, if we refuse to obey, or even neglect, the order and ordinance of God, we are guilty of sin. If guilty, we can not escape wrath.

God has ordained preaching and the reading and expounding of the Scriptures in the congregation. This is a part of the public worship of God. It is the duty of every Christian to attend this worship and to engage in it, unless providentially hindered. It is a sin to stay away. Preaching and reading and expounding the Scriptures is one of the most important of all the means of grace. It was ordained of God for the edification of believers, and for growth in grace and in the knowledge and love of God. The man who stays away sins against God and against his own soul. The object of preaching and of reading and explaining the Scriptures is instruction, and not mere intellectual entertainment. God expects us to read the Bible at home, and he expects us to read the sermons of good and great men; but this will not excuse us from attending upon that which he has ordained. We are in duty bound to hear the living preacher of the living Word. All preachers, truly called of God, are his messengers; and to refuse, or to neglect, to hear them is to refuse, or to neglect, to hear the message God sends by them. The insult and the offense is to God himself. God says so in his Holy Word. The duty of attending church is clearly and specifically set forth in the Word of God. Attendance upon the public worship of God is a gracious privilege as well as a bounden duty. When one gets into a huff and snubs the minister, he snubs God. This man is God's messenger to you. It is not the preacher, but his Master, you insult. Some people pretend to believe they can serve God at home as well as at church. This is true if they are providentially hindered from going. If they can go, and will not, they sin against God. Men and women who habitually stay away from public worship can not be saved. The spirit of loyalty to God is not in them. God saves no soul that he does not rule.

All who desire to be saved from sin attend upon the Lord's Supper, and partake of the bread and wine, the emblems of the broken body and shed blood of Christ. This simple, but sacred, feast is at once expressive and impressive. It is expressive of true and earnest repentance for sin, and of faith in the blood of Christ as the only hope of cleansing from sin. It is the means and minister of grace to all who partake by faith. It is neither dangerous nor deadly, as some foolishly imagine. The danger of damnation lies in the neglect or misuse of this feast, and not in partaking of it. The Lord has ordained it, and has commanded us to observe it to the end of time, and we dare not neglect it, or refuse to observe it. If we do either, we are guilty of sin. To stay away from the table of the Lord is to refuse to obey his solemn command.

Penitent and repentant faith always secures a high spiritual blessing at this feast. This feast, solemnly instituted and divinely ordained, is a constant repetition and reminder of the death of Christ as a propitiation for the sins of the whole world. In this act we show forth his death until he comes again. It is a memorial of the greatest fact in the history of our world—a monument to the death of the Son of God for the sins of the people. In deep humility we sit, or kneel, at his table and look in adoring wonder at his cross. What strength comes to loving hearts around this board!

All who desire to be saved from sin and desire the salvation of those committed to them will keep up family and private prayer. Family worship is a duty that grows out of the priestly relations of parents and the heads of families. We are responsible for the souls of those whom God hath committed to us. We are to teach, instruct, control and guide them. We can not shift this responsibility; we dare not shirk it. Men who pray in secret often are sure to pray in their families regularly. The duty of family worship is greatly neglected at this time. Oh, for an awakening and a revival on this subject! We ought to rebuild our altars and rekindle our fires.

Of course, all who long to be saved from sin will diligently and prayerfully search the Scriptures. The Bible is the only book that teaches us how to be saved from sin. None need be ignorant of the way who read the Word. The Word of God is always sweet and precious to anxious souls. Every man and woman in the world that loves God loves his Word. Persons who do not love the Bible know but little of experimental godliness. They may have the outward form, but they know nothing of the inward power. The Bible is the only sufficient guide for our faith and practice. It was given to us for reproof, correction, and instruction in righteousness. It is the only safe guide to holiness in this life and to glory in the world to come.

A penitent desire to be saved from sin leads to self-denial and to abstinence, or fasting. Fasting is a religious duty and a means of grace. The full man and the satisfied man rarely has a deep sense of dependence. We need to know hunger and thirst physically that we may understand what they are spiritually. Fasting and prayer bring one close to God. A fast always brings more grace than a feast. Feasting becomes dissipation; fasting expresses self-denial.

Each and all of these General Rules are taught with more or less fullness in the Holy Scriptures. They are the summing up, or condensation, of scattered truths in different passages of the Word of God.

We promise to keep these Rules, and we ought to do it. May God forgive us and help us!

GILDEROY.

In the Living Present.

Modesty and reverence adorning the character of young and old a rarity. Overbearing and arrogance almost general. Says the man of God, "Mind not high things." The remarks of Dr. Sawyer, on occasion of the late Epworth Conference, apropos. Should respect the aged. Said God through Moses, "Thou shalt honor the face of the old man."

In August it will be fifty years that the Smithsonian Institute in Washington was founded. James Smithson, of Great Britain, donated a half million dollars for this purpose. Chagrin caused the donation. Mr. Smithson had been snubbed by the royal academies of France and his native country. But, all the same, the institute has proved a great blessing to this country. Appropriate festivities are designed on occasion of the semi-centennial.

Said recently a father to his son: "My boy, learn to see correctly. Look—gratefully look backward; forward look courageously; around you look with cordial benevolence; look upward, and fear the Lord."

Music, like flowers, is the gift of God. It is the language of emotion. The martial air of the band enthuses war horse and soldier alike. Divine service without "musica sacra"—as Luther termed it—is insipid. We question the wisdom of introducing airs in Sunday-school, etc., which are familiar at the bacchanals of revelers. Sacred music should produce solemnity, not hilarity and jollity.

Farmer Lowe, in Sussex, England, by will left his entire estate, valued at twenty thousand dollars, to his wife, on condition that on the day succeeding his burial she walk barefoot through the principal streets of the town, carrying a burning taper in each hand, repeating repeatedly and loudly that, if her tongue had been shorter, her departed husband's life might have been longer. In case she should refuse to do this, she was to receive only fifty dollars. She has taken the fifty dollars.

During the recent commencement of the Home Institute, of this city, a young lady pupil received a gold medal for keeping her bed-room tidiest. A good idea! Parlor and apparel usually gaudy and grand, but kitchen and bed-room dirty and inaccurate. It should not be thus. Life is not a dress parade, but a battle.

Rightly a writer says, that if common sense could be purchased, like ribbon, by the yard, some descendants of Adam would not have sufficient understanding to buy it.

ICH DIEN.

Correspondence.

Millsaps College Commencement.

It was my privilege, as a member of the Visiting Committee from the North Mississippi Conference, to attend the late commencement exercises of Millsaps College. Dr. Jno. Mathews, of St. Louis, preached the commencement sermon at 11 o'clock, June 14, in the college chapel, and at night to the Y. M. C. A. at the First Methodist Church. Bro. Watkins has already furnished you with an adequate report of the two great sermons. Those who heard them can never forget them.

Gov. A. J. McLaurin's address was a strong and eloquent appeal for a pure and noble life, a true and exalted manhood, and was worthy of the chief magistrate of the great commonwealth of Mississippi.

Dr. Murrah's baccalaureate address was very short, but pithy and strong. His administration as president has been eminently satisfactory, and each succeeding year more thoroughly establishes the wisdom of the Board of Trustees in placing him at the head of the institution. Dr. Murrah is ably assisted by a strong faculty, each a master in his department. A careful examination into the work of the college convinced the writer that the instruction and discipline are of the very best quality. A strong proof of this statement is found in the unstinted praise of the boys and faculty by the citizens of the town.

The oratorical contest gave evidence of unusual talent and careful study. Each of the four young men in the contest deserved a medal. The coveted prize was won by a gifted young man from Memphis. I expect to hear from him in the future. Four young men received the degree of Bachelor of Arts. The honors were worthily bestowed. In after years the college will doubtless say of them as Cornelia of Gracchi, "These are my jewels."

The gymnastic program was very entertaining. A number of sinewy young athletes, by a variety of exercises, convinced the audience that the physical man was as carefully looked after as mental. The faculty believe in a sound mind in a sound body. Those who are in a position to know testify that the morals of the student body are equal to the very best institutions in the land. The moral and religious life of the young men is as safe here as at home.

Your subscriber is especially indebted to Dr. Murrah and his accomplished wife for most delightful entertainment.

T. Y. RAMSEY,
For Committee.

Greenville, Miss., July 4, 1896.

Robert Parvin Memorial Church.

At the last session of the Louisiana Conference a collection was taken to aid in building churches in the Indian Mission Conference, and one hundred dollars were pledged toward the erection of a building to be called the Parvin Memorial Church, in memory of the venerable Rev. Robert Parvin, late a member of your Conference.

All the pledges given have been redeemed except three, for five dollars each. We have called upon the subscribers more than once for what is yet due, but without success. We make this last appeal to your people to send us the amount still necessary in order to carry out the design and raise this monument to the memory of one so worthy of it. Do not delay, brethren; the money is urgently needed.

Please send by bank draft or postal order to the undersigned.

DAVID MORTON, Cor. Sec.
708 West Chestnut St., Louisville, Ky.

Sardis District Conference.

A report of our proceedings should have been sent to the ADVOCATE some weeks ago. The reason for the delay is that the secretary of the Conference, Bro. T. P. Hill, was taken sick immediately after adjournment, and, unable to give the matter his immediate attention, it was afterwards neglected. The secretary and his assistant, P. T. Callicott, were both compelled to leave before the close, and the writer was requested to complete the minutes. The other brethren are still silent, and so this brief report is sent in "at the eleventh hour."

The Conference met on May 27, at Arkahutla, where Bro. G. H. Jacobs and his people entertained us most royally. We have never enjoyed a larger-hearted hospitality.

The District Conference was preceded by the District Meeting of the Woman's Foreign Missionary and Woman's Parsonage and Home Mission Societies, presided over by the district secretaries, Sisters Coleman and Wall. Wednesday afternoon and night was given to the former, and Thursday morning and night to the latter. A number of delegates from both societies were present, and the deliberations of our sisters showed woman's work in our district to be in a prosperous condition.

The first session of the District Conference proper was devoted to Sunday-school work, and an interesting discussion was had. This was followed by the other business of the Conference, which was disposed of by discussions of the various subjects, written and oral, agreeable to the published program, wisely conceived by the presiding elder, Dr. T. C. Wier.

Beside the regular program, we had, of course, the usual reports of pastors. These showed that the temporal and spiritual concerns of the district are steadily advancing. Several of the pastors were detained at home in consequence of sickness.

The following visitors were present: B. P. Jacq, of Holly Springs district; J. W. McLaurin, of the American Bible Society; J. W. Malone, of Grenada Collegiate Institute, and G. W. Buchman, colporter and Sunday-school agent.

Delegates to Annual Conference are: P. T. Callicott, T. P. Hill, W. H. Eckles (L. P.), and P. B. Jones.

We were refreshed by the presence of our beloved brother, C. N. Terry, who administered the sacrament of the Lord's Supper on Sunday morning.

We meet next year at Senatobia.

H. T. CUNNINGHAM,
Sec'y pro tem.

Coldwater Miss.

Whitworth College.

It was my privilege on Wednesday, July 1, to be present at a meeting of the Board of Trustees of Whitworth College. The personnel of the Board was revised and a permanent organization was effected in the election of Dr. Inman W. Cooper, president, and Dr. J. Wesley Martin, secretary and treasurer.

There has hardly been a more important meeting. Many questions of grave significance were considered. Definite action was taken looking to final settlement of old issues of serious import, and to the future success and enlargement of the college. It was decided that an agent should be put in the field whose whole time shall be devoted to an active canvass for students and means for more thorough equipment. Our next Annual Conference will be asked to make this appointment. Also a committee was appointed to effect an equitable division of our annual educational collection. There is no just reason why this should not be done. Preachers' daughters are given free tuition the same as their sons. And just why we should feel under more obligation to reimburse our college for young men, which has one hundred thousand dollars endowment, rather than our unendowed college for young women, which, to a large extent, is dependent on her tuition fees to meet current expenses, I am not able to see. This is but one phase of the question. There are others of equal importance that should be considered.

Bro. Chambers' annual report was very gratifying. It showed decided advancement over last year. He is to be congratulated on his good success. No college of the same kind in the State offers better facilties and a more thorough training in all departments of higher education for girls and young women than does Whitworth College.

Parents who have daughters to educate need no longer hesitate because of expensive colleges, for never before in the history of female education have more reasonable terms been offered to the girls and young women of our State. Write to Bro. Chambers and be convinced for yourselves.

The outlook for the coming session, which begins Sept. 9, is very promising. Brethren, remember that this is our college, and as such should receive our earnest co-operation and loyal support.

CHAS. W. CRISLER.

Hazlehurst, Miss., July 8, 1896.

Goodness expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God, be merciful to me a sinner!"—Robertson.

Interstate Epworth League Conference.

Numerous enquiries come to me as secretary of the State Conference of Epworth Leagues as to what relation the "Interstate Conference" at Seashore sustains to the League movement in the Mississippi and North Mississippi Conferences.

The first State Conference was arranged for by the joint action of the Boards of the two Conferences. The second State Conference was provided for by the first State Conference, and fully sanctioned by said Boards. The time was fixed at the North Mississippi Conference, and announced both at its session and at the session of the Mississippi Conference.

What is the so-called "Interstate Conference?" The Executive Committee of the Mississippi Conference know nothing about it. The Executive Committee of the Mississippi State Conference of Epworth Leagues has no information concerning its origin and purposes. It is unfortunate that the name and date has been so chosen as to produce confusion in many minds and conflict on the calendar.

R. W. BAILEY,
Sec. Mississippi State Conference of Epworth Leagues.

[The Interstate Epworth League Conference referred to, like the Seashore Camp Meeting, is under the joint management and direction of three presiding elders of three separate Conferences, viz.: the presiding elder of the New Orleans district, Louisiana Conference; the presiding elder of the Seashore district, Mississippi Conference, and the presiding elder of the Mobile district, Alabama Conference.—EDITOR.]

Selections.

A Wonderful City.

On Sunday, May 3, the "Evening Telegram," of Toronto, Ontario, took a census of church attendance in that city. The figures were published at the time, and were filed for use by this office when opportunity should offer. The result of the census is nothing short of astounding to those persons not acquainted with the high state of public morals in the capital city of Ontario. The return showed an attendance at church of 124,000 persons out of a population of 200,000. This counts both morning and evening attendance on an ordinary Sunday. The church authorities of Toronto appear to have expected great things in erecting houses of worship, many of which seat congregations of over two thousand people. The Methodists alone have a dozen congregations of over a thousand. Those who have visited the beautiful city by the lake, and have seen its cleanliness both physical and moral, will not be surprised at the facts brought out by this census, but will see in them an adequate cause for the state of affairs which so impresses the visitor to Toronto. No city in America, indeed in the world, can rival Toronto in these points of excellence which are emphasized by the figures given above.

It gives us no small degree of pleasure to know that careful students of municipal economics place Pittsburg next to Toronto in the matter of one at least of its points of excellence, namely, Sabbath observance. Our citizens very largely feel proud of the distinction awarded to their busy home city; but when we come to compare by actual observation the highest attainments of our Iron City in Sabbath morals with the proud record of Toronto, the gap between the first and second places in the race is so great that our pride falls. Pittsburg does not have, and, we believe, never did have the perfect Sabbath which is the pride of our Northern sister. She is the queen of morality, a lively example of what a Christian city is, and what all our cities should be.—Pittsburg Christian Advocate.

"IS NOT THIS THE LAND OF BEULAH?"

BY MRS. H. W. R.

I am dwelling on a mount'ain,
Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;
Where the air is pure, ethereal,
La den with the breath of flowers,
They are blooming by the fountain,
Neath the amaranthine bow'rs.

CHORUS: Is not this the land of Beulah?
Blessed, blessed land of light,
Where the flowers bloom forever,
And the sun is always bright.

I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears;
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led unerring,
To the land I hold to-day.

Oh the Cross has wondrous glory!
Oft I've proved this to be true;
When I'm in the way so narrow
I can see a pathway through.
And how sweetly Jesus whispers,
"Take the Cross, thou need'st not fear,
For I've tried the way before thee."
And the glory lingers near.

—Exchange.

Communications.

Luther Benson.

Luther Benson is an anomaly, a phenomenon, a sort of oratorical paradox. His is the worst of oratory (or elocution), the best of eloquence. Never was there a more unpromising looking creature to captivate an audience than this man when for the first time he stands before you. Beefy, thick-set, short- and thick-necked, with low brow, forbidding-looking face, a face heavy like sodden dough—nothing of the "mind's construction in the face"—coarse hair, he is next to repulsive-looking, and apparently coarse and uncouth. He has a face that would make you feel uncomfortable (if you did not know him), and met him on a dark night in a sequestered spot. Force you certainly see: but it seems the force of brutality. Power he has, and vigor; but it seems the might of mere muscularity, and seems singularly misplaced, and would be far better employed at hammering iron in a blacksmith's shop or splitting rails on the frontier.

What an illustration he is, how genius can disdain all rules: is a law to itself; works without precepts, is superior to and can even defy them. He has nothing of an orator but the heart and brain. But those, after all, are the be-all and end-all of eloquence. Elocution is mere husk or shell. It is mere sheath. If the weapon be not a true Damascus blade, what matters how gorgeous a sheath it has? If it be, the sheath is nothing.

But this man has no voice, so far as music and flexibility and charms of cadence are concerned. It is rather high-pitched, thin, narrow-toned for so burly and broad-chested a man, but with considerable reach and ring, or hitting quality, when the speaker gets tired. And in pathos it shivers and breaks all to pieces in a resistless harmony of tone to sentiment: one of those melting masterpieces of true strokes of nature—unsought, untutored, irrepressible transpiratiens of soul.

His delivery is erratic, outre, grotesque. His action is indescribable: tame, heavy, uncouth, until warmed up, and then—Luther Benson! But, when he warms up, the lofty, glorious fire breaks through all impediments, burns out all vices of style, melts all obstacles, and fires your heart with its burning glow. As he grows warmer his utterance hurries. His action becomes more and more energetic. The dull face illumines. His eye flashes. Soon you begin to wonder (if you can be cool enough to reflect upon it) how anyone can ever utter words so rapidly, and yet articulately. You feel sure he is punishing the reporters, if they are trying to take him. But he increases his pace, until he fairly takes your breath, and seems to lose his. His chest labors. His portly stomach swells and falls like a huge bellows. He seethes, and swirls, and roars, and rushes, on a mad current of volubility. Everything about him seems in storm. His arms fly up and down, right and left, cross-wise, any way, all ways, like the broken beams of a windmill whirled in a storm, in all mazes of motion. His tongue seems torn to shreds in the furious storm of words that howl through his mouth, like a sail torn to tatters in the blast. His face seems an infinite play of dazzling illuminings, like the sublime grotesqueness of lightning in the frantic play of lurid splendors. His brain is on fire in a conflagration of creativeness, lightning flashes of inspiration. Surely this speed of utterance would paralyze the swiftest phonographer; even seem to wreck a [illegible] efforts to catch all his speech.

Evidently no art here, or if so, too consummate for discovery. He seems—you seem to know he is—overborne, possessed by, surrendered to the inundations of inspiration. Hurried and harried by the storm of his emotion, his voice, particularly, seems as pliable in inflection as can be. Its infinite variety of tones is wonderful. Sometimes it clatters and rattles like a loose window, struggling and writhing in a furious gale. It shakes. It quavers. It breaks. It chokes. Tones come writhing, struggling, panting, in clashes of cadence, and rasping modulations: metallic, harsh, jangling, cracking, sputtering, gasping. And sometimes an ear-splitting, crashing peal of vociferation, as though a fierce flash of lightning had shattered the world and stunned you with thunder-peal. No one is sure it is not art. Art never gets so high, so furious. Indeed, nature seldom does, because it takes enormous physical power, prodigious virility to stand such stress of mood. Does anyone ask, does anyone expect such moods to be decorous, regular, symmetrical? Does anyone expect a cyclone to observe any precedents, or to do aught else but yield to the resistless wildness of the fury that flies its motions?

Here is a man who has Titanic moods, Titanic ways, exultations, agonies. The exhilarations of inspiration that hurry the heart-beats, throng the pulses with boiling blood, thrill the nerves, dilate the breast, inflame the eye, irradiate the face, invigorate and sublimate the intellect, empower the voice, and enable him, thus mightily equipped, thus "full, possessing, and possess'd," to melt and fire and enthrall his auditors. Truly, he is a rude, uncouth prodigy of eloquence. S. N. U.

Mrs. J. H. Campman.

At a meeting of the Executive Committee of the Woman's Parsonage and Home Mission Society of the Louisiana Conference a committee was appointed to draw up resolutions of regret for the loss of the Conference treasurer, Mrs. J. H. Campman, who died in peace at her home in New Orleans, June 22, 1896.

The following are the preamble and resolutions:

In this life while we are endeavoring to fulfill the different duties allotted to us, sometimes discouraged, and sometimes strengthened and uplifted, we often become conscious that there is nothing so encouraging; so helpful and convincing as the character and example of an earnest, never-tiring and consecrated Christian worker; but while we are, perhaps, being almost unconsciously thus helped and stimulated to greater effort, we never realize how great is our obligation to such an one until the strong, yet gentle presence is withdrawn. In the loss of our dearly loved friend and our faithful and devoted officer, Mrs. J. H. Campman, treasurer of the Woman's Parsonage and Home Mission Society for Louisiana, we realize all this, and more; we are sorely bereft, and words seem poor in expressing the loss to our society and to the social and religious life of our churches. Faithfulness, untiring interest in the work for many years, good judgment, gentle kindliness in the home mission work especially, and a constant readiness to do all that was asked of her in any department of church work, were among her strongest characteristics; therefore, be it

Resolved, That while we do thus realize our loss, we feel that our Father knows best, and has only transferred his faithful servant to a sphere of more beautiful service, and to the joys of the blest, and we bow in humble submission to his holy will.

Resolved, That we will seek to follow her example in serving the Master and endeavoring to further his interests in the work.

Resolved, That we extend our deepest sympathy to her sorrowing husband and children, and pray that the God of all consolation may be their strength and helper in this their great time of need.

Resolved, That a copy of the foregoing preamble and resolutions be sent to Our Homes, to the NEW ORLEANS CHRISTIAN ADVOCATE, and that a copy be sent to the family of our departed friend.

MRS. FLORENCE E. RUSS,
Chairman.
MISS MARY WEHLEIN,
MRS. LINUS PARKER.

High on the desert mountain, full described, still sits enthroned the tempter with his old promises—the kingdoms of this world, and all the glory of them. He still calls you to your labor, as Christ to your rest; labor and sorrow, base desires, and evil hope.—John Ruskin.

Correspondence.

Baton Rouge District Conference.

Hid away in a pocket of hills lies the hamlet of Greensburg. On the brow of an eminence the Johnston Institute swings into commanding view as the road sweeps off to the right. This district high school is designed as a feeder to Centenary, and its erection and equipment is a noble monument to the push, pluck and planning of its supporters. The president and his corps of teachers are consecrated, talented, and zealous for the cause of education. May the beauty of success crown their heroic efforts!

Such large hospitality, such extensive and intensive thoughtfulness, has not been exceeded in the annals of Conferences, as blessed and refreshed the hearts and bodies of the visitants. A drouth was abroad in the land, but a copious rain allayed this the first evening, thus becoming a pledge and a prophecy of the spiritual showers that fell on our dry hearts.

We count ourselves happy in possessing a genial, sweet-spirited presiding officer, full of the Holy Ghost and faith, who guided the routine business of the Conference with a loving hand. The sermons of Bros. Upton, Foster, Kelly, Miller, Denson and Tucker were forceful, stirring, and uplifting. Rev. C. W. Carter, D. D., preached a masterful sermon, pregnant with heart-power, electrical in effect, and thrilled the soul with a precious sense of the distinctively personal love the Father holds for even me. The love-feast, conducted by Bro. Luster, was so satisfying that our hearts enlarged and waxed tender. Jesus was present in all the sweetness of his power.

A scene was enacted that drew tears from grateful fountains at the closing of the Saturday morning service. Word came that a little girl was hovering on the verge of death, and the prayers of the Conference were requested on her behalf by the grief-torn parents. Bro. Anders offered up a touching, persuasive petition that went home to every heart, and melted down those who had left dear ones behind. Sobs, tears and amens ascended as a fragrant incense to the Father of spirits, who delayed not an answer, for news came of a sudden change for the better.

"There is a sound of abundance of rain," because we have heard laymen and ministers proclaim that when they return to their respective charges God will take note of redoubled zeal and renewed love on their part. We have hid much grace-light in our hearts, and we shall permit it to break forth among our people.

Our transferred brethren from Mississippi deeply impressed us by their gentleness, courage, and love; consequently our hearts warmed toward such a spiritual band; therefore, we rejoice that Louisiana has numbered them among its Conference shepherds. We missed the person of the editor; but feel assured that your esteemed and helpful paper and its interests were not slighted. "We know we have passed from death to life, because we love the brethren."

H. W. RICKEY.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M.H. Morrison...Shreveport.

The Eighteenth Annual Session of the Woman's Board of Foreign Missions.

The session of the Woman's Board of Foreign Missions, which closed on June 12, in Mt. Vernon Place Church, Washington, D. C., was, in many respects, a notable one in its history. Meeting in the beautiful Capital of our nation for the first time, confronted on all sides by monuments commemorative of our country's past glory and present prosperity, no wonder that feelings of patriotism and national pride were stirred in every heart, and praise to the God whose principles have made this great government possible welled up in each heart.

Every officer of the Board was present, and five of the managers; twenty-seven Conferences were represented by their secretaries, or alternates. Quite a number of visitors were present from various Conference Societies, all deeply interested in every proceeding. Dr. Canter, pastor of Mt. Vernon Place Church, and Bro. Knott, of Epworth Church, Washington, D. C., were most kind and attentive; Dr. Swindell, of North Carolina Conference, was with us during the entire session. Several of the ministers of the Baltimore Conference looked in upon us and bestowed their blessing; but we could not fail to miss the large number of our brethren generally present at these meetings and realized that we were on the borderland. Bishop Hurst, of the M. E. Church, visited the Board twice, and by his real interest and brotherly words and kind invitation to the body to visit the site of his proposed University, won golden opinions and genuine regard. Dr. Milburn, chaplain of the Senate, also visited the Board, and bestowed upon us fatherly encouragement and benediction.

Bishop Wilson's sermon, on Sunday, was a masterly effort. His text was Revelations xi; 15: "And the seventh angel sounded; and there were great voices in heaven saying, The kingdom of this world are become the kingdom of our Lord and his Christ; and he shall reign forever and ever." Lofty in thought, grand in execution, and yet withal so full of humility and a realization of the world's need of Christ and his principles, that all eyes were turned in adoration to the crucified Son of God.

The meeting was characterized throughout by deep spirituality. The first service, a consecration service, was manifestly full of the Spirit's presence, and the devout expressions, strong purposes and great faith evident in every testimony were touching and impressive. Each devotional exercise at the opening and closing of every business session was helpful and elevating.

The fact that the collections of the past year were ten thousand dollars in advance of the preceding year, and larger than for four years previous, was hailed by the Board as an indication of good import, and each member seem stirred to attempt yet greater things. "One hundred thousand members and one hundred thousand dollars the coming year" became the watchword, and so determined was the Board that this high standard should not fail of accomplishment, that a resolution was passed dividing the twenty-six thousand dollars required above the past year's collection to reach one hundred thousand dollars among the Conference Societies upon the basis of membership, and the Conference secretaries pledged their Conference Societies for the pro-rated amounts. The coming year is to be one of real activity, earnest effort and fervent prayer in the W. F. M. S.'s of the M. E. Church, South, if the high ideal and lofty standard erected at its eighteenth Annual Board Meeting is realized.

Mrs. Trueheart, Secretary of Home Affairs, was empowered by the Board to continue to discharge the duties of Foreign Secretary during the remainder of this quadrennium and to receive the $1,200 salary now accruing to the office of Foreign Secretary. Mrs. Trueheart's faithful service in both offices since the death of our Foreign Secretary, Mrs. McGavock, received its just reward in the warm thanks and loving appreciation expressed by the body. It was decided to retain Mrs. Campbell, of Soochow, China, another year in the home land, that she might act as field secretary of the W. F. M. S., and travel up and down our Southland, endeavoring to stir the consciences of our women, and arouse them to active effort in missionary work. The burden of heathen souls rests upon Mrs. Campbell's heart most heavily, and she has the happy faculty of imparting her zeal and interest to her audience. The prayers of the W. F. M. S. should daily be offered for her, that large results may follow her labors.

The new work projected in foreign fields for the coming year is the building of a girl's school in Sung Kiang, to be called the "Hayes-Wilkin's Memorial School," and also the erection of the McGavock Institute in Shanghai, for the instruction and training of native Bible women. It is a well-known fact in Southern Methodism that Clopton School, in Shanghai, was built by the gift of Mrs. McGavock's diamonds, and by a singular coincidence the first gift toward the erection of the McGavock Institute, outside the memorial fund which has been held in trust for this training of Bible women for years, was a set of diamonds presented through Mrs. Campbell by a lady of Los Angeles, who desires that her name be withheld.

The Board looked again with longing eyes toward Japan, and the memorials from Bishop Hendrix, Dr. Lambuth, and the missionaries of the Parent Board in Japan, were prayerfully considered. It was not deemed wise to undertake mission work in Japan this year; but a committee of three, Mrs. Cunnyngham, Mrs. McTyeire, and the Foreign Secretary, were appointed to confer with the Advisory Committee of the General Board, looking towards the purchase of their girls' schools in Japan another year. The W. B. F. M., however, was determined to have some part in the work done for the women of Japan this year, so (inspired likewise with a laudable desire to help the Parent Board) the sum of one thousand dollars was set aside to pay the salaries of Misses Gaines and Bryan in the Hiroshima Girls' School the coming year. The salary of Miss Worth would also have been included, but the Epworth League of Alabama have made that their care. The appropriations for the coming year amounts to $93,300—the largest sum appropriated for several years.

The crowning incident of the session was the reception given to the Board on Tuesday afternoon by the Chinese minister residing at Washington. Mrs. Wightman, our president, having a class of Chinese young men at her home in Charleston, S. C., through Judge Chambers, of Washington, requested an interview with the Chinese minister for herself. To the great surprise of all concerned, an invitation was received asking the Board in a body to call upon Mr. Yang, the minister, and stating that Mrs. Yang would receive with her husband. The deep import of this visit was felt by each member. A beautiful Bible was purchased as a gift for Mrs. Yang from the Board, and fervent prayers were offered that this Book might carry light and life to that home. Every possible courtesy was showed the visitors by the Chinese minister, his wife, and secretary. The gift of the Bible was gracefully received, and the speeches made on both sides were cordial and pleasant. One utterance of the Chinese minister, and interpreted by his secretary, is worthy of note. It was this: "Mr. Yang bids me say that in China it is only the lower classes that oppose the missionaries; that the educated classes are glad to have them come to China, and he hopes you will send yet more teachers, and do all you can for his people." The presence of the three little children of Mr. and Mrs. Yang was much appreciated by the Board.

The reception by President Cleveland had been kind and pleasant, but it was overshadowed by this visit to the Chinese minister, his wife and children, for in these the Board saw representatives of the people over whom their hearts yearn, and for whose salvation they had labored for eighteen years.

Six new missionaries were appointed to foreign fields, four of them graduates of the Scarritt Bible and Training-school. Dr. Margaret Polk goes to take charge of our medical hospital at Suchow, China. Miss Lizzie Martin, of North Carolina; Miss Johnnie Sanders, of South Carolina, and Miss Ella Leveritt, of North Georgia, were appointed to work in China. Miss Ida Schaffer, of Missouri, to Brazil, and Miss Edith Park, of Texas, to the Mexican Border work. Other candidates were before the Board, but were recommended for a course in the training-school before appointment. Each year impresses the value of the training-school yet more forcibly upon the Board, and too much can not be said of the faithful work done by its principal and her efficient helpers.

Much more might be written concerning the work of this session, but the limits of a newspaper article forbid. Suffice it to say, in conclusion, that the W. B. F. M. realizes that greater zeal, increased effort and a larger membership must be attained during the coming year, and to that end have pledged their labors and their prayers.

MARY L. HARGROVE.
Rec. Sec. W. B. F. M.

As our body casts a shadow, so does our character cast an influence. As a shadow may be either healing or hurtful, so does influence either bless or damn.—Carlos Martyn.

Selections.

The Way to the Right.

Whatever God may do, he never denies us the opportunity to do the right thing. This thing may be our going forward or our holding back, our acquiescence or our refusal. He leaves it to us to decide, and this is our opportunity. Sometimes the opportunity is to become poor, sometimes it is to become rich. Sometimes it is to live, sometimes it is to die. But it rests with us to make the circumstances in which we are placed our opportunity to do the right thing, and to take it. God often shuts the door in our face in order that we may go through another one which he has opened. He knows that the closed door is the one we meant to go through, but the open one is the door we need to go through. But sometimes he permits the opening of a door which he knows we know we ought not to enter. He thus puts us to the test by allowing us the opportunity of keeping out of it. And there are times when he closes all doors, in order that we may have the opportunity of patiently waiting and persistently knocking until one is opened. No one can complain of the lack of opportunity, for he is pretty sure to be in one or another of these cases.—Selected.

God does not open paths for us in advance of our coming. He does not promise to help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out. Many people forget this, and are forever worrying about difficulties which they foresee in the future. They expect that God is going to make the way plain and open before them, miles and miles ahead, whereas he has promised to do it only step by step as they move on. There is a promise which reads, "When thou passest through the waters, I will be with thee." You must get to the waters and into their floods before you can claim this promise. Many people dread death, and lament that they have not "dying grace." Of course, they will not have dying grace when they are in good health, in the midst of life's duties, with death far in advance. Why should they have it then? Grace for duty is what they need then, living grace; then dying grace when they come to die. When their feet are dipped in the brim of Jordan, the torrent will sink away.—J. R. Miller, D. D.

The Christian life is a growth as well as a business. While service is the business of life, growth is the manifestation and measure of life. "This year also" was the gardener's plea for the barren fig tree. The close of the year is a fitting time to consider our growth in the divine life. We measure our children year by year to see how much they have grown. The mark on the wall made last year, and the top of the head above it, tell the story of a year's growth. It may not be more than a few inches, it may not be more than one, but we know by the marks the growth of a year. If the marks tally, we are not satisfied; indeed, we are concerned, for standing still is not the sign of vigorous life. So is it in our Christian experience. "How much have you grown" during the year?—Christian Intelligencer.

A person may as well take a red-hot coal in his hand and expect not to be burned as to carry a grudge in his heart and expect to have peace. The second table of the Decalogue, "Thou shalt love thy neighbor as thyself," is but an indirect way of bidding a man to be at peace with himself, which he can not be, so long as he is at enmity with his neighbor. It is amazing that so many people seem to be willing to barter away their peace of mind and serenity of heart and life for so small and ignoble a price. Many lives have been embittered to their end by nursing a feeling of ill-will toward others. Sweet charity should be more generally cultivated.—Exchange.

A man may be converted in an instant, but he must grow by the year. Every true, honest prayer that is breathed, every cross that is carried, every trial that is well endured, every good work for our fellow-men lovingly done, every little act that is conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's basket of silver.—Exchange.

WALL PAPER

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Slate Conference of Epworth League.

The second Mississippi State Conference of Epworth Leagues meets at Crystal Springs, July 23–26, 1896. The evening of the twenty-third will close the Mississippi Chautauqua Assembly, and usher in the Conference. The programme for the succeeding days has been tentatively arranged as follows. Changes will be made, no doubt; and they will be announced from time to time. The completed programme, as finally arranged, will be sent out in a few days.

FRIDAY.

Sunrise prayer meeting, led by T. B. Clifford.

9 A. M.—Devotional meeting.

Address by President R. W. Jones. Election of officers, appointment of committees, etc.

11 A. M.—Address by ———.

3 P. M.—W. C. T. U.

4 P. M.—Paper. The Several Departments of League Work.

4:15 to 5:30 P. M.—The Literary Department.

4:15 P. M.—The Books of the Course—Prof. Dabney Lipscomb. Discussion.

4:30 P. M.—How to Secure Study of the Books—N. G. Augustus. Discussion.

4:45 P. M.—The Course as a Means of Extending the Work of the League—Mrs. Klein. Discussion.

5 to 5:30 P. M.—Model Meeting of the Literary Department.

SATURDAY.

Sunrise prayer meeting, led by L. P. Brown.

9 A. M.—Devotional.

9:15 to 11 A. M.—The Devotional Department.

9:15 A. M.—Pledge—Miss Ormond. Discussion.

6:30 P. M.—Methods of Securing Active Participation in the Devotional Service—T. W. Lewis. Discussion.

9:45 A. M.—The Bible Studied by League Workers—Rev. A. F. Watkins.

9:50 A. M.—The League as a Training-school for Christian Workers.

11 A. M.—Address by J. R. Pepper.

3 P. M.—The Junior League—Miss Barnes. Discussion.

3:30 P. M.—The Social Department.

3:30 P. M.—Its Importance.

3:45 P. M.—How to Conduct League Socials—Rev. J. A. Randolph.

4 P. M.—League Finances.

4:30 P. M.—League in Relation to the Church.

SUNDAY.

Sunrise prayer meeting, conducted by ———.

9 A. M.—Love Feast.

11 A. M.—Sermon by Dr. Hamner.

3 P. M.—Sermon by ———.

8 P. M.—Grand rally and dismissal.

ENTERTAINMENT.

Crystal Springs proposes to entertain free of expense at least one delegate from every League in the State. Very likely more—certainly one. Send name of elected delegate as soon as possible to Rev. M. L. Burton, Crystal Springs, Miss.

Other attendants can get reduced rates for board, either on the ground or in Crystal Springs, by writing in time. Board from 75 cents to $1.25 per day. Write to M. L. Burton for full particulars.

TRANSPORTATION.

One fare round trip on the I. C. R. R., Y. and M. V., Q. and C., and probably other roads. The maximum fare on the I. C., Y. and M. V. and Q. and C. to be $5. Special excursions on very convenient schedules on the I. C., Y. and M. V. and Q. and C. For fuller information write to R. W. Bailey, Jackson, Miss.

FINANCES.

Some money will be needed to pay necessary expenses. It was resolved to raise $100 from the Mississippi Conference, and $100 from the North Mississippi Conference, in the way of voluntary contributions from the Leagues. Every League is requested to send in at least ten cents per member at once to R. W. Bailey, Jackson, Miss. More, if convenient. It is expected that $200 will pay advertising expenses and traveling expenses of speakers.

For fuller information write to R. W. Bailey, corresponding secretary, Jackson, Miss.

[There are seeming errors in the above; but we are not responsible for them. We have followed copy.—EDITOR.]

Out Again.

My first week on the road convinces me that I have neither a cool nor an easy task. Impressed by the importance of the work committed to me, I have opened the campaign for the Summer. With grip in hand, loaded with circulars and catalogues principally, I issued forth. Everywhere I find young men eager to go to college, and found them ready to accept a catalogue for future reference. The possibility of paying a year's expenses at a first-class college with the proceeds of one crop seems to be a thought never entertained, and yet such is the case. Five bales of cotton, at the minimum price of twenty-five dollars per bale, will secure such a privilege.

At Waynesboro we were welcomed by our Bro. Partridge, who is just closing a most delightful meeting, assisted by Bro. Waller, from Georgia. The most joyous feature of the meeting was the work done among the young people. I heard many of them give in most satisfactory experiences indeed.

At Shuhuta the Baptist brethren were conducting a meeting, which was being attended largely by all the town. Pastor Bradford gave me free course.

At Enterprise, where I have been pastor pro tem. for two months, I found Bro Leggett again at his post looking—well, not strong enough to withstand a St. Louis storm. He kindly allowed me his pulpit on Sabbath morning, and I preached as best I knew, and then exhorted for Millsaps. As to contributions for our Science Department—well, they were not exactly zero minus.

Already our notice in the ADVOCATE, of last week, has brought us many letters. Thank you, brethren; I'll come whenever I can. More anon.

T. B. HOLLOMAN.

Meridian, Miss.
Jackson, Miss., after July 10.

"Reminiscences."

To Whom It May Concern:

At the solicitation of divers brethren, I have just succeded in getting the manuscript of some "Reminiscences" that I published in the NEW ORLEANS CHRISTIAN ADVOCATE, and were read extensively and with pleasure as all who read express themselves. I now ask money to pay the printer.

Now, I have this proposition to make: All who want these "Reminiscences" will deposit with the Capital State Bank at Jackson from one to two dollars to an amount sufficient to pay the printer, with the understanding that any surplus that may remain after paying the printer the sum of $65 shall be refunded to any party from the proceeds of the sale of the pamphlet.

H. J. HARRIS.

Vidalia, La.

FROM THE WORK.

Rev. H. Mellard, Meridian, Miss., June 30: "You will be glad to hear of our gracious revival at South Side, June 14 and 28. The church enjoys a wonderful experience of grace. Everybody has made friends, and the members that withdrew from the church a year ago have come back confessing God's power to save. We only asked that the church be reunited, but God gave us three others on profession of faith. Bro. Peebles, of West End, preached twice a day for thirteen days, and his heart-searching and soul-winning messages could scarcely be resisted. Several Baptist brethren said his sermon on backsliding could not be surpassed. Pray for us."

Rev. J. W. Dorman, Oxford, June 29: "I have for some time thought of giving you some notice of Oxford station. Since Conference we have received into the church about forty. Have organized and are running a good Epworth League. The finances are in good condition, the foreign and domestic mission and Bishop fund being paid, and all the others provided for, with fifty families yet to hear from. The preacher's and presiding elder's salaries are paid up to date, and little in advance. Now, I think this a pretty good showing for Oxford."

Rev. Henry E. Partridge, Waynesboro, Miss.: "We are just closing the services of a glorious revival. Over seventy have been converted or reclaimed, six sanctified, and nineteen joined the church. The singing of songs and testimonies of the young converts and the revived church are inspiring. Rev. Will M. Waller, of Atlanta, Ga., was my evangelistic helper, and his wife greatly helped in song and altar work. I have never known a more thorough work."

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You wouldn't think much of a man who remained tied when he had a knife in his hands, would you? He would be foolish to remain helpless when the slightest effort would free him. A man is made helpless and useless by other things besides ropes. Constipation will make a man helpless. His muscles and brain are so weighed down with impure, poisonous matter, useless retained in the system, that effort of all kind is distasteful; and what little work he is able to perform is not of good quality. Constipation makes a man sluggish and heavy. It gives him a headache, most likely. His "brain doesn't work." He has a bad taste in his mouth, a foul breath, and he "feels bad" all over. Constipation causes nine-tenths of all human sickness. It is the cause of sick and bilious headaches, of biliousness, sour stomach, heart-burn, palpitation of the heart, pimples, blotches, indigestion and dyspepsia. It can be cured just as easily as a rope may be cut. Dr. Pierce's Pleasant Pellets will do it. They will do it without producing any harmful effect on the rest of the system. They are not violent in their action. They merely assist Nature. They will restore the healthy, natural action of the digestive organs. You don't become a slave to their use. You stay cured when you are cured. One little "Pellet" is a gentle laxative; two a mild cathartic. Get them at druggists. Nothing else is "just as good."

HEALTH FOR NOTHING.—If you knew more about your body and its needs you would be sick less often and less seriously. You may have this knowledge free. If you will send 21 one-cent stamps, to pay the cost of mailing *only*, we will send you post-paid, a paper-bound copy of Dr. Pierce's Common Sense Medical Adviser. This 1,008-page, illustrated, medical work contains more information about the human body in health and disease than any other medical book printed in the English language. If you would like to have a copy bound in fine, French cloth, send ten cents additional (thirty-one cents in all). World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

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TO AGENTS.

We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct. 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper, and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

We will send a sample Bible for use in canvassing to those who desire it.

MR. EDITOR: The premium machine arrived all right, and after a thorough trial I can say that I had as soon own it as the forty-five-dollar ones my neighbors have. Accept my thanks for your aid in my securing so good a machine for so little trouble and expense. Yours truly,

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See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is July, '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Summer Excursions.

On and after June 1 excursion tickets to Summer resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31.

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SEASHORE CAMP GROUND.

SEASON OF 1896.

The twenty-fifth annual Camp Meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 6, and remain on the grounds until the end of August. Tickets on sale from July 6 to August 10, inclusive. All trains to stop at Camp Ground station from July 15 to August 1st, inclusive. Trains 1 and 6 from June 1 to October 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Interstate Epworth League Conference will convene immediately after close of Camp Meeting, and run through July 31. A splendid program has been prepared.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate, and renew the panting and jaded visitor from our smoked-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the Camp Meeting, should address communications to Col. D. Zable, chairman Tent and Lodging Committee, New Orleans, La. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La. Check baggage to Camp Ground from July 1 to August 31.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at Restaurant, at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an "individual contribution" toward defraying the "expense" of the "camp meeting" and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting. Bring the Standard Hymn Book and Gospel Hymns 1 to 6 with you.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, July 9, 1896.

The Mississippi Chautauqua.

The Mississippi Chautauqua, the second annual session of which is to be held at Crystal Springs, July 16 to 28, inclusive, promises to be a grand affair. Among the celebrities who are to be present and deliver lectures, or addresses, are: Dr. Alfred Wright, of Boston, who will lecture on "Methods of Bible Study;" Gen. J. B. Gordon: Rev. J. B. Hawthorne, of Nashville, Tenn., and Prof. Chas. Lane, of Atlanta, Ga. Other attractions down on the programme are: A W. C. T. U. "School of Methods"; an Inter-Collegiate Oratorical Contest, participated in by representatives from Mississippi College, Millsaps College, the A. and M. College, and the University of Mississippi; an Inter-Collegiate Elocution Contest, participated in by representatives from the leading female colleges of the State; and an entertainment by Prof. A. H. Merrill, the famous elocutionist of Vanderbilt University. A rich treat is in store for those who attend. The beauty of the grounds has been greatly enhanced since last year by the addition of a charming lake. Visitors are sure to be delighted with Crystal Springs, with its surroundings, and its warm-hearted and intelligent people.

The Louisiana Chautauqua.

The fifth annual session of the Louisiana Chautauqua, which began at Ruston, July 1, and is to continue six weeks, promises to be the most successful yet held. Mrs. M. H. Williams and Prof. C. E. Byrd, the energetic and efficient managers, have spared no pains to make the season one of unusual attractiveness. Possibly the most important feature of the Chautauqua is the Summer School, which affords exceptional opportunities both to teachers and students. The course of study is comprehensive and practical. The faculty comprises many noted educators, and the best of instruction is thus insured.

The notable personages who are to lecture are: Sam Jones; Harvey, of "Coin's Financial School;" Dr. Talmage; Edwin L. Burker, the great impersonator and humorist, and Dr. H. M. Du Bose, the father of the Epworth League. The lecture course alone is worth a trip to the Chautauqua.

Prominent attention will be given to the religious features of the Chautauqua.

Mrs. E. L. Hoyle, principal of the New Orleans Cooking School, will give a series of lectures and demonstrations upon scientific cookery. A class in art needle-work will be conducted by Miss Alberta Yerger. As the railroads are all giving one-fare rates to this Chautauqua, we predict a large attendance. A more delightful place to take an outing can hardly be found in the State.

Col. H. M. Taylor has been awarded the contract for putting up the new Science Hall at Millsaps College, Jackson, Miss. The work will be pushed forward at once.

The Summer Vacation.

The season has arrived when people of every class and condition seek rest and recreation. The Summer months annually witness a mighty exodus from the cities to the mountains, the country, and the seaside. Thousands of students are now exulting in freedom from the monotony of recitations and the restraints of the class-room.

The physical man undoubtedly demands occasional recreation and respite from routine duties. A bow that is kept constantly bent soon loses its spring, and becomes useless. Many a man shortens his days by refusing to take needful relaxation. An occasional outing, though it be but for a day, is vastly beneficial. The diligent toiler, after such a season of rest, can do more and better work than before. Some people find little pleasure in a vacation for the reason that they hardly know what it is to labor with might and main, and, consequently, rest does not mean what it ought to them. The old saying, "Work while you work, play while you play," contains sound philosophy. The Savior himself has set us an example in taking occasional rest. Several times during his active ministry he sought the solitudes of the desert in order that he might escape the multitudes that thronged him, and have time to commune with the Father. On one occasion he said to his disciples: "Come ye apart into the desert, and rest awhile."

Recreation, as has been well said, is as needful in its place as work. Says Dr. Cumeron Lees in "Life and Conduct:" "We speak of the waves playing on the shore, of the shadows playing on the mountain side. All this indicates that there is 'a certain play element' that rejoices in the world around us. This is the teaching of experience. Unvaried and unbroken toil becomes a sore burden; it breaks the spirit, weakens energy, and saddens the heart."

As a rule, brain workers need a longer vacation than manual laborers. The strain upon the nerves incident to teaching, preaching, editing, and certain other professions, is greatly underrated by many; nor can it be relieved all at once. Fresh air, change of scenery, and a short season of rest will often work wonders for the jaded and spiritless toiler. After such an experience he comes back a new man, so to speak, recreated in body, mind and spirit. Medicine alone could never accomplish such blessed results. In general, the more complete the relaxation, the more rapid the recuperation.

Not the least of the blessings of modern civilization is that of cheap and rapid transit. The poor of our cities, while they can not tarry as long by the seaside or in the country as the wealthy, have advantages in this respect which the common people of other days never dreamed of.

While many vacation excursionists go mainly for rest, quite a large per cent.—we may say the majority—go for the sake of pleasure, leaving all serious thoughts and aims behind. One great reason why some of our camp meetings are not more successful in a spiritual way is that so large a number of those in attendance are more intent upon having "a good time" boating, fishing, visiting their friends, etc., than they are upon being benefited spiritually. Thirty or forty years ago, when preaching was not so frequent, and religious books and newspapers were scarce, the people were far more hungry for religious instruction than they are now, and consequently came together for more distinctly religious aims. Conditions have greatly changed since then.

It is a lamentable fact that many of those who go on an outing think themselves privileged to do things that they would hardly think of doing at other times. To not a few vacation is the occasion of hurtful frivolity and dissipation. Others, again, if they do not engage in questionable amusements and practices, wofully neglect their religious duties, particularly, private prayer, Bible study and church attendance. Young people away from home at a fashionable watering place, or other Summer resort, need to be on their guard against desecrating the Sabbath and too close companionship with the utterly worldly. Students on their return home are in many instances in danger of slothfulness and intemperate indulgence in pleasure.—Light literature is, of course, in place during the warm days; but if newspapers, novels and magazines be read exclusively, one's literary taste is sure to become vitiated.

Above all, taking a vacation should never mean, as it does with some, rest from serving the Lord. The devil never takes a holiday. To be a Christian means that we must show our colors always and everywhere. It is astonishing how selfish and unsympathetic some people become while on an outing. They want the best of everything, growl like bears at slight inconveniences, and are not satisfied unless everybody yields to their wishes. Nothing is truer than that the unselfish and obliging are the ones who enjoy themselves most on a vacation. Their fountain of happiness being within, is little affected by environment. The pleasure-seeker who ignores the rights and wishes of others, and makes his own gratification his chief aim, is sure to come back from his outing dissatisfied with himself and with the world. Cicero rightly said "that he is not worthy to be called a man who is willing to spend a single day wholly in pleasure."

No one needs amusement so much as he who is always at it, for he soon loses the power of real enjoyment. To quote from another: "The amusements that send us back to toil with a lightened heart and a vigorous body are those only we should engage in; all others are detrimental, and should be shunned." The devoted Christian, whether at home or seeking recreation, will recognize and utilize opportunities of doing and getting good.

In some instances the daughters of a family, though in vigorous health and exuberant spirits, go to the mountains or to the seaside for a month or two, while the over-worked, self-sacrificing mother remains at home, enduring uncomplainingly the heat and loneliness, and the burden of never-varying duties. A little more thoughtfulness on the part of sons and daughters would revolutionize many a plan for Summer pleasure.

Says an exchange: "The charming story of the young girl who 'gave mother and herself a vacation' by exchanging places with her, and becoming mistress, housekeeper, and caterer, while mother played tennis and read and studied, showed a beautiful truth. The motive of the pretty play was love, and it gave both mother and daughter a broader mental outlook as well as a needed variety."

Those fortunate enough to get away from the dust and heat and din of the city for a short while should not forget their fellow-men who are denied such pleasure. By no means all who need to recruit their wasted energy will have an opportunity to do so. The class who labor hardest and longest are, for the most part, the ones to whom the blessing of rest and relaxation is but a picture of the mind, destined to be unrealized. Were these possessed of means more liberal and thoughtful, many of the poor could get a short vacation who now are not able. In nearly all the large cities now-a-days funds are raised yearly for the purpose of giving an outing to the waifs and children of the very poor. A noble benefaction it is. Dr. Clay, of this city, is doing a splendid work along this line, and the cause he represents should receive liberal contributions from the charitably disposed.

Let not the can't-get-away, however, make his life more miserable by fretting over his own lot, and picturing what other people enjoy. Keeping steadily at one's tasks is a great preventive of the blues and of discontent.

The Mississippi State Epworth League Conference.

Elsewhere in our columns appears the programme of the State Epworth League Conference, to be held at Crystal Springs, July 24 to 26, inclusive. The meeting at Grenada last year was a splendid success, but we shall be greatly disappointed if this year's Conference does not go beyond the first one both in attendance, enthusiasm, and helpfulness. The prospect is bright for "a big time," socially, intellectually, and spiritually. If the programme is carried out, it will indeed be "a feast of fat things." Let every League in the State send one or more delegates. Every pastor who can do so should attend. Let everybody interested in the growth of the Epworth League in Mississippi work and pray earnestly for the success of the coming Conference.

Notes by the Way.

AT DECATUR.

Seven o'clock, Thursday morning, July 2, found us at Newton on our way to the above-named place. Here we fell in with Bros. R. W. Bailey and J. W. McLaurin, who were also on their way to the gathering of the brethren.

The trip of ten miles over a country road was slowly and surely made. We could not enter into the feelings of one of our company in his complaints against our faithful team.

Think of it, Mr. Editor; three agents behind our span. I rather felt a sympathy for the dumb brute. I said well done for any team that could land such a cargo safe. We found the Preachers' Institute in session. We were sorry to have missed any of the proceedings. Bro. J. T. Nicholson was just closing a stirring argument on the financial obligations of the church. The loud amens from the brethren were evidence of its acceptance.

"Woman's True Relation to the Church" was presented in a strong, masterly speech by Bro. Bradley. For good argument, appropriate illustration and elegance of diction it was happily and pleasingly presented. It would make delightful reading should he see fit to present it to the press.

On Friday morning the District Conference was called to order by the presiding elder. Though a young man in the office, Bro. Simmons presided with perfect ease, and dispatched the business with a quickness that was most satisfactory, and yet with a thoroughness that brought out all that was of interest or necessary to be known.

Every pastor in the district, except one, Bro. L. J. Jones, who was kept at home because of sickness in his family, was present. A large percentage of laymen were present, and took active part in the proceedings. More and more I am convinced that the Summer is the time and our smaller towns and country villages are the places to hold our District Conferences.

Large audiences at every service and a welcome in every home gave evidence of the appreciation of the good people of Decatur and surrounding country at the coming of the saints.

The Conference sermon preached by Bro. R. A. Sibley, Sr., was well received. His review of forty-five years of itinerant work, beginning on the Decatur circuit, was touching, and held his audience from beginning to end. When he told of the hundreds of souls converted under his ministry I could but exclaim, "How rich, how rich;" and thought with what delight he will soon enter into his inheritance. When he recounted the hardships of the early itinerant, the small salaries, etc., I said, "Truly the lines have fallen to us of this generation in pleasant places."

Bro. Mellen was present and gave us his best, which was good to edify-ing, on the great subject of Missions. If we, as people and preachers, could only have a good portion of his spirit upon us, that missionary debt would soon be a thing of the past, and the church could send forth more laborers. When, oh, when, will the church arouse to its highest and greatest work?

We were given the right of way Saturday, at eleven, to present the claims of education in general and Millsaps College in particular. We were accorded a very respectful hearing by the large audience assembled. We did our best. Talked with several young men, answered many questions concerning the advantages offered, received much encouragement, and were assured again and again of the growing interest of our people in Millsaps College. The enthusiasm of our last commencement had preceded me, and I heard naught but words of praise. A collection on the floor resulted, in cash and good subscriptions—just such as Methodist preachers can and do give—to more than fifty dollars. Besides this, we had cordial invitations from the pastors to visit their charges and talk college and take collections to our heart's content.

Brethren, we shall run in on you some of these fine days.

We were disappointed in the proportions of Decatur, having heard of the place from our childhood. Judge McCune, my venerable host, says that it has never recovered from the visit of Gen. Sherman about 33 years ago.

Pastor Williams is in high favor with his people, and has the gratitude of every visitor for a most excellent home. We bade the good people good by Saturday. Our next point is Vaiden, in the Winona district.

T. B. HOLLOMAN.

July 4, 1896

A New Book.

ECHOES OF BATTLE. By Bushrod Washington James, member of the Sons of the Revolution, etc. Philadelphia: Henry T. Coates & Co. 8 vo, crown, 222 pages.

This is a beautiful volume containing fourteen poems, mostly of a martial character, and dealing with scenes and battles of the war of the Secession and the Revolution. These poems do not belong to a very high order of poetry; they depend for their effect upon the sentiment of the heroic so easily stirred in youthful breasts, and upon the power of awakening associations in the minds of those to whom war has been a stern reality. There occur in some of the poems, or pieces, passages of very great descriptive beauty, and these justify the author's having written in verse. The following is a fair sample:

"The sea looks up, its surface polished bright,
And paints in the rarest, purest hues
Of sky and cloud, of shade and dazzling light,
And living pictures of its shore-line views.
Its waves less restless move, its mooning tone
Is almost silent as the day draws near
To evening, with its shadows, which alone
Can make the night-wind's song so sad to hear."

Five descriptive prose chapters occupy the greater part of the volume, and are by no means superfluous. In reading we have some conception "at what fearful cost the independence of the United States and the preservation of the Union were attained." That we might more fully realize this, and thus "always protect the country from a recurrence of distrust and rebellion," seems to be the design of the author in giving his book to the world.

F. S. P.

What Are We Coming To?

Greatly to the astonishment of the public and to the chagrin of thousands of our best citizens, the General Assembly of this State has just passed a bill licensing pool-room gambling. We sincerely hope that the governor, who was elected some time ago on an anti-lottery reform ticket, will not dishonor himself, nor the people he represents, by giving this infamous measure his signature.

NOTES.

Rev. T. L. Lallance has moved his gospel tent from Gouldsboro to the east side of the river, and is still continuing the meetings.

***

While Rev. I. W. Cooper, of Harlehurst, Miss., is taking a three-weeks' vacation, his place is being supplied by Rev. C. W. Crisler.

***

Prof. J. F. Boydston, formerly of Whitworth College, has just been elected president of Fairview College at Binnsville, Miss., and has accepted.

***

Among the graduates for 1896 in the Biblical Department of Vanderbilt we notice the name of Rev. Perry O. Lowry, A. B., of Louisiana.

***

We are pleased to note that Mr. F. B. Cutchings, a man of sterling worth, has been elected a member of the Board of Trustees of Whitworth Female College.

***

We congratulate our talented young brother, Rev. Henry B. Carre, of this city, upon his success in winning the A. L. P. Green medal at the Vanderbilt University commencement.

***

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them.—Charles Kingsley.

***

S. H. Werlein, Jr., son of Rev. S. H. Werlein, D. D., of St. Louis, achieved the distinction at the recent commencement of winning the Crawford $100 prize for best scholarship in the Academic Department of Vanderbilt University.

***

In a private note Bro. J. A. Randolph, P. E., of the Greenville (Miss.) district, says: "We have just closed the greatest revival at Gunnison that we have had in the Delta in six years. Dr. Steele is making a tour of the district. He is to lecture at nine places within its bounds."

On June 28 Rev. J. D. Ellis, of the Mississippi Conference, was married to Miss Minnie Holt, of Yazoo county, the ceremony being performed by Rev. J. J. Smylie. We congratulate Bro. Ellis on his good fortune. May the wedded life of this young couple prove as "pleasant as May!"

***

Rev. R. L. Webb, a worthy young preacher who has been in attendance upon Millsaps College the past session, requests us to say to the brethren that during his vacation he is ready to assist in meetings, and otherwise, any who desire his services. His address is Daleville, Miss.

***

We regret to learn that Rev. Dr. Palmer, pastor of the First Presbyterian Church, of this city, is having trouble with his eyes, and has gone to New York City to have an operation performed upon them. His congregation is at present without a pastor. We sincerely hope that the Doctor will soon be all right again.

***

On the sixth instant Bishop Galloway delivered a masterly address on prohibition to a large and enthusiastic audience at Melvin's Mill, in Madison county (Miss.). Splendid speeches were also made by Rev. A. F. Watkins and Dr. W. L. C. Hunnicutt. We hope soon to see old Madison freed from the saloon curse.

***

The W. F. M. Society of the Mississippi Conference, at its recent annual session held in Natchez, elected the following officers for the ensuing year: President, Miss Addie V. Marshall; vice-president, Miss Addie Purnell; corresponding secretary, Mrs. I. N. Chatfield; recording secretary, Mrs. A. F. Watkins; treasurer, Miss Mary Andrews; auditor, Mrs. Annie DeMoss; editor, Mrs. E. D. Jones.

***

Those contemplating the purchase of musical instruments of any kind will do well to take heed to the advertisement, which appears elsewhere in our columns, of the old and reliable music house of Philip Werlein, which was established in 1853. During the forty-three years of its existence 25,000 pianos have been sold and placed by this firm in the homes of people of every rank. A remarkable showing this! Such wonderful success is but the inevitable result of low prices, fair dealing and the sincere desire to give perfect satisfaction. We take great pleasure in commending this famous music house to the favorable consideration of the public. Bro. Werlein conducts his business on Christian principles. If you want a bargain, call on or write to him.

***

Grenada Female Institute, presided over by the energetic and talented J. W. Malone, is a school of which North Mississippi may justly be proud. It has already made a splendid record for itself as a school of high grade, where thorough work is done, and with its present able faculty not only will its previous reputation be sustained, but we expect also to see its usefulness greatly enlarged. This institution offers the very best facilities in art, music, and elocution in addition to the regular branches. The buildings are large, in neat repair, and are equipped with the latest improvements. The college has a beautiful, well-kept campus of six acres, and is an attractive, home-like place. Fortunate is the young lady who has a chance to attend this institution. Grenada is noted for its morality, healthfulness, and refinement.

***

We are in receipt of the catalogue of Vanderbilt University for the session of 1895-'6. Among the seventy-two students in attendance upon the Biblical Department of the University we notice the names of N. E. Joyner, a graduate of Centenary College, and H. B. Carre, a graduate of Tulane University. The students represent twenty-six different Annual Conferences and graduates from twenty-six Southern colleges and universities. Many of the latter enjoyed the benefit of the free scholarships which are open to college graduates, and which are of sufficient value to cover the cost of board in Wesley Hall. A Sustentation Loan Fund, in connection with free tuition and room rent, places it within the power of every young minister in the church to get the benefit of a course of instruction at Vanderbilt University if he desires to do so. During the past year the alumni and other students of the Biblical Department have raised in subscriptions fourteen thousand dollars towards establishing and endowing a new chair of Biblical Theology and English Exegesis. It is proposed to raise forty thousand dollars for this purpose.

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Epworth League.

By Rev. R. H. Wynn.

Prayer Meeting Topic for July.

THE DISCIPLES OF OUR LORD.

SUNDAY, JULY 12—THE CALL OF THE DISCIPLES.

We do not know what were the circumstances of the call of all the twelve disciples, but we have some very interesting information concerning the first acquaintance of some of them with Jesus, and his selection of them as disciples.

I.—FIRST ACQUAINTANCE (John i, 29–51).

The place is the scene of the preaching and baptizing of John the Baptist, at or near the river Jordan, and the time soon after the temptation of Jesus in the wilderness, whence he returns to the scene of his baptism. It seems that a circle of true friends from Galilee were in attendance upon the ministry of John, and, as the result, were in a state of eager expectation of beholding the Messiah. Two of the number heard John testify concerning Jesus as he passed, "Behold the Lamb of God," and they immediately follow him, and accept an invitation to abide with him during the day. One of these was Andrew, and the other was almost certainly John, the beloved disciple, though, through characteristic modesty, his own name is not mentioned in the narrative. This was quite an event in the life of John, marking, as it did, the beginning of the beautiful personal friendship between himself and his Lord. Andrew finds his brother Simon, and brings him also to Jesus. On the day following Jesus finds Philip, and Philip, in turn, finds Nathanael, who was probably the Bartholomew mentioned by the other three gospel writers. By a mutual attraction Jesus and the five become attached to one another, and they return to Galilee together, though none of them have yet been called to abandon their vocations in life to become his disciples.

(1) What a happy moment when one first becomes acquainted with Jesus!

(2) Those who seek Jesus will always find him, and will be heartily welcomed.

(3) Those who find Jesus always seek to bring others to him.

II.—CALL OF THE FISHERMEN (Mark i, 16–20; Luke v, 1–11).

These two passages are supplemental, and, by comparing them, it may be seen that the call of the two pairs of disciples was immediately after the miracle of the draught of fishes, which is the occasion and illustration of the words of Jesus, Follow me, and I will make you fishers of men." Simon and Andrew, James and John, are now regularly called to be disciples; to abandon their humble, yet honorable, employment as fishermen, and to engage in the great work of soul-saving. They do not need to continue mending their broken nets, as nets of a higher character will be supplied to them, and they will be made proficient in using them.

(1) The call of Christ to followship with himself is a call to the highest sphere of usefulness.

(2) We should be ready to give up all for Christ without hesitation.

III.—CALL OF MATTHEW, THE PUBLICAN (Matt. ix, 9–13).

Matthew was not a man of social prominence. He was simply a collector of customs in Capernaum, and, as such, belonged to an unpopular class. He, too, manifested the spirit of prompt obedience when called to become the disciple of Christ.

NOTES.

The Leagues of Meridian are organized into a Union League, which is being operated with good results.

The monthly meeting of Union League, of New Orleans, will be held at Algiers Church, Thursday evening, July 9.

East Mississippi Female College.

Prof. J. W. Beeson, the newly elected president of East Mississippi Female College, is a man of wide experience and scholarly attainments, and has already achieved remarkable success as an educator. For the past five years he has been president of the Marengo Female Institute, of Demopolis, Ala., where he gave eminent satisfaction. Previously he was at the head of Arcadia Seminary, La., which school he built up from almost nothing to 300 pupils. He is an A. M. graduate of the University of Alabama, and is highly commended not only by the faculty of that institution, but also by a number of prominent teachers, preachers and patrons of Alabama and Louisiana.

The announcement for the ensuing session says: "We intend to have the strongest faculty the institution has ever had in its history. Teachers especially trained for their work are being employed in every department." The Music, Art, and Elocution Departments will each be in charge of specialists of marked ability and success. A Kindergarten Department is to be added in connection with the primary work. Physical culture will also receive due attention.

The college buildings, which are commodious enough to accommodate eighty or more boarders, and are fitted up with gas, water, and sewer connections, are now undergoing a thorough repair and renovation. Meridian, the place of its location, is noted for its healthfulness, accessibility, and wholesome religious atmosphere. A scholarship of free tuition is to be awarded to one young lady in each presiding elder's district.

Bro. Beeson's rates are, considering the advantages offered, extremely low. We predict a large attendance for the next session. Write to the president for a catalogue.

Notice.

At a meeting of the Executive Committee, W. P. and H. M. Society, Louisiana Conference, Mrs. S. S. King was elected Conference treasurer to fill the place of our deceased co-worker, Mrs. J. H. Campman. Auxiliaries will forward reports and dues to Mrs. S. S. King, No. 1527 Camp street, New Orleans, La.

MRS. FLORENCE E. RUSS,
Conf. Cor. Sec.

Catarrhal Cold Cured.

New Orleans, La., June 22, 1896.—"I have had a catarrhal cold, and have tried several remedies without benefit. I began taking Hood's Sarsaparilla, and I am now entirely cured."—Miss Julia I. Black, 928 Montegut Street.

HOOD'S PILLS cure all liver ills.

Official Notice.

Rev. Lyman R. Roberts has been appointed preacher in charge of Vancleave circuit, Seashore district.

C. A. POWELL, P. E.

Marry This Girl—Somebody.

MR. EDITOR:—I stained a blue silk dress with lemon juice; what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than $10 any day I worked. Every family wants a Dish Washer, and buy quickly when they see the dishes washed and dried perfectly in ONE MINUTE. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear $3,000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, anyone can get particulars about the Dish Washer and can do as well as I am doing. All you have to do is to send for sample Dish Washer. This Company does not ask any pay until you have them sold. Talk about hard times; you can soon pay off a Mortgage, when making $10 a day, if you will ONLY WORK; and why won't people try, when they have such good opportunities?

For the Mississippi Orphans' Home.

Since my last report, May 15, I have received on Orphans' Day collections as follows: Grenada circuit, $2.30; Cornersville circuit, $7.90; Blue Springs circuit, $6.35; Sidon circuit, $7; Pickens, $49.30; Oxford station, $14. Other charges will report soon.

The interest in the Home is growing among the preachers and people. A good woman of Corinth station sends the only diamond she possesses to be sold and used for the orphans. A good man and his family have asked the privilege of adopting an orphan child soon as the Home is opened.

Brethren of the North Mississippi Conference, I believe you are as good friends to the orphans as I am. Will you please give all the people an opportunity to help build a Home for the homeless? Remember, this institution is located in the bounds of our Conference.

Yours fraternally,

J. A. BOWEN, Treas.

Water Valley, Miss., July 2, 1896

Roanoke College.

The forty-third year of Roanoke College closed on June 10 with a brilliant commencement. Secretary J. Sterling Morton and Hon. Andrew D. White, LL.D., were among the speakers.

The session was very successful in the increased enrollment, unusually good order and diligent work of the students. A large proportion are candidates for the ministry, representing six denominations. The students came from seventeen States and Territories and three foreign countries. A Korean is a member of the next Junior class. Roanoke College offers unusually good advantages at a very moderate cost. The catalogue may be had free by addressing Dr. Julius D. Dreher, President, Salem, Va.

Notice.

Delegates and ministers who expect to attend the District Conference at Lake Arthur, La., July 15 to 17, must get off at Mermentau, Tuesday, July 14. We will have a steamboat to meet the day trains only on that day and convey the brethren to Lake Arthur.

Any who should come after Tuesday must get off at Jennings and take the mail hack which leaves Jennings at 12 o'clock and arrives at Lake Arthur about 2:20 P. M.

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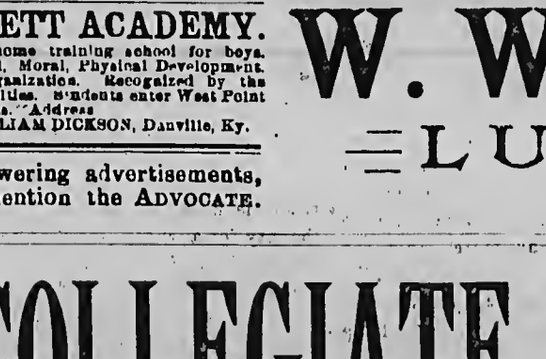

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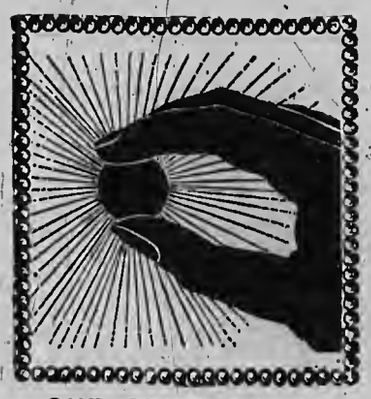

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HOME CIRCLE.

IN OLD AGE.

BY F. L. PERKINS.

I know that I'm nearing the shore
Of that seemingly bound ocean,
Where the sailors return no more,
And they call it Eternity.

But that sea has another shore,
Where the blood-washed millions abide;
And the good that have gone before
Will welcome me over the tide.

There all the dear loved ones will meet
Amid joys that can not be told;
Where the young forever look sweet,
And the aged cease to look old.

Let me sing the praise of the sea
As I start for the other shore;
Though loved ones are left behind me,
There are more that have gone before.

Burn a Candle at Both Ends, and It Will Soon Be Gone.

He came into old Alderman Greedy's money, for he was his nephew; but, as the old saying is, the fork followed the rake, the spender was heir to the hoarder. God has been very merciful to some of us in never letting money come rolling in upon us, for most men are carried off their legs if they meet with a great wave of fortune. Many of us would have been bigger sinners if we had been trusted with larger purses. Poor Jack had plenty of pence, but little sense. Money is easier made than made use of. What is hard to gather is easy to scatter. The old gentleman had lined his nest well, but Jack made the feathers fly like flakes of snow in Winter time. He got rid of his money by shovelfuls and then by cartloads. After spending the interest he began swallowing the capital; and so killed the goose that laid the golden eggs. He squandered his silver and gold in ways which must never be told. It would not go fast enough, and so he bought race-horses to run away with it. He got into the hands of blacklegs, and fell into company of which we shall say but little; only when such madams smile, men's purses weep; these are a well without a bottom, and the more a fool throws in, the more he may. The greatest beauty often causes the greatest ruin. Play, women and wine are enough to make a prince a pauper.

Always taking out and never putting back soon empties the biggest sack, and so Jack found it; but he took no notice till his last shilling bade him good-by, and then he said he had been robbed; like silly Tom who put his finger in the fire and said it was his bad luck.—Spurgeon.

Gossiping in the Presence of Children.

A habit of indulging in gossip is pernicious in its influences and results over us all. "Pity 'tis, 'tis true," that we oftentimes give a willing ear to the stories circulating about our friends and acquaintances, and more is the pity that we are tempted too readily, and yield to the temptation, to tell these detrimental reports over again to other willing ears.

It is astonishing how thoughtless mothers often are of their speech before children. Children are very attentive listeners. They may seem to be interested in their play or their books, but nevertheless nothing said by their elders escapes their ears. Children like to hear what their elders are talking about, especially if the talk is carried on with a show of mystery.

Friends may speak deprecatingly of some other friend, without a thought of the consequences, and perhaps without even a remembrance of the words spoken, a few days afterwards, but the child who hears it makes a memorandum of the sins of commission or omission which mother and her friend talked over, and thus an unjust prejudice is acquired, which the mother is astonished to hear expressed perhaps weeks afterwards. "What mother says must be so," is the argument the child uses to reason out the wrong and right of things. Mother is the ideal of all that is true and just and good.

Think of this, mothers! What wonderful trust your little child places in you and your judgment and actions. Is it not a very serious matter to be a child's ideal of what is best and truest in motherhood? "Mrs. So-and-So must be a dreadful woman," reasons the child, who has heard that neighbor spoken of in a depreciatory manner. And if that neighbor has a child, what a show of superior goodness the child of the gossiping mother carries about with her hereafter when she mingles with Mrs. "So-and-So's" child! How pitifully she regards her in the light of her mother's depreciating estimate—it is such a dreadful thing to have a mother who does things which, mother thinks, are so bad! Two-thirds of the gossip circulated about persons is libellous, because it is untrue, and if legally followed up would prove a crime. The sad results of scandalous stories are often pitiful in the extreme.

We try to have our children acquire habits of truth and justice that will help them on in right living, but are we particular to teach them not to speak untruthfully or unjustly of their little playmates? When they come to us with a story which depreciates the good qualities of some little friend, do we counsel them not to tell over anything which will hurt the reputation of that child? Do we help them to acquire the habit of that charity which thinketh no evil of one's neighbor?—The Evangelist.

He Did Not Think.

Down in the fire-room of a big steamer that was lying at the wharf in New York, a young man was told to do a certain piece of work in connection with the pumps. There were two pumps close together in the room; one for feeding the boiler, the other to use in case the ship should take fire. This latter one was capable of throwing a volume of water as large as a man's body.

The young man, who had been employed on the ship for three years, and had always proved himself efficient and reliable, was the only person left in charge of the fire and engine rooms. After the order was given to attend to the work necessary for the engine-pump, he removed the cap from the fire-pump. In a moment he discovered his error, but the force of the water was so great that he could not replace the cap on the pump. Without a word, he ran to the deck, jumped ashore and took the cars for his home in another State. The water soon filled the hold of the vessel, and in spite of every effort the steamer sank. Thousands of dollars of damage was done to the furniture of the cabin and state rooms, and the vessel was prevented from sailing on the usual date, thus causing another loss to the owners and great inconvenience to the public.

What do you suppose was the man's answer to the question as to the cause of the accident? "I did not think."

You see, he had not learned, when a little boy, to give his whole attention to the work in hand. "Whatsoever thy hand findeth to do, do it with thy might." And to do with all the power of which a man or woman is capable, it is necessary to learn to give full attention when a child, whether it be work or play; if it is worth doing at all, it is worthy of the whole attention. Never make "I did not think" an excuse for a stupid action.—Selected.

"What Will Mother Say?"

"Where did you get such a nice apple, Fred?"

"Never mind where I got it; you may have half." But the big brother shook his head. Fred had not bought the apple, he knew, for they had started out without a cent in their pockets, and it was still early morning, so that they had not earned any money. Sandy did not like the look of things.

"Oh, well, don't be cross; I'll tell you where I got the apple—I picked it up under Goody Black's stand; under it, mind you, on the ground. No harm picking up apples out of the dirt, I reckon?"

But Sandy shook his head again. "No matter where you got it, Fred, it ain't yours: it's Goody Black's; she didn't sell it to you, nor lend it, nor give it. How came she to part with it?"

"I s'pose you mean I stole it, Sandy Brune; but you'd better mind how you call me a thief; and if the apple will stick in your throat, you needn't eat any; that's all."

Fred raised the apple to his lips, but the next minute he felt Sandy's arms across his shoulders. "Stop, Fred!" said the big brother; "what will mother say?"

Instantly there came to the boy's eye a picture of that dear mother, brave and kind and loving, saying, "Keep yourselves clean inside, boys, and I'll keep you clean outside."

Goody Black's apple went back to her stall, but I hope she gave our boys one apiece, don't you?—Sunbeam.

How Much Owest Thou?

The will of a wealthy man who died not long ago was found, when opened, to contain these words: "I desire my executors to pay all my just debts." It seemed at first thought an easy thing to follow his directions, for the estate was large and the claims against it apparently unimportant.

Yet this man, who all his life possessed a perfect horror of unpaid bills, had, nevertheless, been constantly contracting debts which a thousand times his wealth could not begin to pay. He owed to his God love and gratitude and devotion. He owed to him the years he had spent following his own ways. "Ye have robbed me," was God's reproach against the children of Israel, equally true of this man, whose debt to God must go unpaid through all eternity.

To his fellow-men, as well, he owed something not to be paid by money, nor to be settled by executors. He owed them help in difficulty, sympathy in hours of trouble, and love at all times. He owed it to them to set a good example, to do justice and love mercy. "I desire my executors to pay all my just debts." Alas, for him who leaves to others the duties which he alone can perform! Such debts we must pay ourselves and must pay when they are due, or not at all.

Dear young people, how much do you owe your Lord? Our past indebtedness he is ready to forgive, fully and freely. For the present he claims the full love of our hearts. And only by giving ourselves up to him, with our time and our talents, can we begin to pay our "just debt."—Young People's Weekly.

Be Christians Now.

We see more clearly than ever the vital importance of our girls and boys giving their lives to the Savior. Very few persons are converted after they pass middle life. Indeed, not many begin the service of Christ after they have passed the limits of youth.

I am glad that in our days there is so much anxiety for the salvation of the girls and boys. Just now, how many fathers and mothers are praying for their children! How many Sunday-school teachers are earnestly asking for the conversion of their pupils! How many Junior superintendents are praying and longing to have the members of the Junior society become true Christians! Dear girls and boys, will you not decide now to become the Lord's own obedient children? God is love. He loves you. He wants your love. He wants your glad service. He hears the feeblest cry of the sincere soul. He waits to receive you. I hope all the members of our Junior societies everywhere who have not already become sincere followers of the Master will do so now. Now is the best time. Now may be the only time. Now is your time.—Epworth Herald.

Gruff old Carlyle says: "The older I grow, and I now stand upon the brink of eternity, the more come back to me the first sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God and enjoy him forever.'"

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

May Women Wear Corsets?

This is an old subject, yet ever new. That they do wear them is very true. That they will continue to do so is also true. There are abundant exceptions, of course. Mrs. Elizabeth Cady Stanton is one, Miss Francis Willard is another; Mrs. Dio Lewis another; Sarah Bernhardt also is one of the number. Multitudes could be named. All of these are well-known women, whose achievements have been of importance to the world. They could not have done their work as well had they worn corsets.

What does the corset do to a woman? It does several things. Let me enumerate a few of them:

1. It alters the character of the breathing. Men, women, boys and girls, all have by nature what is called abdominal respiration; that is, the respiratory movement is greater in the abdominal region and least in the thoracic region. Study this for yourselves when the child is asleep; when a man or a boy, or a girl, unfettered, is lying or sitting comfortably on a lounge or chair. At every inspiration the abdomen is pushed down and the region around the waist expands.

Study now the respiration of a woman in corsets, even loosely fitting ones. The abdominal movement during inspiration is lessened very much, and the movement of the upper part of the chest increased. It is now just the reverse of what it was before.

Does this alteration of the respiration movement do any harm? It is pretty certain that nature's ways are best. Evolution would not have developed the race that way if it was not the best way. It was the Creator's way of doing his work.

What harm does it do? It prevents the stomach, liver and intestines being moved up and down, gently churned with each breath, an exercise very necessary to health. Liver, stomach and intestines need this movement to keep the blood flowing and to insure the work they have to do being well done. Dyspepsia, liver torpidity and constipation are all more or less caused by it.

2. The next point I will mention is the effect of the corset on the heart. The business of the heart is to pump blood. If it is strong and has free activity it keeps the blood well circulated, and this is very important for health. If weak, or hampered by tight clothing, it can not do its work well and the body suffers. The corset constricts the size and diminishes the flexibility of the chest and its walls, so the heart can not work so well as when free. Dr. Sargent once tested this at his school for physical culture. He chose twelve healthy girls with an average pulse of eighty-two beats per minute and had them run a race of about a quarter of a mile in two and a half minutes, in a gymnastic costume, with no restrictions on the chest. At the end of the race the pulse had reached 152 beats per minute.

The next day, after the girls had become well rested, he had them make he same race as before, only they had on corsets, which were so loose as to diminish the measurement of the waist only one inch. They ran the same race in the same time as before, viz., two and a half minutes. The pulse was at once counted and the hearts of the girls were beating 168 times per minute, or 16 beats faster than when no corset was worn. The muscles in this case had the same amount of work to do in running and it required the same amount of blood to do it. The heart was obliged to beat faster because it was so cramped it could not pump so much blood with each beat. Such an added strain on this muscle takes in a lesser degree, we may infer, whenever it is worn.—The Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

METROPOLITAN CAKE.—Whites of seven eggs, one cup of butter, two cups of sugar, three and one-half of flour, one cup of water or sweet milk, one tablespoonful of baking powder, one cup currants, one cup seeded raisins. Bake in layers.

FILLING.—One pint sugar, four tablespoons of water, boil until it strings on a spoon and pour boiling over two beaten whites of eggs.

Cure Consumption and lung troubles

New York, July 6, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have absolute remedy for Consumption and Throat, Chest and Lung Diseases; also Loss of Flesh and all Conditions of Wast By its timely use thousands of hopeless cases have already been PERMANENTLY Cured. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Post Office address. Sincerely,

T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y., and all Druggists.

Passion of Money-Getting.

Rev. Charles H. Parkhurst, D. D., in writing of "The Passion of Money-Making," in The Ladies' Home Journal, says concerning the prevalent idea regarding the value of an education for boys: "We are considering the effect which is going to be had upon the boy by being led to feel that the value of his training, whether it be obtained in a business college or in any other kind of a college, is determinable by the amount in cash, stocks, and securities in which it may be expected ultimately to eventuate. That is an indirect—but none the less effective for being indirect—way of telling the boy that money is so transcendently great a thing that the only value anything else can have is its efficiency in contributing to that end. It is an indirect way of telling him that the only value of an idea, the only value of a mental energy, the only value of a disciplined brain, in fact, is its cash value; which amounts substantially to listing intelligence, and putting it upon the market in mercantile competition with wheat, leather, and railroad stock. Of course, there is no such intention as this on the part of parents when they hurry their sons into the store, or the banking-house, or on to the exchange, but the effect just stated comes, is bound to come, and is damning in its consequences."

OBITUARIES.

McCALEB—Died at Hermenville, Miss., May 25, Mrs. KATIE McCALEB, wife of Jos. T. McCaleb, and daughter of the late Capt. P. C. Hall.

Home without wife and mother is like the midnight Winter tempest—cold, bleak, and dreary. The broken hearts of husband and children cry out in their blackness of despair, and wail for the precious one whom God has sent for, and would fain call her back to life; but alas! their wailing is only echoed back from the black rock of sorrow, and mock them in their grief; but suddenly through the veils of tears comes gliding gently the angel of God who says unto the stricken ones: "I will wipe your tears away. I have come on a mission from my God once before, and plucked the brightest flower that earth ever held, and bore safely home her across the river of life into the beautiful city, and now here come back to comfort you in your sorrow. I bid you watch and pray only a short time, and I will again come for you, and bear you away to join the loved one in heaven."

Oh, beautiful knowledge of our Savior! How sweet it is in sorrow! How it heals the broken heart! Once home on earth was so bright and so happy, for she reigned as only a loving wife, mother and sister and pure Christian should to make home so sweet; but now, ah now where is the once happy smiles of contentment and love? Gone, forever hushed; no light, no hope on earth; only living out the few years, perhaps days, when life's journey will come to an end, and the angel will again visit the old home to relieve us of our sorrow.

All that medical skill, kind and gentle nursing was done to ward off the chilly hand of death, but in vain, for God had bid this pure and gentle soul to come home, and as the sun slowly sank to rest, so her soul sank to rest forever in the arms of her Savior. Perhaps the last message was to the writer while on her dying bed. She said: "I am very weak and am near death, but my soul grows stronger in faith for my God, and I am not afraid to die."

In the old family graveyard our sister lies at rest,
And her soul is now above us in the city of the blest.
She is so happy in the land beyond the skies,
Where the harps of angels ring and the soul there never dies.

A. H. D.

KNIGHT—ROBERT RAY KNIGHT was born in Yalobusha county, Miss., near Water Valley, May 26, 1872. He moved with his mother to St. Landry parish, La., in 1887. He spent two years in Texas, in which time his mother died. After his return to Louisiana he made his home with his sister and her husband, Mr. J. C. Murry, and acted as collector for Dr. J. E. Hawkins.

He met his death April 20, 1896, by an accidental shot from his revolver. He had just returned from town, watered and fed his horse. He then stooped to wash his hands in the bucket from which his horse had been watered, when, without a moment's warning, his revolver fell from his inside vest pocket and struck the edge of the bucket, causing it to fire. The ball took effect in the region of the heart, and in five minutes his young life was ended.

He leaves an only sister to mourn her loss. He had never united himself with any church, nor made any profession of religion. He never lost an opportunity to do a friend a favor. Not long before his death it was his privilege to confer a highly appreciated favor upon the writer. I feel that I have lost a true and tried friend. WILLIAM D. PICKENS.

BENTON—EUNICE JONES, wife of Bro. J. H. Benton, died at her home near Madison Station Miss., April 29, 1896. She was born in Yazoo county, Miss., June 18, 1865; married Mr. J. H. Benton, March 31, 1891. While yet a child she joined the Methodist Church, of which she remained a consistent member until her death.

Her cheerful disposition and gentle heart secured to her the friendship of all.

As a daughter, she was thoughtful and tender. As a wife, she was considerate and loving. As a friend, she was always true. Her death brings sorrow to many hearts. She leaves two little girls, who will miss her tender care, and a fond husband, whose heart is sorely grieved. We shall miss her in the old home and among those who gather at the house of God. T. B. HOLLOMAN.

RAY—On April 30, 1896, we laid to rest in the graveyard in the little town of Tronpe, Texas, all that was mortal of our friend and brother, J. A. RAY, son of Rev. Anderson Ray, who was born near Tuscaloosa, Ala., Sept. 5, 1853.

Bro. Ray moved with his family from Madison county, Miss., to San Marcos, Texas, in hopes of regaining his health, as he had been a sufferer from that dreadful disease, consumption, for quite a long time. Finding he was not being benefited, he moved with his family to this place, where he only lived a few days.

The writer has known him for a number of years, and knew him to be a good neighbor, a kind and affectionate father and husband. He was a consistent member of the M. E. Church. Just before his spirit took its flight he told his wife to meet him in heaven, as he was going there, and that all was well with him. He leaves a devoted wife and eight children to mourn his loss. May God, who has promised to be a father to the widow and orphans, bless and take care of them! is the prayer of their true friend, J. W. M.

PRESLEY—Mrs. LAURA F. PRESLEY was born in Smith county, Miss., in 1861 or 1862, and departed this life June 1, 1896. She was the daughter of Mr. William and Louisa Holbrooks. She was married to Mr. George Presley (year unknown to the writer), from which time they lived happily together until death separated them. She joined the M. E. Church, South, in childhood, and lived a devoted Christian up to the time of her death. She was as gentle as a lamb; never known to fret over (or at) anything; always in a good humor. The day before she died she would talk to everyone about how to live, and make them promise to meet her in heaven. She called her husband the second time, and made him give her his hand and promise to meet her in heaven. She then called all her children, beginning with the eldest, and bade them good-by, and would say, "Meet me in heaven." Her husband and friends would insist on her eating something, but she would say, "God is feeding me." She said she would soon be with her three precious little angels.

B. P. FELLOWS.

GAYDEN—Whereas, It has pleased Almighty God to call our beloved teacher, Miss IVA MAY GAYDEN, from earth to heaven; therefore, be it

Resolved, By the Gayden Sunday-school, that we offer our deepest sympathy to the bereaved ones. She was one of earth's noblest. Sweet-tempered, unselfish, and Christ-like, her young life was a blessing to all who knew her. Her gentleness and patience with her pupils caused them to love her dearly. Her acts of charity, kindness to the poor, sympathy for the bereaved and suffering, endeared her to all. In her long suffering she bore her affliction with the submission and meekness of her Savior. He was her example in life and health, and her support in death. Even when God touched her beautiful, patient eyes and turned light into darkness, like Job, of old, she made no complaint, but said: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

Though her young life was brief, her influence will linger in the hearts of those who knew and loved her. Utterly unselfish, she, like her Savior, was willing to die that others might live.

God sent an angel to bear her to the "beautiful home of the soul." In the calm hush of morning the white-winged messenger crossed the threshold, "loosed the silver cord, and the golden bowl was broken, . . . and the spirit returned to God who gave it."

C. C. MILLER, Pastor,
For Committee.

STRICKLAND—Whereas, It has pleased the all-wise God to take from us our brother, friend and co-worker, Bro. JNO. S. STRICKLAND, and while we bow in reverence and in perfect submission to the will of God; therefore, be it

Resolved, That, as a Sabbath-school worker, he was earnest, faithful, and true. As a man, he was honest, upright, and true—true to his country, church, his family, and his God. He was safe as a counselor. As a watchman, he was wide awake, waiting for the coming of the Lord. As a Christian gentleman, his virtues are well worthy our emulation. Around his family circle there is a vacant chair, in his church an empty pew, in this convention a place that will be sadly missed. In the field of labor he was an earnest and zealous worker, never shrinking from the discharge of any and all duties. We pause with sadness and solemnity as we are called upon to note the vacancy left by the transplanting to a heavenly home of our beloved brother.

Resolved, That we tender our heartfelt sympathies to the bereaved family, that the convention hauner be draped in mourning for three successive meetings, and that a copy of these resolutions be sent to the family of the deceased, and that a copy of these resolutions be spread upon our Minutes, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE.

J. L. PERRYMAN,
PRATT SMITH,
REV. W. A. POWELL.

ALLEN—Whereas, It hath pleased God, in his all-wise providence, to remove from our Sunday-school one of our beloved pupils, NEELY ALLEN; And, whereas, We lament his sad death, and mourn with his parents and loved ones; therefore, be it

Resolved, That the Gayden Sunday-school take this method of extending to his grief-stricken family and friends its sincerest sympathy. He was one of our most faithful pupils, ever candid, genial, cheerful, and reverent. Young, ambitious, and courageous, he was striving to make a place for himself among the noblest and truest of God's creatures. He was honorable, a dutiful son and affectionate brother, whose coming to the family was like the first rays of the morning sun. All about him was sunshine. He embraced religion early in life, and rejoiced in the hope of the glory of God.

Resolved, That while we are bereaved, we mourn not as those who have no comfort, but rejoice in the bright hope that we shall see him again in that beautiful beyond, where there is no more sorrow, and God shall wipe away all tears. We offer to his sorrowing parents, brothers and sisters the sweet consolation that while we can not bring him back to us we can go to him. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

C. C. MILLER, Pastor,
For Committee.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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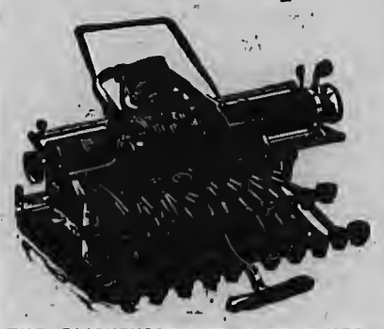
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Something Good in Dixie.

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes so unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of his cure, I received by mail that which enabled me to talk with such ease and left me satisfaction, which, to one who endures such affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended to church circles, also by State officials. His Voice School, or Institute, is located at No. 463 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a sleek dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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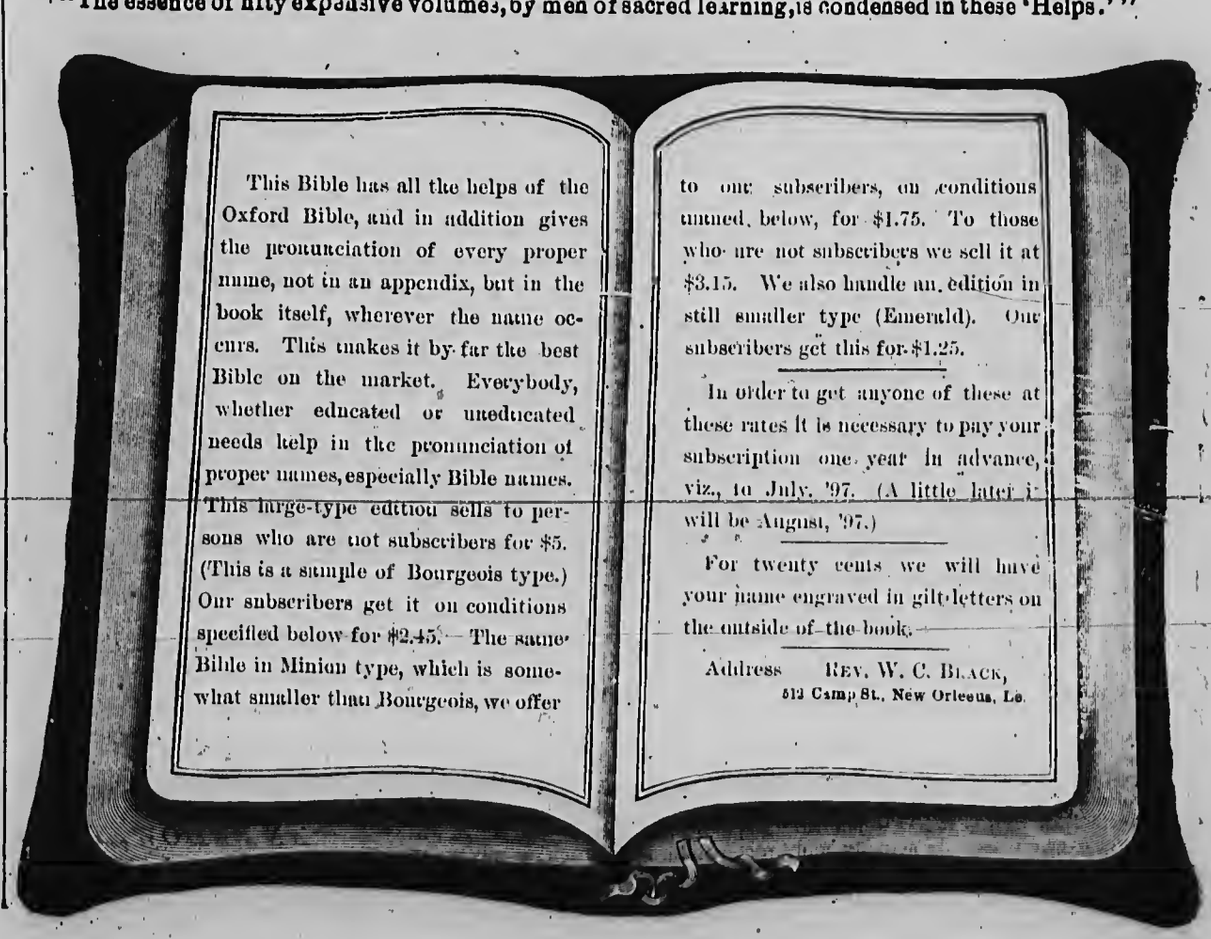
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NEWS OF THE WEEK.

DOMESTIC.

The "Jim Crow" car law has been declared unconstitutional in Kentucky.

The Democratic National Convention, to nominate candidates for President and Vice President, met in Chicago July 7.

Harriet Beecher Stowe, the author of "Uncle Tom's Cabin," died at her home in Hartford, Conn., July 1. She had attained a ripe old age.

Two Chinese girls have recently graduated from the Medical Department of the University of Michigan. Both have a fine record for scholarship.

I. N. Marks, a patriarchal citizen of this city, died on July 2, aged seventy-nine years. No man had been more completely identified with the public affairs of this city at one time than the deceased.

A fire occurred in Galveston on July 2, in which two large warehouses and sheds on the water front were burned with their contents. Thirty railroad cars were also burned. The total loss is about $250,000.

The wearing of corsets has been prohibited in the electrical department of a California High School. The steels were found to have an effect on the instruments, and in consequence delicate experiments were found impossible.

The city of Cleveland, O., was the scene of riot and disorders on July 2. Strikers in that city attempted to mob non-union workmen, which was prevented by the police, who used their clubs on the strikers, making many sore heads.

The enactment of an election law in which the Australian ballot system is adopted is one of the most important acts of legislation that has passed the Louisiana General Assembly this session, and it effectually prevents, as near as possible, the stuffing of ballot-boxes.

The foundation-stone of the monument to Jefferson Davis was laid in Richmond, Va., last week. The United Confederate Veterans were present in great numbers. It is believed a hundred thousand visitors were present. Gen. Stephen D. Lee was the orator of the day.

According to the reports from Washington, the Internal Revenue Department is making good progress in expediting sugar bounty claims. Up to date, 230 claims have been passed upon and sent to the Auditor. This is very nearly half the total number of claims; hence it is reasonable to expect that within another week all the 502 claims will have been turned over to the Auditor.

FOREIGN.

It is said that Spain has spent $19,321,000 in the effort to subdue the Cuban insurgents.

The election without opposition of electors favorable to the choice of Gen. Porfirio Diaz as President to succeed himself insures to the sister Republic of Mexico the continuance of the present prosperous and enlightened regime for another period of four years beginning with Dec. 1 of the present year.

Ex-Premier Crispi has telegraphed to the "Riforma" from Naples an explanation of the Triple Alliance between Germany, Austria-Hungary and Italy. He says that the alliance is a defensive and not an aggressive one, and that the three powers who are parties to it mutually guarantee the maintenance of the territorial status quo. The Triple Alliance, Ex-Premier Crispi says, was renewed for twelve years in 1889.

All the People

Should keep themselves healthy and especial care should be given to this matter at this time. Health depends upon pure, rich blood, for when the blood is impure and impoverished diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

MARRIAGES

WHYTE-DERDEN.—At the "Brown House," Water Valley, Miss., June 10, 1896, by Rev. J. A. Bowen, Mr S. J. Whyte, of Kosciusko, Miss., and Miss Mirtie Derden, of Water Valley.

HAGGARD-ROBERTS.—At Wood Street Methodist parsonage, Water Valley, Miss., June 23, 1896, by Rev. J. A. Bowen, Mr. John B. Haggard and Miss Maud E. Roberts, all of Water Valley.

REDFIELD-RATLIFF.—In the Methodist Church, Edwards, Miss.; June 30, 1896, by Rev. J. P. Drake, Mr. John L. Redfield to Miss Eva Ratliff, only daughter of Mr. and Mrs J. W. Ratliff, all of Edwards.

WILLIAMS-ORRELL.—At the residence of the bride's father, June 28, 1896, by Rev. P. Howard, Rev. Rains G. Williams, of Vernal, Green county, Miss., to Miss Leslie C Orrell, of Americus, Jackson county, Miss.

WALTHALL-PARNELL.—At Gibbs, La., June 23, 1896, by Rev Thos. J. Upton, Dr. James M. Walthall, of Monroe, La., and Miss Laura P. Parnell, of Gibbs, La.

STRODE-ROANE.—At the residence of Mr. Farmer, near Jeanerette, La., June 25, 1896, by Rev R. M. Blocker, Mr. Jno. E. Strode, of Elliot, Ohio, and Miss Ida Roane, of Olivier, La.

TROWBRIDGE-HANKINS. At the residence of Mr. John Ibert, June 27, 1896, by Rev. H. Armstrong, Mr. William Trowbridge and Miss Mattie Hankins, all of Franklin, La.

HOSKINS-WRIGHT.—At the residence of the bride's parents, Meridian, Miss., June 25, by Rev. Hervie Mellard, Mr. Chas S. Hoskins to Miss Lula D Wright

BARBER-McREE.—At the residence of the bride's parents, Clarke county, Miss., June 10, 1896, by Rev D. P. Bradford, Mr. W. E. Barber to Miss Lucie McRee.

HEIDELBERG-SKIPWITH.—At the Floyd Hotel, Shuqualak, Miss., June 10, 1896, by Rev. D. P. Bradford, M. L. Heidelberg, Esq., of Waynesboro, Miss., to Miss Annie L Skipwith, of Virginia (sister-in-law of R. E. Halsell, Esq., of Shuqualak).

FERRILL-OBERBECK.—In the Methodist Church, Quitman, Miss., July 1, 1896, by Rev D. P. Bradford, Mr. Ollie S. Ferrill (a salesman for the Simmons Hardware Co., of St. Louis) to Miss Ernestine Oberbeck, of St. Louis, Mo.

ELLIS-HOLT.—At the residence of the bride's parents, near Yazoo City, Miss., June 28, 1896, by Rev J. J. Smylie, Rev. Jno. D. Ellis to Miss Minnie Holt.

Ice Cream Made by a New Process.

I have an Ice Cream Freezer that will freeze cream instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from $5 to $8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will send full particulars and information in regard to this new invention on application and will employ good salesmen on salary.

Rev. O. E. Goddard, one of our missionaries to China from Arkansas, has been advised by his physicians to return to the United States on account of the long-continued and serious illness of his wife. He is now in correspondence with the Board of Missions and the Bishop in charge of the China work, and will abide the decision of the authorities. Bro. Goddard says, in a letter to the Arkansas Methodist: "To surrender our life plans and turn our backs to those millions starving for the truth is inexpressibly sad." May the Lord be gracious to our brother and sister in their affliction!—Nashville Advocate.

For Brain Fag

Use Horsford's Acid Phosphate.

Dr. W. R. Lowman, Orangeburgh, S. C., says: "I have used and prescribed it with beneficial results in brain fag and nervo exhaustion."

University of Mississippi.

Not only has the number of students been large, but, what is more gratifying, the work done and the deportment of the student body has been most excellent. Among more than two hundred young men, of course there will be some who fail to appreciate their opportunities. This number has been very small at the University. The chancellor reported that fully eighty-five per cent. of the grades given during the session were satisfactory.

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time, and close connections make this route the choice of Summer tourists. Full information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

I. Hardy, G. P. A.

New Orleans, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Batesville and Oakwater	July 11, 12
Batesville and Wesley	18, 19
Courtland	(Mon.).. 20
Nesbit	25, 26
Tate	Aug. 1, 2
Pleasant Grove	8, 9
Longtown	15, 16
Wall Hill	21, 23
Cockrum	(Tues.).. 25
Arkabutla	29, 30
Burgess	(Wed.).. Sept. 2
Eureka	(Thurs.).. 3
Pleasant Hill	5, 6

T. C. Wier, P. E.

GREENVILLE DIST.—THIRD ROUND.

Hill House circuit, at Anttralia	July 11, 12
Friar's Point	12, 19
Hollands's circuit, at Stoneville	25, 26
Gunnison, at Phalia	Aug. 1, 2
Rosedale and Bolivar, at Bolivar	8, 9
Cleveland and Shelby	15, 16
Belen circuit, at Bellevue	22, 23
Gainesville circuit, at Dubs	28, 30
Tunica circuit, at Evansville	30, 31
Lula circuit	Sept. 2, 3
Lebanon and New Salem, at Sandy B.	13, 13
Arcola circuit	15, 20

J. A. Rawdolph, P. E.

GRENADA DISTRICT—THIRD ROUND.

Water City	July 11, 12
Grenada circuit, at Spring Hill	18, 19
Torrance cir., at Kossuth ch'k (Tues.).	21
Tocopola, at Salem	25, 26
Water V. cir., at Church G. (Tues.)..	28
Water Valley—Main Str. et	Aug. 2, 3
Slate Springs, at Cross Roads	6
Riley, at George's chapel (Tues.)..	11
Paris, at Pleasant Hill	(Fri.).. 13
Pittsboro, at —	(Fri.).. 13, 13
Chapel Hill, at —	(Fri.).. 21

H. C. Morehead, P. E.

Business Notices

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Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

CORINTH DIST.—THIRD ROUND.

Corinth circuit, at Mt. Carmel	July 18, 19
Iuka circuit at Bethel	25, 26
Marietta circuit, at Marietta	Aug. 1, 2
Brown's Creek circuit, at Siloam	8, 9
Blue Springs cir., at Sherman (Fri.)..	14
Ripley and New Albany sta., at N. A.	15, 16
Rienzi circuit, at Jacob's Chapel	22, 23
Jonesboro cir. at Camp G	Sept. 5, 6
New Albany circuit, at Wells' Chapel	29, 30
Ratliff's circuit, at Mooresville	Sept. 5, 6

The District Conference will be held at Ripley, July 8-12.

Hesley R. Tucker, P. E.

WINONA DIST.—THIRD ROUND.

Valden, at Valden	July 11, 12
Indianola, at —	18, 19
Winona circuit, at Big Springs	25, 26
West, at Bowling Green	Aug. 1, 2
McNutt at Sunnyville	8, 9
Carrollton circuit, at —	15, 16
Sidon, at Sidon	22, 23
Yabbus and Brooklyn, at —	28, 30
Black Hawk, at —	Sept. 5, 6

District conference at Valden, July 8. The first day will be devoted to Sunday-school interests.

J. E. Stone, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon circuit	July 11, 12
Prairie circuit	18, 19
Sparta circuit	25, 26
Houston mission	31
Bee a Vista circuit	Aug. 1, 2
Houston	8, 9
Aberdeen circuit	14
Quincy	15, 16
Tremont circuit	21
Fulton	22, 23
Amory	29, 30
Okolona circuit	Sept. 5, 6

S. M. Thames, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Waterford circuit, at Harris' Chapel	July 11, 12
Olive Branch circuit, at Kelley	18, 19
Red Banks circuit, at Bailey's C. G	Aug. 1, 2
East Holly Springs cir. at Mt Hope	8, 9
Cornersville circuit at Friendship	15, 16
Mt. Pleasant cir., at Marsha. Institute	22, 23
Ashland circuit at Black Jack	28, 30
Pontotoc circuit	Sept. 5, 6
Ashland circuit	12, 13

J. D. Cameron, P. E.

DURANT DIST.—THIRD ROUND.

Salem, at Salem	July 11, 12
Kosciusko station	18, 19
Poplar Trees, at Bethel	18, 19
Belzoni, at Lawrence Deadning	25, 26
Pallis at Bethel	Aug. 1, 2
Ethel at Marvin	1
Ackerman at Liberty Hill	2, 3
Walthall at Shady Grove	14
Eupora at Eupora	15, 16
Chester, at South Union	22, 23
Ashton	28
Ebenezer at Bethany	22, 30
Rural Hill	Sept. 4
Louisville	5, 6

The brethren will have their church registers and records of Church Conference at the Conference for examination, as the law requires.

J. H. Mitchell, P. E.

COLUMBUS DIST.—THIRD ROUND.

Sturgis	July 11, 12
Brooksville	18 19
Starkville circuit	22, 26
Tibbee	Aug. 1, 2
Macon station	2, 9
Shuqualak	(Mon.).. 10
Heflin	15, 16
Columbus circuit	21, 22
Columbus station	22 23
Crawford	28, 30
Cedar Bluff	Sept. 5, 6
West Point	8, 9
Singleton	(Thurs.).. 10
Winstonville	12, 13

R. A. Rowbotham, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Columbia station	June 21
Purvis, at Purvis	July 4, 5
Hattiesburg station	11, 12
Seashore C. M	15
Ocean S. and Biloxi A. B	(Wed.).. 19
Pearlington and Lentown, at P	Aug. 1, 2
Vancleave, at Pine Grove	8, 9
American, at Tanner's	15, 16
Escatawpa, at Scranton	22 23
Moss Point station	29, 30
Whitington, at Poplar Head	Sept. 5, 6
Bay St. Louis and Long Beach, at Bay	12, 13
Augusta, at Galloway	19, 20
Black Creek, at Smith's C	(Mon.).. 21
Nicholson, at McNeil	22, 27
Marion, at Advance	(Wed.).. 70

C. A. Powell, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—S. Side and P Spgs, at S. Side	July 12, 13
Rose Hill circuit, at Hopewell	18, 19
Porterville circuit, at Bogan's Ch'l	25, 26
North Kemper cir., at Mellen's Ch'l	Aug. 1, 2
DeKalb circuit, at Marvin's Chapel	8, 4
Decatur circuit at Bonita Chapel	8 9
Meridian East End	15, 17
Neshoba and Mission, at Philadelphia	22 23
Meridian West End	30 31
Chunkey circuit, at Concord	Sept 5, 6
Linwood circuit at Pleasant Grove	12, 13
Meridian Central	20, 21

R. J. Jones, P. E.

Meridian, Miss.

VICKSBURG DIST.—THIRD ROUND.

Edwards, at Rieves Chapel	July 11, 12
Hermanville at Sarepta	12, 13
Crawford Street—Vicksburg	26, 26
South Vicksburg	26, 27
Harrison & Harrison	Aug. 1, 2
Rocky Springs, at Hickory Ridge	8, 9
Port Gibson	15, 16
Utica, at Learned	22, 23
Mayersville at Shaliah	29, 30
South Warren, at —	Sept 5, 6
Mt. Olivet, at —	12, 13
Redwood Ford, at Redwood	19 20
Anguilla at Bethel	26, 27
Warren, at —	Oct. 3, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination.

J. M. Weems, P. E.

NATCHEZ DIST.—THIRD ROUND.

Roxie at McNair	July 10-14
District Conference, at Fayette	18-19
Fayette, at Ebenezer	25, 26
Wilkinson at G. H	Aug 1, 2
Barlow, at Brandywine	8, 9
Amite, at H. C	15, 16
Meadville, at N. P	22, 23
Percy Creek	24, 30
Woodville	30, 31
Washington	Sept. 1, 2

The District Conference will convene at Fayette on July 18, at 9 A. M. Let the members come prepared to remain over Sabbath. Mr. Editor, come and be with us.

L. S. Jones, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Heidelberg, at Sandersville	July 12, 13
Shubuta, at Quitman	(Wed.).. 22
State Line, at Tuscumbia	25, 26
Ellisville and Laurel, at Ellisville	Aug. 1, 2
Pachuta, at Carter's Mill	8, 9
Winchester, at Spring Hill	15, 16
Waynesboro, at Waynesboro	Mon.).. 17
Leaksville, at Avera	(Tues.).. 18
Enery, at State Line	22, 23
Vossburg, at Central	(Wed.).. 23
Fuller	Sept. 5, 6
Williamsburg	(Wed.).. 8
Mt. Hermel	12, 13
Eastabuchie, at Hopewell	12, 13
Mathersville	23, 27
Enterprise and Stonewall	(Wed.).. 30

L. Carley, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Summit, at Topisaw	July 11, 12
Magnolia and Osyka, at Magnolia	12 13
McComb City	25, 26
Adams	26
Caseyville, at Tilhany	Aug. 1, 2
North Wesson, at Matthews	8, 9
Providence, at Providence	11
Gallman, at Mt. Pleasant	12, 13
Crystal Springs	(8 P. M.).. 15
Hazlehurst	22, 23
China Grove	28, 30
Whitetown, at Muddy Springs	Sept. 2, 3
Pleasant Grove, at Sarah's	12, 13

E. H. Mounger, P. E.

JACKSON DIST.—THIRD ROUND.

Terry, at Forest Hill	July 11, 12
Yazoo City	18, 19
Yazoo circuit, at Anding	23, 26
Sharon at Forest Grove	Aug. 1, 2
Silver Creek and S. L., at Sharbrough's	9, 9
Canton	15, 16
Ferna at Brownsville	22, 23
Camden, at —	29, 30
Madison, at Pocahontas	Sept. 5, 6
Lake City and Ludi, at Phillips	12, 13
Fannin	19 20
Tranquil	26, 27

R. D. Nonsworthy, P. E.

BRANDON DIST.—THIRD ROUND.

Homewood, at Zion Grove	July 11, 12
Carthage, at Singleton's	18, 19
Clarksburg, at Lindsey's Chapel	25, 26
Shiloh, at Bethany	Aug. 1, 2
Westville, at Goshen	6, 8
Trenton, at New Prospect	13, 13
Montrose, at Cedar Grove	13
Raleigh at Sav Springs	22, 23
Hillsboro, at New Providence	23
Steen's Creek, at Richland	28, 30
Brandon	30, 31

W. W. Simmons, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Tchoupitoulas Street	(7:45 P. M.).. July 2
Carrollton Avenue	(11 A. M.).. 12
Dryades Street	(7:45 P. M.).. 13
Seventh Camp Ground	15-26
Carondelet Street	(11 A. M.).. 26
Morgan Street	(7:45 P. M.).. 26
Algiers	(11 A. M.).. Aug. 2
Felicity Street	(7:45 P. M.).. 2
Covington, at Covington	3, 5
Tallahees and Slidell, at Camp Ground	15 13
White Castle	22, 23
Paquemine and Donaldsonville, at P.	29 10
Lower Coast, at Wesley	Sept. 2, 3
Napoleon Street	3
Louisiana Avenue	(11 A. M.).. 13
Bayne Memorial	(7:45 P. M.).. 13

John T. Sawyer, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Shreveport—First Church	July 12, 13
Mooringsport, at Mount Zion	13, 13
Jordan Street and Pine Hill, at P. H.	22, 26
South Shreveport, at Fillmore	29
North Bossier	Aug. 1, 2
Red River, at Campobello	8, 9
Coushatta, at East Point	13, 13
Wesley, at Hosston	14, 15
Pleasant Hill, at Halpa Sele	22, 23
Grand Plane, at Rentzel	Sept. 5, 6
Mansfield, at Mansfield	12, 13
Caddo	12, 20

J. L. P. Shappard, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen and Bunkie, at B. Claire	July 12, 13
Alexandria	28, 27
Pineville, at Oak Grove	28
Olla at Pollock	Aug. 1, 2
Apacoco, at Holly Grove	2
Natchitoches	2, 3
Montgomery	13
Columbia at Faulk's Chapel	12, 13
Centerville, at —	13
Boyce and Colfax, at Camp Ground	13
Spring Creek, at Camp Ground	23
Dry Creek, at Hopewell	22, 20

District Conference will meet at West Alexandria, July 22-26. Sunday-school Conference on the twenty-third.

The following committees have been appointed: For License and Admission on Trial J. L. Hoffpauir, S. E. Isbell J. M. Johnston. For Ordination—Wm. Schable, J. E. Riddle, J. R. Roy.

V. D. Skipper, P. E.

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It is the Memphis Conference Female Institute,

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A High Grade College for Girls and Young Ladies.

Thirty Officers and Teachers of the Faculty, 1896-1897. Course of Study equal to Best Male Colleges. Teachers of Elocution trained by Emma Barker and Mad Dribl. Teaches natural bird tones. Thoroughly equipped Gymnasium and Bowling alley. Swedish and American Gymnastics taught. Director of Music, Graduate of Royal Conservatory of Leipsic, Germany. Taught last seven years in College of Music, Cincinnati. Vocalist stocked with Boioli, Thirty-four Pianos, 50 members of College Orchestra. Director of Art Conservatory a member of New York Art League. Studied in Paris with M. Bisson. Scholarship in N. E. Conservatory for Elocution and Music. Each scholarship is worth $140.

Health record phenomenal. During 21 years the present head of this school never lost a boarding pupil by death. Our superb health record justifies us in making no charge for medical attention to boarding pupils.

Water of Jackson proclaimed absolutely pure by chemical experts. Rates cheap for advantages afforded. For other information write the President,

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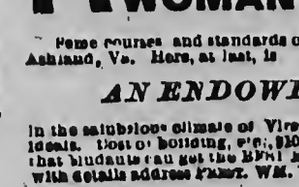

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The Location of the College is one of health, quiet and moral security. Saloons and other such demoralizing agencies are forever excluded from the town of Oxford by the provisions of the charter. The society of the place is nurtured on religious. Oxford is emphatically a college town, and students at Emory College are not only free from the temptations to immorality which prevail in larger towns, but from the distractions of a commercial community and the unwholesome social excitements common in such places. It is forty miles east of Atlanta, and about one mile north of the Covington depot, on the Georgia Railroad, from which it is reached by a horse-car line.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WAITING.

I know not what the future hath
Of marvel or surprise.
Assured alone that life and death
His mercy underlies.

And so, beside the Silent Sea,
I wait the muffled oar;
No harm from him can come to me,
On ocean or on shore.
I know not where his islands lift
Their fronded palms in air—
I only know I can not drift
Beyond his love and care.

—Whittier.

Communications.

Conservatism.

Contemporaneous essayists of the conservative school usually cover with this term all the ground between fogyism and radicalism, leaving no room for the action of reform. They repudiate fogyism and its consequences, but appropriate the progress which is the increment of reform. Conservatism is exalted into a sort of universal censorship where it weeds out the bad and preserves the good in the established order, and also appropriates the good in any measures contemplating innovation. As a matter of fact, it has nothing whatever to do with the goodness or badness of existing institutions, and far less with the incorporation of good from reform measures. It is simply "the desire and effort of preserving what is established." The elements of conservatism and radicalism are found in every man, and no matter what his estimation of himself may be, when he oversteps the boundaries of this definition he ceases to be conservative. A ready explanation of the above erroneous view may be found in the desire of conservatives to strengthen their comparatively weak position. Finding the defenses of conservatism "per se" to be vulnerable, they thus enlarged their fortifications so as to include the process of reform and at the same time contracted them so as to leave out as much as possible of their own indefensible territory, which is now called "fogyism." Nothing can be said against the advocacy of this idea; but the idea is much too large to be covered by the name they give it. After gaining the respectability and justification that this larger definition conservatism may shrink against its etymological limits and spend itself in behalf of institutions regardless of their quality. But to say the least of it, to allow a word of opposite significance thus to swallow another and arrogate to itself stolen virtues, is misleading and illegitimate. Much may be said in favor of conservatism within its proper limits; but as this field has been so amply covered, I desire to point out some of its weak places.

While it can not be denied that it deepens and broadens the stream of human progress, neither can it be denied that at times it has impeded its flow; that at times conservatism has flung a mighty dam of circumstance across this stream, checking it, not permanently, it is true, but till the waters, piled mountain high behind the obstruction, have with irresistible force borne it down before them. The American Revolution, the French Revolution, and the Civil War lay tremendous and unmistakable emphasis upon this truth. The American colonies fought against the existing law of "taxation without representation," the French against the monarchy and priestcraft, and in 1860 the Union against the institution of slavery. In each of these cases progress demanded reformation, conservatism, devotion to existing institutions. War followed. Progress conquered. The dams were broken and the stream rolled onward. Here we have eminent examples of the culmination of the principle and processes of conservatism.

But that conservatism is at work in the commonplace affairs of life, in the Church as well as in the State, in every department of human activity. It always seeks to accommodate the forces of life to existing channels; to put the new wine of growth—physical, mental, spiritual—into the old bottles of custom, institution, and dogma, and it but reaches its legitimate ultimatum in the history of nations when the battles burst, and the earth is reddened with the bloody wine of revolution. Conservatism affords the permanent conditions upon which growth depends, and is good as long as these conditions do not limit development. The cocoon is good for the grub, but would hinder and kill the butterfly.

"Let well enough alone," is the dictum of conservatism. "The better is enemy of the good," is a handy proverb. It is true that the man who is satisfied with the good may accomplish more along practical lines than the man who is reaching after the better; that the conservative devoting himself to affairs within the established order may do more there than the reformer; but he is limited by the established order. I have seen this proverb quoted backward, "The good is enemy of the better," and it is equally true this way. Men are frequently contented with the "good" when the "better" is within reach of their hands. Shall we let well enough alone then? The good of the sixteenth century was enemy of the better of the Reformation. Had Luther been satisfied with it, we would still be working within the narrow confines of Romanism and an accordant civilization. Erasmus undoubtedly accomplished more within the compass of the old church than did Luther; but Luther set back the limits to human usefulness and enlarged the world's possibilities of good, and history accords him the higher place. Had the genius of the nineteenth century been satisfied with its heritage, we would still be riding in the stage coach instead of our palace cars, making forty miles a day instead of six hundred. This augmentation of distance possible in a day's journey is typical of what has taken place in every department of our life. Would it have been well to "let well enough alone"? I believe in the possibility of eternal growth. We are not omniscient, but we can forever grow in knowledge. We are not omnipotent, but we can forever approximate it. We are finite, but our limits should recede like the horizon as we climb the altitudes of being. Conservatism tends to perpetuate present conditions and to solidify our partiens. Reform to change present conditions and push back our limits.

Why are men conservative? Unquestionably a great many are so because they think it right. But there are some reasons that hide beneath this respectable shelter that do not look so well when dragged into the light. Emerson says, "Men are conservatives when they are least vigorous," etc. Some men are conservative because they are too lazy to be anything else. Reform demands action. This is too much for them. They can sit still, or lie down, and be conservative, and therefore they are conservative. Bigotry is another reason. It is blindfolded ignorance. The bigot is hard to deal with. He has a "corner" on knowledge. To him there is no need for growth. The only way to reach him is to saturate the atmosphere in which he lives with mental pabulum, hoping that he may, like his prototype, the oyster, by a sort of unconscious absorption take in some of it. Some men are conservative because they will not see. While I can not subscribe wholly to Emerson's sentiments when he says, "The rabid democrat, as soon as he is a senator and a rich man, has ripened beyond the possibility of sincere radicalism," yet I believe in many instances this is true. Selfishness is a very prolific source of conservatism. When a man has grown rich under present conditions, when he is trenched within existing institutions, or when he is a beneficiary of a system or policy, he very rarely wants a change. Why are you conservative? I am not a conservative, yet I would not be revolutionary. "It were good that men in their innovations would follow the example of time, which innovateth greatly, but quietly and by degrees," says Bacon, and I agree with him.

HERMAN W. KNICKERBOCKER.

In the Living Present

The Episcopal rector who opened the first session of the Democratic National Convention, in Chicago, with prayer, read said prayer. Well, well. Perhaps to give the copy of the prayer to a favorite reporter. Suppose, the Lord has been grateful for the exact diction and perfect rhetoric. If a man has not sense enough to pray extemporaneously, he ought to memorize his written petition.

A sermon may be long, if proportionally thick. Some sermons, though very short, are too long. "Vox, et præterea nihil." It was not Franklin who said: "Sweetness, long drawn out, maketh the heart sick." Empty phraseology abounds. Nauseating balderdash empties the pews. It is neither lack of intelligence nor spirituality that congregations object to long sermons of a certain kind. They want thought, gospel thought.

So you meditate a vacation. It is aristocratic. But Satan takes none. Neither do the poor. It is said that those physicians are the most successful who prescribe for the ailing wife and daughters a few months' abode at the sea-side. Some preachers may be consulting this class of physicians. And Satan has it all his own way.

Gold or silver? That is the political question. But to some loquacious declaimers we would say, that silence is golden. Cease wrangling. Say what you will, "honesty is the best policy." Besides, "what would it profit a man if he should gain the whole world and—lose his own soul?"

The so-called Raines Law in New York went into effect on July 1. Said law raises the annual saloon license to eight hundred dollars. In New York City and Brooklyn alone 3,500 saloons have been compelled to close. This leads some secular papers to shed bitter tears. Lachrymosely they calculate that thus 24,500 persons have been deprived of their usual employment. Including their families, 100,000 people are without the necessaries of life. Wiping their eyes with the unwashed bandanna, they conclude with

"'Tis true, 'tis sad.
'Tis sad, 'tis true."

"Have mercy on the poor and afflicted!" some dolorously pray. As if the good Lord could possibly be merciless to said parties. The trouble lies with the petitioner. The Lord does his duty, but frequently the petitioner does not. Do. Give to the needy; help the helpless; relieve the distressed.

"De sun—he do move." In San Francisco an "Anti-Woman's Suffrage Society" has been organized. The well-known philanthropist, Mrs. Carrie Murray, is president. The society aims at encouraging women to perform well the part which the Bible assigns them. They hold that meditated innovations would disrupt society. ICH DIEN.

Correspondence.

The Brandon District Conference

The Brandon District Conference of the M. E. Church of Mississippi was convened at Decatur, Miss., July 3, 1896, and was called to order and opened with religious services conducted by Bro. W. W. Simmons, P. E., at the close of which he addressed the Conference in a short talk full of instruction and timely hints. The secretary of last Conference was requested to call the roll. Fifteen traveling preachers, one superannuate, four local elders, three local deacons and eighteen lay delegates were found to be present. J. S. Melvin was re-elected secretary, and P. D. Hardin assistant secretary. The usual committees were then appointed. Report of pastors was called for. They reported their charges in fair spiritual condition; some excellent. Congregations large and attentive. In the district fourteen prayer meetings, forty-one Sunday-schools, thirteen parsonages, sixty-four church-houses, four ladies' P. and local mission societies, one juvenile society, were reported.

At eleven o'clock A. M. Bro. R. A. Sibley, Sr., superannuate, preached an interesting and feeling sermon. Bro. Sibley commenced here his forty-four years of service as an itinerant in the Mississippi Conference. At the conclusion of his sermon the congregation contributed a snug little sum to the aged brother.

At 3:30 o'clock P. M. Rev. T. L. Mellen delivered a most excellent address upon the subject of foreign and home missions.

Bro. R. F. Witt preached at 8:15 o'clock P. M.

SECOND DAY.

Conference met at 8:30 A. M.: presiding elder in chair; religious services conducted by Rev. J. H. Foreman. Reports of committees were called for. Committee on District High School at Montrose reported favorable thereon, and Conference instructed presiding elder and trustees to secure a suitable person as principal, pledging their influence and to do anything to advance its welfare and success. The Committee on Literature made an extended report commending our church papers, etc., and offered the following resolution, which was adopted, to-wit:

Resolved, That we, the preachers and laymen of Brandon District Conference, will do all in our power to increase the circulation of the NEW ORLEANS CHRISTIAN ADVOCATE within our bounds.

Committee on Quarterly Conference Records reported that they had performed that duty and found said records kept in good order.

At 10:45 Conference adjourned, and at 11 A. M. Rev. T. B. Holloman, agent of Millsaps College, delivered an able and interesting address on the subject of Christian education, at the close of which a collection was had for the benefit of Millsaps College. Fifty dollars in cash and subscription was raised.

At 2:30 P. M. Conference met; presiding elder in chair; religious services conducted by Rev. P. H. Howse.

Rev. Irvin Miller, D. D.; W. M. Thornton, W. B. Price and S. D. Miller were elected delegates to the next Annual Conference, and M. E. Caddenhead and G. B. Harper, alternates.

The licenses of the following local preachers were renewed, to-wit: J. J. Childree, J. W. Thompson, H. B. Hines, F. A. Lane, W. H. Lane, J. E. Williams, E. P. Partin, Amos Kendall, W. P. Donnel, J. M. Corley, J. H. McDonald, G. W. Huddleston, J. W. Simmons, M. A. Thurman, H. P. Lewis, Jr., and P. A. Jeter.

Morton was selected as the place for holding the next District Conference.

Bro. Howse, who was appointed to look after the Woman's P. and H. M. Society, reported only one in the district. Bro. Holloman addressed the Conference in behalf of the society.

The following resolution was adopted and ordered sent to the NEW ORLEANS ADVOCATE, to-wit:

Resolved, That we have heard with pleasure of the opening of a Law Department in Millsaps College, and the election of Edwin Mays, LL.D., to the professorship of this department. We commend this department to every young man contemplating the study of law, feeling assured that none in our State are superior to this.

Resolved, That we appreciate the liberal donation of $10,000 by Major Millsaps for the building of Science Hall at the college with which his name is identified.

The following resolution, offered by Bros. Miller, Hardin and Sullivan, was unanimously adopted, to-wit:

Whereas, The good people of Decatur and vicinity have so kindly received and so hospitably entertained this District Conference; And, whereas, The people of Newton have assisted in this work; And, whereas, The good brethren of the Baptist Church have opened their church to us: therefore, be it

Resolved, That we, the members of this District Conference, do hereby extend to all concerned, and all that have in any way endeavored to make us so comfortable and happy, our full appreciation and heartfelt thanks for the same.

The Committee on Public Worship made the following appointments for Sunday, July 5: Love-feast at 9:30 A. M., conducted by Rev. M. L. White at M. E. Church: 11 A. M., preaching by Rev. W. W. Simmons; 2:30 P. M., W. M. Sullivan, followed by sacrament of the Lord's Supper, and at 8:15 P. M., W. D. Dominick. At Baptist Church, 11 A. M., J. T. Nicholson. At colored church, 11 A. M., P. D. Hardin.

Rev. W. W. Simmons, P. E., addressed the Conference in behalf of district work in general. Bro. R. F. Witt made an address in behalf of Conference Claimants' Fund.

Large and attentive audiences attended the services throughout the sessions.

After reading the Minutes the Conference adjourned by singing hymn No. 918, and benediction by Presiding Elder Simmons.

J. S. MELVIN, Sec.
W. W. SIMMONS, P. E.

The Vicksburg District.

This has been a year of much labor and of great joy of heart to this presiding elder, the pastors, and to the people of the Vicksburg district. For two years I have labored in and out of season to bring the salaries of the faithful pastors up to the living point; and this year we have accomplished this desire, with good prospects, at the close of the second round, that all the assessments on the charges will be paid in full. The matter of houses of worship and homes for the preachers has also been on our hearts and minds, and our success along these lines has been most gratifying.

At Mayersville the parsonage has been greatly improved, and they are now paying an old debt on the Beulah Church, and are finishing the house.

On the Anguilla charge we are building a new house of worship, to be known as Sunflower Chapel.

At Rolling Fork the nice new parsonage has been finished and furnished at a cost of about $2,000.

At Redwood, in this charge, they have just completed a pretty church at a cost of $800. There is yet a debt on this house, but we hope to pay it before Conference. This gives us three pastoral charges, with as many parsonages, and eight houses of worship in this Delta country. Methodism is now firmly established there, with fine prospects of development.

At Oak Ridge, on the Warren circuit, they are replacing their old house of worship with a new and handsome building.

At Phenix, in the same charge, they have so changed, renovated and added to their property as to give it the appearance of a new structure. They are much in need of a new parsonage on this work, and there is a hopeful move in that direction.

The parsonage property at Saturtia has been greatly improved, and they are now at work on a $1,000 house of worship at that place.

A thorough renovation, with necessary additions to the house, and shade trees, attest the interest of the people on the South Warren circuit in the home of their pastor.

Rieve's Chapel, on the Edwards charge, has been re-covered and otherwise improved.

The interior of our house of worship at Clinton, on the Bolton circuit, has been repaired and remodeled, and is now a thing of beauty. We are much in need of a new church at Bolton, and thought and effort is moving in that direction.

Our brick church at Rocky Springs has been re-covered and refitted with new sash, doors, floor, seats, pulpit and organ stand, at a cost of several hundred dollars. The parsonage is sadly in need of repairs, and we hope it will receive attention at once.

The parsonage at Utica has been repapered and otherwise added to and improved.

The people at Learned, on this charge, are painting their house of worship.

Methodism very much needs a new house of worship at Utica, and we hope to have it in the near future.

On the Hermanville circuit they are building a handsome church, and are preparing to pay the debt on their nice parsonage this Fall.

Our property on the Harriston circuit is in fairly good condition, except at Russom, and we hope for needed improvements there.

At Port Gibson they are repairing the church at a cost of several hundred dollars, and are arranging to pay the debt on their new parsonage.

At Crawford Street, Vicksburg, we are sadly in need of a house of worship worthy the Methodism of the past and the present. Our pastor and people are struggling hard to meet this demand, and before the close of the year we hope to see the beginning of an $18,000 house of worship. We are also sadly in need of a parsonage. The time is upon us when, if we expect to hold our own in this city, and to have "added unto us daily such as are saved," the Methodists of Vicksburg must bestir themselves.

Our South Vicksburg church is in good condition, but without a parsonage. We are also greatly in need of a district parsonage, which we hope to secure next year.

While we are thus making material improvements, the spiritual is not neglected. Pastors and people are expecting gracious revivals, and the work through the year has been most encouraging.

J. M. WEEMS, P. E.

The Mansfield District Conference.

Our District Conference and the Conference of the Woman's Foreign Missionary Society of the Louisiana Conference was royally entertained at Mansfield. Brotherly and sisterly love prevailed from beginning to end. Not a harsh expression uttered to mar the peace and harmony of the occasion. Quite a number of distinguished visitors were present with us, representing the various interests of our loved Zion, all of them receiving marked attention, and I doubt not their earnest presentation of their interests will produce much fruit. John C. Sligh, a very promising young man, was licensed to preach and recommended to the Annual Conference for admission on trial. Bro. P. O. Lowery, fresh from Vanderbilt University, with a recommendation for admission on trial, was also with us. And just here I will say that Bro. Lowery will be at the service of brethren who may need him either as a supply or in revival work until Conference, and I heartily commend him to the brethren. His address is Mansfield, La.

The outlook for Centenary and Mansfield Colleges is brightening every day. A little self-denial on the part of our people just now in behalf of these institutions will put them where they belong—at the front with the best institutions of our country.

The long-protracted drouth is being broken now by occasional showers, and hope is beginning to spring up in the hearts of our despondent people. How fitting just now to give substantial expressions of gratitude to God, who sends the rain upon the just and unjust, by making liberal donations to these two grand old institutions, both of which are in need of substantial aid! How it would gladden the hearts of those who are bearing the burdens and making the sacrifices (which should be equally shared) to sustain Centenary and Mansfield Colleges if the twenty-eight thousand Methodists of Louisiana would forward at once to Dr. Carter, at Jackson, and myself, at Mansfield, a free-will offering, to be applied to these institutions as the Boards of Trustees may direct!

We missed you, Mr. Editor, at our District Conference. However, your place was filled by Bro. S. J. Davies. We regretted the necessity of his leaving us so soon. He missed some good things, and, no doubt, so did we, by his going when he did. God bless the ADVOCATE, and may it abound more and more!

J. L. P. SHEPPARD.

A HYMN OF PRAISE.

[illegible] HOUSE.

Author of love and life, to thee
I lift my hymn of praise;
Help me to know and feel and see
The beauty of thy ways.

The groves, the hills and rippling streams,
Proclaim thy goodness lent;
Each starry world with grandeur beams
Above our firmament.

Each sparkling gem or tiny flower,
The coral from the sea,
Each grass or fern from Nature's bower
Sings praises unto thee.

Shall I be dumb while Nature sings
Thy royal sovereignty?
Burst forth my soul on lofty wings
In praises, Lord, to thee!

—Exchange.

Communications.

Requisites to Successful Sunday-School Teaching.

(A paper read before the Starkville District Conference May 29, 1896, and published by request of the Conference.)

I have been reading recently a little book entitled, "Manual for Sunday-school Workers," and to the author, Mr. F. M. Greene, I am indebted for some of the suggestions presented in this paper.

The Sunday-school is nothing more nor less than the church studying the Word of God. It has been defined "that department of the church of Christ in which the Word of God is taught for the purpose of bringing souls to Christ, that they may come into Christ, to be built up in Christ, and finally they may be with Christ." If then, it be true that the end of all Sunday-school work is the salvation and spiritual instruction of souls, all methods of teaching must be made obedient to, and be directed to this end. "Requisites to successful teaching," therefore, are such alone as achieve the supreme object of soul-saving and soul-feeding. The inquiry is, What are the qualifications that constitute this success on the part of the teacher?

For the sake of abbreviating and simplifying, I think the question may be reduced to two leading thoughts, and that these may be expressed in as many words, viz.: Faith and Love.

I. The first grand principle without which no teacher can be successful is faith—faith in himself that he has ability to impart instruction; faith in God; faith in the Word of God; and faith in the children, or the class.

II. The second grand principle is love—love for himself? Yes—such a love for himself as that he would scorn to do anything wrong for any reason; love for God; love for the Word of God; and love for the children.

(1) No one will do his best in anything unless he profoundly believes in it. Coupled with this, he must have the conviction that, under God, this is his work; and, therefore, he can, and must do it.

(2) And not only faith in his own ability, but especially faith in God. He must realize that all his own efforts will be futile and unavailing without the daily presence and help of the One who is mightier than he. Under this conviction, he will constantly look out of, and away from self; and with the strong, firm hand of faith, lay hold upon God. The true teacher will never dare undertake the work in his own strength; but each day during the week—through the whole interval between the Sabbaths—will cry to God for help; and, then, on Sunday morning he will stand before his class strong in the strength of the unseen One, and those to whom he comes will recognize in him a teacher sent of God, and will "take knowledge of him that he has been with Jesus."

(3) Faith in the Word of God. The teacher is the interpreter of the Bible to his class. Perhaps this qualification should have come before the other two just named; for he who has a true impression of the unutterable greatness of divine things, has the first and grandest qualification of a teacher. Without this it will be useless to make the attempt to inspire him with any very deep love for the work. He is to open to their minds the character and contents of that sacred volume whose authority they must be taught to reverence, and whose treasures of truth they should learn to consult. If the teacher's work is well done, the Bible will become to them, in its main features, a familiar book.

(4) He must have faith in the children, or the class. He must believe that the material upon which he works will yield, under his patient and prayerful touch, a rich and abundant harvest; for it bears the stamp and image of the divine.

Secondly, the successful teacher must have love—for himself, for God, for the Word of God, and especially for the souls of his pupils. The source and secret of all his power is this love, centering in God and the Word of God, and delivering itself upon the souls committed to his instruction. It has been wisely said that nothing can be mean or unimportant which helps to shape a soul for its eternal destinies. This the Sunday-school teacher does. It is impossible to over-estimate the importance and power of early impressions.

"Behold the green rind, and the scarred oak
Will tell of it self for centuries to come."

The material upon which the teacher works is not wax, or marble or granite, but the heart of a child. Touch that heart, and your finger-prints will be found upon him ages hence. This is no vision—it is the simple truth. The world has its pundits and its honors for conquerors and kings, expositors of laws, successful artists, popular poets, and even skillful potters, but has no honors or praise for him who has given his life to restore the golden days of which poets sing, and has sought to fashion immortal minds after the image of the one Perfect Man. But the Sunday-school teacher needs no praise or honor from them, for his image is enshrined in the hearts of those whom he taught the way to paradise, and their lives shall be his everlasting memorial. If these considerations will not persuade him to his work, then one risen from the dead could not persuade him.

Besides these general fundamental principles, there are others of scarcely less practical importance; but they all stand directly or indirectly related to these two primary fundamental thoughts of faith in and love for the work.

1. A knowledge of the art of teaching, or the best methods of communicating instruction.

2. A thorough understanding of the mental and moral characteristics of children, especially of those whom he instructs; a general knowledge of human nature, but a special knowledge of his own pupils.

3. Clearness of expression. The rule of the Roman orator was to speak so plainly that all could understand him, and none could misunderstand him. In the choice of words, let such terms be used as clearly convey the thought. "Never use a hard word where an easier one will answer the purpose."

4. In conclusion, the true teacher who has a profound faith in, and a passionate love for, his work, will be a man or woman of deep personal piety, growing out of a deep, genuine religious experience. For the time being, at least, he is to be the counselor and adviser of his class in spiritual things. He can not impart that which he has never learned; therefore, he must himself be a saved man in order to answer intelligently the burning question which is ever asserting itself, even in the thought of the child, "What must I do to be saved?" It is enough to make an angel weep to see a cold-hearted, unchristian man, or a giddy, worldly-minded woman at the head of a class of intelligent, eager young minds as their guide and instructor in spiritual things. The teacher must develop in his pupils a healthy and vigorous spiritual life. In order to this, his own Christian character must be strong and robust. His must be the experience of those who, being led to the Master by the woman of Samaria, declared: "Now we believe not because of thy saying, for we have heard him ourselves, and know and are persuaded that this is the Christ, the Savior of the world." With our Lord he must be able to say, "We believe that we do know, and testify that we have seen;" and with Charles Wesley to triumphantly sing:

"What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible."

H. T. CUNNINGHAM.

Coldwater, Miss.

Education Day!

In compliance with resolution on page 19 of Louisiana Conference Minutes, we observed Education Day on Simsport charge with most gratifying results. Assessment paid in full. It is true, I had some little trouble in getting up suitable data for the sermon. But just before I went to press, a very timely article from the gifted pen of Rev. J. D. Hammond, D. D., reached me through the Methodist Review. That one article was worth the whole year's subscription to me. When a man is out of soap, one cake in due time is worth a good deal. Another thing I learned in preparation of this sermon. We Methodist people of Louisiana are not doing our duty for Christian education. I tell you, brethren, unless we go to work in dead earnest we are going to wane educationally in Louisiana. If we expect, as a church, to keep pace with all other denominations, and to war a successful warfare against wickedness in high places, our Methodist boys and girls must be scientifically educated. In our church institutions are the places to have them properly trained for the great conflict of life. For there they are educated, physically, intellectually and spiritually. No parent can boast himself of having educated his son or daughter, if either of these three essentials have been neglected. It takes the three proportionally developed to constitute true education. We must take a livelier interest in the cause of Christian education.

The Methodists of Louisiana number 28,101. We paid last year for education (as a Conference) the small sum of five hundred seventy-four dollars and two cents ($574.02)—not quite two and a half cents per member. Thirty-eight works in the Louisiana Conference reported nothing for this claim. The Minutes show every third work nothing for education. These thirty-eight works represent a membership of 8,755. This multitude of people promised to support the institutions of the church. By referring to the Minutes of 1894 we find that some of these works paid to the claim. I hope that their failure to do so in 1895 was not brought about by any of the pastors failing to present the assessment. However, let us strive to do so no more.

I think we ought to feel a little ashamed of last year's record. It reminds me of the old brother who thanked God very heartily for a free religion. Upon being asked how long he had been a member of the church, and what it had cost him, replied: "I have been a member of the church for thirty years, sir; and it has cost me nairy red." Education is getting rather cheap with some Methodists in our Conference. At the rate of last year, I wonder how long they expect the Conference to continue to send them educated men? They support other causes very well, and it does look like they could give a little now and then for this claim. Here is what they contributed for other claims of the church, viz.: Assessed for pastor in charge, $15,088.45, and paid $9,716.19; assessed for presiding elders, $1,712.48, and paid $1,208.05; assessed for Bishops, $176.50, and paid $96.45; assessed for Conference claimants, $786.10, and paid $313.05; assessed for foreign missions, $1,388,75, and paid $390.50; assessed for domestic missions, $527.05, and paid $197.15; assessed for church extension, $331.70, and paid $60.45; assessed for education $200.50, and paid $000.00. The above figures show that the above thirty-eight paid last year the sum of $11,353.84. I am very sorry that my own district contributed so little. Ten works out of sixteen paid nothing. The Alexandria district has 3,016 members.

Brethren, we must do better; we could, with the proper interest, pay more than $34 any morning before breakfast. Cold facts and figures like these may not be very interesting. I trust, however, it will provoke a deeper interest along the line of bringing this needy collection up in full.

W. T. WOODWARD.

Simsport, La.

Bible Reading with Rules a Means of Grace.

Private prayer is pre-eminently a means of grace. No one can maintain a true semblance of Christian character without something like daily private prayer. Public prayer, whether in the pulpit or pew, largely loses its force without the training of the closet or the grove. Daily private prayer will certainly do much to preserve one in Christian life. Some Christians are diligent in prayer, but neglect Bible reading, or, at least, do not pursue a course of systematic reading or searching of the Scriptures. A daily system of reading the Holy Scriptures especially trains one for prayer and communion with God. In the Book is to be found the very spirit and character of God himself, and as we take in "the great things of the law" and the great things of the gospel, we take in more of God's own nature, and become more and more like him. No training can be more helpful in the formation of Christian character than humble, prayerful Bible reading. Occasional dipping into the Bible—say once a week, on Sunday morning—in the opinion of faithful Bible readers, does not meet the necessities of the case. Daily reading cultivates an association of the mind with sacred things and sacred thought. In searching through the Book in every day's reading for the truth, the mind learns to take hold of some great doctrine for the day's meditation. This habit soon grows into such force as to exclude evil and idle thoughts, and holds a supremacy in the mind. Many things come up in our daily business seeming to demand close and prompt attention, and are allowed to crowd out devotional and Bible reading. But certainly the regular business of the day should not exclude the reading and study of God's Word. The excuse of not having time for such reading simply means that it is given no place among our duties. It should be given its place in the regular routine of daily duties. While it may be necessary to attend to some things in the early morning, there should come up a time in each day's business when the Bible should have the precedence of everything else. It should have its place as a part of all household and domestic duties, claiming attention amid the work of the farm and of the shop, the duties of the office, the counting room, and the store. As its teachings should be a safeguard or a rudder, let it come in the early hours of the day.

I have observed among the old and the young that daily Bible lessons are the most effectual method of maintaining a regular daily habit of reading and searching the Scriptures. A rule to read the Bible through once a year sounds well, and is good; but if it is pushed as some other reading is pushed, it may be finished up long before the close of the year. Then months may elapse before the reading is resumed, when a habit of neglect may set up, and the Bible is laid aside. I have known some to adopt five chapters a day as a lesson. This will take the reader through the Book in about eight months, which leaves some four months, in which time fatal neglect may intrude.

Another method of Bible reading which I have found profitable is to read three chapters a day for each day in the week, and five chapters on Sunday. This will carry the reader through in ten days less than twelve months.

A method known to work profitably is what I call an endless lesson system, which is pursued without direct reference to reading the Book through. This is to take the Bible in its four grand divisions. The historical part from Genesis to Esther, inclusive; the poetical part from Job to Songs of Solomon, inclusive; the prophetical part from Isaiah to Malachi, inclusive; the New Testament then makes the fourth division. To read two chapters a day in the first part, reading through this division and commencing again at the first of Genesis, reading daily two chapters interminably. In each of the other divisions read one chapter a day, turning back at the conclusion of each, respectively, to the beginning again without any reference to the place of reading in the other divisions. This method grows into an endless system, and seems like traveling a circle within a circle. This method of reading by lesson gives the promise and prophecy in one part of the lesson, and their fulfillment in another. Sometimes the promise and prophecy are read in one division, and their fulfillment read in another division of the same morning's lesson. This suggests how the study of subjects in Bible reading might almost imperceptibly grow up in the mind of the attentive reader.

Any system may come to be a choice one by long-cultivated habit, and will certainly result in profit. But certainly I never knew a method more fixed in the mind by habit, nor followed with more profit, than this I choose to name an endless system.

J. D. NEWSOM.

Whatever touches the nerve of motive, whatever shifts a man's moral position, is mightier than steam or caloric or lightning.—Chapin.

Correspondence.

Aberdeen District Conference.

Our Conference has just closed its twenty-seventh session at Aberdeen. All of the preachers were present except one, who was detained on account of sickness. The laymen of the district were well represented. The presiding elder has things well in hand, and is wisely directing them. The reports show the district to be in very good condition. The report of the Committee on Books and Periodicals, showing the amount of church papers taken and books bought, was very gratifying. The finances are far ahead of what they were at this time last year. Nearly every charge reports fifty per cent. of the collections raised, and that the preacher's salary is in good shape—i. e., "up to date." All are hopeful that the final report will show the district to have met its obligations better than ever before. The reports were conspicuous on account of the small number of conversions and additions to the church. It seems that we have reached the point where we do not expect conversions except during the protracted meetings.

The laymen took a decided interest and part in the discussions before the Conference. The Aberdeen district has as many good laymen as any district in our Conference. They are intelligent, religious and thoroughly loyal to the church. A good delegation was elected to membership in the Annual Conference: F. J. McDonnell, G. J. Leftwich, S. P. Harkey, J. A. Mayfield.

We had quite a number of visitors, amongst whom were Drs. Murrah, Black, Malone and Standifer, who represented their several interests.

Two were granted license to preach: J. E. Cunningham and F. P. Jenkins. Two were recommended to the Annual Conference for admission on trial: J. E. Cunningham and W. R. Williams. H. C. Parrott was recommended for readmission, E. C. Sullivan for deacon's orders.

The next Conference goes to Houston.

W. W. WOOLLARD, Sec.

Revival in Gunnison, Miss.

We have just closed a great meeting here. The people prayed, talked, and sung, and I preached for a week at night, and Bro. W. M. McIntosh preached a week in power and demonstration of the Spirit. Bro. McIntosh is a great preacher, because God has him under control.

Bro. C. W. Smith, the musical director, and Bro. — Butte, the cornetist, both contributed much to the success, because of their earnestness and spirituality. Our own choir is superb. We need Holy-Ghost singers as well as such preachers. We received about 60 in the Methodist Church; 15 will join other churches. Not less than 100 were soundly converted. No one can tell in mere figures and words what God hath wrought. It is wonderful.

Dr. S. A. Steel delivered his lecture to a crowded house, Thursday night, to the delight of all; especially did he charm the Leaguers.

R. H. B. GLADNEY, Pastor.

July 2, 1896.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs R. E. Kennedy, of Louisiana Conference

Baby Roll.

We give below our North Mississippi Baby Roll up to date. It will be seen that Como boasts the longest list, though it is possible that other auxiliaries have sent dues to the Conference treasurer without reporting names to this editor.

Como Auxiliary—Mildred Taylor, Edwin McGehee Taylor, James Walker Smith, Crystal May Whittaker, Clara Maxwell Wesson, Puttie Magruder Sullivan, Joel Albert Fulmer, George H. Lipscomb, Jr.

Macon Auxiliary — Nollie Minor Smith, Charles Leonard Jones, Charles Hardin Murphey, Spratley Calvert Jones.

Holly Springs Auxiliary — Albert Spicer Cox, Mary Lue Walker.

Pleasant Grove Auxiliary—Helen Rosalie Young, Bessie Soucl Mitchell, Pinkie P. Gunn, Lizzie Elam Gunn.

There is nothing so small but that we may honor God by asking his guidance of it, or insult him by taking it into our own hands.—John Ruskin.

Selections.

True Prayer.

True prayer quickens the soul without agitating it; as the river is most interesting when there is a ripple upon its surface to show that it is moving; as the sky is most beautiful when there is enough of breeze to clear away the mists and damps that have been exhaled from the earth, but no storm to disturb its serenity. Prayer when engaged in, in spirit and in truth, free from pride and the troublings of the passions, contains within itself its own answer, in the heavenly calm and repose which it communicates.—James McCosh, D. D.

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank and to be a nothing. He made you for an end. Find out what that end is; find out your niche and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and truth.—Spurgeon.

Who is it that, when years are gone by, we remember with the purest gratitude and pleasure? Not the learned or clever, but those who have had the force of character to prefer the future to the present, the good of others to their own pleasure. Give us a character on which we can thoroughly depend, which we are sure will not fail us in time of need, which we know to be based on principle and on the fear of God, and it is wondorful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.

The author and giver of all good things expects us to grow and improve. He offers to increase in us true religion, to nourish us in all goodness. The gospel is a call to progress and improvement: it bids us never to tire in our works of charity, but as fast as one kind purpose is accomplished, set about another. Let charity, gentleness and love be as the breath you draw.—John Keble.

Be not over-anxious? But, if hitherto thou hast not been quite happy, reflect that things are ever changing. If darkness reign around thee at present, be comforted: in a few days all will be brighter. Take a full survey of thy present painful position, reflect on thy tribulations, and then see whether thou hast lost all. Nay. And even hadst thou lost all else, thou hast not lost God. Why, therefore, despair?—Zschokke.

Obedience to God is a wonderful tranquilizer. Rest to a true Christian is simply the unhindered permission to do his perfect will..... Peace is not dull stagnation: it is the deep, strong current of a soul flowing in harmony with God.—T. L. Cuyler.

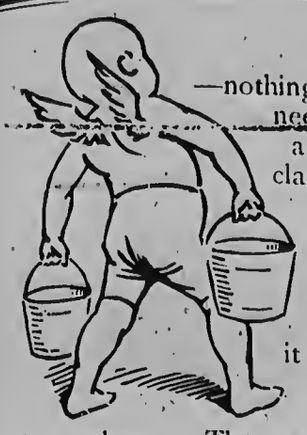
I find the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.—Oliver Wendell Holmes.

I would not even ask a Hindu to give up the religion that he has, so great is the sacrifice, unless I could supersede it by a more comforting, more glorious religion, the religion of light and liberty, of life and truth.—Dr. Cumming.

The soul must sometimes [illegible] blood. Nothing great is achieved without the severest discipline of heart and mind; nothing is well done that is done easily.—Bayard Taylor.

It is important to think right, more important to feel right, but more important to do right, but to be right is most important of all.—Lyman Abbott, D. D.

Cultivate a loving manner. It is a sad thing to be disagreeable; to fold up in a napkin the social graces; to lose the keys of the hearts of those about us.



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I. HARDY, G. P. A.
New Orleans, La.

FROM THE WORK.

WAYNESBORO STATION.

After six months of earnest labor in this pleasant little place, I am prepared to report progress. Many things I found here to be commended and which gave foundation for my labors. We had a nice church, a snug parsonage, a fine Sunday school, a live woman's prayer meeting, an active Woman's Foreign Missionary Society and a fair official Board. The congregations have been excellent, and the members seemed generally interested in the church. I have established a most interesting weekly pastor's class for children, in which I discharge in part my obligation to faithfully instruct the children. This is well attended, and is yielding rich fruit already. In our meeting recently held a number of these dear little ones were happily consecrated and have united with the church.

I secured the services of Rev. Will M. Waller, of Atlanta, Ga. (evangelist), with whom I had worked in Florida and knew well, and have just closed the special services of a gracious revival. We expect the revival to go on. Conviction was deep, work thorough and conversions clear. Seventy-one confessed openly to being saved from sins or backsliding; six to entire sanctification, and twenty-three joined the church, with several more to follow. The old-fashioned altar work was done, thorough repentance from all sin insisted on, and the seeker urged to "pray through" until he received the witness of the Spirit. I never have known more thorough work done in a revival. Bro. Waller is small in stature, but mighty in prayer, faith and the Word; is strong, clear and pungent, yet sweet-spirited withal in his presentation of the truth, using constantly the Sword of the Word. He is one of the best—if not the best—revivalists for a cold, formal or backslidden church I know. While clear on the doctrine of perfect love, he stresses mainly the necessity of repentance, regeneration and right living. His wife goes with him, and is very efficient in song and altar work and in holding children's meetings. We have a quickened membership, a bright-faced band of young witnesses and workers and a stronger influence for good in the community than I have known here. Our Epworth League is now fully organized and starts out with bright promise. We thank God and take courage.

HENRY E. PARTRIDGE.

July 1, 1896.

Rev. Jno. D. Ellis, Hilton, Miss., July 2: "The wheels of Zion are being unclogged on the Yazoo circuit, notwithstanding the world, the devil and the flesh, and the gospel chariot is moving on to conquest. We came to the work early in the year, finding a general state of spiritual sterility and barrenness; but the Christ who said, 'Lo, I am with you alway,' has been with us to direct, comfort and sustain, and, with an abiding peace, we are moving around the circuit watching the crumbling walls of opposition, worldliness and sin. Congregations and interest have increased from the beginning, and there have been accessions to the church all during the year. A most wonderful meeting has just been closed at Fletcher's Chapel, assisted by Rev. J. J. Smylie, evangelist. Notwithstanding the busy season among the farmers, the attendance was large and several times the house was filled to overflowing. While some did not feel the saving power of the meeting, yet the results were most glorious and very gratifying. There were more than 100 who renounced their sins and pledged allegiance to Christ, 55 accessions to the church, several seekers after entire sanctification, old feuds and difficulties settled between members, new family altars erected and a good feeling disseminated throughout the entire community. An evangelist never did more completely capture an audience than Bro. Smylie. Assuredly the Lord has called him to this work. With his heart sanctified and all on fire, the people would hang upon his words, rarely missing a sentence that fell from his lips. At times the assembly would be moved to convulsions by the sanctified wit; then to tears and emotions by his pathetic and dramatic incidents and word pictures. Take him as a whole, there are very few men whom it has been our privilege to hear that can beat him preaching. Anyone wishing a revival, where there is 'new ground' work to be done, with old roots and stumps and logs to dig up, Bro. Smylie can meet the want. He will help us again soon. Though the providence of God, the Methodist Church at Anding, which has been in an unfinished condition since its erection, has been completed, and efforts are being made to liquidate the indebtedness. We are endeavoring also to build a parsonage, which we hope to see under headway by Conference. Several hundred dollars have been raised in cash and subscription. Upon a whole, our work looks promising and we are expecting a good year. The people are kind, intelligent and hospitable, and have pledged us their support and encouragement. Pray for us."

Rev. C. F. Emery, Columbia, Miss., June 3: "Our third Quarterly Conference, held June 21, found this charge in a very healthy condition. The salaries of presiding elder and pastor are paid up to date, and more than four fifths of the Conference collections have been remitted. Last Saturday evening, just as it was getting dark, a large number of people marched up to the parsonage, literally overflowing the premises. They came loaded with all manner of good things calculated to bring joy to the hearts of the pastor and his family. After a few hours pleasantly spent in music and conversation, they left us with emotions that can better be imagined than described. Godbless these noble people! The pastor began a series of revival services last Sunday, attended with increasing interest during the week. Dr. I. W. Cooper is expected to be with us to-morrow and continue the meeting."

Rev. H. G. Hawkins, Binnsville circuit, July 3: "At our last service at this place we took advantage of the presence of Prof. W. W. Wasson, president of the Fairview College, and started a subscription for a new church. Our presiding elder, Rev R. J. Jones, was with us, and after a strong sermon on holiness by him Bro. Moore made his appeal and the congregation present subscribed over six hundred dollars. Since then others have subscribed, and it is proposed to build a thousand-dollar church. This will be good news to preachers who know the old building. Prof. J. F. Brydston, formerly of Whitworth College, has been elected president of Fairview College, and he has accepted."

Rev. F. N. Sweeney, P. C., Dry Creek circuit, Louisiana Conference, July 1: "I have just closed a meeting at Hopewell. Was disappointed in getting help, but the Lord was with me in every service. There were 4 accessions and the church greatly revived. I have received up to date 13 members and baptized 22 children. Will begin a meeting at Dry Creek, July 18. Bro. R. M. Blocker is expected to be with me. Pray for us."

PUBLISHER'S NOTICES.

Money Saved.

DON'T FAIL TO READ THIS.

Until further notice we will send the ADVOCATE to new subscribers nine months for $1—cash in advance. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer, provided they send ten cents additional to assist in paying postage on the Bible.

TO AGENTS.

We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct. 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

We will send a sample Bible for use in canvassing to those who desire it.

MR. EDITOR: The premium machine arrived all right, and after a thorough trial I can say that I had as soon own it as the forty-five-dollar ones my neighbors have. Accept my thanks for your aid in my securing so good a machine for so little trouble and expense. Yours truly,

(MRS.) W. H. BENTON.

Franklinton, La.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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"I was so weak I could not walk across the room without assistance. I took Doctor Pierce's Golden Medical Discovery and his Favorite Prescription, and one bottle of the 'Pleasant Pellets.' I began to improve very fast after the use of a few bottles. The physicians who attended me said I had 'dropsy,' and that my disease was leading into pulmonary consumption. I had quite a cough, and the home physician gave me up to die. I thank God that my cure is permanent. I do not feel any symptoms of my old disease. I cannot praise Dr Pierce and his remedies too highly. The medicines come the nearest to 'raising the dead' of any that I have ever known about. They are worth their weight in gold."

THE STARTING POINT of almost all diseases is in the digestive organs. Constipation leads to more diseases than any other one cause. It is not looked upon as a serious thing, but it is. It means that poisonous, effete matter, that should be excreted, is retained in the body, and some portions of it must, of course, be reabsorbed by the blood. It is thus carried all over the body, and has its effect in producing headaches, biliousness, sour stomach, foul breath, heart-burn, flatulence, palpitation of the heart, and many other serious symptoms. It can be quickly and permanently cured by Dr. Pierce's Pleasant Pellets. A little vial contains forty "Pellets." At druggists.

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Thursday, July 16, 1896.

Crystal Springs the Rallying Point.

Let not the Mississippi Epworth Leaguers forget about the approaching State Conference to be held at Crystal Springs. Every pastoral charge should be represented there, whether it has a League or not. The leaders are doing their best to make it an occasion of great interest and profit. Bishop Galloway, Dr. Steel, Dr. Tigert, and Rev. J. R. Pepper, of Memphis, are all expected to be present, and everybody who attends is sure to be greatly benefited. Between 150 and 200 homes have been provided. After the homes are all exhausted, reduced rates of board can be secured. Those who wish free entertainment should write at once to Rev. M. L. Barton. The I. C., Y. and M. V., and Q. and C. railroads offer one fare for the round trip.

The Best Investment.

A short time ago John D. Rockefeller, referring to the large sums of money he has contributed at different times to the Chicago University, said: "It is the best investment I ever made." It means much for the cause of progress for a man possessed of such fabulous wealth thus to testify. The generous-hearted man who endows or helps to endow a hospital, college, orphan asylum, or other like institution, puts his money where its returns are perpetual, and its beneficent influence continually increases like an ever-wideuing circle.

We wish, however, that Christians everywhere could feel that in giving to the cause of missions they are making an investment that will prove even more profitable and glorous. We hope to see the day when rich men will give just as liberally to send the gospel abroad as they do toward founding colleges and hospitals here at home. The cause of humanity is one.

Randolph-Macon Woman's College.

The South boasts many excellent schools, but it has none superior to the Randolph-Macon Woman's College, located at Lynchburg, Va., and presided over by that prince among educators, W. W. Smith, D.D., LL.D. Having an endowment (a rare thing for a female college) of over $100,000, buildings which cost $115,000, and employing teachers of the same grade as those in our best male colleges, this school is enabled to give a superior education at half cost for tuition.

An A. B. degree from Randolph-Macon is an indorsement of incalculable value. The Department of Pedagogy offers teachers just the training they need. Students not caring to try for the A. M., A. B., or B. L. degree, may receive diplomas on special subjects, as Latin, music, or chemistry. Its connection with the Randolph-Macon Male College, which is sixty-two years old, causes it to share the prestige and influence of that famous institution.

What the General Assembly Did.

The Louisiana General Assembly adjourned on the ninth instant after having been in session just sixty days. A more important session has not been held for many years. While not all was done that should have been done, and while blunders were made in several directions, on the whole, our legislators deserve much praise for the good work accomplished. Much time was consumed at the beginning in deciding the contested gubernatorial election, and in the election of a United State senator; but these matters having been attended to, the Assembly settled down to real legislative work in earnest.

We have not time to review the various measures that were passed, many of them, of course, being of minor importance. The measures of most significance are: First, the provision for the calling of a constitutional convention, which unfortunately is to be hampered by certain unwise limitations. The present State Constitution is sadly deficient in many respects, but the convention when it meets will find itself unable to make all the needed improvements, and carry out fully the wishes of the people. "Half a loaf, however, is better than no bread." Next, the enactment of new election and registration laws, the granting of a new charter to the city of New Orleans, and the raising of the age of consent from 12 to 16 years. What a shame that this evil, now in a measure righted, has been tolerated so long in Louisiana! We are sorry that the age was not raised to 18 years, as has been done in New York and a number of other States. Reforms, however, are of slow growth.

New Orleans was a great gainer by the recent session. Under her new charter, which contains the most wholesome civil service provisions, permanent good government is well nigh assured, and she ought to make rapid strides forward. Thanks to the efforts of those interested in putting down fraud, an honest election law was secured for the city at least, and no longer are political bosses, corruptionists and boodlers to have things their own way. A drainage bill, long-desired, but long-delayed, has at last been secured, and the Crescent City is in due time to be delivered from the horrible evils of the present system. The port bill, which does away with wharfage dues and makes this a free port, will be of the greatest advantage to commerce. These reforms all go to show what can be effected when the best citizens set themselves to work to secure what the public needs and demands.

The report of the Penitentiary Committee called attention to several abuses that ought to be righted at once. Some of the food served to the convicts, it is stated, is unfit for human beings, and is calculated to engender disease. The need of investigating the convict camps was also emphasized. The way prisoners are treated in some States is a standing disgrace to modern civilization. Because a man is a criminal working out a sentence is no reason why he should be maltreated. We hope that those in authority will use their good offices in righting these matters.

As might have been expected, the saloon men and their sympathizers worked hard to have the Sunday law amended in their favor; but, to their great disgust, they met with ignominious defeat. Now, let the police and other officials do their duty, and Sunday in this city will no longer be a day of revelry and debauchery. If the Sunday law can be enforced in New York City, why not in New Orleans? Unless the friends of the Sunday law, however, had been active in getting up petitions and in sending delegations to Baton Rouge, there is hardly a doubt that the proposed amendment would have carried. Vigilance is worth something, after all.

The General Assembly made a great "faux pas" in passing the bill licensing pool-room gambling, and the members who voted for this disgraceful measure deserve no little censure. For a short while it seemed as if the flood-gates of iniquity were to be turned loose upon us, and another foul stain was to be added to Louisiana's already dark record. But the Governor, we are glad to say, had the courage and the manhood to veto this iniquitous bill, and now the chuckling of the gamblers and sports will cease. The honor of the State has been saved, and the righteous everywhere will rejoice at the final failure of this scheme of the gamblers. In the name of thousands of the best people of this city and of the State at large, we thank Gov. Foster for his wise and manly action in this matter.

To the Friends of Millsaps College.

It gives the Board of Trustees great pleasure to report that another very satisfactory session of our college has closed. In almost every respect it has been the best in the history of the institution. Our organization is more thorough, and the work accomplished has been of a high order. Four young men were graduated, from whom the college has reason to expect great things in the future.

Our faculty is composed of accomplished specialists, whose conscientious devotion to their work is only equaled by their laudable professional ambition. One professor has been absent on leave during the past year, engaged in professional study in Rome and Athens. He will return before the beginning of next term to resume his class work. The year before, another was granted leave of absence to complete his graduate course and take his degree as doctor of philosophy in Johns Hopkins University. Three or more are engaged in special work in the University of Chicago this Summer. Thus the patrons of our college are assured that their sons will receive most thorough instruction, and after the most approved modern methods. And, after all, the test of a college is the character of work done.

We are greatly gratified to announce that, by the large-hearted liberality of Major Millsaps another substantial building is in process of erection on the campus, to be known as "Science Hall." It will be modern in all its appointments, and admirably adapted to all intended uses. In it will also be accommodation for our large and increasing library. As our generous friend will erect this building at his own expense, it is very little to ask the church to furnish and equip it. This will only require several thousand dollars, and the new agent, Rev. Thomas B. Holloman, is specially charged with the duty of securing this amount. Will not every friend of the college make a contribution thereto?

We make special appeal for the educational collection, assessed by Conference authority. The tuition fees were fixed at a nominal sum, with the distinct understanding that the two Conferences would provide an educational assessment. The cause to which this fund is sacredly devoted—the payment of fees of candidates for the ministry and the sons of ministers—is already in need. The claimants exceed the payments. Every dollar of the assessment is needed, and we urge our people to a larger liberality. By a conscientious adherence to the educational policy deliberately and prayerfully adopted by the two Conferences in Mississippi, and the hearty co-operation of pastors and people, we will soon make this college rank the foremost in its beneficent work for the church and country. We beg the pastors in the two Conferences to make special effort to secure the full assessment for education, and earnestly hope that the Conferences will see the wisdom of largely increasing this assessment.

As heretofore announced, we have established a Law Department in the college, and elected the Hon. Edward Mayes, LL.D., professor of law. His acknowledged scholarship, great ability and long experience give assurance of the best possible instruction in that department.

We offer, therefore, to all patrons of our college the very best academic work under wholesome and positive Christian influences.

CHAS. B. GALLOWAY, Pres.
J. B. STREATER, Sec.

Jackson, Miss., July 9, 1896.

To do a good act with a bad grace is to negative the beneficent effect it ought to have upon your own soul.

"If you don't accept my opinions, you are wrong, and must step down and out." So says ignorant intolerance.

Every Christian needs and should pray for the baptism of the Spirit; but we pray to be delivered from the baptism of self-glorification and censoriousness that some professing Christians are baptized with.

Notes by the Way.

AT VAIDEN.

Came in Jackson last Wednesday, and on route to Vaiden, we made a hasty visit to Millsaps College, where we found workmen and teams busy. Will our 80,000 members allow the Science Hall to be finished before the small sum of $3,000 asked for its furnishing shall have been collected? Certainly we have the right to expect that our Mississippi Methodism will not be wanting in this matter. Already $700 is in hand. Two men propose to give $50 each, provided a number of others will do likewise. Brethren, let us hear from you rapidly.

The District Conference proper was opened in due form Friday morning by Presiding Elder Stone, who is looking rather feeble. We were glad to learn, after leaving, that Bishop Galloway came to his relief.

Those faithful laymen, Bros. Bingham and Streater, were on hand. The latter was elected president of the Sunday-school Conference, and the former was chosen as secretary of both bodies. We regretted to note the absence of a number of both preachers and laymen. The Conference treated us very kindly. A delightful home was provided for us in the family of Bro. Colmery, of the Presbyterian Church. Of necessity, our stay was short, having to leave on Friday at noon for the Enterprise District Conference at Heidelberg.

This writer addressed the Conference for about thirty minutes, after which the brethren sent me on my way rejoicing with a handsome collection of nearly $70.

Pleasant memories shall ever follow our visit to the good people of Vaiden, and our prayers shall continue for their success.

T. B. HOLLOMAN.

July 10, 1896.

The League Conference at the Seashore.

We desire again to call attention to the Inter-State League Conference, to be held at the Seashore Camp Ground, beginning July 24 and continuing till July 31, the programme of which appeared in a recent issue. We see no reason why this meeting should interfere with the State Conference at Crystal Springs. They are a considerable distance apart, and each will be attended by people who could not well attend the other. A more delightful place for such a gathering it would be hard to find.

Among others, the following able speakers are to be present: Rev. J. W. Shuaff, D. D.; Bishop John C. Keener; Rev. T. F. Mangum, D. D.; Rev. J. M. Weems, Rev. A. F. Watkins, Rev. H. W. Featherstun, Rev. J. L. Pierce. This meeting bids fair to be quite a success. We hope there will be a large attendance and deep interest.

The writer heard last week a minister of another denomination in a public address make a point and illustrate it in a way that left an abiding impression. He was speaking upon the subject of "prayer for power," and said:

I have learned that what I need is to use the power provided, rather than to pray for more, and I have stopped teasing the Lord for power. Suppose that I wanted to go from Old Orchard to Boston. What good would it do me to go down to the station and sit or stand there and plead for power to go to Boston? The Boston and Maine Railroad has provided the power, and all I have to do is to fall in with their provision and use it. If I go into the right train and take my seat, and thus fall into the swing of the power provided, I shall have no trouble in getting to Boston.

And then in a close personal address to the congregation he said:

What would you do with the power you ask for, if it were granted to you? If it were given in the measure that you desire, you would not be able to use it. You want a locomotive; you want to hear it sing, to ring the bell and pull the throttle, but what do you know about running a locomotive? It would wreck you and everybody else with you, if put in your possession. Your mission is a humbler one. God is the engineer, and he alone can manage wisely this locomotive of power that you talk and pray so much about. This power is everywhere furnished for you. Connect with it, fall into its momentum, and you shall receive strength to do all that God asks of you.—Zion's Herald.

There is somewhat of a difference between saying what we believe and living what we believe.

Local-Option Victory.

We take great pleasure in publishing the following item from the Nashville Advocate of last week:

Here in Central Kentucky, the hotbed of distilleries, "we have met the enemy and they are ours." Saturday, June 27, at a city and county election, local option was carried by a majority of 628. It carried in the town and in the county. Our local-option people were thoroughly organized, published a paper, had auxiliary leagues at every precinct in the county, and moved forward with the swing of conquest. The Christian ministers of the place, with the exception of the Catholic priest, were a unit in the matter; the Christian women played a prominent and heroic part; the laymen figured conspicuously, and the brother in black contributed largely to the results of the election. Ministers stumped the county, and were in the van from first to last. This is a significant triumph. Clarke is the seventy-fifth county in Kentucky to go for local option. Grant went dry last week. In other counties the fight is on, and it looks like in a few more years our proud old Commonwealth will rid herself of the saloon.—Rev. H. G. Henderson, A. M.

The oft-echoed pretense that the prohibition of liquor selling on Sunday is hard upon the poorer classes, who are thereby deprived of the privilege of enjoying themselves on that day, is answered by a poor mother in New York, who voices the feelings of thousands of others elsewhere, in regard to the efforts of Mr. Roosevelt at enforcement of the Sunday closing law against the saloons in that city. She says:

"I tell you, we are living a new life here. There are children who never saw their fathers sober on Sunday, who see them sober now. There are women, God bless them! who have never seen the men they love sober on Sunday since they married them. I tell you, many a woman goes to the butcher with a bill in her fist Monday morning, who felt herself lucky with a quarter before the saloons were closed."

The testimony of that mother refutes the hypocritical complaint of thousands of liquor men and their friends.—Exchange.

NOTES.

The Epworth League Union of Nashville recently passed a resolution against bicycling on Sunday. Commendable resolution that!

What some preachers call "bold preaching" and "hewing to the line" is only the exhibition of a lack of brotherly love and grace to control their tempers.—Arkansas Methodist.

Bishop Galloway has appointed Rev. J. B. Mitchell, a Vanderbilt student, and an applicant for admission into the North Mississippi Conference this Fall, in charge of the Enpora circuit until next Conference.

Rev. John O. Wilson, editor of the Southern Christian Advocate, by the grace of Wofford College, South Carolina, now wears the honors of D. D.—another illustration of the truth that merit does not always go unappreciated.

The indifference with which Europe looks on while the Turk puts some of his Christian subjects to the sword and starves others, is a striking testimonial to the materialistic and selfish spirit of this age.—Central Advocate.

It comes on straight authority that the Romish priests kept the entire bar-room force busy at one of those recent Kansas City hotel "banquets," in honor of the new Bishop. And that bar is said to be well-manned, too.—Mid-Continent.

In one of the poor districts of New York City it is estimated that the saloons cost every year an average of seventy-five dollars to each individual. The churches of the city cost their members an average of thirty dollars a member.—Exchange.

For the first time in this century the English House of Commons has refused to adjourn for the Derby Day. An incident of this sort is not without significance. It shows that there is a growing sentiment among civilized people against patronizing amusements that are clearly of a demoralizing character. A great many individual members of Parliament doubtless went to the races; but it is a cause for congratulation that the body did not give its official sanction to such a proceeding.—Nashville Advocate.

Dr. W. M. Baskervill will have charge of a class in English at Chautauqua, N. Y., the present season.

Rev. S. H. Babcock has resigned the presidency of Searcy College, Arkansas. His successor has not yet been elected.

In West End and East Side, Nashville, the Campbellite, Presbyterian, Baptist, Cumberland Presbyterian, and Methodist congregations have inaugurated union Sunday night services for the Summer months. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

It is announced that Prof. A. B. Warwick, M. A., late principal of the Fogg High School of Nashville, Tenn., will succeed Dr. Atkins in the presidency of Asheville Female College. He has had considerable experience in teaching young ladies, and is spoken of as a man of ability and fine Christian character.

The Rev. A. C. Banc, of the Los Angeles Conference, and pastor at San Diego, Cal., has withdrawn from the M. E. Church, South, and joined the Methodist Episcopal Church. This, we suppose, is the outcome of the refusal of the brethren of the Los Angeles Conference to grant their brother a location at his own request.

The recent advancements made by medical science in the discovery of disease germs is one of the greatest marvels of the age. The latest news is that some experts at the St. Lawrence State Hospital, New York, have found the germ which produces acute delirious mania. It is predicted that this discovery, if verified by further experiment, will revolutionize the treatment of this disease.

In a recent gathering some speaker was commiserating the woes of stricken Nebraska. Another speaker arose and said that during the last year stricken Nebraska had spent over five million dollars for intoxicating drinks, and that it was not in need of free silver so much as of freedom from whisky. We are not cognizant of the facts in this instance, but the moral is good.—Pittsburg Advocate.

Dr. James Atkins, the new Sunday-school Editor, arrived in Nashville last week, and took charge of his office in the Publishing House. His family will not leave their home in North Carolina before the first of October. The impression that he has made upon everybody hereabouts is most pleasant. The church may feel sure that a strong, sensible, and consecrated man is at the helm.—Nashville Advocate.

The Board of Supervisors of Madison county (Miss.) have ordered a local-option election for July 30. We hope the friends of temperance in that county will one and all do their utmost to defeat the forces of liquor. It is a fight of right against wrong, of purity against corruption, of sobriety against debauchery, of decency against toughism, of truth against falsehood, of home protection against the snares of the devil.

The canvass for funds to rebuild the Lafayette Park Church is being rapidly pushed and the pastor is meeting with good success. Dr. Werlein took subscriptions in his own congregation Sunday morning for the project and with gratifying results. In spite of the fact that many of the members had been rendered homeless by the tornado they came up with liberal contributions to carry forward this good work.—St. Louis Advocate.

A while ago somebody suggested with a touch of scorn that preachers ought to be "paid by results." "Paid by results"—how the money would roll in upon us! To speak the word at a critical moment which shall turn a faltering young man or woman into the path of life—how much for that? To utter thoughts which widen and purify a man's soul, and which save him for lapsing into a sordid, sensual life—how much for that? To inspire with fresh hope one sinking into grief and unbelief and despair—how much for that? Men with religious insight and utterance are to be valued as gifts of God—they are the stars in the hand of the Great Head of the church, to guide, to cheer, to enlighten, until the shadows flee away.—W. L. Watkinson.

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EPWORTH LEAGUE.

By Rev. R. H. Wynn.

Prayer Meeting Topic for July.

THE DISCIPLES OF OUR LORD.

SUNDAY, JULY 19—THE GROUP, AND CHARACTERISTICS OF THE TWELVE.

(Matt x, 1-4; Mark iii, 13-19; Luke vi, 12-14; Acts i, 13.)

We have here four complete catalogues of the apostles, with only very slight variations in names and in order. In some cases the surname is given, sometimes the given name only, and sometimes both.

In the preceding topic we had account of the calling of a number to leave their occupations, and become disciples, but it is at a later date, and immediately before the preaching of the Sermon on the Mount, that the twelve are formally selected by Christ as apostles. The night preceding was spent by Christ in prayer on the mountain top, and in the morning they are selected and commissioned. In a condensed form we will mention all their names and their personal characteristics, where they are known.

(1) Simon Peter, son of Jonas. The name Cephas, equivalent of Peter, was also given him by Jesus. He was a fisherman of Bethsaida, in Galilee; was afterwards married, and resided in Capernaum. He was a disciple of John the Baptist, and first became acquainted with Jesus at the scene of John's preaching; was afterward called to leave his employment in Capernaum, and follow Jesus. He was naturally impulsive, self-confident, and made many mistakes, but afterwards became a courageous leader in the Christian Church. He figuring more prominently, perhaps, than any other apostle. Incidents recorded of him while with Jesus are: his walking on the water, his strong confession of Christ, his ecstasy on the Mount of Transfiguration, the rebuke of his self-confidence, his wounding the high priest's servant, his denial of Christ, and subsequent restoration. He was first to open the door of the church to the Gentiles. He is supposed to have suffered martyrdom at Rome, but there is no foundation for the historic claim of the Romish Church that it was founded by Peter. He was the author of two New Testament epistles.

(2) Andrew, brother of Simon Peter. Also son of Jonas, a fisherman, and a native of Bethsaida. He was one of the very first to believe in Jesus, on the testimony of John the Baptist, and introduced Peter to the Lord. He was not very prominent as an apostle, being mentioned only three times: Mark xiii, 3; John vi, 8, and John xii, 22.

(3) James, son of Zebedee. He was a fisherman, and a native of Bethsaida. Together with Peter and John he was specially honored by being permitted to witness certain events in the life of the Lord, from which all others were excluded. Together with John he had to be rebuked at one time for ambition, and at another time for misdirected zeal. (See Matt. xx, 20, and Luke ix, 54.) He was put to death by Herod Agrippa. (Acts xii, 2.)

(4) John. He was a brother of James, and had the same occupation. He was one of the first group who believed on Jesus, and very soon became the beloved disciple. He and James were called to leave their occupation at the same time and place, with Peter and Andrew. The two brothers were styled "Sons of Thunder," probably by reason of their zeal and eloquence. John was the most prominent apostle next to Peter. He lived to quite an old age in Asia Miner, and wrote five books of the New Testament.

(5) Philip. Also a native of Bethsaida, and one of the first group of five who met Jesus. He is to be distinguished from Philip, the deacon and evangelist. He seems to be possessed of little spiritual insight. (See John vi, 5; John xii, 21, and John xiv, 8, 9.)

(6) Bartholomew, or son of Tolma. He is supposed to be identical with Nathanael, the "Israelite indeed, in whom is no guile," and the last one of the group of five who met Jesus at the Jordan.

(7) Thomas, or Didymus. He possessed a courageous spirit. (See John xi, 16.) He manifested a skeptical spirit regarding the resurrection of Christ, which was followed by a sublime confession. (John xx, 24-29.)

(8) Matthew, or Levi, the publican. He was the son of Alpheus, and was called to follow Jesus from the receipt of custom in Capernaum. He prepared a feast in honor of Jesus. He was the author of the first gospel.

(9) James, son of Alpheus, or Cleophas. He is also called James the Less, and must be distinguished from James, son of Zebedee, and James, brother of our Lord. He was a cousin of Jesus, being a nephew of the Virgin Mary.

(10) Tibbens, surnamed Thaddeus; or Judas, also called Jude. He was probably a brother of James the Less, and cousin of Jesus. He was the author of the Epistle of Jude.

(11) Simon, the Canaanite, or Simon Zelotes. Nothing is known of him, except that he had probably been a member of the sect of Zealots.

(12) Judas Iscariot. He must be distinguished from Judas Thaddeus. He was a Judean, probably a native of Kerioth. He was the betrayer of the Lord.

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The tent meeting just closed at this place was of most remarkable power. The people came in large crowds and from long distances. Sister Snell was never in better spiritual condition. Her faith was on sublime heights and took hold and cried, "It shall be done." She was consumed with a zeal for the Father's house; her enthusiasm was so intense that she became oblivious to physical comfort. Her spiritual discernment was so clear that no mistake in anything was made that we could see. The Holy Spirit was seen in his inception into the soul of the surrendered penitent. In the devil-possessed Satan was beheld enthroned, keeping his palace. In wooing the soul from Satan to God the insight was good; the degree of conviction and various stages of approach were discerned, and at the crucial point the Savior was introduced and the devil put to flight.

It is impossible to state the full results of this meeting; but the greater danger lies in under-estimating. There were twenty-three accessions by faith, one hundred or more conversions and reclamations, and forty sanctifications. Some of the greatest sinners came home, and the deepest wounds were healed.

J. D. Crymes.

University of Mississippi.

The work done at the State University should be judged by the estimate of those who have personal knowledge of it. There are thousands of its old students in the State, some in every county, and within the last three years fully one thousand teachers from all parts of the State have visited the institution and mingled with its students and instructors. Anyone desiring reliable information about the University ought to be able to get it from these.

Life is a short day, but it is a working day. Activity may lead to evil, but inactivity can not lead to good.—Hannah More.

Notice.

My address is Jackson, Miss. P. and H. M. Society please govern themselves also as above in addressing Mrs. Holloman.

T. B. Holloman.

July 6, 1896.

Revival at Slaughter, La.

I wrote you several weeks ago about the revival meeting held at Ethel, La. I now write to tell you about our revival at Slaughter, La. Some of the people say it was the best meeting they have had in several years. The attendance at night services was very large. Rev. A. S. Lutz did the preaching, and Rev. J. F. McClellan conducted the singing. The results of the revival were as follows: eleven persons united with our church, about 25 or 30 conversions, the organization of a Junior Epworth League, and a ladies' prayer meeting.

Chas. D. Atkinson.

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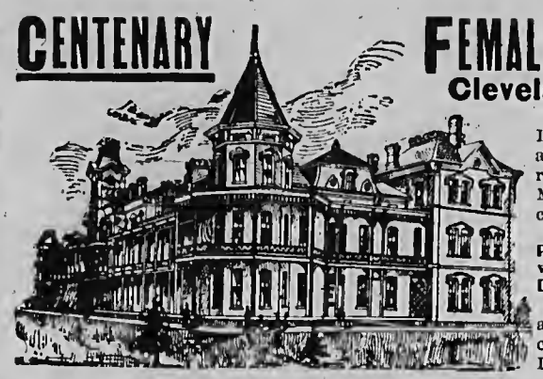

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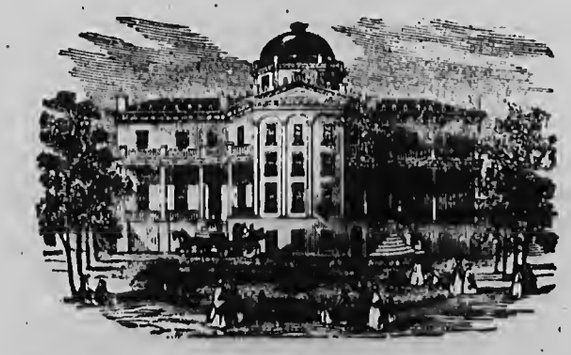

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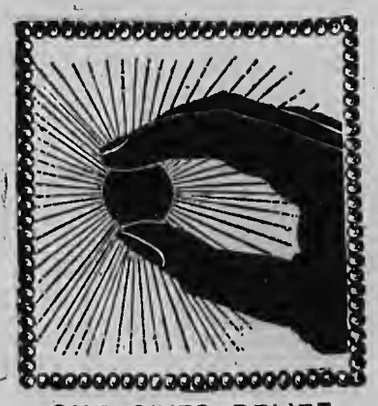

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In a good or evil way,
And the structure as it grows,
Will our inmost self disclose—

Till in every arch and line
All our faults and failing shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask, what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is Character.

Build it well, whate'er you do;
Build it straight, and strong, and true,
Build it o'ean and high and broad;
Build it for the eye of God.

—Selected.

He Looks One Way and Pulls Another.

He faces the shore, but he is pulling for the ship. This is the way of those who row in boats, and also of a great many who never trust themselves on the water. The boatman is all right, but the hypocrite is all wrong, whatever rites he may practice. I can not endure Mr. Facing both ways, yet he has swarms of cousins.

It is ill to be a saint without and a devil within, to be a servant of Christ before the world in order to serve the ends of self and the devil, while inwardly the heart hates all good things. There are good and bad of all classes, and hypocrites can be found among ploughmen as well as among parsons. It used to be so in the olden times, for I remember an old verse which draws out just such a character. The man says:

"I'll have a religion all of my own,
Whether Papist or Protestant shall not be known;
And if it proves tronblerome I will have none."

In our Lord's day many followed him, but it was only for the loaves and fishes. They do say that some in our parish don't go quite so straight as the Jews did, for they go to the church for the loaves, and then go over to the Baptist chapel for the fishes. I don't want to judge, but I certainly do know some who, if they do not care much for faith, are always following after charity.

Better die than sell your soul to the highest bidder. Better be shut up in the workhouse than fatten upon hypocrisy. Whatever else we barter, let us never try to turn a penny by religion, for hypocrisy is the meanest vice a man can come to.—Spurgeon.

The Art of Overlooking.

BY JULIA H. JOHNSTON.

The discriminating art of forgetting is invaluable, but the art of overlooking may take precedence even over this distinct aid to happiness. It is well to put aside the annoyances of bypast time, dropping the remembrance of disagreeables, but it is better still to pass them by in the beginning without taking them up. Prevent the impression, and there will be no occasion to erase it. All mollifying ointment is good for a hurt, but better no hurt in need of healing.

Do not dwell upon unpleasantness long enough for it to take a place in the convolutions of the brain. Do not scrutinize what is unseemly, obnoxious or disquieting, if nothing is to be gained by it save a disturbing memory. Don't stop and stoop to examine displeasing things along the life-path. Keep the eyes at higher levels, and overlook the thorn-hedges at the sides, taking care to keep the middle of the track, so as not to brush against them.

Even the excellent people that one meets, constantly are sometimes rather trying. Some of them are positive and persistent in opinions which we, in our wisdom, know to be wrong, of course, though, strangely enough, our convictions fail to be convincing to them. Our way is crossed when there seems to be no need for it; small domestic calamities are legion; carelessness is actually culpable, and a moment's thoughtlessness may cost great inconvenience; yet, after all, these things, either in themselves or in their consequences, are not vital. If no principle be involved, let them pass. Do not mar the day with futile struggle to mend them, nor the morrow with their memory If they can not be righted, nor even resisted, never mind them. This one bit of advice is so hard to follow that it will be good discipline for a sensitive soul to practice the precept. Even disappointments and hindering interruptions the resolute sunshineseer will not lay to heart, but will look over and beyond them to the next bright thing to be seen.

Sometimes the mere recognition of a thing seems to give it force and form; therefore do not notice the apparent slight, the covert criticism or the tokens of impatience. Overlook also the little inadvertence, the unintentional mistake, and the small disaster that can not be retrieved. To take note of such things brings confusion to others and discomfort to one's self. The spirit that is too acutely observant is unquiet and over burdened. The constant accuser, who calls one to account for every slip, and demands endless explanations, is a very uncomfortable sort of a friend. Overlook the unmeant offense, and, with no chance to fester in the memory, it will leave no scar behind.

It is amazing how the vexing things of the moment, that seem to grow large while we look, sink into insignificance by and by. Why give them an opportunity to disturb the present? Gauge them, sensibly, by the measure certain to be applied in the moment of calmer afterthought, and forbear the excited protest, forego the resentful expression. One can not always be sensible, say you? Well, one can at least emulate the example of the old lady who was "determined to endeavor to try."

A discriminating observer of the "method" of a mother who trained a large and very energetic family, a diverse and tumultuous set, indeed, said that one secret of her marvelous success was the "judicious amount of letting alone." The mother never brought on a controversy, or clash of wills, when by prudent overlooking and good management matters would presently right themselves.

Some people, it is true, have a happy faculty of overlooking, but all may attain a certain facility, through love which "beareth all things, believeth all things, hopeth all things," and "never faileth." An "art" we know, thanks to our bulky "Webster," is knowledge applied to practical purposes. It is aptitude, skill, dexterity acquired by experience. What hourly opportunities common life affords for such acquirement! The art of overlooking may not belong to arts liberal, polite or fine, but it is a kindly and useful one for every day. Cultivate it in life's intimate associations, and thus foretell, in a measure, the need of the art of forgetting. —Exchange.

"No!"

"No!" clear, sharp and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground of a village school.

"It is not often anyone hears it. The boy who uttered it can say, 'Yes,' too, quite as emphatically. He is a new comer here, an orphan, who lives about two miles off with his uncle. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay his board, and does more toward running his uncle's farm than the old man does himself. He is the coarsest dressed scholar in school, and the greatest favorite. Everybody knows just what to expect of him."

"Quite a character; I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned, come this way."

The speakers moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say 'No,' I mean it."

"Well, any way, you needn't speak so loud and tell everybody about it," was responded impatiently.

"I am willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider, any way."

"Such a fuss about a little fun! It is just what we might have expected; you never go in for fun!"

"I never go in for doing wrong. I told you, 'No,' to begin with, and you're the ones to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir;" and the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir; he had some, but he has sold them. I've got two bushels that were my share for picking; would you like to buy them, sir?"

"Yes, if you can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood and accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'No,' if occasion required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or the girl who is not afraid to say 'No' is reasonably certain of making an honorable man or woman."

"Yes" is a sweet and often a loving word; "No" is a strong brave word which has signaled the defeat of many a scheme for the ruin of some fair young life. —Exchange.

What Christians Are For.

I remember hearing of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world is this cold, dead formalism, this conformity to the world, this professing what we do not possess. The eyes of the world are upon us. I think it was George Fox who said that every Quaker ought to light up the country ten miles around him. If we are all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going to heaven. —D. L. Moody.

The out-and out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the Lord. Why should we live half way up the hill and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would climb higher and walk in the light of His face?—Alexander Maclaren.

Like flakes of snow that fall unperceived upon the earth, the seemingly unperceived events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.

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HYGIENE.

The Joy of Living.

BY JENNIE CHANDLER.

Joy is a passion or emotion of the mind caused either by good expected or already received. It is the opposite of those painful emotions which are felt on the receipt of intelligence of misfortune. The old Greeks used to speak much of the "joy of living," and the only inference we can draw from this oft-repeated phrase is that they were the recipients of much good, or in expectation of it in the future. Christians whose hope in a world of happiness after death are, or should be, a joyous people, because there is so much in store for them. Those who are familiar with the Salvation Army have remarked the joyfulness in the faces of these people. Many of them have lived hard and fast lives and lives of pain and sorrow, and, believing as they do that they have escaped evil and are heirs to a kingdom, it can not fail to give them joy.

Those who believe that life is worth living, notwithstanding the fact that it is accompanied with trials and pains, also have cause for joy, which should be an unfailing spring of delight.

Joy is not only a product of faith and hope, but it is also a product of temperament and of health. We have most of us seen persons always serene, always happy, yet they could not tell why; they had no particular faith or hope to buoy them up. It was simply constitutional. The brain was organized to feel the joys of life at every point.

Joy promotes health and health promotes joy. Each acts on the other.

Joy can be cultivated just the same as reason, or a knowledge of art or mathematics can be. Let any woman resolve to live a joyous life and she will be sure to be happier and better and make those around her happier also. The best rules I know are to maintain the health, to perform the real, not the imagined, duties of life faithfully and without complaining, and to cultivate faith, hope and charity, and also to cultivate the mind and the heart.—The Journal of Hygiene.

The Curative Value of Sleep.

Every sleeping apartment should be so arranged that a current of fresh air will enter and keep the air in motion and pure all night; without this precaution the carbonic acid gas exhaled from the lungs will in the stagnant air hug the bed from its own weight and spread over the sleeper a blanket of impurity, and the rebreathed air will, before morning, be foul beyond belief.

The requisites for that beauty of tint and complexion which health gives are not many, and are in the reach of all who care to take a little pains. Give yourself plenty of sound, restful sleep—from seven to nine hours, according to your avocations and the tax upon your body and brain.

If sleep, on a good bed, in a well ventilated room, does not come readily, try a cup of hot milk or of hot water, the last thing before getting into bed, and acquire a habit of relaxing all the muscles when you lie down, and banish thought. Don't take sedatives and narcotics to banish worry, but have sufficient faith in the temporariness of all worries to realize that dwelling upon them does much harm, no good.—Demorest's Magazine.

THE CUISINE.

CONDUCTED BY L. A. B.

SWEET PEACH PICKLE.—Take four pounds of sugar and make a syrup of it. Remove the down from eight pounds of large clingstone peaches (the white heath is best). The peaches should not be quite ripe. Put a few peaches at a time into the syrup, and cook until a fork will readily enter them. Take these out and put in more until all are thus prepared. Then put them into jars, and boil the syrup until quite thick, then add a pint of good vinegar and pour over the peaches. Boil with the syrup, allspice, cloves, cinnamon, and mace. After three days let the syrup come to a boil once more and pour over the peaches. —Exchange.

I am always in haste, but never in a hurry; leisure and I have long taken leave of each other. —J. Wesley.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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OBITUARIES.

GAYDEN—Sweetly fell asleep in Jesus, June 7, 1896, Miss Iva May Gayden, second daughter of Mr. and Mrs. I. G. Gayden, of East Feliciana parish, La.

The voice is hushed, the heart is still, the sparkling eye hath closed forever on all of earth to open with celestial beauty and angelic sweetness in the temple of the New Jerusalem. It is well. In the full fruition of a perfect womanhood, tried in God's furnace of suffering till the undimmed gold of her Christian armor shone with a sevenfold effulgence, she hath answered the mandate, "Come up higher." So perfect, so beautiful, so gifted by God with every grace that could enhance high social position, and lend to gayety and mirth their chief charm, she resolutely turned from pleasure's giddy whirl, gave her hand to the church and her heart to the Prince of Righteousness. Her every act proclaimed her new vow, "From henceforth to holier purposes I pledge myself." The hour of suffering brought her at once to the couch of pain. The humble cottage of the poor and the palatial abode of the rich knew no distinction in her gentle ministration. How mesmeric those soft white fingers to soothe the aching brow!—and the sweet cadence of that gentle voice grew sweeter still as it told the wonderful story of Jesus and his love to the dying sinner who knew not God.

In her avocation as an educator she daily dispensed the pearls of that wisdom whose price is far above rubies. She gave of her time and substance, not one-tenth, but all; all to her God. Was one halting at the temple of knowledge without the golden key to open? Iva's was the hand to thrust ajar the portals, and bid them enter, pointing ever onward and upward. When will her influence end? When her work be done? Time answers, "Never," and eternity catches up the refrain as it reverberates along the corridors of the golden city, and echoes, "Never."

Six long weeks of suffering, smitten with blindness for days before her release came, her faith never faltered; and when a holy man of God knelt in prayer for her, she begged that he would pray, especially, not for her recovery, but that she might be sustained and strengthened unto the end. To the agonized mother, who bent over her to catch the faintest sound, the pale lips whispered, "When I awake I shall be satisfied with thy likeness."

Oh, may God, who has constituted and filled the human heart with that love that is stronger than its very being, comfort her bereaved parents! Aunt Millie.

HAYS—Bro. J. H. Hays was born Aug. 28, 1860; was married by the writer to Miss Virgie McCrary, Oct. 25, 1881, and died April 1, 1896.

Bro. Hays joined the M. E. Church, South, at Byhalia, Miss., in September, 1894, during a meeting held by Bros. Lowe, Perkins, and Dye, and remained a consistent and loyal member of the church until the time of his death. For years he had been the child of affliction, but rest came at last. His "light afflictions were working for him a far more exceeding and eternal weight of glory."

A few nights before his death he notified his devoted wife that "the time of his departure was at hand;" sent for his brother and kissed him good-by. He soon, however, became unconscious, and remained in that condition until the angels caught his spirit up and bore him away to his immortal home.

Bro. Hays was a good man. He loved the church and his pastor; was a kind father and a devoted husband. His friendship was a blessing which will not soon be forgotten by his pastor.

He leaves a devoted wife and two children to mourn their loss. But Sister Hays is trusting in that God who has promised to be a friend to the widow and a father to the fatherless.

May God bless the widow and precious children, and finally bring them to the land of everlasting life, where they shall find dear Bro. Jake watching and waiting for them! We have lost a friend, but "we know where to find him." L. D. Workman.

HOLLOWAY—J. Robert Holloway was born in Wake county, N. C., July 4, 1829; moved to Cookram, DeSoto county, Miss., in 1835. He has been a faithful member of the M. E. Church, South, for several years. He was made a Mason in 1852, and has been a faithful tyler till the day of his death, June 12, 1896. He is the last of the old landmarks. A good man is gone. We will miss him in the home of Bro. H. B. Laughtor, who has so tenderly cared for him in his declining years. The church and lodge will miss him.

His remains were interred in the cemetery at Cookram, Miss., with Masonic honors, June 13. May the blessings of Heaven be with his loved ones! "Blessed are the dead which die in the Lord!" O. L. Savage, P. C.

CHAPMAN—Mrs. Lenora Chapman (nee Clark) died near Westville, Miss., May 5, 1896. She joined the Baptist Church when but twelve years old, and lived a consistent Christian until she received the summons to "come up higher." She was happily married to Mr. S. J. Chapman in February, 1893. This union was blessed with one sweet little girl, who lives, we trust, to perpetuate her mother's good name and loving deeds.

For quite a while she had been an invalid. Consumption marked her for its victim. Her sun went down ere it had reached its meridian height, but she was ready, and its setting was but its earlier rising in the realms of eternity.

A few days before her death she sang that sweet hymn, "Oh, come, angel band." Just as she neared the open portals she said: "Lord, wash me whiter than snow. Watch me! watch me! watch me!"

Oh, these precious words as her spirit took its flight from earth and swept through the open gates of pearl! Nineteen years she served him below; through eternity she will praise him above. May God bless the lonely home! Her Friend.

LONGMIRE—Mrs. Mary C. Longmire was born in Franklin county, Miss., Jan 27, 1843, and died at her home in Gloster, Miss., May —, 1896.

She did not postpone her coming to Christ until the best years of her life were passed, but in girlhood gave her heart to him, and joined the Methodist Church.

She possessed all of those characteristics which constitute true Christian womanhood. As a neighbor, she was kind, obliging, and charitable. As a member of the church, she was always at her post until disease undermined her constitution. She loved the Word of God.

She expressed herself as being willing to go at her Lord's command. Peacefully and quietly she passed away, and has received the welcome plan lit: "Well done, good and faithful servant; enter thou into the joy of thy Lord." She sleeps by the side of her son, who had preceded her into the heavenly city. She leaves eight children and a devoted husband to mourn her loss. Weep not, dear friends, as those who have no hope, for some day there will be a glorious reunion.

Her pastor, D. F. Guice.

HUTCHINS—Thos. J. Hutchins was born near Rocky Springs, Claiborne county, Miss., July 10, 1816, and died at his home near Reganton, Miss., May 23, 1896. He joined the M. E. Church, South, at Cayuga, Hinds county, Miss., under the pastorate of Rev. P. B. Bailey, Aug. 11, 1846, and never severed his connection with this church until he was taken into the bosom of the Father and made a member of the triumphant church in heaven. His conversion was clear and unmistakable, and his life worthy of imitation. He served the church he loved dearly as steward, class leader, Sunday-school superintendent, etc., faithfully until age and infirmity disqualified him for these responsible positions.

We miss Bro. Hutchins very much, and his wife, children, and grandchildren, and a host of friends mourn his loss. He was rational until the last, and gave positive evidence of his acceptance with God. "Our loss is heaven's gain." It has been said of him that, "The main object of his life was to promote the happiness of others by words of kindness and bestowal of charitable gift." "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors."

GIBSON—Sister Hattie E. Gibson was born in Pike county, Miss., Aug. 16, 1859, and died in Summit, Miss., March 12, 1896, being thirty-six years eight months and twenty-eight days old. She was a daughter of Major and Harriet Gibson. Her father died in 1883. Her mother, several sisters and one brother still live to mourn the loss of a devoted daughter, a sweet and affectionate sister.

In the year 1872, under the ministry of Rev. Ira B. Robertson, of the Mississippi Conference, she was converted and joined the church.

During the two years I was her pastor I found her the same pure-minded, sweet-spirited Christian, patient under affliction and resigned to God's will. Her end was peace. May God bless and abundantly support her precious mother and other loved ones, and guide them safely "through life's tempestuous sea, where angry tempests blow, and anchor them in that port above, where dashing billows never move, where tempests never roar," is the sincere prayer of their friend and brother, H. P. Lewis.

Lake, Miss.

FORBES—Belle Brown, beloved wife of J. J. Forbes, departed this life April 30, 1896, aged thirty-three years.

She was a member of the Baptist Church, and led an exemplary Christian life. During her illness she bore her suffering with great fortitude, and was conscious all the time of her approaching end. A while before her death she sang in a clear, sweet voice, "When shall I see Jesus?" She then requested those present to sing, "Sweet by-and-by." Then she bid them good by, and asked them not to grieve for her, for she was willing to go. She has left the joys and sorrows of earth with an assurance of a glorious crowning in heaven, and the hope of a reunion will be a balm and consolation to the bereaved husband. The future may seem dark and dreary, yet we have every reason to believe that the beloved one is enjoying the radiance of that light ineffable that admits of no night nor cloud of grief. May the good Lord give the bereaved husband strength to bear this burden of affliction in the serenity of a faith that takes hold on eternity. One Who Loved Her.

LEE—Whereas, It has pleased Almighty God, the supreme Ruler of the universe, to remove from our midst our brother and co-laborer in God's vineyard, Geo. W. Lee; therefore, be it

Resolved, By the second Quarterly Conference of the Lower Coast Mission, Louisiana Conference, that we bow in submission to the divine will, recognizing the fact that our loss is Bro. Lee's gain.

Resolved, That by the death of Bro. Lee there is a place made vacant in the Quarterly Conference that will be difficult to fill.

Resolved, That a copy of these resolutions be spread on the Minutes, and a copy sent to the New Orleans Christian Advocate for publication.

W. P. Simmons,
J. F. Scurlock,
L. Enoroomb,
Committee on Resolutions.

Wesley Church.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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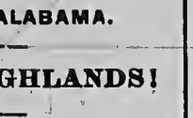

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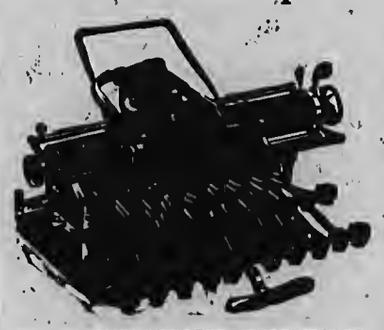

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The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

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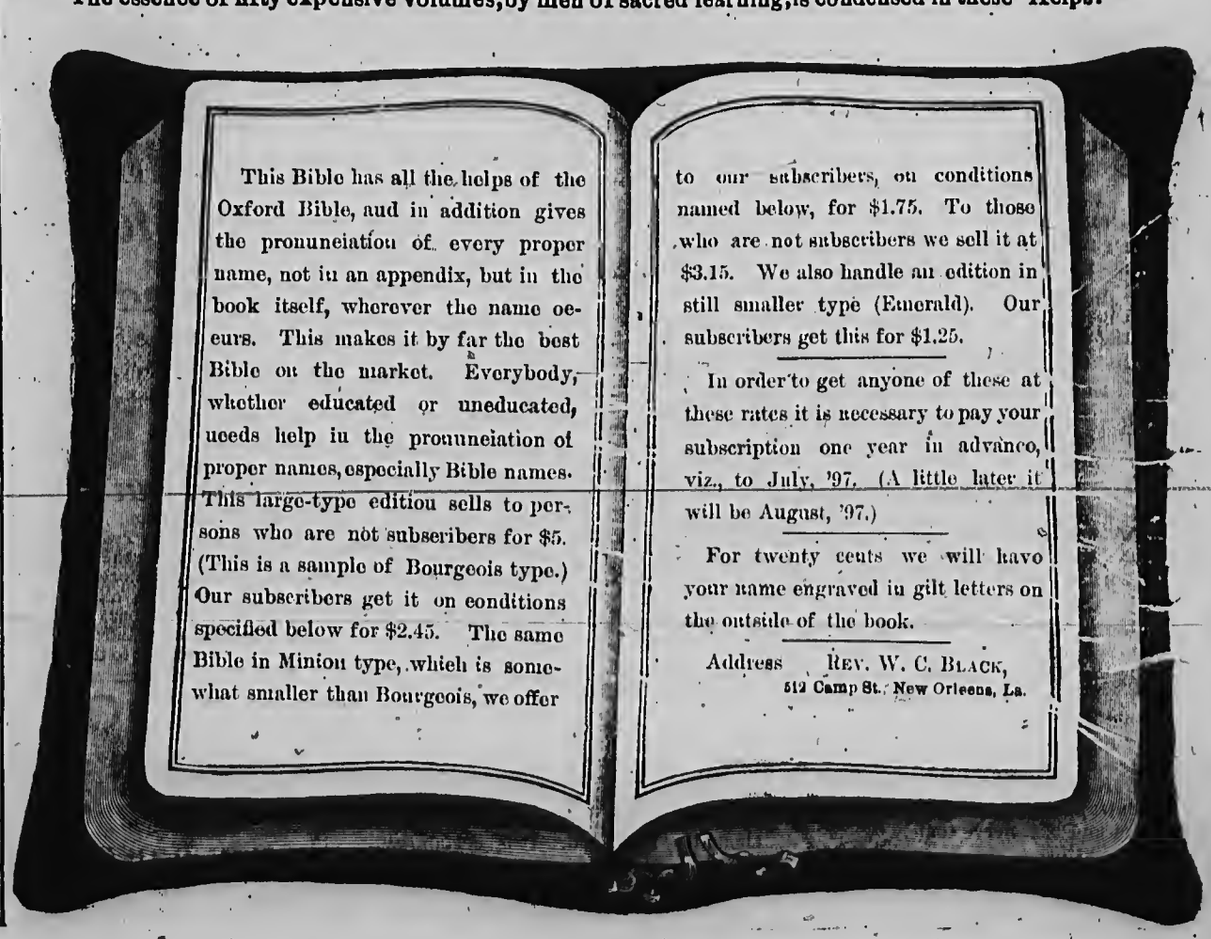

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NEWS OF THE WEEK.

DOMESTIC.

Detroit has 202 miles of street railroad tracks. The fare has just been reduced to three cents.

A terrible railroad collision occurred in Logan, Iowa, on July 11, in which twenty-seven people were killed and many wounded.

The New York Sun repudiates the national Democratic platform and supports William McKinley for the presidency.

The sugar planters of Louisiana have formed a league, which will include all interested in the sugar industry, to exert influence in national legislative halls.

From all parts of the sugar belt come reports of excellent crops. The cane, although not exceptionally high for this time of the year, is very vigorous and the stands are excellent.

July 9 was the opening day of the great Christian Endeavor Convention at Washington, D. C. The throng was so great that twenty places were used to hold the opening services.

The mayor of this city, on July 9, appointed three commissioners of civil service reform, whose offices were created by the new city charter which was enacted by the State General Assembly just closed.

The late Godfrey H. Payssant, of Windsor, N. S., who was president of the Commercial Bank of that place, left $100 000 to the Acadia College to endow two new chairs, one of them in theology, and $20,000 to the town of Windsor for improvement purposes.

The Democratic National Convention has nominated Hon. Wm. J. Bryan, of Nebraska, for President. The gold standard men left the convention after the nomination. The selection, it is said, pleases the Populists and Silver Republicans, while the Eastern Democrats are dissatisfied, as they can not support the platform or the ticket. The issue is silver against gold; the West and South against the North and East. Arthur Sewall, of Maine, was nominated for Vice-President.

FOREIGN.

In Japan, it is said, 50,000 people have perished in a recent tidal wave.

The foundation stone of the great exhibition which is to be held in Paris in 1900 was laid on the fourteenth.

By a vote of 13 to 5 the directors of the Melbourne (Australia) hospital recently appointed two female physicians as assistants.

The University of Calcutta is said to be the largest educational corporation in the world. Every year it examines over 10,000 students.

The American Board of Missions has ten stations among the Zulus, with thirty missionaries, sixty-four native teachers and 160 helpers.

Yellow fever is epidemic in Cuba just now. Many of the Spanish officers and privates are stricken with the fever. About 30 per cent. of those attacked die of the disease. There is a panic and the hospitals are crowded.

It is stated that Emperor William, of Germany, proposes to so plan the season's maneuvers as to show the German people the weakness of their navy and thereby frighten the Reichstag into making extensive grants for additions to the fleet.

English bicycle makers are experimenting with a metal composed of ninety-six per cent. of aluminum and four of alloy. The cycle frames are cast in one piece, in tubular shape, and without joints. The tests have shown that the tubes could withstand a pressure of 3,000 pounds without deflecting, and the metal is said to be of equal strength to the best wrought iron, but only one-third of the weight.

FEED THE NERVES upon pure, rich blood and you will not be nervous. Pure blood comes by taking Hood's Sarsaparilla, which is thus the greatest and best nerve tonic.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

Resolutions of Endorsement.

The following resolutions were adopted by the Board of Trustees of E. M. F. College at recent annual session:

Whereas, It has become necessary in consequence of the inability of Rev. Thomas B. Holloman, for the past three years president of the East Mississippi Female College, to meet the conditions of re-election, to-wit: The assumption of payment of the debts of the Board of Trustees, to make a change in the presidency of said institution; therefore, be it

Resolved, By the Board of Trustees of East Mississippi Female College, in annual session assembled, that this Board most heartily and unreservedly endorses the administration of President Holloman as president of this college; he having taken charge of this institution three years ago, upon the earnest solicitation of this Board, under circumstances and conditions absolutely discouraging, and succeeded in greatly improving its conditions, influence and power for good.

Resolved, That while our friend and brother does not need, where he is known personally, or by reputation, that his character as a Christian minister, or as a citizen, should be endorsed, yet we count it a privilege to say and spread upon our records, that we know so far as it is given mortals to know, that Rev. T. B. Holloman is one true man of God, possessed in an eminent degree of those characteristics and virtues which distinguish him as a man among men—at all times and under all circumstances doing that which he believed to be right, and we feel justified in saying that this estimate of our President is shared by all without regard to sect or creed, with but few, if any, exceptions.

Resolved, That in Bro. Holloman's severance of his connection with the college, and the removal of himself and his excellent family from our city, we realize that we and this community sustain an absolute loss, and we invoke the blessings of our heavenly Father upon him and his wife, who has been his inestimable helper in the management of the college, and upon his children, and we most heartily commend them to the Christian fellowship of the brotherhood among whom their lot may be cast.

A Lesson from Africa.

Rev. Bishop William Taylor, for several years Methodist Bishop of Africa, says that the red label of the Royal Baking Powder, so familiar to every housekeeper in America, is quite as well known and the powder as highly prized in every part of that continent to which civilization has extended. The Royal Baking Powder was taken to South Africa a great many years ago by Mrs. Robinson, a missionary. But its use soon spread beyond the Missions, and it came to be regarded as a necessity by all classes. It was found particularly valuable in the mines and upon the ranches, and frequently sold at interior stations for a dollar a pound.

Another interesting fact is that no other baking powder will stand service in that country. Rev. Ross Taylor, the agent for African Mission, says: "During the past ten years we have shipped Royal Baking Powder regularly to our African missions, and for the last four years to the exclusion of all other brands, because of the testimony of our missionaries that it maintains its strength, freshness, and purity in the tropical climate, which others do not. For instance, the superintendent of our mission in Angola, a work that is financially maintained on commercial lines, reported that he could not hold his trade with anything else but the Royal. We are using it in forty mission stations in Africa."

Here is a suggestive fact of value to American housekeepers. Though the presence of this keeping quality in the Royal and the lack of it in other powders is developed more conspicuously in the hot, moist climate of Africa, it exists in the Royal and is deficient in the others as they are sold in this country in exactly the same ratio. This natural test demonstrates more forcibly than a chemical analysis could the wide difference that exists between the different baking powders in their combination and actual practical value. The maintenance of its strength and freshness under all climate conditions is evidence that the Royal Powder is more accurately made and composed of purer and better ingredients. Such a powder only will give uniform results in perfect foods and prove of the greatest economy in the saving of flour, butter and other articles used in their production.—N. Y. Christian Advocate.

Learn to say no and it will be of more use to you than to be able to read Latin.—Spurgeon.

Washington College for Young Ladies.

The announcement of the above school will be found in another column of this paper. It is the first institution of a college grade for young ladies established at the National Capital, and promises to be one of the leading schools of the country. It is a new school as to its present charming location and surroundings, but experienced as to its management and faculty. For beauty and healthfulness, the buildings and grounds are said to be unsurpassed within the District of Columbia. The buildings are on the crest of a hill located in a lovely park of ten acres, and command a most exquisite view in every direction. The location is beautifully enhanced by the large, graceful trees and charming blue grass lawns that cover the park. The buildings are most perfectly adapted to the purposes of the school—heated by steam, lighted by electricity, and elegantly furnished. It is certainly an ideal place for a young ladies' school, and richly deserves the bright prospects that it is already said to have.

MARRIAGES.

RENFROE—YOUNG.—At the home of the bride's mother, Mrs. M. J. Young, Shreveport, La., June 20, 1896, by Rev J. M. Alford, Mr Arthur Renfroe, of Bessemer, Ala., to Miss Alice Young, of Shreveport, La.

Camp Meeting.

The Sam Jones Camp Meeting will begin on the twenty-second of August and continue ten days. All the preachers of the Natchez district are requested to be in attendance.

D. F. GUICE, P. C.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Don't take substitutes to save a few pennies. It won't pay you. Always insist on HIRES Rootbeer.

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

SEASHORE CAMP GROUND.

SEASON OF 1896.

The twenty-fifth annual Camp Meeting will be opened on Wednesday evening, July 15, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. & N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 6, and remain on the grounds until the end of August. Tickets on sale from July 6 to August 10, inclusive. All trains to stop at Camp Ground station from July 15 to August 1st, inclusive. Trains 1 and 6 from June 1 to October 1.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services. An Interstate Epworth League Conference will convene immediately after close of Camp Meeting, and run through July 31. A splendid program has been prepared.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoked-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the Camp Meeting, should address communications to Col. D. Zable, chairman Tent and Lodging Committee, New Orleans, La. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La. Check baggage to Camp Ground from July 1 to August 31.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at Restaurant, at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an "individual contribution" toward defraying the "expense" of the "camp meeting" and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting. Bring the Standard Hymn Book and Gospel Hymns 1 to 6 with you.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.
J. C. CLOWER, Vice-President, Biloxi, Miss.
A. S. DANIELS, Chairman Ex. Com., New Orleans, La.
M. F. TUCKER, Mobile, Ala.
J. H. LAKIN, Montgomery, Ala.
H. W. SPEAR, Fin. Secretary, New Orleans, La.
D. ZABLE, Rec. Secretary, New Orleans, La.

Belhaven College for Young Ladies,

JACKSON, MISSISSIPPI.

Celebrated for its high standard of scholarship. Teachers progressive and enthusiastic. A thorough musical education after the method of the foremost Conservatories. Elocution and Art taught as specialties. Best home influences. Careful physical training. Beautiful campus of twelve acres. Elegant Buildings with steam heating apparatus, Electric Lights and Hot and Cold Baths. Perfect sanitary arrangements. Third session begins September 16. Send for handsomely illustrated catalogue.

L. T. FITZHUGH, A. M., President.

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MANSFIELD, LA.

STATE METHODIST INSTITUTION.

Full College Course, including Ancient and Modern Languages, Sciences, Mathematics, and Business. Superior Advantages in Art, Elocution, Vocal and Instrumental Music. The buildings elegant, grounds beautiful; location one of the most delightful in the South, noted for its health record. Influences refining and Christian. Boarding Department under the immediate supervision of the President and family. Send for Catalogue.

T. S. SLIGH, President.

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Rev. W. F. MELTON, A.M., Ph.D., *Vice-President.*

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Ocean S. and Biloxi, at B....	(Wed.)..July	19
Pearlington and Leiptown, at P.....	Aug.	1, 2
Vancleave, at Pine Grove.....		8, 9
Americus, at Tanner's		15, 16
Escatawpa, at Scranton.....		22 23
Moss Point station.....		29, 30
Whitington, at Pooler Head.....	Sept.	5, 6
Bay St. Louis and Long Beach, at Bay.		12, 13
Augusta, at Galloway		19, 20
Black Creek, at Smith's C....	(Mon.)..	21
New Colson, at McNuil.....		26, 27
Marion, at Advance.....	(Wed.)..	30

C. A. POWELL, P. E.

MERIDIAN DIST.—THIRD ROUND.

Rose Hill circuit, at Hopewell.....	July	18, 19
Porterville circuit, at Sugan's Ch'l...		25, 26
North Kemper cir., at Mullen's Ch'l..	Aug.	1, 2
De Kalb circuit, at Marvin's Chapel..		8, 9
Danville circuit at Soule's Chapel...		8 9
Meridian East End.....		18, 17
Neshoba and Mission, at Philadelphia.		22 23
Meridian West End.....		30, 31
(Hunker) circuit, at Concord.....	Sept	5, 6
Linwood circuit at Pleasant Grove..		12, 13
Meridian Central.....		20, 21

B. J. JONES, P. E.

Meridian, Miss.

VICKSBURG DIST.—THIRD ROUND.

Hermanville, at Sarepta.....	July	18, 19
Crawford Street—Vicksburg.....		25, 26
South Vicksburg		26, 27
Harrison & Harrington.....	Aug.	1, 2
Rocky Springs, at Hickory Ridge.....		8, 9
Port Gibson.....		15, 16
Utica, at Learned.....		22, 23
Meyersville, at Beulah.....		29, 30
South Warren, at —.....	Sept	5, 6
Mt. Olivet, at		12, 13
Rolling Fork, at Bidwood, ...		19, 20
Augusta at Bethel.....		26, 27
Warren, at —.....	Oct.	3, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination.

J. M. WEEMS, P. E.

NATCHEZ DIST.—THIRD ROUND.

District Conference, at Fayette.....	July	16-19
Fayette, at Ebenezer.....		25, 26
Wilkinson at G. H.....	Aug.	1, 2
Barlow, at Brandywine.....		8, 9
Amite, at Il O		12, 16
Meadville, at N. P.....		22, 23
Percy Creek.....		29, 30
Woodville.....		30, 31
Washington.....	Sept.	5, 6

The District Conference will convene at Fayette on July 16, at 9 A. M. Let the members come prepared to remain over Sabbath. Mr. Editor, come and be with us.

L. S. JONES, P. E.

ENTERPRISE DIST. THIRD ROUND.

Hildelberg, at Sandersville.....	July	16, 19
Sonbuta, at Quitman.....	(Wed.)..	22
State Line, at Tuscumbia.....		25, 26
Ellisville and Laurel, at Ellisville....	Aug.	1, 2
Pacouta, at Carter's Mill.....		8, 9
Winchester at Spring Hill		15, 16
Waynesboro, at Waynesboro..	Mon.)..	17
Isaacville, at Avera.....	(Tues.)..	18
Energy, at State Line.....		22, 23
Vossburg, at Central.....	(Wed.)..	28
Fuller	Sept.	5, 6
Williamsburg.....	(Wed.)..	9
Mt. Hermel		12, 13
Eastabuchie, at Hopewell.....		19, 20
Mathersville.....		26, 27
Enterprise and Stonewall...	(Wed.)..	30

L. CARLAY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia and Osyka, at Magnolia....	July	19, 19
Methomb City.....		25, 26
Adams		28
Caseyville, at Bethany.....	Aug.	1, 2
North Wesson, at Matthews,.....		8, 9
Providence, at Providence.....		11
Calhoun, at Mt. Pleasant.....		19, 19
Crystal Springs.....	8 P. M.)..	18
Hazlehurst.....		22, 23
Union Grove.....		29, 30
Whitestown, at Muddy Springs.....	Sept.	5, 6
Pleasant Grove, at Martin's.....		12, 13

E. H. MOUNGER, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo City.....	July	16, 19
Yazoo circuit, at Anding.....		22, 23
Sharon at Forest Grove.....	Aug.	1, 2
Silver Creek and S. L., at Sharbrough's.		8, 9
Canton		12, 16
Forest at Brownsville.....		22, 23
Camden, at —.....		29, 30
Madison, at Pocahontas.....	Sept.	5, 6
Lake City and Lodi, at Philips.....		12, 13
Fannin.....		19 20
Tranquil.....		26, 27

R. D. NORSWORTHY, P. E.

BRANDON DIST.—THIRD ROUND.

Carthage, at Singleton's.....	July	16, 19
Clarksburg, at Lindsey's Chapel.....		22, 23
Shiloh, at Bethany.....	Aug.	1, 2
Westville, at Goshen.....		8, 9
Trenton, at New Prospect.....		12, 13
Montrose, at Cedar Grove.....		15
Raleigh, at Bay Springs.....		21, 22
Hillsboro at New Providence.....		26
Steen's Creek, at Richland.....		29, 30
Brandon.....		30, 31

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Seashore Camp Ground.....	July	15-24
Carondelet Street.....	(11 A. M.)....	26
Moreau Street.....	(7:45 P. M.)..	29
Algiers.....	(11 A. M.)..	Aug. 2
Felicity Street.....	(7:45 P. M.)..	3
Covington, at Covington.....		8, 9
Talisheek and Slidell, at Camp Ground.		15 13
White Castle.....		22, 23
Pasquemine and Donaldsonville, at P.		29 30
Lower Coast, at Wesley.....	Sept.	5, 6
Crepe Street.....		9
Louisiana Avenue.....	11 A. M.)..	12
Rayne Memorial.....	(7:45 P. M.)..	19

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Mooringsport, at Mount Zion.....	July	16, 18
Jordan Street and Pine Hill, at P. H..		19, 20
South Bossier, at Fillmore.....		26
North Bossier.....	Aug.	1, 2
Red River, at Campobello.....		3, 4
Coushatta, at East Point.....		19, 19
Wesley, at Holly Springs.....		24, 22
Pleasant Hill, at Bayou Scie.....		29, 29
Grand Cane, at Bethel.....	Sept.	2, 3
Mansfield, at Mansfield.....		12, 13
Caddo.....		19, 20

J. L. P. SHAFFARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen and Bunkie, at B. Claire..	July	18, 19
Alexandria		26, 27
Pineville, at Oak Grove.....		28
Olla at Pollock.....	Aug.	1, 2
Anacoco, at Holly Grove.....		4
Natchitoches.....		8, 9
Montgomery.....		10
Columbia at Fanik's Chapel		18, 19
Centerville, at —.....		12
Boyce and Colfax, at Camp Ground..		22
Spring Creek, at Camp Ground.....		24
Dry Creek, at Hopewell.....		29, 30

District Conference will meet at West Alexandria, July 21-23. Sunday-school Conference on the twenty-third.

The following committees have been appointed: For Licenses and Admission on Trial: J. L. Hoffpauir, E. E. Isbell, J. M. Johnston. For Ordination—Wm. Schuhle, J. E. Riddle, J. H. Roy.

V. D. SKIPPER, P. E.

ARCADIA DIST.—THIRD ROUND.

Farmerville at Freeman Chapel....	July	18, 18
Downsville, at Can'l B. house, (T. W.).		21, 22
Ruston, at Douglas.....		25, 26
Vienna.....	Aug.	1, 2
Homer.....	(Wed and Thurs.)..	5, 6
Valley, at Blocker Chapel.....		8, 9
Minden, at Pine Grove.....		12, 13
Arcadia, at Simsboro.....		21, 20
Bienville.....		29, 30

J. D. HARPER, P. E.

Arcadia, La.

BATON ROUGE DIST.—THIRD ROUND.

Baton Rouge station.....	July	19, 23
Baton Rouge circuit, at B. R.....		19, 20
Ponchatoula, at Springfield		26, 26
Port Vincent, at Baton Barbery.....		29, 30
Live Oak, at Palmetto.....	Aug.	1, 2
Amite City, at Kamiwood.....		8, 5
Pine Grove, at Camp Ground. (Wed.).		19
East Feliciana, at Camp G. (Thurs.)..		20
Greensburg, at Camp Ground. (Fri.)...		21
Clinton.....		22, 24
Franklinton, at Pleasant Valley.....		29, 30

R. W. TUCKER, P. E.

For Tired, Aching, Irritated Feet is a warm bath with

CUTICURA SOAP

and a gentle anointing with CUTICURA (ointment), the great skin cure.

This treatment allays itching and irritation, soothes inflammation and painful swellings of the joints, softens hard, roughened skin, and purifies the perspiration.

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BOTETOURT SPRINGS, VIRGINIA.

For 175 Young Lady Boarders. The largest and most extensively equipped in Virginia. Eclectic courses in Ancient and Modern Languages, Literature, Sciences, Music, Art and Elocution. 30 officers and teachers. Situated in Valley of Va., near Roanoke. Mountain Scenery. 1,200 feet above sea level. Mineral waters. 54th session opens Sept. 9th, 1896. For Illus. Catalogue address

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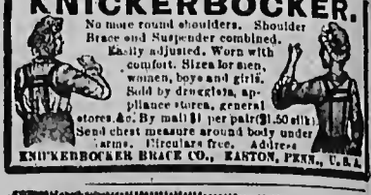

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Port Gibson.....		15, 16
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Meyersville, at Beulah.....		29, 30
South Warren, at —.....	Sept	5, 6
Mt. Olivet, at		12, 13
Rolling Fork, at Bidwood, ...		19, 20
Augusta at Bethel.....		26, 27
Warren, at —.....	Oct.	3, 4

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Woodville.....		30, 31
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Winchester at Spring Hill		15, 16
Waynesboro, at Waynesboro..	Mon.)..	17
Isaacville, at Avera.....	(Tues.)..	18
Energy, at State Line.....		22, 23
Vossburg, at Central.....	(Wed.)..	28
Fuller	Sept.	5, 6
Williamsburg.....	(Wed.)..	9
Mt. Hermel		12, 13
Eastabuchie, at Hopewell.....		19, 20
Mathersville.....		26, 27
Enterprise and Stonewall...	(Wed.)..	30

L. CARLAY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia and Osyka, at Magnolia....	July	19, 19
Methomb City.....		25, 26
Adams		28
Caseyville, at Bethany.....	Aug.	1, 2
North Wesson, at Matthews,.....		8, 9
Providence, at Providence.....		11
Calhoun, at Mt. Pleasant.....		19, 19
Crystal Springs.....	8 P. M.)..	18
Hazlehurst.....		22, 23
Union Grove.....		29, 30
Whitestown, at Muddy Springs.....	Sept.	5, 6
Pleasant Grove, at Martin's.....		12, 13

E. H. MOUNGER, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo City.....	July	16, 19
Yazoo circuit, at Anding.....		22, 23
Sharon at Forest Grove.....	Aug.	1, 2
Silver Creek and S. L., at Sharbrough's.		8, 9
Canton		12, 16
Forest at Brownsville.....		22, 23
Camden, at —.....		29, 30
Madison, at Pocahontas.....	Sept.	5, 6
Lake City and Lodi, at Philips.....		12, 13
Fannin.....		19 20
Tranquil.....		26, 27

R. D. NORSWORTHY, P. E.

BRANDON DIST.—THIRD ROUND.

Carthage, at Singleton's.....	July	16, 19
Clarksburg, at Lindsey's Chapel.....		22, 23
Shiloh, at Bethany.....	Aug.	1, 2
Westville, at Goshen.....		8, 9
Trenton, at New Prospect.....		12, 13
Montrose, at Cedar Grove.....		13
Raleigh, at Bay Springs.....		21, 22
Hillsboro at New Providence.....		26
Steen's Creek, at Richland.....		29, 30
Brandon.....		30, 31

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Seashore Camp Ground.....	July	15-24
Carondelet Street.....	(11 A. M.)....	26
Moreau Street.....	(7:45 P. M.)..	29
Algiers.....	(11 A. M.)..	Aug. 2
Felicity Street.....	(7:45 P. M.)..	3
Covington, at Covington.....		8, 9
Talisheek and Slidell, at Camp Ground.		15 13
White Castle.....		22, 23
Pasquemine and Donaldsonville, at P.		29 30
Lower Coast, at Wesley.....	Sept.	5, 6
Crepe Street.....		9
Louisiana Avenue.....	11 A. M.)..	12
Rayne Memorial.....	(7:45 P. M.)..	19

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Mooringsport, at Mount Zion.....	July	16, 18
Jordan Street and Pine Hill, at P. H..		19, 20
South Bossier, at Fillmore.....		26
North Bossier.....	Aug.	1, 2
Red River, at Campobello.....		3, 4
Coushatta, at East Point.....		19, 19
Wesley, at Holly Springs.....		24, 22
Pleasant Hill, at Bayou Scie.....		29, 29
Grand Cane, at Bethel.....	Sept.	2, 3
Mansfield, at Mansfield.....		12, 13
Caddo.....		19, 20

J. L. P. SHAFFARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen and Bunkie, at B. Claire..	July	18, 19
Alexandria		25, 27
Pineville, at Oak Grove.....		28
Olla at Pollock.....	Aug.	1, 2
Anacoco, at Holly Grove.....		4
Natchitoches.....		8, 9
Montgomery.....		10
Columbia at Fanik's Chapel		18, 19
Centerville, at —.....		12
Boyce and Colfax, at Camp Ground..		22
Spring Creek, at Camp Ground.....		24
Dry Creek, at Hopewell.....		29, 30

District Conference will meet at West Alexandria, July 21-23. Sunday-school Conference on the twenty-third.

The following committees have been appointed: For Licenses and Admission on Trial: J. L. Hoffpauir, E. E. Isbell, J. M. Johnston. For Ordination—Wm. Schuhle, J. E. Riddle, J. H. Roy.

V. D. SKIPPER, P. E.

ARCADIA DIST.—THIRD ROUND.

Farmerville at Freeman Chapel....	July	18, 18
Downsville, at Can'l B. house, (T. W.).		21, 22
Ruston, at Douglas.....		25, 26
Vienna.....	Aug.	1, 2
Homer.....	(Wed and Thurs.)..	5, 6
Valley, at Blocker Chapel.....		8, 9
Minden, at Pine Grove.....		12, 13
Arcadia, at Simsboro.....		21, 20
Bienville.....		29, 30

J. D. HARPER, P. E.

Arcadia, La.

BATON ROUGE DIST.—THIRD ROUND.

Baton Rouge station.....	July	19, 23
Baton Rouge circuit, at B. R.....		19, 20
Ponchatoula, at Springfield		26, 26
Port Vincent, at Baton Barbery.....		29, 30
Live Oak, at Palmetto.....	Aug.	1, 2
Amite City, at Kamiwood.....		8, 5
Pine Grove, at Camp Ground. (Wed.).		19
East Feliciana, at Camp G. (Thurs.)..		20
Greensburg, at Camp Ground. (Fri.)...		21

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

PART IN THE ETERNAL PLAN.

God has assigned to every man
Some part in the eternal plan—
Some part, that all his powers of will,
Working in faith, by faith fulfill.
To every man a door is shown
Whose key is his, and his alone.
—Selected.

Correspondence.

Notes by the Way.

HEIDELBERG AND PAULDING.

In consequence of railroad connections we did not reach Heidelberg (seat of Enterprise District Conference) until 11 o'clock Saturday morning. We were informed that the District Conference had already adjourned. Bro. Downer was just beginning a most excellent, soul-stirring sermon. It was good for all to edify-ing. After the sermon we were allowed to represent the great work which we have in hand, and were told that we were more fortunate in the hour than if we had been given the usual invitation of a hurried Conference session. The idea is absurd, and carries with it a smile, that one hour should suffice for the satisfactory representation of this work by two or three men. The truth is in our Annual and District Conferences alike: we allow too little time for the proper discussion of our great church interests. A half day to missions, the same time to papers and discussions on church extension, a like time to Sunday-schools and education, would not be too much. The subjects are usually discussed in committee, reports are formulated, presented at a late hour, hurried through, and the body of our Conference hears little of the interests.

Heidelberg and community has a good company of young men, and we have hope of an increased patronage from that section another session. Indeed, we were positively informed that such would be the case.

Heidelberg entertained the Conference comfortably. The number in attendance was fair.

We heard naught but good words of Pastor Brown. His people show their appreciation of giving him one of the most comfortable homes I have yet entered. Hearing the cry of distress as it came from the good women of the P. and H. M. Society for a preacher for the Sunday, I responded, and was taken by Bro. J. C. Ellis to Paulding, Sunday morning. Here we met several godly women met to look after the great work they have in hand, and to plan for the future. Brother preachers, we ought to help those women. Their work is directly for the comfort of our own families. Their work is truly one of love; more than simply a room on the wall; but a comfortable home for every itinerant's family. Just now the writer appreciates very keenly the great comfort and relief in a home ready prepared. We should read the resolutions of our last Conference, and work to their fulfilling. Twenty preachers in the Mississippi Conference without homes (parsonages, I mean)! You who are more fortunate should think of the less comfortably housed.

The reports from the auxiliaries showed a considerable increase in collections, disbursements and general interest over last year. A total of $700 has been expended in local work and aiding the weak. Four parsonages have been aided, and there were four applications for help.

Paulding is one of the oldest towns in the State, and has had a very interesting history. It was once the center of civilization in the east of Pearl river. Much of its glory has departed. It is now little more than a village, though the county seat of Jasper county.

We were delightfully entertained in the home of Bro. S. S. Cope, who is known for his zeal and hospitality. Here we met our venerable brother, J. W. Harmon, in fine spirits, though needing the comforts and quiet which he gets in the home of his daughter, Sister Cope.

When we left Monday the brethren were gathering in. We hope they may receive the tire, and go home to work zealously for this worthy cause. T. B. HOLLOMAN.

Jackson, Miss., July 14, 1896.

Arcadia District Conference.

The District Conference, Arcadia district, Louisiana Conference, convened at Arcadia, July 9, 1896: Rev. J. D. Harper, P. E., presiding. Prof. R. A. Smith was elected secretary, and J. W. Dawson, assistant. The roll being called, sixteen preachers answered for their respective charges, and thirty-seven delegates were present. The visitors were Rev. C. W. Carter, of Centenary College; Mrs. T. S. Sligh, vice-president of Mansfield College; Rev. J. L. P. Sheppard, P. E., of Shreveport district, and Rev. W. H. LaPrade, pastor of First M. E. Church, South, Shreveport. The reports of the preachers on their respective works showed a uniformly good spiritual condition and regular attendance upon the public worship. The social meetings fairly attended. There is no mission territory that is accessible at this time. There are forty Sunday-schools doing fair work, using our literature; and mostly using our hymns. There are seven Epworth Leagues in the district, but there is a lack of information on the work of the League. Dr. LaPrade made a very plain and instructive talk on the subject, and we expect an onward move along this line. The houses of worship, with a few exceptions, were reported in good condition. The parsonages, on the whole, are not so good, several being reported not comfortable. Collections all along the line are behind, showing only about twenty-five per cent. of salaries, and less on Conference collection. Our church paper is not as generally circulated as it should be. "The World for Christ" has been introduced in some of the charges with good success. The ordinances of the church are fairly observed, and our hymn books are used in all the charges at public preaching, though at some points there is a disposition to use lighter songs. There is a lack of fullness in the W. M. Society, though there are several organizations, with some aid societies, that are doing good work. There was not a full report on the observance of Children's Day; one charge reported $20.50 collected from two churches. The work for the Bible Society was quite meager. Only one charge reported anything done, and that was a collection of $15 made by Bro. McLaurin. The Quarterly Conference Records Committee reported only fifty per cent. present, and that only fairly kept. These were licensed to preach: A. A. Cornett, Dubberly circuit; A. F. Vaughn, Farmersville; H. B. Thomason, Homer; G. R. Uhlig, Arcadia. These were recommended to the Annual Conference for admission on trial: H. W. Ledbetter, Dubberly; A. F. Vaughn, Farmersville; G. R. Robinson, Vienna, and H. W. Thomason, Homer. The licenses of these were renewed: J. M. Manley, Arcadia; H. W. Ledbetter, Dubberly; Geo. R. Robinson, Vienna; D. F. Turner, Homer, and C. A. Hammil, Homer. Rev. Geo. R. Robinson was recommended to the M. E. Aid Associations as a candidate for educational aid. These were elected delegates to the Annual Conference: R. T. McLendon, J. T. Baker, Rev. T. J. Martin, and F. C. Hodges. As alternates: R. A. Smith and J. W. Dawson. Dr. LaPrade made a most zealous missionary talk, laying stress upon the "love for Christ" as the key-note to the missionary cause. Dr. Carter preached an edifying sermon upon Christian education, and very zealously represented the advantages of Centenary College. Mrs. T. S. Sligh, in a short talk, laid claims upon the district in behalf of Mansfield College, and Rev. J. L. P. Sheppard, president of the Board of Trustees, set forth the improved advantages of Mansfield College, and congratulated our Conference upon the good fortune in securing the services of such Christian teachers as Mr. T. S. Sligh and wife. Mansfield College has a bright future. There is a need of information on the part of our people about our schools. Let our preachers ventilate them on every occasion.

Harmony Chapel, Summerfield circuit, was selected unanimously as the place for the next District Conference.

After a vote of thanks to the good people of Arcadia for their kind hospitality, the presiding elder expressed his great delight and happiness in the remarkable harmony and love that had characterized the Conference throughout the entire session, there not having been a single jar, not even a stiff debate upon any subject, all being of one mind in Christ.

The Conference adjourned with benediction by Rev. J. L. Wright, the oldest preacher in the Conference.

There was public preaching each day, and the administration of the sacrament at 4 P. M. Sunday.

R. A. SMITH, Sec.

Corinth District Conference.

The Corinth District Conference met at Ripley, Miss., July 9, 1896; Rev. H. R. Tucker, P. E., in the chair. J. E. Young was elected secretary. All the preachers in the district were present, and quite a number of laymen from the several pastoral charges. The opening sermon was preached by T. Cameron. Among the visitors present were Dr. W. B. Murrah, president of Millsaps College; Dr. J. W. Malone, president of Grenada Collegiate Institute; Rev. J. W. Bell, of Friar's Point, Miss., and G. W. Bachman, colporter and Sunday-school agent.

The Conference was a signal success. The well-conceived program was carried out much to the delight and profit of all. Especially would we mention the thoughtful and well-prepared papers read by Mrs. J. M. Wyatt and Mrs. Annie B. Thrasher.

The reports of the preachers indicated material progress in each charge in the district. Some have already had revivals, while all are praying that many more may follow. The district is ahead of last year at this time on all lines. With our judicious and efficient presiding elder, and by the co-operation and hard work of the preachers, it is coming to the front.

Rev. R. A. Tucker, having been duly examined, was recommended to the Annual Conference for admission on trial in the traveling connection.

The lay delegates elected to the Annual Conference were: J. E. Young, J. B. Jeffries, Hon. J. A. E. Pile, and J. B. Sanders.

Ripley gave us a cordial welcome and a delightful entertainment. They attended the Conference well, too.

We meet next year at Baldwin.

It was resolved that the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish the following resolutions:

Resolved, That every local preacher of the district is hereby urged to attend the sessions of the District Conference.

Resolved, That it is the sense of this Conference that it is out of harmony with the church and perilous to her interest for our local preachers to depend on their work as preachers for a support for themselves or families.

Please publish the following, which was also adopted:

Resolved, That we are very much gratified to know that every traveling preacher in the district is free from the use of tobacco, and recommend that all our local preachers and officials refrain from this useless habit.

W. L. GRAVES, Assistant Secretary.

Corinth, Miss., July 16, 1896.

Winona District Conference.

The Winona District Conference met at Vaiden, Miss., in the twenty-seventh annual session, July 10, 1896.

Thursday, July 9, was devoted to the Sunday-school interest.

Rev. J. B. Stone, P. E., was at his post and presided till the Bishop arrived Friday at 4 P. M. The reports from the various charges of the district showed the work to be progressing. Five of the pastors were absent: Rev. J. W. Price, Rev. John Ritchey, Rev. K. A. Jones, Rev. Eugene Johnson and Rev. C. C. Rausford. The finances of the district some in advance of previous years.

Rev. T. B. Holloman, agent for Millsaps College, was present and preached a delightful sermon Friday night, and on Saturday morning addressed the Conference, took a collection to furnish Science Hall, and departed.

Rev. H. C. Morehead, P. E., of the Grenada district, was present and presented the claims of Grenada Collegiate Institute. The prosperous year which has just closed, the improved facilities for board and teaching, and the fact that two members of the faculty are taking a post-graduate course during vacation, shows that the president is determined to make the school what it should be.

Rev. T. W. Lewis, of Grenada, was with us on Saturday and spoke in favor of the above institution and about the State Epworth League, which is to meet at Crystal Springs, July 23-26, 1896.

J. R. Bingham, J. B. Streater, H. H. Estes and Rev. W. H. Holmes were elected delegates to the next Annual Conference.

The next District Conference meets at Acona, a place in the country. This is a wise departure, and we hope other districts will do likewise, for we should come in contact with our country people.

Bishop Galloway's presence and wise counsel was a benediction to the Conference. He preached twice—Saturday, 11 A. M., and Sunday, 11 A. M. The Bishop was fully at himself and met the expectations of his many warm and admiring friends. The Bishop's first pastoral charge was in the bounds of the Winona district, and nowhere in the bounds of the church has he more of the love and esteem of the people than here.

We missed you, Mr. Editor, and your "remarks," and we also missed Bro. Bachman.

We were royally entertained by the kind people of Vaiden, and will be glad to return when the time comes.

W. H. SANDERS, Assistant Secretary.

Carrollton, Miss.

Resolutions Adopted by the Brookhaven District Conference.

The enclosed resolutions on temperance and education were adopted at Brookhaven District Conference, and were ordered sent to you at once for the next week's issue of your (our) excellent paper.

W. W. MORSE, Sec.

Resolved, That we appreciate the fact, and are grateful to Almighty God, that nowhere within the bounds of this district is there a saloon licensed under the law of the State for the selling of spirituous, vinous, or malt liquors.

Resolved, That we commend the efforts which have been made in Magnolia, McComb City, Wesson and Beauregard for the suppression of the illegal traffic in strong drink, and rejoice in the success which has attended those efforts.

Resolved, That our sympathies are with the good people of Madison county in the fight they are making against "the monster evil of the age," and pray that God may give them the victory, and the open saloon, which has so long cursed that fair county, may soon be a thing of the past.

Resolved, That we are more than pleased to have had with us the Rev. T. B. Holloman, agent of Millsaps College, and have heard with interest his address to-us, and we rejoice at the continued prosperity of our Conference college.

Resolved, That we commend to all young men contemplating or engaged in the study of law the Law Department recently established in Millsaps College, and under the charge of Edward Mays, LL.D., an accomplished educator and a thoroughly accomplished and experienced lawyer, in the full assurance that they will there have such advantages as no other institution in the State can furnish.

Resolved, That we appreciate the liberality of Major Millsaps in contributing $10,000 for the building of "Science Hall" in connection with the college that bears his name.

Selections.

Church Schools.

[The following, from the pen of Rev. J. F. Sturtivant, we clip from the Nashville Advocate. Bro. Sturtivant was for many years a member of the faculty of Southern University. He is a broad-guage, scholarly man, whose opinions concerning educational matters have weight with all who know him. North Mississippi will, no doubt, appreciate the high compliment he pays to the management of Grenada Collegiate Institute. —EDITOR.]

This is an exceedingly practical age, and there is a great demand for a quick education—one that will fit the pupils in a little while for a lucrative position in active life. This system can not make great men or great women. The old plan, and the one pursued by our fathers of twenty-five and fifty years ago, was to lay broad and deep the foundations, and when our young people were through college they had something upon which to build. They were ready for almost any position because their minds were trained and their culture wide. To an intelligent man, who understands the nature of a true education, the work done by many of the schools of the present time is very unsatisfactory. The ordinary mind is developed slowly, and the great majority of boys and girls must spend years in hard study, or else remain uneducated. As a general thing, it is a mistake to hurry through school. The true idea is to begin a thorough course of instruction, master perfectly everything as you go, and persevere to the end. Many of us would be better off if we had taken an additional year or two to finish the course upon which we were graduated.

In this fast age, when I find a school which is doing solid work for our young people, I feel like advertising it through our church papers. I have this Summer attended the commencement exercises of two schools which impressed me most favorably—one a college for girls, and the other a college for boys and young men. I will speak of the North Mississippi Conference college for girls and young ladies, located at Grenada, Miss., and under the presidency of Rev. J. W. Malone, A. M. The closing exercises indicated that the best of work is done in this institution. There was every evidence that the highest standard of excellence is maintained in all the departments. The teachers have all had experience, and by actual work have learned how to teach. The art exhibit was fine, the recitations were of a kind to make one wish to hear more, and the college orchestra was most excellent. If the Methodists of North Mississippi are wise, they will patronize their own institution, and give it their undivided support. If they will unite on the "Grenada Collegiate Institute and Conservatory of Music, Art, and Elocution," and keep Mr. Malone and his gifted wife in charge, they will have one of the best schools in the connection—if not the best. It has grown so much in the last two years that the trustees authorized the president to increase his boarding facilities before the opening of the next session. Grenada is a beautiful little city of cultivated people and excellent churches, and is in a good, healthful section of country. The college girls and teachers all seemed to be in fine health, and are evidently well fed and cared for every way. The Board of Trustees impressed me as wide-awake and sensible men. Several prominent members of the North Mississippi Conference were present looking after the interests of the school and attending the commencement exercises. Among them I remember Dr. Sullivan, and Bros. Morehead, Thames, Burroughs, Bowen, Lewis, Dorman, Park, and others. Rev. W. M. McIntosh, agent of the college, is greatly appreciated in Mississippi, and is a true man of God. He and his excellent wife are a blessing to all who associate with them, and are active and useful in their efforts in behalf of the college.

Communications.

In the Living Present.

Properly, the Czar of Russia may be called "Cæsario-papistic." He is the chief head of State and Church. Though not ordained a priest, he is chief among them. The ceremonies of his coronation commenced with the recital of the Apostolic Creed. The Czar of Russia was made ecclesiastical chief of the Greek Church at the time Byzantium fell into the hands of the Turks. The Czar partakes of the Holy Eucharist the same as priests.

The London Methodist Times believes Gladstone to be at heart a Roman Catholic, and would have followed in the wake of Newman and Manning if political preferment and age had not had more dominant influence. The paper charges that Gladstone's coquetting with the Pope had emboldened that prelate to issue the recent encyclical, once more inviting all Christians back to the Roman fold. The "grand old man," as the Irish cut-throats have first called him, is at last found out.

"Only a pen in God's hand," said Harriet Beecher Stowe, she had been in writing Uncle Tom's Cabin. Next to the Bible, no other book has been more frequently translated into foreign tongues. Without this book Ulysses S. Grant would have died an unknown tanner. But the authoress, who died on July 1, declared that she sought no fame when she wrote that crude and imperfect story.

John B. Gough, who died in 1886, was a most successful temperance lecturer. He delivered in all nine thousand six hundred addresses on the one theme. He amassed a large fortune. At first his lectures netted him only about one dollar each. During the last ten years of his life he would not appear on the boards for less than six hundred dollars a night. His annual income was about $50,000. Other perambulating lecturers find their efforts equally lucrative.

A most ambiguous term is "free." We have freedom and free lunch. Many agitate free trade and free coinage. Some do not agree with Thomas Jefferson that all men are born free and equal. "I'm a freeman," says the enslaved toper. In his freedom the anarchist sees privilege of wrecking society. Rightly says Garrick, "Corrupted freemen are the worst of slaves."

Bishop Taylor, the eccentric missionary, displays censurable weakness. His superannuation afflicts him. Since he has been superseded as Bishop in Africa, he is reported preparing to work in the Dark Continent under the auspices of the British Wesleyans. Wonder if those who love to do something out of the way, though frequently neglecting their duty in the way, will continue to support the obstreperous missionary.

No, the millennium has not yet come. At Kijoto, Japan, a monster statue of Buddha has been erected in commemoration of the recent victories over China. It has cost a million dollars. ICH DIEN.

ONE STEP AT A TIME.

BY MARGARET E. SANGSTER.

There's a mine of comfort for you and me
In a homely bit of truth
We were tenderly taught, at the mother's knee,
In the happy days of youth.
It is: what if the road be long and steep,
And we too weak to climb;
Or, what though the darkness gather deep,
We take one step at a time.

A single step, and again a step,
Until, by safe degrees,
The milestones passed, we win at last
Home, when the King shall please.
And the strangest thing is often this,
That the briery, tangled spots
Which cumber our feet should be thick and sweet
With our Lord's forget-me-nots.

It matters little the pace we take,
If we journey sturdily on,
With the burden-bearer's steady gait,
Till the day's last hour is gone;
Or if, with the dancing feet of the child,
Or the halting step of age,
We keep the goal in the eye of the soul
Through the years of our pilgrimage.

And what of the hours when, hand and foot,
We are bound and laid aside,
With the fevered vein and the throbbing pain,
And the world at its low ebb tide?
And what of our day of the broken heart,
When all that our eyes can see
Is the vacant space where the vanished face
Of our darling used to be?

Then, waiting and watching, almost spent,
Comes peace from the Lord's own hand,
In his blessed will, if we rest content,
Though we can not understand;
And we gather anew our courage and hope,
For the road so rough to climb,
With trial and peril we well may cope,
One single step at a time.

—Congregationalist.

Communications.

Water Valley and the Orphans' Home.

The writer had occasion to go to Water Valley a few days since, and the visit was somewhat of a surprise to him in several ways. The Mississippi Methodist Orphans' Home is located in this place. On this account more than usual attention was paid to those things which might have an influence, good or bad, on our Home. I am persuaded had the entire State been at our command, it would have been hard to make a better selection than this one.

It is hard to keep from being enthusiastic over Water Valley. I found the place not over three-quarters of a mile from the depot. The spot upon which the Home will stand is an elevation about the highest in the vicinity. It is covered with an open forest of oak, hickory, and yew trees. In this plot there are twenty-five acres. Close to this, but not adjoining it, are twenty-five acres of bottom land, which are for agricultural purposes. We have in all fifty acres of the very best land to be found anywhere in the vicinity; all of it our own selection, splendidly adapted for the purpose for which it is to be used. This is the gift of Water Valley to the Orphans' Home.

I found the entire community interested in it, and from all sides came words of encouragement and cheer. Our orphans will fare well at the hands of the people of Water Valley.

Now, a few words as to the town. It is in all respects "up to date," and is getting ahead of many places that are larger and more pretentious. An electrical plant lights up the streets and houses. Their system of waterworks and sewerage is complete. The water is cold, clear, pleasant to the taste, and comes from a number of artesian wells. The supply is inexhaustible. These industries are all owned and operated by the city, which is as it should be. The rates are so reasonable that they are within reach of all. On all sides are the evidences of thrift. New buildings are going up in all directions.

Those who know best say that it is the "dryest" dry town in the State. You can not buy a bottle of "white hops" even. The "blind tiger" does not have a chance to make its den.

Methodism in Water Valley is not behind. Wood Street Church, under the leadership of Rev. J. A. Bowen, is in vigorous condition. One can not stay long in the town and not find this out. Nearly every member of his church is at work. The Epworth League and Sabbath-school are lively affairs.

From Wood Street Church has gone out the new Main Street Church, but a few months ago an old red clay hillside. Now it is a beautiful place, one of the prettiest churches in the State, completed, only wanting its permanent pews.

Alongside of this new church is a new parsonage, finished with the church. You don't often see that. But the thing that struck me most of all was the care that had been bestowed upon the yard about this church and parsonage—all neatly leveled off, terraced, and sodded. Ere long it will be covered with a coat of living green. How little care is taken for these things by the large majority!

Main Street Church is under the charge of the Rev. T. B. Clifford. The boys of Water Valley call him "Cyclone" Clifford, because he is such a hustler.

Water Valley is the only city of the North Mississippi Conference that supports two Methodist Churches. I do not know that two are needed anywhere else; but they were needed here. The strong, active, earnest Methodism of the old church saw the need, and so Main Street Church was projected. With them to resolve to do is to do.

One sees the same signs of life and the same energy in all of the other denominations. The Presbyterians lost their church by fire not long since, but they will have a new $10,000 building there by the end of the year.

The best of all is, that all of them are brethren indeed. They live together in harmony and peace, and work together for all the good, and against all the bad.

Now, brother, your trustees have located the Orphan's Home in this live, stirring Christian town. They have performed all that was promised, and did it well. The deed to the property has been made, signed, and recorded. As soon as we have three thousand dollars in bank, the building will be started. If you will do your part, the Orphans' Home will be a reality by the time our Conferences meet. Take your collections, and remit to your respective treasurers: Rev. J. A. Bowen, Water Valley, or Rev. M. L. Burton, Crystal Springs.

W. A. GUNNING,
Chairman.

Correspondence

Delta Dots.

Dr. Steel has finished his tour of the Greenville district. He came, he saw, and was conquered. He had not dreamed—and he does sometimes dream—that in his native State there was such a section as he found here. If he and the Book Committee do not arrange their differences, I think he can be persuaded to take an appointment in the Delta next year. He gave us "Home Life in Dixie During the War," and as the scenes he describes occurred in the upper part of the Delta, the lecture was of peculiar interest to our people. One of the objects of Dr. Steel's visit was to interest parents who have daughters to educate in Epworth College at Holly Springs. The enthusiasm with which our people have received this new candidate for favor is gratifying to the proprietors and their friends.

Bro. W. M. McIntosh has been holding revivals at Gunnison and Rosedale with phenomenal success. The Lord has been with him in mighty power, and the hosts of evil have trembled in his presence. The whisky men who had secured a petition to the Board of Supervisors asking for an election in Bolivar county, abandoned their project. Many gamblers burned their implements and surrendered to Christ.

The hardest people to reach here, as elsewhere, are the class we denominate worldly-minded. Gamblers, drunkards, whisky sellers and sinners of almost every class came trembling and begging for mercy, while young girls, whose greatest sin, perhaps, has been to preside at a punch bowl, teach some young man how to play cards or dance are unmoved. This is hard to understand. McIntosh is a great man in his way. I love him. He does and says nothing to which any sensible man can object.

The brethren of the district are doing a fine year's work. We confidently expect the greatest report in the history of the district. Greenville will entertain the Conference in November handsomely. We are glad that our own Bishop Galloway will preside. Come to see us.

J. A. RANDOLPH.

Jackson District Conference.

The Jackson District Conference held a pleasant session, July 2 and 3. The attendance of preachers, itinerant and local, was good; that of lay delegates unusually small. Presiding Elder Norsworthy was diligent in business, while not neglecting to give prominence to public religious service. At 11 o'clock A. M., 3:30 and 8:15 P. M. large congregations attended upon the preaching of the Word. The pulpit was filled by Bros. Brown, M. H. Moore, T. J. Norsworthy, Ferguson, Watkins, and our genial visiting brother, T. W. Adams, of Moss Point, who furnished an excellent report of our proceedings to the New Orleans Picayune.

The opening service on Wednesday evening was conducted by Bro. T. L. Mellen, Conference Missionary Secretary, who made a strong plea for greater missionary zeal and activity in the church.

Thursday was devoted to Sunday-schools. In addition to the customary reports of pastors, papers were read and brief addresses were made upon various features of the work. The chronic discussion arose upon the use of the Bible in the Sunday-school, and with the time-honored result—that the brethren differed. He will accomplish a great thing for the church who shall teach us how to use lesson helps without abusing them, and then get us to do it. Reports showed a gratifying interest in Sunday-school work throughout the district. Epworth Leagues have been organized and are working well in some of the charges, and Children's Day has been generally observed with good results.

On Friday the spiritual state of the church was carefully inquired into. In this respect there are signs of improvement, but a general revival with permanent results is greatly needed. As the protracted meeting season approaches, the question comes up whether we shall rely upon the old-fashioned methods of preaching by the pastors, prayer by the church, and earnest work by all for the conversion of sinners, or adopt extraordinary means, evangelists, tents, horns of brass and frequent show of hands, if that in any way some may be saved, and many counted.

An encouraging report was made of Millsaps College. The liberal gift by Major Millsaps of a building for the Law and the Scientific Departments was recognized in appropriate resolutions. Other improvements are contemplated, and an increased patronage expected next session.

The unavoidable absence of President Chambers was regretted; but the claims of Whitworth College were presented by the presiding elder, and the work of the past two sessions highly commended.

By courtesy of the Conference, President Fitzhugh spoke briefly for Belhaven College, which has just closed its second session with marked success.

The Conference, with hearty goodwill, remembered the ADVOCATE, resolving, after regrets at the editor's absence, "that we would take this opportunity to express our appreciation of Dr. Black's efforts to promote the usefulness of our Conference organ, and we would urge upon our preachers and people the importance of giving it a more generous support."

Madison county is just now exercised over an approaching local-option contest. Strong resolutions were passed expressing the sympathy of the Conference and the church with those noble men and women who, against great odds, are fighting to redeem their county from the curse of the open saloon. Pending the discussion of this subject, our Baptist brother, Dr. Holland, chairman of the Madison County Prohibition Executive Committee, was introduced to the Conference, and made a stirring report from the field of battle. Dr. Hunnicutt responded feelingly, and a fervent prayer for the success of the prohibition cause was offered by Rev. L. H. Kimmons, pastor of the Camden Presbyterian Church. On Saturday an immense barbecue meeting, held in this interest at Melvin's Mill, was addressed by Bishop Galloway and others. The Bishop also preached in the Camden Methodist Church on Sunday morning.

Lay delegates to the Annual Conference were elected as follows: Wm. M. Clanton, W. E. Harris, J. W. Sharborough and E. Middleton. Alternates: F. Carruthers and R. S. Ricketts.

The hospitality of Camden, to quote from our resolution of thanks, was "royal." The local Epworth League showed us many kind attentions.

Flora was selected as the place for next session.

Bro. Norsworthy presided well, but insisted like an editor upon brevity. This was possibly due to the fact that he had left his own long speech at home. Bro. W. J. Ferguson was assistant secretary, and did all the work.

R. S. RICKETTS, Sec'y.

Another Trip.

To Camden, the seat of the Jackson District Conference, July 1, I went by invitation of our good Bro. Norsworthy, the presiding elder, who gave me "one hour and sixty minutes" for a sermon on missions the night before the convening of the Conference.

July 3 found me at Decatur, the seat of the Brandon District Conference. Presiding Elder Simmons was in the chair, and everything moving along smoothly. Only one preacher in charge was absent. The reports were the most encouraging I have ever heard from the Brandon district. In the afternoon Bro. Simmons kindly gave me one hour, but did not complain when nearly an half hour more had been consumed. Everybody seemed attentive and interested. But one Woman's Foreign Missionary Society was reported in the district, and I listened in vain for a single Sunday-school Missionary Society to be named. Nevertheless, Bro. Simmons has the affairs of the district well in hand. Preachers were all hopeful. I listened with no ordinary interest to the sermons of Bro. R. A. Sibley in the morning and of Bro. Witt at night. Forty-four years before Bro. Sibley had preached in Decatur, since which time he had traveled 35,000 miles in going to his preaching appointments, besides unnumbered miles traveled in pastoral visiting; received 3,000 people into the church, married scores, baptized and buried more—and all on an average salary of $150 a year! Only three years out of forty-four had been spent in a parsonage. God bless the old hero, and have mercy on those who so poorly paid him!

The time spent at East End, Meridian, Sunday morning, was delightful. At night an attractive congregation in Central Church listened to one of my missionary messages. I trust good was done.

The trip to Bennett on the local freight was not pleasant, but the visit to Dr. Krouse's home atoned for all that, and the privilege of preaching to friends at Central Church was a blessing to my own soul. The smallest congregation I ever saw assembled in Vossburg greeted me that night, and listened to me with more or less attention.

Thursday also was spent at Vossburg instead of Hattiesburg.

I next stopped at Heidelberg, where I found Presiding Elder L. Carley conducting a missionary meeting. Miss Annie Trotter, district secretary of the W. B. F. M., was reading a carefully prepared paper before the District Conference. In due time an opportunity was given me to speak. Only two of the pastors were absent. Four Sunday-school Missionary Societies were reported in this district.

Three District Conferences visited and addressed, and five sermons elsewhere for good measure, made up my third extended trip.

This week the Brookhaven District Conference will be attended, and in August the Meridian, making seven out of the eight in our Conference.

As I never force my way into any district or pastoral charge, brethren must write if they wish me to come, and especially should they answer my letters or postal cards. I never take up a collection unless requested by the pastor so to do, and never interfere with any of his plans. If brethren will consult their Disciplines and the published Minutes of our last Annual Conference, they will see the scope of my authority and the purpose of my appointment by the Board of Missions. I am surprised to see how few of our preachers, traveling as well as local, take "The Methodist Review of Missions." (These last sentences are for the benefit of whom they may concern.)

T. L. MELLEN,
Miss'y Sec. of Miss. Conf.

July 13, 1896.

To be dependent on others for sympathy and comfort makes you weak; to be self-dependent, makes you weaker still, for that fails you in the day of your greatest need; to become independent is a dream of your pride, for no such thing is possible; to become dependent on God makes you strong; yea, clothes you out of his own almightiness, and draws you up into his safety and refuge.—E. H. Sears.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M.H. Morrison...Shreveport

Annual Meeting of W. F. M. S., North Mississippi Conference, at Tupelo, Miss.

The seventeenth annual meeting of W. F. M. S., North Mississippi Conference, convened at Tupelo, Miss., July 4; and it was throughout a truly delightful occasion. The good people of Tupelo surely covered themselves with glory, for never was hospitality more grandly dispensed nor courtesies more lavishly extended by any people upon any occasion.

Saturday evening a praise service was enjoyed by a large number, though many delegates had not gotten in because of delayed trains.

Sunday morning, a large congregation listened with intense interest to a grand and impressive sermon by Rev. Geo. Lipscomb, of Como. He presented in a most effective manner the great need of laborers in the Master's vineyard, urging the Christian people to "pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

Sunday afternoon the children were delightfully entertained by Mrs. Addie Gordon Burke, of China. She had with her many Chinese curios, with which she was able to give the children a very clear insight to Chinese life and customs. She spoke of the darkness and ignorance and superstition in which the little Chinese children live, and then of the great help that could be rendered by our own dear American children, who are surrounded by every comfort and luxury, and know so little of the needs of the poor, godless heathen of China.

Sunday evening, at 8:30, the doors of the city of Tupelo were thrown, if possible, wider open than before by Miss Vic Thompson, who delivered the address of welcome. Miss Thompson's address was beautiful, even eloquent, and assured us a welcome we could not mistake; but may I say of Tupelo, her hospitality of deeds far outmatched any hospitality of words that could have been spoken. The response to welcome address was delivered by Mrs. G. C. Jones, of Boleu, who, in a graceful manner, expressed, on behalf of the entire society, the sincerest appreciation of our cordial reception.

Monday morning, with our beloved president, Mrs. M. L. Hargrove, in the chair, reports were heard and business dispatched in a judicious and creditable manner. Monday afternoon business continued.

Monday evening we had an interesting glimpse of life in the "Land of the Noon-day Sun," given by Miss Viola Blackburn, our missionary from Mexico. We little realize that just across the Rio Grande, from our own grand republic, is a people who need the sympathy and help which we are so able to give.

No feature of the entire meeting was more attractive, more interesting, more instructive, than the beautiful message brought by our president from annual meeting of Woman's Board of Foreign Missions, which recently convened at our national capital. The points of interest in the city, the trip to Mount Vernon, the visit to the Chinese minister, the work of that "Congress of Women," all beautifully presented, made the evening a delightful one.

Tuesday morning business resumed, and concluded afternoon. Miss Mollie Clarke, who has so faithfully and satisfactorily performed the duties of treasurer, was not able to longer fill the office, and Mrs. Clara Faut, of Holly Springs, was elected to supply her place. The reports of the year's work showed great progress and advance over last year's work. Great things have been accomplished, but greater things yet remain to be done, and certainly grander efforts are necessarily required.

Greenville will be our next place of meeting, and we trust our reports will then show a grander forward movement than has yet been known.

Tuesday afternoon having completed all business, there remained only one other meeting, and it was truly a fitting climax, as all will declare who heard Mrs. Addie Gordon Burke's life as a Chinese missionary.

MISS ELLA GUIDER.

Selections.

Don't Fret.

Don't fret, for a fretful Christian is like a prickly pear, bitter within and irritating without. God says, "Cast your care on me, for I care for you." "No, you don't," says the fretting Christian, "and so I'll fret over my cares."

Don't fret, for you are a witness for Christ. What is your testimony worth if your fretting contradicts his words, "My yoke is easy and my burden light."

Don't fret, though your lot is hard and your troubles many, for your Lord was oppressed and afflicted, yet, as a lamb led to the slaughter, "he opened not his mouth."

Don't fret, for fretting, instead of relieving from trouble, will lay on you heavier burdens. As fear slays more people than cholera, so fretting kills more than real care.

Don't fret, for God controls all things that are or will be, and among these are your troubles. Instead of fretting, "count it all joy when ye fall into divers trials," for "tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." Instead of fretting study that logic—and rejoice in God.—Exchange.

Never Give Up.

Never sit down and confess yourself beaten. If there are any difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhere.

Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of our fellows who have felt their feet slipping, who have began to sink in quick-sands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While he lives and loves, no man need ever give up.—Selected.

Determination.

It can not be too often repeated or too urgently insisted upon, that one of the essential parts of faithfulness is a strong determination of the will to do what ought to be done, and to refrain from doing what ought not to be done. This is indispensable in any business career. A merchant ascertains that promptness in filling orders is one of the essential parts of his business methods, and if he is a man of force of character at all sufficient to make a successful business life, he will determine to be prompt, and make that the fixed, unalterable principle of his life. There will come occasions when ease, convenience, desire, and friends will all conspire to make him break that principle; but his success or failure depends much upon his determination to be faithful. Precisely this same principle enters into all Christian faithfulness. Men must set all the power of the will in a determination to serve God.—Wesleyan Methodist.

Obedience must be the struggle and desire of our life; obedience not hard and forced, but ready, loving and spontaneous; ..... the doing of duty not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God.—Phillips Brooks.

Dr. Cuyler says that if a convert to Christ does not during the first thirty days of his religious life speak of his faith before others, he is likely to remain silent during the rest of his life. Young converts commence at once to "declare what God has done" for you.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber.

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I. HARDY, G. P. A.

New Orleans, La.

FROM THE WORK.

PLAIN DEALING, LA.

We have just closed a most glorious meeting at Concord, on the North Bossier circuit, which resulted in twenty-three accessions to the church, and the church greatly revived. As an evidence of the genuineness of the revival, a number of the brethren agreed to erect family altars, and a prayer meeting was organized to begin the following Sunday. We had no ministerial help, but the Lord was with us in great power. Glory to his name for having given us the victory over sin and Satan.

H. J. BOLTZ.

PONCHATOULA, LA.

Our church here is aflame with a powerful Holy-Ghost revival. While the meeting has been ended some days, the revival continues with us. Old feuds have been settled, family altars have been erected, sinners that have been the subjects of prayer for years have been gloriously saved; nearly whole families brought into the kingdom of God. Streaming eyes of penitence and exultant shouts of new born souls have rejoiced the people of God. A woman's weekly prayer meeting has been organized; the church, Sunday-school, League and prayer meeting all revived. Fifteen accessions to the church and as many conversions and reclamations. Nine ADVOCATES have been taken and a number of Dr. Black's premium Bibles sold.

Bros. Albert Lutz and Will Howell did the preaching. I never had better help. These young men have power with God. May his blessings attend them!

J. J. KELLY.

CHILDREN'S DAY AT CANE RIDGE CHURCH.

Many of the readers of the ADVOCATE doubtless would like to hear something from Cane Ridge, on the Harriston circuit. Bro. J. W. Crisler is pastor here now, and much loved by his people.

Children's Day was held on the fourth Sabbath of June, and it was a joy to see the glad young faces gathered there. So many came that all could not get into the house.

The day was clear and beautiful. The church was beautifully decorated with flowers and evergreens. The exercises passed off with perfect success; the essays, orations, songs and recitations were appropriate and well delivered. I hesitate to mention names where all did so well. Each one deserves praise. There were tears in many eyes more than once during the exercises. The music was delightful. The collection taken up by the bright little money gatherers amounted to sixteen dollars and seventy-five cents. The pastor then made the children a short address, which was interesting and instructive.

After dinner, of which there was an abundance, Bro. Crisler preached a good sermon to a large and attentive audience. He has five Sunday-schools on his circuit in working order—one for each church. Much credit is due Miss Anna Jones and her lady assistants for the pleasure and success of the day. C.

GUNNISON, MISS.

Rev. W. M. McIntosh has just closed one of the most wonderful revivals ever witnessed in the Delta. Over one hundred souls professed Christ. Our Epworth League figured largely in the success of the meeting. We took hold of the work before Bro. Mac came, and held prayer meeting every night for a week, our pastor assisting us. We distributed tracts, religious papers and periodicals, your own valuable paper being used in goodly numbers. We had a choir of twenty-five—most all professors of faith, and those that were not professed, during the meeting. Over half of this choir were League members. Our leaguers had many of their dear friends upon their hearts, and constantly took them to God in prayer, when nearly everyone was saved. It was a common thing to see a leaguer leading some soul to Christ. Some went round to private houses and held family prayers, and God, through his mercy, in every instant sent a blessing. As a result many souls were brought to Christ. Over fifty families promised to hold family prayers, among whom were leaguers, and a goodly number joined our League. We have heard it said that a League never brought a soul to Christ. Where this is the case, it is because the League is a social gathering, and not a spiritual one.

Dr. Steel lectured to the League here last night (July 2) on "Home Life in Dixie," and, as usual, was greeted by a crowded house. It was grand, and added more fuel to the fire that is already burning. Best of all is, our pastor, Rev. R. H. B. Gladney, is an enthusiastic worker for the League and uses it to the glory of God. A League can do but little without the support of its pastor, and a pastor can succeed far better in his spiritual work if he has an Epworth League to hold up his hands.

J. B. PEASE, JR.,
First Vice-President.

FROM JORDAN STREET, SHREVEPORT, LA.

We have recently closed a most glorious revival here conducted by Rev. H. G. Scudday, of Tyler, Texas. He was with us ten days, and left us with the impress of his own Christ-like character stamped upon the hearts and minds of our people. We all learned to love him.

Entire sanctification was preached, and, many seeing and feeling the need of a deeper work of grace, the need of heart purity, and that they were "yet carnal even as babes in Christ" (I. Cor. iii, 1), sought earnestly and obtained that blessing. The necessity of "groaning" after and receiving the pentecostal baptism of the Holy Ghost was urged, and quite a number bore testimony to the Spirit's sanctifying power.

Bro. Scudday does not criticise and abuse any brother who differs with him in his religious views. With patience, Christian humility and love, and a heart burdened for souls, he fearlessly preached Christ as a complete Savior from all sin, even in this life.

Our church is greatly revived. May the good work go on until many more shall be saved and sanctified! What we want everywhere is a people ready for the coming of our Lord. Let us pray for it.

So far we have had a successful year. We have every hope for a good report at Conference. Our Conference assessments this year are four times those of last year. But our people do not murmur, and assure me that I shall not be subjected to the mortification of giving in a delinquent report at Conference. God bless this dear people! I believe I have the best people in Louisiana Conference to serve. We have already raised and expended $250 on a parsonage, or rather a study, which is the preacher's home.

J. M. ALFORD.

A BIG DAY AT COLEVILLE CHURCH, WHITTINGTON CIRCUIT.

Through the efforts of zealous women, and faithful brethren, a magnificent bell has been purchased for Coleville Church, Harrison county, Miss.

At 9 o'clock Sunday morning, July 5, it sent forth for the first time its sweet tones to call together old and young to celebrate Children's Day. By eleven o'clock the church was packed, scores having to remain outside for want of sitting room. The congregation numbered about three hundred.

The programme was carried out to the letter, the children all delivering their recitations in a most creditable manner. The interludes by the choir were grand. The sweet intonations of a dozen or more well-trained voices blended with those of the organ were indeed enrapturing.

Much credit is due Bro. Homer Cowart, the skillful leader of the choir for the good music, and Bro. E. D. Fayard, superintendent of the Sabbath-school, for the admirable manner in which the scholars acquitted themselves. At the conclusion of the services a collection was taken, and a very creditable sum realized, after which a bountiful dinner was served under the beautiful trees which surrounded the church.

At three o'clock P. M. the chiming of the bell again called together the multitude for divine service. No other preacher being present, it fell to this scribe's lot to preach, his text being Jer. xii, 5.

At 8 P. M. we again stood before a full house and preached on the subject of "Old-Time Religion," from the fifteenth Psalm. Notwithstanding the extreme heat, however, the congregations were orderly and attentive.

All in all, the first Sunday in July, 1896, will be pleasantly remembered in Coleville many years hence.

G. R. ELLIS.

Stonewall, Miss.

PUBLISHER'S NOTICES.

Money Saved.

DON'T FAIL TO READ THIS.

Until further notice we will send the ADVOCATE to new subscribers nine months for $1—cash in advance. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer, provided they send ten cents additional to assist in paying postage on the Bible.

TO AGENTS.

We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct. 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

We will send a sample Bible for use in canvassing to those who desire it.

MR. EDITOR: The premium machine arrived all right, and after a thorough trial I can say that I had as soon own it as the forty-five-dollar ones my neighbors have. Accept my thanks for your aid in my securing so good a machine for so little trouble and expense. Yours truly,

(MRS.) W. H. BENTON.

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A Fallacious Argument.

The late General Assembly of this State, it will be remembered, passed a bill licensing pool-room gambling, which, however, failed to become a law by reason of a pocket veto given it by the Governor. When the matter first came up before the House the friends of the gamblers secured the adoption of a resolution thus phrased:

Whereas, The experience of years has shown the inability of absolutely eradicating vice by prohibitory legislation; therefore, be it

Resolved, That in the judgment of the House of Representatives, the Senate concurring, it is expedient that proper police surveillance should be by law attempted, that the evils consequent upon the vicious habit may be minimized, and that a license tax be imposed upon such practices and callings as pool selling, etc.

The promoters of the license scheme kept the matter quiet until a short time before adjournment, knowing that then they would have a chance to use for all it was worth the excuse that it was too late for adverse legislation concerning the evil; and so to license it was the next best thing to be done.

This excuse aside, but one argument, if it can be called such, was advanced in favor of the license measure, namely, "that prohibitory legislation fails to eradicate the vice absolutely!" Hard pushed indeed is the cause that has to resort to such a plea! Yet not only gamblers, but the friends of the saloon also, are wont to harp loudly on this same strain. And there are people just silly enough to listen to just such fallacious reasoning. Who has been foolish enough to argue that prohibitory legislation would accomplish the wonder of doing away with vice and crime all at once. The veriest tyro ought to know that no law prohibiting any form of crime or evil stamps it out at one fell blow. From time immemorial civilized nations have all had laws against murder, and other crimes, but still they continue to be committed. There is not a law on the statute books that goes always unviolated. Because murders are of frequent occurrence in spite of the punishment threatened by law, shall we, therefore, say that laws respecting this crime are useless, and then attempt to reduce the number of murders by licensing the shedding of man's blood? Thieves abound in spite of the strict laws against stealing and embezzling, but who would have the hardihood to favor on that account abolishing such laws, hoping to get rid of theft and burglary by legalizing them.

Because whisky drinking still goes on to some extent in prohibition towns, because the old soaks and bums and their friends have jugs sent to them, the cry is raised that prohibition is a failure. If so, then every law we have is a failure. But what does the jug trade amount to as compared with the open saloon? What if "blind tigers" do prowl around occasionally? Moreover, everybody knows, or ought to know, that the antis, in many cases, magnify the number of violations, so as to make it appear that the law is less effective than it really is. Is it to be expected that the liquorites will become teetotalers all at once, and that they will be such honorable men as never to violate the law? The saloonists, where the license system prevails, frequently violate the Sunday law, and the statute against selling liquor to minors. What folly then to expect that they will respect a prohibitory law, unless they are forced to do so! If the police and prosecuting attorneys, however, would do their duty, in most places, such violations would be exceeding infrequent.

The liquorites and gamblers will, most of them, violate the laws prohibiting their business whenever they think they can do so with impunity. But because of occasional infractions of these laws, shall we, therefore, repeal them, and thus open the flood gates of iniquity? Just in proportion as any law is backed by public sentiment, just in proportion will it be enforced and observed. Gamblers, saloonists, and all other breeders of vice must accommodate themselves to the laws, not the laws to the lawless.

The Value of Ideals.

An ideal may be defined as a model of excellence or perfection for imitation, realization, or attainment. No man ever achieved any greater success than he pictured to himself, nor does any one dream of rising above the level of his aspirations. A marksman never hits higher than he aims. His aim must always be a little higher than the mark or object to be hit.

In every line of effort, whether it be the legal profession, teaching, preaching, medicine, farming, merchandising, or carpentering, a certain standard or degree of excellence is pictured by the mind and sought after. Without such idealization, mediocrity would constantly characterize all human achievement. An old legend tells of a king and a queen who had a fair son, to whom twelve fairies each brought a blessing, such as wisdom, beauty, strength, the last bearing the gift of discontent. The king became angry with the twelfth fairy, and drove her away. The prince grew with great promise, but manifested no eagerness or ambition or disposition to develop his talents. So it is with the man who has no ideals.

Not every ideal, however, is a worthy one. Sometimes it may be but an "ignis fatuus" leading on to destruction. Such is true of an overweening desire for wealth, for when money-getting becomes the supreme passion, life is degraded, and the spiritual nature is deadened. A man may aspire to be the best billiard player, the best saloon keeper, the best ward-room politician, the best gambler, or the most cunning thief; but because he attains a measure of success, he is not, therefore, great or noble. "No jugglery of thought, nor gorgeousness of trappings, can make the low high, the dishonest honest, the vile pure." As a man's ideal, so will his life be.

Many a young man has suffered moral shipwreck by modeling his life after that of the gifted, but dissolute, Lord Byron. The highest ambition of some men seems to be to secure enough money to enable them to get on a spree, and have what they call "a good time." Other people, again, aspire to dress finer than their neighbors, caring little or nothing for mental and spiritual improvement. 'Twere folly indeed to expect anything great or noble of such people.

A noble ideal lifts us up and brings out the best that is in us. "'Tis not what a man does which exalts him," says Browning, "but what man would do." The loftier the ideal, the greater its transforming power. Every great invention is but the partial realization of an ideal in the mind of the inventor. Plato took Socrates for his teacher and model, and the influence of that grand old philosopher largely made him what he was. Peter Cooper began business in New York City with the distinct purpose to found, if he could ever get money enough, an industrial institution for the poorer classes. By means of indomitable industry and perseverance he succeeded in realizing his purpose, and when he died he was perhaps the best known and loved man in that great metropolis.

Though our ideals may never be realized, still they are almost as essential to us as the air we breathe. In the words of Emerson: "Every really able man, if you talk sincerely with him, considers his work, however much admired, far short of what it should be. What is this better, this flying ideal, but the promise of his Creator?" Every man who strives to make the most of himself finds that his ideal is constantly changing, the standard being carried from height to height, onward and upward. Herein lies the permanence of its power to elevate.

There is danger in the religious life that our ideal will be too low, and consequently our experience will fall far short of what it should be. Such will be the case if we compare ourselves with other Christians, or if we regard the world's standard of morality. But it will not be so if we keep our eyes fixed upon Christ. The Christian who congratulates himself upon having realized the most blessed experience possible in this life, who believes that he has all the Christian virtues in their fullness, is in great danger of suffering from arrested development, if not the loss of all that has been gained. Nothing short of "the measure of the stature of the fullness of Christ" should be the aim of every believer. Whatever be our experience, we ought to say with the Apostle Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"I wonder if ever a song was sung,
But the singer's heart sang sweeter!
I wonder if ever a hymn was rung,
But the thought surpassed the metre!
I wonder if ever a sculptor wrought,
Till the cold stone echoed his ardent thought!
Or if ever a painter, with light and shade,
The dream of his inmost soul portrayed!"

The Louisiana Chautauqua.

"Where shall we go for our Summer outing?" is a question that annually presents itself to hundreds, if not thousands, of our best families. It is a question of no little importance, and deserves more sincere consideration than it very frequently obtains. The popular idea of a summer resort has been, and very largely still is, that of a pleasantly situated place where one may be perfectly free to spend the whole time in absolute idleness, except so much of it as may be devoted to amusements. But is there not something better than this? Our people are becoming more and more convinced that the various Chautauquas that have been established all over the land afford just the opportunity that is needed for combining healthful recreation with intellectual and spiritual advancement.

The Louisiana Chautauqua, situated near Ruston, on the V., S. and P. R. R., is by no means an exception to the rule. The large number of people in attendance from different parts of this and adjoining States make the social feature an enjoyable one. The youth, beauty and intelligence of Ruston and adjacent cities and towns appear almost daily on the beautiful grounds, largely augmenting the numbers of those regularly domiciled in the comfortable hotels on the grounds. Every physical comfort is here at hand. The beech and oak trees cast shade everywhere, while the fragrance of the pines and the waters from the several mineral springs so whet the appetite that even that dread monster, dyspepsia, loses its power, and the former possessor of this unwelcome companion can enjoy the excellent fare provided by the management and so efficiently served by their employees.

No place is, however, perfect as a Summer resort that provides only for the physical and social sides of man's nature. The intellectual and spiritual should also be considered. Here again the Louisiana Chautauqua is no exception to the rule, for to these studiously inclined opportunity is offered to beneficially pursue any chosen line of work. Included in the curriculum of study may be found the English, Latin, German and French languages; Literature, both American and English; Physics, Chemistry, Botany, Anatomy, Physiology, and Hygiene, Psychology, Pedagogy, Mathematics, Vocal Music, Drawing, Business Course, Physical Education and Scientific Cookery. An attractive, as well as most desirable and instructive, feature of the Chautauqua work introduced this year for the first time in Louisiana is the systematic study of the Bible by Prof. C. K. Crawford, of Dansville (Ky.) Theological Seminary. Mr. Crawford lectures daily to a large and interested class on the subject of Messianic Prophecy.

A unique feature of the Chautauqua is the course of lectures given by our capable and popular New Orleans woman, physician and surgeon, Dr. Mary A. G. Dight. The lectures are delivered in a manner which shows the Doctor is thoroughly conversant with the human anatomy and its function, and her audience, which is one of the largest of any of the classes, takes great interest in the "proper study of mankind."

On July 3 Dr. Dight was chosen by the Board of Managers as physician in charge of the Woman's Hospital in Philadelphia. This is but another proof of Dr. Dight's ability; and while we appreciate the honor that staid old Pennsylvania pays Louisiana by desiring her one "Kohinoor"—the only thoroughly educated and legally qualified woman physician of which we have record practicing medicine and surgery in Louisiana—yet it is earnestly hoped on all sides that Dr. Dight will not desert her beloved Southland by accepting this most high and honorable position. Her professional attainments can be as thoroughly appreciated in our own State as elsewhere, and the women of Louisiana are loth to relinquish her.

Every Sabbath religious services are conducted at the Ruston Chautauqua by the resident minister, Rev. John Foster, assisted by prominent visiting divines. On Sunday, the twelfth, Dr. C. W. Carter, president of Centenary College, preached one of those magnificent discourses which have made him famous throughout the Southwest. Dr. Black delivered on last Sunday evening his famous and convincing sermon on "The Immortality of the Soul." This was a rare treat to the Chautauquans and guests.

The platform lecturers are some of the most talented men in that work. Rev. Sam P. Jones has already lectured here twice, and he will be followed by W. H. Harvey. July 22, Dr. Talmage will lecture, and he will be followed by the popular impersonater, Edwin L. Barker. The lecture course closes with Dr. H. M. DuBose, the founder of the Epworth League, and of whom it is said, "He says something every time he opens his mouth." He is one of the most eloquent men engaged in this work.

The railroads give half-rate fares. This, together with the inexpensive, but good, accommodations furnished at the hotels and cottages on the Chautauqua grounds, render the Ruston Chautauqua a most desirable and inexpensive place for a Summer outing. The location of the grounds is high, free from malaria, and the entire absence of mosquitoes can scarcely be realized until one actually experiences this blessing by spending a night there. Then they need no inducement to remain longer and bring their families. When the planters once begin to bring their families to the Chautauqua, they will ever afterwards make it an objective point as an ideal place to spend the Summer vacation.

The Louisiana Chautauqua is the outcome of the most untiring energy and most unselfish devotion on the part of its managers, Prof. Byrd and Mrs. Mattie H. Williams, the mother of the Chautauqua, as she is affectionately termed. The work already accomplished by this Chautauqua has been great, and the prospects for its future usefulness are very bright. XX.

At Ruston.

We wish to endorse heartily all that our correspondent, "XX," has said in praise of the Ruston Chautauqua. We spent a week on the grounds, and were delighted with the place, the people, and everything connected with the institution. We regard the Ruston Chautauqua grounds as one of the very best health resorts in Louisiana. In addition to many favorable climatic conditions, it has mineral springs whose health-giving qualities are unsurpassed in the State. The Chautauqua is under admirable management, and is steadily growing in popular favor. The number of students in attendance on the various schools is larger this year than ever before. And this increase, we verily believe, will continue from year to year as the people in different parts of the State become acquainted with the advantages here offered. This is just the place for that large and constantly increasing class of people who have aims and aspirations higher than those that are ministered to by the frivolites and trivialities of the average fashionable watering-place.

We have visited a number of Chautauquas and many watering-places besides, and we have never found anywhere more genuine, hearty, high-toned sociability, or more universal bonhomie, than at Ruston. If there are any cynics or growlers there, we failed to meet them. We know of no place where it is easier to form acquaintanceships that easily ripen into friendships. The State of Louisiana owes a debt of gratitude to Mrs. Mattie H. Williams and her coadjutors for their self-denying labors in founding this centre of culture, refinement, and sociability.

Let our readers not make the mistake of supposing that the Chautauqua is a place for teachers only. While it is true that a large percentage of those who attend are teachers, yet many others attend these schools. Just think what an uplifting and inspiring force a six weeks' attendance upon these various schools would be to thousands of men and women in the various walks of life all over the State! Louisiana has, perhaps, as large a percentage of persons who spend the Summer away from home as any State in the Union. These, whether they dwell in the cities or in the swamps, can find at the Ruston Chautauqua an admirable health resort, and such facilities for self-culture as can be found nowhere else in the State. In addition to the advantages offered by the several schools referred to by our correspondent, "XX," one has an opportunity to hear from year to year many of the leading lights of the American rostrum. Last year W. J. Bryan, the nominee of the Democratic party for President of the United States, was on the platform at Ruston, as were a number of other celebrities.

Let it be noted that all these advantages can be had for a much smaller outlay of money than is required for board at any respectable watering-place. We most heartily commend the Ruston Chautauqua to the people of Louisiana as a Summer home. Those who prefer to keep house rather than board can make arrangements to build cheap cottages and occupy them as long as they choose. A number of persons have already done this, and many more will doubtless do so as the years roll on.

We would like to say much more, but can not spare the space in this issue. We had intended to "look in" on the Arcadia District Conference, but a temporary indisposition prevented. We had the pleasure of meeting several brethren of the Louisiana Conference: J. A. Miller, T. B. White, J. F. Foster, C. R. Montgomery, F. Vaughan, and C. W. Carter. We also exchanged greetings with Rev. S. P. Jones, and heard two of his inimitable lectures. The region round about Ruston is suffering from drouth. The corn crop is ruined, and the cotton crop will be exceedingly short, unless rain comes very soon.

The Power of Oratory.

The Democratic nominee for the Presidency of the United States owes his nomination to a speech. He was not seriously thought of as a candidate. He had put himself almost, if not quite, out of the party by coquetting with the Populists. Mr. Bland was the logical nominee, the favorite of the managers, and had nearly a third of the convention instructed in his favor. Mr. Bryan, of Nebraska, was permitted to speak. He had all the concomitants of an orator, handsome in person, classical in feature, graceful and forcible in action, a voice mellifluous, full-volumed, penetrating enough to be heard by 25,000 people. He literally captured the immense multitude. They could not resist his witchery of words, voice and manner. He wove them around his fingers. He moved them up and down at will. When he finally ended by saying that "the crown of thorns should never be pressed upon the brow of labor," and that "humanity should not be crucified upon a cross of gold," the excitement and demonstration have scarcely been equalled in the world's history of great assemblages and orations. From all accounts, Bryan is one of the greatest orators that, from time to time, have arisen to show that the human voice is more effective in moving men than the blare of trumpet, the clashing concord of brass instruments, and the resounding swell of cathedral organ.

The Democrats of Chicago felt somewhat as did the Athenians, when, after Demosthenes had delivered one of his philippics, they shouted, "Let us go against Philip." If the convention had not been forced to adjournment by the leaders, Bryan would have been immediately nominated by acclamation. Adjournment, however, could not weaken the impression of his matchless oratory, and at the next session the tide of votes turned towards him irresistibly as the tides of the sea.

For ourselves, we have no opinion to express concerning the wisdom of Mr. Bryan's nomination. We are glad, however, that his speech exploded an opinion which has been growing the last few years, and which, we think, has been harmful to many young preachers. The opinion is that oratory has become a lost art. The newspapers have rather led in the matter. It is said that a reading age is not a speaking age. That men liked to be "talked to," and not "shouted at;" that the conversational style is now "the thing." So it has come to pass that congregations complain of preachers because they "preach too loud." On their part preachers falling into the conversational tone are apt to become monotonous, dull, lifeless. The lawyers, statesmen, and preachers of the past that have greatly moved their audiences have been, generally, speakers of great lung and vocal power. Thunder may not kill, but it has much to do in adding to the grandeur and effectiveness of the storm.

There are different kinds of orators and oratory. One may not have the volcanic utterances of Toombs, the rolling periods of Webster, the splendid climaxes of Clay, the cataract-like swiftness of Bascom, the gulf-stream limpidity and majesty of Pierce, the magnetic attractiveness of Marvin, and the cyclone sweep of Bryan, yet everyone has in himself latent powers of oratory; which, if brought to the surface as miners dig for gold, would make him immeasurably more influential as an orator. Is it not a public speaker's duty, especially a preacher's, to become as effective as possible? One should take lessons of a good teacher in elocution; he should practice in the open air; he should read aloud by the hour, he should expand his chest by deep and full inspirations; in every way he should develop his vocal organs, so that his speech shall charm the ear, persuade the will and, like Anthony over the body of Cæsar, steal away the hearts of his listeners.

Read how Demosthenes made himself an orator from a stammerer.—Louisville Methodist.

NOTES.

The press reports indicate a very prosperous session of the Crystal Springs Chautauqua. Secretary Bailey will, doubtless, see that we are furnished with a write-up of the proceedings.

* * *

According to the reports in the secular papers, the Seashore Camp Meeting this year is a decided success. We suppose President Mackie, or some one else, will write a report for the ADVOCATE.

* * *

Edwin Linfield, brother of Rev. W. L. Linfield, of the Mississippi Conference, died a few days since at Jackson, Miss. The bereaved family have our profound sympathies in this their hour of sorrow.

* * *

We learn that a meeting is in progress at Holly Springs, with favorable prospects. The popular pastor, Rev. J. S. Oakley, is assisted by that talented and enthusiastic layman, Judge Estes, of Memphis. Dr. Cameron is doing fine work on the Holly Springs district.

* * *

We hear that the outlook for the East Mississippi Female College is very promising. People are pleased with the idea of a fifteen-year lease by a practical school man with ten years' experience. President Beeson is having the college painted and put in fine condition. Hot and cold baths will be added, and many improvements made. He promises the best faculty the college has ever had. This looks like business.

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Prepared by FINLAY, DICKS & CO., New Orleans.

To the Preachers in the Vicksburg District.

DEAR BRETHREN: Continuous labor, with a malarial attack, has brought me to a condition where my doctor says I must take needed rest, or run the risk of nervous fever. So I go to the country to-day, to remain until the first of August, when I expect to return to my work. My address until that date will be Gilbert, Miss.

J. M. WEEMS.

Vicksburg, Miss., July 17, 1896.

Children's Day.

Let me urge the brethren of the North Mississippi Conference to be faithful in the observance of this day. In many charges the collection has fallen short, and unless all observe this day and take the collection our cause will suffer. Send full amount collected to me as soon as possible.

GEO. H. LIPSCOMB,
Treas. Sunday school Board.

Como Miss.

For Debilitated Men,
Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for debilitated men."

The tenth annual self-denial week of the Salvation Army produced more than $150,000, with many countries to hear from. The United States contributed $80,000 and Australia $65,000.—Christian Guardian.

A Chance to Make Money.

It seems strange that people will not improve their opportunities; they all want to get rich, but have not enough enterprise to succeed. I believe any man or woman can clear $20 a day in the Dish Washer business, as it is just booming now; but not one in 500 has push enough to enter the field and reap the harvest. I have been in the business over a year, and have cleared over $20 a day, without canvassing any. I have examined all the Dish Washers, but none equal the Climax. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you how to proceed, and you can do well in city or country, as every family wants a Climax Dish Washer. When we know of opportunities like this, I think it our duty to inform others, as this is a chance for all to make money honestly and easily.

A READER.

Memphis Conference Female Institute.

We call the especial attention of our readers to the advertisement of this popular school. It is thorough and progressive. No loose methods, nor running in old ruts. The teachers are selected from the best conservatories, universities and colleges, and high grade of work is done. The demand for teachers from among the C. F. I. graduates is greater than the supply. This shows in what estimation this school is held by those seeking competent teachers. Send to Key, at Jackson, Tenn., for catalogue.

Hogsett Academy, Danville, Ky.

Parents who are undecided where to place their boys at school can not do better than to send them to this splendidly conducted and equipped boarding-school. The stand its boys have taken in Eastern colleges and universities, at Annapolis and West Point, and the recognition accorded to these colleges and universities, speak the standing of this college, which ranks far above the average.

University of Mississippi.

The Law School of the University, under the instruction of Hon. G. D. Shands, prospers as it never did before. The last two sessions have shown respectively 40 and 39 students enrolled. Young men intending to study law are appreciating the importance of the thoroughness which characterizes this school. Gov. Shands is not merely a lecturer; he is a teacher.

Washington and Lee University.

We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 10.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for July.

THE DISCIPLES OF OUR LORD.

SUNDAY, JULY 26—THE TRIBULATIONS AND ENCOURAGEMENTS OF DISCIPLES.

(Matt. x, 40-42; Luke xxii, 30; John xv, 18-27.)

Many were to be the tribulations of Christ's disciples. The message of the gospel would not be pleasing to the sinful world, and it would manifest bitter hatred against the bearers of the message. The world, that is out of sympathy with God, is ever out of sympathy with the true Christian disciple, and is ready to raise the hand to persecute.

So Christ tells the disciples plainly that they need not expect worldly honor, but precisely the opposite. "The servant is not greater than his lord," and, therefore, if Christ suffers at the hands of wicked men, his disciples may expect similar treatment.

But Christ also tells them, by way of encouragement, that, in the varied experiences that await them, he will be closely identified with them; their sorrows will be his sorrows, their joys his joys; their successes will be his successes, their failures his failures. Indeed, any act of love shown to his disciples ("these little ones"), even so small an act as the giving them a cup of cold water, will be regarded by him as the expression of a personal love to himself, and will be rewarded.

He tells them also that though they will not occupy prominent earthly positions, nevertheless they will hold positions of authority in his own kingdom, which is greater than any earthly; and that they shall be privileged to sit down to the royal spiritual table, furnished them on earth, and which is typical of the richer banquet, to which they shall sit down in heaven.

He tells them that he will send the Comforter, "even the Spirit of truth, which proceedeth from the Father," and in bestowing upon them this gift, he will supply all that they need to sustain them amid their dark hours, and to give them joyous confidence.

Notice.

By request I have received up till July 13 the following donations from brethren at a distance to help us build a church here at Smyrna, Miss.: W. T. Hamer, Salem, Miss., $1; Dr. F. L. Dickerson, Salem, Miss., $1; J. A. Roan, Grenada, Miss., $1.

I hope all the brethren who have received letters from me asking for a small amount will kindly favor us with a little something—from five cents up to five dollars will be received thankfully. It is expedient that we get a church built here. We need it. This is the place to have a church. Methodism has been suffering the past fourteen years for the want of a church at this place. The time has come when we must build a church here or let go all that we have. Brother, in the name of God, help us just a little.

J. A. WILSON, P. C.

Smyrna, Attala county, Miss.

Ice Cream Made by a New Process.

I have an Ice Cream Freezer that will freeze cream instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from $5 to $8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will send full particulars and information in regard to this new invention on application and will employ good salesmen on salary.

Indian Mission.

MR. EDITOR: Please publish the inclosed letter from Bro. F. B. Ormond. Surely the Lord is doing great things for us. Let the people send on money to pay the balance due on the land. Postoffice money order on Hermanville, or registered letter to me at Hermanville, Miss. The sooner the better.

A. D. MILLER.

Hermanville, Miss., July 15, 1896.

Rev. A. D. Miller, Hermanville, Miss.—

DEAR BROTHER: Rejoice with me. The prospects for the mission are brighter than ever in its history; so say those who have lived here all the time since our people began work among them.

Last Saturday (4th) was a great day at the Talichulok. Satan with his agents concocted an Indian ball play within a mile of the church.

The Lord put it into the hearts of the friends of the mission to fight this effort of Satan, and to keep our members away from the "ball play." In this we succeeded admirably; only two of our members went. They all came out to the church in full force, and such a gracious time we did have. Four applications for church membership. The mission is on a boom. One of the four mentioned above was Simpson Tubby. He has come back to the church. Glory be to God! the prodigal has returned. Your brother,

F. B. ORMOND.

Toles, Miss., July 7, 1896.

Do You Know?

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TESTIMONIAL.

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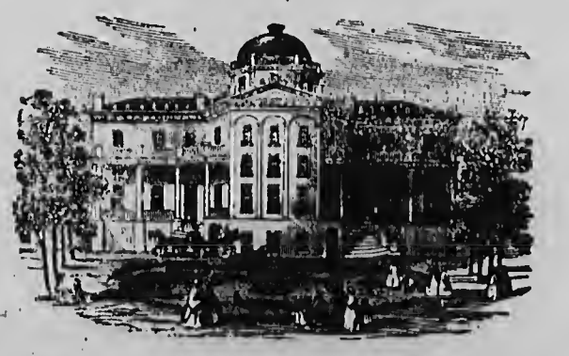

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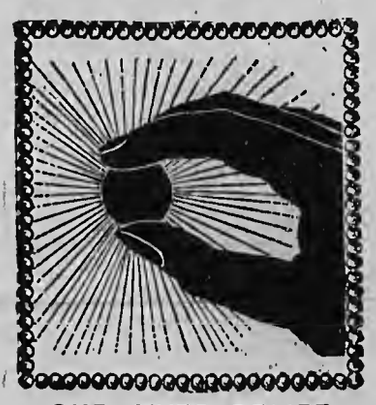

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HOME CIRCLE.

DOES ANYONE CARE FOR FATHER?

Does anyone care for the father?
Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come,
The father who strives for your comfort,
And toils from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does anyone think of the doctor bills
He's called upon daily to pay?
Milliner bills, college bills, book bills—
There are some kind of bills every day.
Like a patient horse in a treadmill,
He works on from morning till night;
Does anyone think he is tired?
Does anyone make his home bright?

Is it right just because he looks troubled,
To say he's as cross as a bear?
Kind words, little actions, and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious,
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

—Selected.

An Old Fox Is Shy of a Trap.

The old fox knows the trap of old. You don't catch him so easily as you would a cub. He looks sharp at the sharp teeth, and seems to say,

"Hollo, my old chap,
I spy out your trap.
To-day, will you fetch me?
Or wait till you catch me?"

The cat asked the mice to supper, but only the young ones would come to the feast, and they never went home again. "Will you walk into my parlor?" said the spider to the fly, and the silly creature did walk in, and was soon dead as a doornail.

What a many traps have been set for some of us. Man-traps and woman-traps; traps to catch us by the eye, by the ear, by the throat, and by the nose; traps for the head and traps for the heart; day traps, and night traps, and traps for any time you like. The baits are of all sorts, alive and dead, male and female, common and particular. We had need be wiser than foxes, or we shall soon hear the snap of the man-trap and feel its teeth.

Beware of beginnings: he who does not take the first wrong step will not take the second. Beware of drops, for the fellows who drink take nothing but a "drop of beer," or "a drop too much." Drop your drop of grog. Beware of him who says, "Is it not a little one?" Little sins are the eggs of great sorrows. Beware of lips smeared with honey; see how many flies are caught with sweets. Beware of evil questions which raise needless doubts, and make it hard for a man to trust his Maker. Beware of a bad rich man who is very liberal to you; he will buy you first and sell you afterward. Beware of a dressy young woman, without a mind or a heart; you may be in a net before you can say Jack Robinson.

"Pretty fools are no ways rare:
Wise men will of such beware."

—Spurgeon.

The Angel in the House.

I am going to tell you of a girl who, from being one of the most careless girls it was possible to meet, became a gentle follower of Christ, and, as her mother often said, "An angel in the house." A friend and I were staying at a little village by the sea, and in the house next to where we were lodged lived a mother and her daughter, of whom we heard the following:

The mother, a widow, was very delicate, but she worked for her child from morning till night. Before she left for school in the morning Bessie would go to her mother, and say: "I don't like the way you have done my hair; you must do it over again." Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking.

She would play on her way from school, and reach home at the last minute, late for dinner. Then she would call out: "Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school. What is there for dinner?" And if it was not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

I can not repeat the many ways in which she proved to be a trouble, rather than a blessing to her invalid mother, whose failing health made her unable to cope with the ill tempers of her self-willed child. At last, just after Bessie's fifteenth birthday, and when her chief thoughts were of going out, reading and dressing, the doctor called her aside and spoke seriously to her: "For years," he said, "your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn—you wait on her. There is One whom your mother knows and loves, who will take all you do for her as done for him; it is the highest service—are you prepared to enter it?"

Bessie was ashamed. In a moment her heart was touched. "Oh! I see how willful and selfish I have been!" she cried. "Oh! Dr. Blair, is it true what you say of my mother?"

"Every word of it," was the reply. "Just ponder on it."

Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother's door, and she heard her praying: "Dear Father, who lovest my child more and better than I can ever love her, soften her young heart and help her to bear this burden. O Jesus, open thine arms very wide that I may more closely lean upon thee, for I need thee in my helplessness more than ever."

Bessie heard, and rushing into the room, she fell at her mother's bedside, and, in a fit of remorse, exclaimed: "Oh, mother, my heart is broken! Forgive me all the past, and by God's help I will devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Savior and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on her daughter—the elder leaning on the younger.

"What first touched you most?" we asked Bessie.

"Mother's gentle trust in God and the way she prayed for me," was the reply. "I had often heard her pray before, but the doctor's words, 'She will never walk again,' seemed to break my heart, and I felt as if God had put her into my idle arms to fill them."

We used to watch Bessie wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health."

This so stirred up the uncle and aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

Bessie's is a bright example. Many careless daughters have seen Christ in her so really that they have been caught by the beautiful likeness, and in the desire to be like him have been "transformed by the renewing of their minds." I wish you could know Bessie. But perhaps you know Bessie's Savior? Ah! if you do, I need say no more, as your happy mothers would tell me, for "Who teacheth like him?"—London Christian.

One Girl's Work.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday-school. She was told that the classes were so full there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies (her family was poor) for the purpose of enlarging the church in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however, so that when the pastor of this church was called to her bedside a few months later, to comfort her in her severe illness, he saw nothing unusual, only a frail child of six and a half years. The little sufferer died, and a week later there were found in her battered red pocket book, which had been her savings bank, fifty-seven pennies, and a scrap of paper that told in childish print the story of her ambition and the purpose of self-denial.

The story of that little red pocket book and its contents, and the unfaltering faith of its little owner, got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored and women sang and children saved to aid in its fulfillment. These fifty-seven pennies became the nucleus of a fund that in six years grew to $250,000, and to day this heroine's picture, life size, hangs conspicuously in the hallway of a college building at which 1,400 students attend, and connected with which there is a church capable of seating 8,000, a hospital for children named the Good Samaritan, and a Sunday-school room large enough to accommodate all the boys and girls who have yet asked to enter it. A fairy story? It reads like one; happily it is not one. The little girl's name was Hattie May, and the splendid institutions described are located in Philadelphia.—Harper's Young People.

It Is Worth While to Take Pains.

The careful work of revision done by a young writer, who has aspirations for literary excellence, is a work that will pay in every sense of the word. If it is worth while to write at all, it is worth while to make the contribution clear, terse, correct; and to put it into neat, legible, attractive form. The appearance and legibility of a manuscript are two important elements of its value. Other things being equal, an article that can be easily read, and that is ready for print, is much more likely to be accepted by an editor, than another which might have some higher intellectual qualities in it, but which is loose jointed, imperfectly punctuated, illegibly written, and which contains words spelt after fonografik rather than according to dictionary rules. One secret success in the literary art is painstaking care. Patient, plodding, faithful study of words, their meaning and uses; of literary models and masters; of the little things in the literary art—such as correct spelling, the rules of punctuation, the science of chirography, which means in old English "a good hand-write"—is a slow, but sure, road to excellence as a writer. Those who are above these little things need not be surprised if they never get there. —Central Christian Advocate.

Too Late.

A man who had rejected Christianity and thought it all trash came to die. He was in the sweat of great agony, and his wife said, "We had better have some prayer." "Mary, not a breath of that," he said. "The lightest word of prayer would roll back on me like rocks on a drowning man. I have come to the hour of test. I had a chance, but I forfeited it. I believe in a liar, and he has left me in the lurch. Mary, bring me Tom Paine—that book that I swore by and lived by—and pitch it into the fire, and let it burn and burn as I myself shall soon burn." And then, with the foam on his lips and his hands tossing wildly in the air, he cried out: "Blackness of darkness! Oh, my God, too late!" And the spirits of darkness whistled up from the depth and wheeled around and around him, stripping the slain.—Talmage.

Do good constantly, patiently, and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

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HYGIENE.

Hunger and Susceptibility to Infection.

It is a well known fact that when hungry or tired one is more apt to take scarlet fever and other infectious diseases than after any early day and a good dinner. Experimental observations have recently been made by some Italian observers, which are spoken of in the Hospital Gazette, and which tend to show that hunger may play a very important *role* in the spread of infectious diseases. Pigeons and fowls are not usually susceptible to the infection of malignant pustule or charbon. When, however, pigeons were kept without sufficient food for several days, both before and after inoculation with charbon virus, they became susceptible to the disease, and died from it like other animals; and when they were kept without sufficient food for some days before inoculation, and for two days only afterward, food being then supplied in proper quantity, the disease, though not prevented, was visibly affected, its course being much more chronic than when birds were kept hungry for a week or more after inoculation. Another interesting point observed was, that if an ordinary well-nourished and, therefore, insusceptible pigeon was inoculated, and complete starvation commenced eight days later, the disease appeared, showing that the charbon virus, though stored in the subcutaneous tissues of an insusceptible animal, retains its virulence for several days. Some experiments were likewise made on pigeons from which the pancreas had been partially or entirely removed. These appear to become susceptible to the charbon virus for some time after the operation. — Medical Times and Register.

Well Pollution.

At the meeting of the State and local Boards of Health at Columbus, O., Jan. 25, a very interesting and valuable paper was read on "Well Pollution in Relation to Typhoid Fever," by Mr. Josiah Hartzell, of Canton. After saying that contaminated wells were a prolific cause for the spread of typhoid fever, he cited a number of interesting cases which proved the truth of this statement. One point brought out was that well contamination had occurred in New York at the depth of 1,000 feet, owing to the dip of the underlying rock formation. Several cases were cited of the awful effects of well pollution. Among the interesting facts brought out was that every well dug is a drain for the reception of water from the surrounding earth; every foot of the well's depth will drain from three to six feet in width according to the nature of soil. In the way of caution the speaker said: "Don't drink water that comes from under the city or the barnyard or the cesspool or the factory. Eliminate surface wash and impurities by filtering and sterilize by boiling. If the typhoid poison is in the vicinity, boil and filter—distill if possible. In case of doubt get the opinion of a chemist. There is no chemical or patent nostrum which, by the addition to a polluted water, will make it pure and wholesome." A most interesting discussion followed in which some prominent cases of well pollution were cited.

THE CUISINE.

CONDUCTED BY L. A. B.

CELERY SALAD.—Wash three bunches of celery, and chop with three hard-boiled eggs; place in your salad dish and pour over it a cream dressing made as follows: Heat one cupful of milk and half a cupful of cream almost to boiling; stir in a tablespoonful of flour, previously wet with two spoonfuls of cold milk; boil two minutes, stirring all the time. Add half a cupful of sugar, and take from the fire. When half cold beat in the whipped whites of two eggs. Set aside to cool. Heat two tablespoons of soft butter, add one teaspoonful made mustard, one-half teaspoonful pepper and salt each, whip the whole into the made cream. If the salad is ready to be served, whip in three tablespoonfuls of vinegar and pour at once over it; if not ready set both in the icebox till wanted. In salad everything depends in having it crisp and cold. If you do not need all the cream dressing set in a cool place and it will keep a week or longer; but take it out before you add the vinegar.—Housekeeper.

Cure Consumption and lung troubles

New York, July 20, 1896.

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Please inform your readers that I have absolute remedy for Consumption and Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Post Office address. Sincerely,

T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige—EDITOR.

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OBITUARIES.

ROBERTS—Miss TENAH A. ROBERTS, daughter of F. F. and M. A. Roberts, was born Feb. 23 1880, and her sweet, amiable spirit was freed from a body of intense suffering on the morning of June 11, 1896

Tenah, in all the relations of life, was good and pure, bright and unselfish, endearing herself to all with whom she associated She became a member of the M. E. Church, South, at the age of ten, at Sartin's Church, under J. M Pugh's pastorate.

As a Christian, she was faithful and true, never taking part in anything that she knew was wrong, and was always ready to do what she could for her Master At the time of her death she was a member of a little band of Christian workers collecting money for the cause of missions. She was devoted to her parents, always obedient, and gentle and unassuming towards her brothers and sister

She was a model as a Christian, as a daughter, as a sister, and as a student and classmate. Would to God we had more like her. Her pure life has stamped its imprint upon us all.

May the Lord help each of us so to live as to reach that bright world to which Tenah has gone! May the Lord send his comforting and consoling power to the bereaved ones!

B W. LEWIS, Pastor.

Fair River, Miss.

The following resolutions were adopted by Sartin's Church:

Whereas, In the providence of God the sweet, gentle spirit of Tenah Roberts took its departure from our midst Sartin's Church, M. E. Church, South, June 11, 1896; therefore, be it

Resolved, That we, as a band of Christian workers, feel a deep sense of bereavement in the removal from our little band of one so kind and gentle, so refined and unassuming, so faithful and true the beauty of whose Christian character was always an evidence of the reality of the Christian faith.

Resolved, That we how submissively to the will of God in this dispensation of his providence, and pray that God's comforting grace may attend the bereaved loved ones in consoling power.

Resolved, That a copy of these resolutions be sent to the bereaved family; also to the Lawrence County Press and NEW ORLEANS CHRISTIAN ADVOCATE for publication.

B. W. LEWIS, Pastor.
SUSAN HOLMES, for Committee.

CROSSLEY—Mrs. L. J. CROSSLEY was born in Louisiana in 1832, and died in Whitestown, Miss. March 27, 1896; joined the Methodist Church in early life, and was ever true to the trust committed to her. She was married to Mr. Andrew Crossley, of precious memory, in 1852. Her life was bright, cheerful and happy, fraught with many good deeds. As a wife, she was true to all the interests of her husband, sharing with him the burdens of life. As a mother, it could be truly said she was a model, patiently and lovingly watching after the interests of her children. It was by the faithful prayers and motherly counsel of this saintly woman that the writer was held in check and finally brought to Christ She was a good neighbor, and her words of wisdom and love will be greatly missed. As a Christian, she was an "Israelite indeed, in whom there was no guile." She was a great sufferer for many years, but was never heard to murmur; and with that calm and meek spirit which characterized her life she glorified the Master in suffering his will. She seemed to live in the thirteenth chapter of First Corinthians, using the mantle of charity in dealing with those who were overtaken in a fault. It was the writer's privilege to be with her some days before she died. It has never been my privilege to meet one whose faith was stronger and whose vision was clearer, with her eyes fixed, as if beholding, as John of old, the holy city, the New Jerusalem; would raise her hands heavenward and exclaim, "Blessed Jesus! oh, how sweet!" Thus victoriously she passed into glory to sing the triumphant song, and bathe her weary soul in seas of heavenly rest. May God bless and save the precious loved ones who mourn their loss! X.

SIGREST—Mrs. ALICE SIGREST (nee Manning) was born in the State of Georgia, March 1842. When quite young her parents moved to Mississippi. November 24, 1859, she was married to E. E. Sigrest, and died Dec. 24, 1895. She professed religion and joined the Baptist Church in 1859. Her conversion was bright, and retained its brilliancy and fervor to the end. Her work was not confined to her own church, but she was perfectly at home in the Methodist meeting, pleading with sinners, weeping with the penitent, and shouting with the victors. She was able in prayer. Sick, well, or when dying, religion was the theme of her soul. She was greatly moved to pray for the conversion of her youngest son, which prayer was answered a few months before her death.

Some months before she died she joined the Methodist Church. The community will miss her light, the church her work, the husband will miss her life, her four children the best of mothers, and the writer a true friend. She lived as she lived, talking about Jesus and heaven. She sleeps in the cemetery at Hillsboro, Scott county, Miss. "Blessed sleep, from which none ever wakes to weep."

L. P. MEADOR.

TRAMMELL—G. W. TRAMMELL was born in Georgia, March 20, 1813, and died July 7, 1896; hence he had lived out his threescore years and ten, and more. A sheaf fully ripe has been gathered for the great garner above. He lived in Georgia until he was fully grown, then came to Alabama, where he met Miss Orrilla E. Abney, daughter of T H. Abney, whom he loved, wooed, and married, who proved to be a wife indeed, walking by his side as a true yoke-fellow, bearing faithfully her end of the burdens of a long pilgrimage. Seven children were the fruit of this happy marriage. He knew what it was to see three of these dear ones [illegible] to bury an honored and aged father; and no words that man can offer will calm and still the troubled heart of his true and tried mate.

Bro Trammell remained in Alabama until after the smoke of the late war had cleared away; then he came to Panola county, Miss, where he lived until his death, dying in Sardis, his county town. Here, where he has lived for more than thirty years, we find him greatly honored and loved; a good citizen, an industrious, high-minded, generous and kind neighbor.

Wednesday morning a large number of friends and relatives assembled at the residence and heard Dr. T. C. Wier, his former pastor, read our beautiful burial service and offer some words of comfort and hope to the sorrowing ones.

He loved and served the Methodist Church for many years; but the warfare is over, the last battle has been fought, and the grand old soldier has gone to his reward.

W. S. SHIPMAN.

Sardis, Miss.

COLLINS—LOYD ERNEST COLLINS, son of Dr. R. M. and C. E. Collins, was born Aug. 16, 1886, and died Jan. 26, 1896.

Another flower has been plucked from earth by death angels and borne to the city in the skies Before he got old enough to know the bitterness incident to this life he was called to enter the home of eternal bliss and perpetuel youth far away in the celestial sphere. He was blessed with Christian parents, who, in his tender years, taught him that there was a home beyond the grave where the pure and good were crowned with eternal life by Jesus, the Savior; hence he had learned to look to Jesus and to trust him. He spoke of Jesus and the home that awaited him during his last illness, and expressed his willingness to go.

Little Ernest was a bright, promising boy, and it was indeed a severe trial to separate from him; but our Father in heaven knoweth best.

May the God of all grace comfort the bereaved parents, relations, and friends; and may they so live that they will be allowed to live with him in the 'home of the soul!"

N. J. R.

FARNHAM—Died at Gloster Miss., May 3, 1896, and was buried at Brandon, Mrs. JANE FARNHAM, who had reached the age of seventy years and ten days; born in Marion county, this State, April 23, 1826. At the age of three years her father, Hiram Hathorn, with his family, moved into Covington county, where she spent sixty years of her life. She was twice married: first to Thomas Loflin in 1844, who died in 1859. This union was blessed with seven children, all of whom have preceded the mother across the river except the writer. Her second marriage was to B. W. Farnham in 1860, who died six years later, leaving as the fruit of this union three boys, all of whom are still living. She joined the M. E. Church, South, during her girlhood, and lived a consistent member to the day of her death.

As a wife, she was faithful and true. As a mother, we know there was none better, always ready and watching to do something for the comfort of her children. Not only was she watchful for the comfort and well-being of her children, but was so with everyone with whom she was associated It was never too cold or hot for her to go and minister to the distressed and suffering ones. She lived not for herself, but for others.

For nearly three months before her death she suffered greatly, caused from a fall received about Feb. 10, dislocating her left hip and otherwise injuring her. Her death was due to this fall. We feel—yes, we know—that if we live as mother lived for years and as she died, we shall meet again where there is no failing, broken limbs, or sorrowing. All is well with mother. W. A. LOFLIN.

LOFLIN—We have been called again to weep over a little white casket. On Oct. 13, 1895, little THOMAS was born, and after nine months patient suffering (for he was sick a great deal) God took him to live with Jesus and his little sister, Bon Illeo, who died eleven years ago These two little stars shine brightly in the kingdom of God, and one day we hope to meet them, with all of our loved ones, around the great family altar of God in heaven W A. LOFLIN.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment, Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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The herbage of the field was nipped off close, and the shepherd wanted to get his sheep up to a higher place, where there was good pasture. The way led over a steep bluff, however, and the poor things did not want to go over it. Then the shepherd seized a lamb and carried it in his arms up the nipped way to the higher ground. The little thing ran to the edge and looked down, bleating and calling for the older sheep. In a few moments the mother had gone up, and all the flock had followed her.

We are like sheep, and are slow to follow our Shepherd up the steep way towards the heavenly life. Then the Shepherd has to use loving urgency. Sometimes he takes a child to heaven to lead thither the mother or the father. Or he takes away a man's riches to save the man's soul. Or he lays us on a sick bed and shuts us away in the darkness to compel us to think of spiritual things. Or he sends trouble in some form to get us to walk in holy paths. If we can be saved in no other way, it is better that we lose out of our life all the flowers and the sunshine, and walk amid thorns and in darkness, reaching home at last. —J R Miller, D D.

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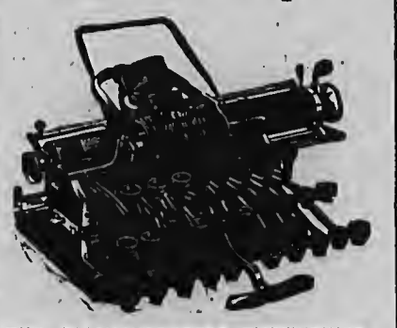

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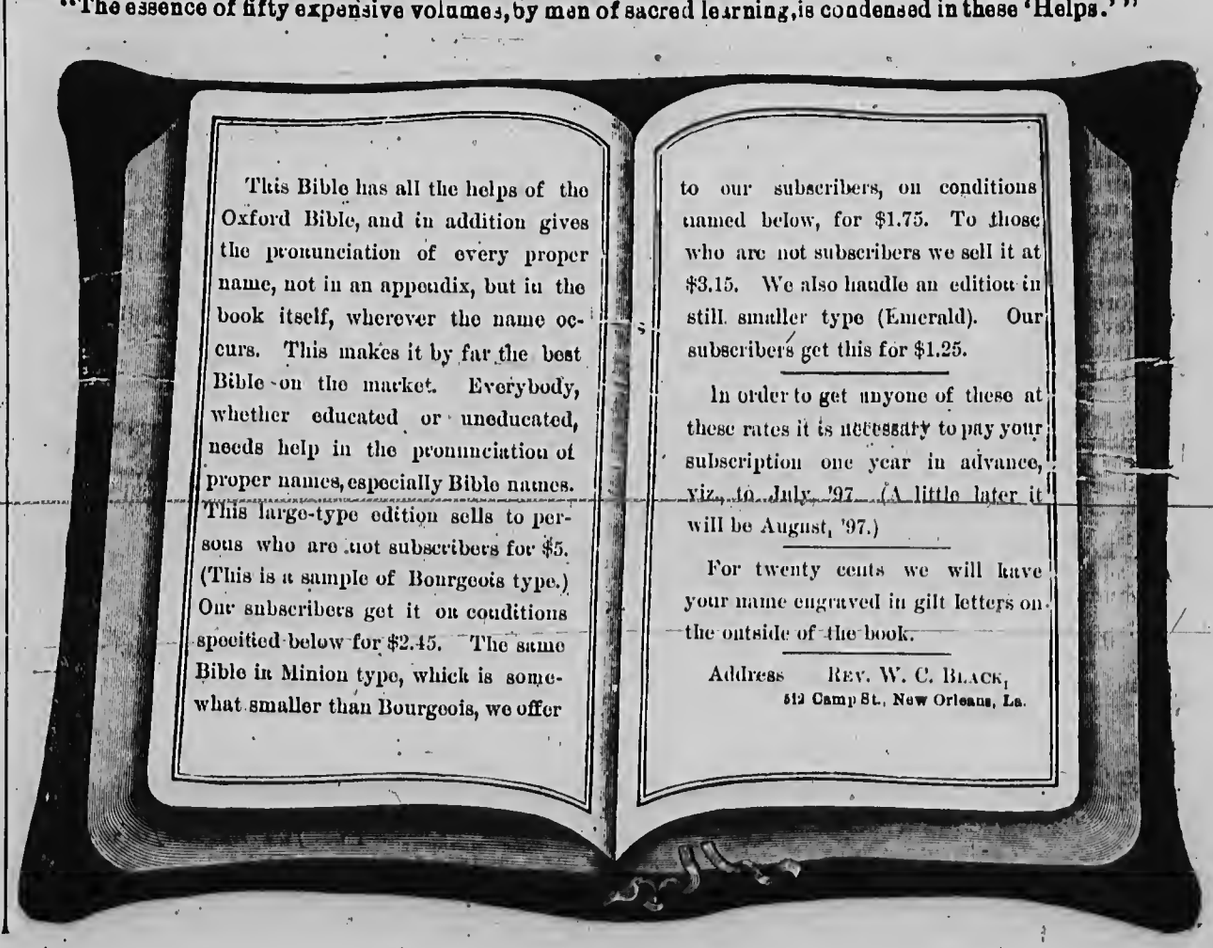
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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Hon. Wm. E. Russell, ex-governor of Massachusetts, died in a Caradian fishing camp on July 16. Heart disease the probable cause of death.

The eight principal railroads running out of New York handled 75,000 bicycles belonging to out going passengers during the first two weeks of this month.

Malvern, Ark., was almost destroyed by fire on July 18. Only one business house in the city left standing. The loss amounts to about $400,000. There was but little insurance.

The American Bible Society issued 1,750,283 copies of the Scriptures during the year ending March 31. The society has issued during the eighty years that it has been in existence 61,705,841 copies.

Hon. Wm. J. Bryan, Democratic nominee for President, has received a letter from Senator Henry M. Teller, of Colorado, who bolted the Republican National Convention, assuring him of his support.

Mr. Bryan, the Democratic nominee for President, met with a continuous ovation in his journey through Missouri last week. The people gathered at every station to greet him. A rousing demonstration was made in his honor at Jefferson City.

The silver men do not find much encouragement in the fact that while they are striving to place the United States on a silver basis the Central and South American republics are adopting the gold standard as fast as they can. Colombia will follow the example of Chili, and now Costa Rica is to join the gold standard countries.

Two hundred and sixty-three thousand seven hundred and nine immigrants landed at the port of New York during the fiscal year ending June 30. Of this number 66,445 came from Italy, of whom 30,728 were classed as illiterates. The total sum brought to this country by the immigrants was $3,534,999. The immigrants who failed to meet the requirements of the law numbered 2,624, and were accordingly deported.

FOREIGN.

The Indian government has resolved to establish a bacteriological laboratory at Agra and a chemical laboratory at Calcutta. It is expected that 1,900 municipalities will appoint trained men for sanitary work.

The Greek government has decided to send re-enforcements of troops to the Græco-Turkish frontier, owing to the strained relations between Greece and Turkey, immediately growing out of the Cretan insurrection.

The Marquis of Salisbury has laid before the House of Lords papers on the subject of arbitration. His lordship said that the negotiations between the United States and Great Britain were not complete, but they are advancing amicably.

Yellow fever has become epidemic in Cuba, and that terrible scourge which the rebels counted on to aid them, by decimating their unacclimated foes, has also attacked the insurgent ranks, striking down foreigners enlisted among the patriots, and also attacking Cubans who have been out of the country for a protracted period. Both contending forces are badly crippled by the fever, which promises now to be quite as demoralizing to the patriots as to their oppressors.

IT IS A FACT that Hood's Sarsaparilla, the One True Blood Purifier, has proved, over and over again, that it has power to cure, even when other medicines fail to do any good.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

If trouble drive you to prayer, prayer will drive away trouble.—Melanchthon.

Drink HIRES Rootbeer when you're hot; when you're thirsty; when callers come. At any and all times drink HIRES Rootbeer.

Made only by The Charles E. Hires Co., Philadelphia. A 5c. package makes 5 gallons. Sold everywhere.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev Dr. Geo. G. Smith, Macon, Ga.

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The Epworth College

(Formerly M'ALONE)

is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successors, A. A. STEEL and REV. R. M. STAFFORD, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	5 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HONEYCUTT, Business Manager.

Holly Springs, Miss., July 15, 1896.

Port Gibson Female College,

PORT GIBSON, MISS.,

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If you are interested, let us send you a handsome illustrated catalogue to prove that in standard of scholarship, general equipment, healthfulness, beauty of location and buildings, home comforts, and refining influences this college ranks with the VERY BEST and, advantages considered, with the cheapest in the South. Address

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A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept. 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent. Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.

Jackson, La.

AS AN EDUCATOR

CENTENARY COLLEGE has done as much for Louisiana as any school in the State. It has done more for the church than any school in the Southwest. The good work is still going on, and getting better all the time. The next session begins Sept. —. Send for catalogue and see our easy terms.

REV. C. W. CARTER, Pres.

Jackson, La.

Edward McGehee College for Girls

Has just been rebuilt in latest modern style, in the midst of one of the most beautiful and healthful parks on earth.

COURSE OF STUDY equal to the best.

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Fall session opens Sept. 2, 1896.

Before placing your girls, write

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DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail. DRS. GREEN & SONS, Specialists, Atlanta, Ga.

MARRIAGES.

STOKES—STEELE.—At the residence of the bride's father, Mr. Amos Steele, July 2, 1896, by Rev. J. N. Tucker, Mr. Lamar L. Stokes to Miss Maggie Steele, both of Amite county, Miss.

CRABTREE—RUSHTON.—At the Methodist parsonage in Homer, La., July 7, 1896, by Rev. P. A. Johnston, Mr. J. L. Crabtree to Miss Izora Rushton, all of Arkansas.

Forty-two tenements, capable of housing 1,700 persons, were condemned by the New York Board of Health the other day.

Wyatt's Business Colleges,

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month. Beautiful Catalogue free.

The old order of Dunkards, at its recent session, decided against the bicycle, and also against gold fillings for the teeth, on the ground that they are an adornment, and must be eschewed.—Baltimore Advocate.

THE

WALL AND MOONEY

School for Boys,

FRANKLIN, TENN.

Discipline rigid, expenses reasonable. instruction thorough.

CHANCELLOR J. H. KIRKLAND, of Vanderbilt University, says:

"The academy of Messrs. Wall and Mooney is one of the very best training-schools, so far as my knowledge extends, within the Southern States."

Its pupils enter Vanderbilt and other leading Universities without examination. Engage a place beforehand.

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W. D. MOONEY.

Mention this paper.

Southern Seminary and Conservatory of Music

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1867-1896.

REV. E. H. ROWE, President. (Late Pres't Wesleyan College, Macon, Ga.)

PROF. J. B. GRASS, Director of Music. (Graduate of Conservatory of Munich, Bavaria, and Fellow Royal Society of England.)

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Camp Meetings.

The Bethel Camp Meeting will meet Aug. 13-23. Rev. W. M. McIntosh will be with us, as well as others. All ministers cordially invited and conveyed to camp ground free of charge. Leave the Y. and M. V. R. R. at Whittaker's station.

H. F. LEWIS, Sec'y.

The Topisaw Camp Meeting, 0½ miles east of Summit, will begin Saturday before second Sunday in August, and continue through the third Sunday. Ministers of the gospel invited to come and help us. They will be met with conveyance at McComb City free of charge. Unite with us in praying for a great camp meeting.

W. G. BACKUS, P. C.

Summit, Miss.

The St. Tammany Camp Meeting, located 0¾ miles from Covington, La., will begin Sept. 17, to continue eight or ten days. Hacks will run between Covington and the camp ground. There will be a public tent for the accommodation of those who come prepared to defray their own expenses. All ministers will be provided for. No gate fee will be charged. The one aim in view is the salvation of precious souls.

Let preachers and people come praying and believing.

W. A. CLARKE, P. C.

JNO. T. SAWYER, P. E.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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When I was thirteen years old I began to have sore eyes and ears, and from my ears a humor spread. I doctored with five different skilful doctors, but they did me no good. My disease was Eczema. By this time it had gone all over my head, face, and body. Nobody thought I would live, and would not have but for CUTICURA REMEDIES. I used four boxes of CUTICURA, five cakes of CUTICURA SOAP, and three bottles of CUTICURA RESOLVENT. My hair all came out at that time, but now it is so thick I can hardly comb it. I am sixteen years old, weigh 136 pounds, and am perfectly well.

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STATE METHODIST INSTITUTION.

Full College Course, including Ancient and Modern Languages, Sciences, Mathematics, and Business. Superior Advantages in Art, Elocution, Vocal and Instrumental Music. The buildings elegant, grounds beautiful; location one of the most delightful in the South, noted for its health record. Influences refining and Christian. Boarding Department under the immediate supervision of the President and family. Send for Catalogue.

T. S. SLIGH, President.

1846. THE ACADEMY 1896.

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MERIDIAN, MISS.

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J. W. Beeson, President.

Christian Advocate.

VOL. 43.—NO. 31. NEW ORLEANS, THURSDAY, JULY 30, 1896. WHOLE NO. 2084

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HOW GRACIOUS AND HOW WISE!

BY PHILIP DODDRIDGE.

How gracious and how wise
Is our chastising God!
And oh, how rich the blessings are
Which blossom from his rod!

He lifts it up on high
With pity in his heart,
That every stroke his children feel
May grace and peace impart.

Instructed thus, they bow
And own his sovereign sway;
They turn their erring footsteps
To his forsaken way.

Communications.

The Influence of Methodism.

The Methodist Church bears within the folds of its communion the heart and hopes of this South-land. Preaching a pure gospel, her ministers go through the length and breadth of the land as flames of fire. A martial spirit animates the church, and with dauntless courage she challenges the hosts of sin to combat. The bugle notes of her advancing legions wake the echoes of the most distant climes, and her mighty armies march under that banner against which the gates of hell shall not prevail. Her gallant knights wear emblazoned on their shields the rose of Sharon and the lily of the valley. The church in all her beauty, in all the pomp and splendor of her panoplied array, goes forth as the bride to meet the bridegroom. Under her high commission she is the great factor in evolving from the stupendous struggle a glorified humanity. Bright o'er the hills dawns the morning star which ushers in the day of her victory; the night of her sorrow has past; the day-dawn of her triumph appeareth. The heart of her first great preacher was fired and burned with a desire for a deeper spirituality, and he touched the world at many points.

The Methodist Church, the best exponent, as we believe, of the everlasting gospel, is at the same time best suited to the genius of our people. The "mint, cummin, and anise," the dry technicalities of a dead formalism, find in the Methodist Church no sure resting-place. She is broad, deep, and ever-flowing. To a generous, free-hearted and noble people she offers a generous, free and soul-warming religion. Believing that the essential principles of the gospel are so plain that he that runneth may read, and that a wayfaring man, though a fool, need not err therein, she discards all superstitious observances of men and everything that would keep out the light of the Sun of Righteousness.

Some churches teach their communicants to lean on the priest, and take religion, as it were, second hand. Our church teaches its people to rest their weary heads on the bosom of the Savior, and drink in the words of life from his holy and divine lips. Our people are in the possession of a land from which they drove the fierce savage. They won and hold it by the valor of their arms and their military achievements. So our church teaches its people that the Christian life is a warfare against the powers of sin; that each man must work out his salvation with fear and trembling under the blessing and mercy of God; that none are predestinated to be saved; that, falling, they must rise again and pursue the holy way; that he who falleth, and remaineth in sin, will be lost.

The Savior, whilst on earth, frequently animadverted on the literalism, the narrowness, and "the losing of the spirit in the letter" of the Jewish Church; so our church, following its Divine Master, seeks to condemn the giving of undue importance to formalities, but calls aloud for the spirit in pentecostal showers. Methodism develops the highest and best type of man or woman. The true Methodist is pious, without cant. His soul overflowing with love to God and man beams from his face, glows in his eye, and mellows his voice. His religion is a part and parcel of the man, and sanctifies all the faculties and powers of both soul and body. From the continued employment of his mind with ennobling thoughts, everything low, small or mean has been eradicated. Anything that constantly affects the nervous system soon forms a habit. The mind is the great centre of the nervous system, or rather the brain is the centre of the nervous system. The mind is only the effect and result of the brain in action. The brain secretes thought as the liver secretes bile, and the manifestation of brain-action is called mind; so it is that the constant living of a noble and pious life becomes a habit from long indulgence, and the man stands among his fellows exalted; an influence goes out from him not only to his family, but is felt among his friends and acquaintances. A few such men in a neighborhood give it the character of a good community, a good neighborhood; and when one of these die, a mighty man, it is said, has fallen from the walls of Zion.

What need has such a man for cant? It would seem out of place; it would not comport with the man or his life. Observe this man at his home. His wife watches for his coming, and marks his first footfall. She adorns herself and hastes to meet him, and looks up with loving eyes into his noble countenance. She has crowned him as her king; on his strong arm she leans for protection. His love to her is more precious than rubies; than the fairest gem Golconda's mines can boast. His wish is to her a law. To please him she spares no toil or pain, and his words of commendation and approval she cherishes in her heart. To be the wife of such a man is to be honored among women. The children of this family are like olive branches around his table. They bear the impress of their noble sire. With pride they behold their father respected and honored among men. Night and morning, when assembled around the family hearth, they hear his benevolent voice as he leads his family in prayer and invokes the blessing of Almighty God on his family, his church, and his country. On the Sabbath these children attend their father to the Sabbath-school, and there they see him leading the children of his friends and neighbors in ways of righteousness. Afterwards they behold him in the great congregation raising his voice in songs of praise to a merciful God, or responding with hearty amens as the minister prays for the people. In the business meetings of the church their father they again see, directing the policy of the church, or managing her secular concerns as a wise steward, who looketh for the coming of his Lord. In after years we will find coming from the bosom of these pious Methodist families the men who are to direct the affairs of State, to guide the helm of government, and wield the scepter of authority; and to such families will the church look for the pillars which are to support her mighty edifice.

The neighbors of this good Methodist bless him. By his wise counsel they are guided in matters of doubt and difficulty; in his generosity and bounty they find help and pecuniary assistance, and his friendship they esteem among their most valued possessions. This man has no hobbies. It is not of the genius of Methodism to produce fanatics. When the Methodist Church discovers a sore evil abroad in the land—such as the sale of intoxicating liquors—she does not cast around to see what other churches propose to do in the matter, but, like a Hercules, she at once grapples with the monster, and when the sharp conflict is ended, it is ended, and the church seeks other enemies of its Christ. A narrow church, giving great prominence to an exclusive sectarianism, will produce narrowness and a lack of broad philanthropy in its membership, and such churches are the hot-beds of religious intolerance and persecution should they become dominant and controlling in the State. Methodism, on the other hand, is, I believe, as broad as the gospel and as free as the gospel. She "invites all alike to become fellow-citizens with the saints and of the household of God."

May our grand old church move on in her highway of blessing and benefit to mankind! May she advance and ever advance until her spires and minarets may gleam and glisten in the light of effulgent glory! May the church militant stand in the shock of battle, armed with the shield of faith, the helmet of salvation, and all the panoply of God, until the great Captain shall himself descend, and, crowning her with the immortal wreath and chaplet of victory, shall say unto her: "You have fought a good fight; you have kept the faith," etc. "Esto perpetua."

LAYMAN OR SEXTUS.

My Serenader.

On an old dead peach tree, gnarled and ugly, that stands at my southern window, grows a honeysuckle vine. In its younger days the old tree bent low with luscious fruit, whose soft cheeks were mantled with rosy blushes by the kisses of the sun; but now the sap is dried, the life is gone, and not a single pink blossom responds to the tenderest caresses of Spring. "Then cut it down," you say. "Why cumbereth it the ground?" Not so, not so. Would you blot out the memory of the strong and useful human life upon which posterity climbs and clings because that posterity bears not fruit, but flowers? Verily, humanity needeth both the flowers and the fruit; and so I'll cherish my old tree, though its day of fruit has gone, for it supports this clinging vine that is always filled with flowers. To me it is now more beautiful than ever, and tells a sweeter story. It comes like a visitor from the land where dwells the breath of the morning, the midnight silence of the forest, and the fading light of evening; from the encircling horizon of the emotions, and speaks to the heart in its own language. The woodbine's tangled tendrils twine themselves about the naked trunk and weave for it a dark green garment, and then, wrapping every branch and twig in their verdant meshes, they hang a skirt of yellow-tinged crimson bugles over the whole. Here the bees, butterflies and humming-birds congregate from far and near to sip the nectured sweets, and, hovering round, they seem listening to dulcet music played by fairy lips upon the tiny flower-horns. In the topmost fork of the tree, and right in the center of this red-roofed, leafy bower, a pair of mocking birds have built their nest and make their home. This is the home of my serenader, and he seems never to leave it, for even in the dead of Winter, when the snow crystals broider the leaves, his song flows forth, sweet and warm, in strange and weird contrast with the world. I have rarely heard him singing in the day, but oft at night he's waked me, and I've listened to his lay. During the nights of early Spring, when the moon looked down upon a silver-frosted world, the work of her own airy fingers, he would sing as if he wished to compensate her in music for the gift of her mellow radiance. Oh, what a song! What sympathy! what compass! what abandon, sweetness, pathos, love, joy, ecstasy! Who can describe it? When you imprison a dancing sunbeam then you may try to fetter with language a mocking bird's song. . . . In June our baby was taken sick. For weeks we nursed the little sufferer; watched and waited, hoped and feared, till at last all hope was gone, and we watched and waited for the dread messenger. We watched the dimples leave his hands and the roses leave his cheeks. We watched his tender little body grow poor and thin. We watched him grow weaker and weaker, till at last death came and God took him. One night before he died, when every breath was a feeble moan, that went like a dagger-thrust into my heart, I was startled by a rippling stream of music that burst from the throat of my songster, and poured its tiny waves of golden melody out upon the atmosphere. At first I was shocked and hurt at what seemed the cruel mockery. Singing merrily, when my boy was struggling in the agony of death; when my poor heart was filled with unspeakable anguish! Oh, how bitter! I thought of the careless world that would laugh and dance and sing while I wept. But, then, my heart grew softer when I remembered that the world, too, has its sorrow; that, laughing to-day, it, too, would weep to-morrow; that man is but a "pendulum 'twixt a smile and a tear;" that always there is bitter mingling with the sweet, sorrow with the joy, and that the gushing bird-song, blending with the moans of my dying child, but typified and marked the compass of universal human life; and, thinking thus, all the bitterness left my heart, and in its place came sympathy—sympathy for all the sorrowing world that now seemed so close to me. Viewing all the sorrow and heartache, sickness and dying, I felt that man needs heaven to stimulate and comfort here as well as for a home hereafter; and I thanked God that I could look across the storm-drenched plain of the present to the gleaming jasper walls of the eternal city. Seen from the depth of the death-shadowed valley, how glorious is the New Jerusalem! The sorrow of existence unites man in a brotherhood of sympathy, emphasizes his need of heaven, and, like the darkness of night, while hiding the beauty of earth, it reveals the glory of the skies. God sent the bird with a purpose that night, and from him this lesson I learned.

HERMAN W. KNICKERBOCKER.

In the Living Present.

Judge Sage, of Cincinnati, Ohio, United States District Court, upon motion of counsel to refuse the testimony of two clergymen in a famous gambling suit, refused said motion and remarked that ministers of the gospel did not, on account of their vocation, cease to be citizens. Though sumptuary laws would not reform society, preachers have a perfect right to see to the enforcement of laws against gambling, Sabbath desecration and lotteries.

Said the late Baptist divine, Dr. Gordon, that proper preparation for the pulpit should be more subjective than objective. Very wise. Some preachers are not more than gas pipes, transmitting means for illumination. A preacher should not only be a lighthouse, but also a light. Set the preacher on fire, and soon, according to the adage, "like priest, like people," the congregation will be spiritually ablaze.

Canon Farrar believes that soon Christianity would be universally adopted. Everywhere the missionaries meet with unprecedented success. Denies that the missionary enterprises of the churches caused corresponding deterioration at home. Infidelity is not increasing. Real agnostics not numerous. We are deceived as to their number because of their incessant clamor.

The Hospital laments that most of the teachers of bicycle riding are coarsely ignorant. None but such as are thoroughly familiar with physiology are competent for that position. Cycling is injurious to persons of incipient heart disease. While cycling injures carriage manufactories and horse trade, it will benefit physicians and druggists.

The Daily Standard, of Boston, the only daily paper of the American Protective Association, has ceased to be unfurled. It has lived only eighteen months. Creditors, receiving only twenty per cent. on their investment, will long feel "the long-felt want."

The Epworth League is of vast benefit to Methodism. It retains our progeny for the church, and frequently revives fossilized churches. But the preacher must not fail to be the power behind the throne of the president. To surrender the affairs of the church to the League is dangerous. Says the man of God: "Woe unto thee, O land, when thy king is a child."

Many congregations seem to be afraid that their preacher becomes unduly opulent, a bloated bond holder, as it were. Hence their infallible means of prevention. Preacher's salary with them is a sacrilegious term. Motives of pity are their sole impellant. Keep the preacher from starving. Extend charity. But, on the other hand, do preachers properly organize their congregations and instruct them lovingly, yet firmly, as to their obligations? Too many preachers assume the attitude of beggars. A preacher, but, all the same, a man. ICH DIEN.

Correspondence.

North Mississippi Conference Notes.

This writer is enjoying a few days' rest at home after four weeks of incessant travel and toil. During that time he attended District Conferences at Aberdeen and Ripley, and the Woman's Missionary Conference at Tupelo; visited twelve churches, preached nine sermons, delivered four Sunday-school addresses, and distributed not a few good books and papers. Sunday-school mass meetings were held at Shiloh, Saltillo circuit, and at Jonesboro, which occasions, we trust, were promotive of good.

Wherever he went the right of way was accorded to the colporter, and he had the hearty co-operation of the brethren of the ministry. With such fellow-laborers as Thames, Kendall, Tucker, Wyatt, etc., to introduce and commend our colportage work to their people, we always have reason to expect success.

The District Conferences have all been held, and I have been able to attend all but three, and would, doubtless, have met with them had they not been held at the same time with others. Reports have shown the various lines of church work to be well up, and the outlook for the future of the year is encouraging.

We are anticipating great results during the protracted meeting season which is now at hand. I hope to be in several of these meetings to render service and to enjoy "times of refreshing from the presence of the Lord."

We deeply sympathize with Rev. J. P. Moore, preacher in charge of Okolona circuit, in the death of his wife, which occurred recently. May the consolations of divine grace abound to the bereft husband and little daughter!

Rev. L. M. Broyles is yet prostrate with his broken leg, but we hope he will soon be able to resume his work.

Let us have orders rapidly for the church hymn book to be used in the protracted meetings. There is nothing so good with us for these occasions. G. W. BACHMAN.

Kosciusko, Miss., July 23, 1896.

The Second Mississippi State Epworth League Conference

Was held at Crystal Springs, July 24-26. About 75 delegates were present, and 40 of these came from North Mississippi, and 20 of the 40 came from the Grenada district. There were 22 preachers present—11 from the bounds of each Conference. From Mississippi: Chambers, Burton, Bailey, Watkins, Van Hook, Breland, Mounger, Cooper, Nicholson, Moore, Lewis (B. F.). From North Mississippi: Randolph, Standifer, Clifford, Dorman, Augustus, Park, Mimms, Shipman, Patterson, Lee, and Lewis. While some of the big fellows whom the committee selected to make addresses were absent, others were put in their places. The papers of Misses Laura Lipscomb, Elenor Ormond and Annie Williams were very fine. The love-feast was a season of great spiritual power. Three things operated against us. First, the League Conference was tacked on to the Chautauqua, which, we believe, was unwise. Second, the Inter-State League Conference at Seashore Camp Ground. Why our brethren should have arranged for their Conference at the same time of the State Conference is strange. Third, the indifference of some of our preachers.

The next Conference at Water Valley. T. W. LEWIS.

Selections.

The Church Unity Business.

Certain miscarrying schemes in reference to church unity have afforded us some reflections recently. In negotiations between our Presbyterian committee and the bench of Episcopal Bishops, we were given distinctly to understand as preliminary, and a postulate to be assumed at the outset, that Presbyterians, as not being in the "historic episcopate," have no ministry that can be formally, or even courteously, recognized. But, then, what develops? Why, some of the Episcopal lights of the Church of England, from whence has come the consecrating digital touch which has preserved the true episcopate for our American Bishops, sound the Pope of Rome on the matter of recognition of the "orders" in the interest of church unity. But now the Pope speaks in an "encyclical," the purport of which is, that all priestly and episcopal orders which are not in line from Peter alone (such as the Anglican and American episcopate) are invalid. The medicine our Episcopal brethren administered to us is put to their own mouths, and they find themselves classed as no more "historic" nor truly "episcopate," Rome, being judge, than are the rest of us, but are simply one of the unauthorized "sects," and with only "uncovenanted mercies" in which to trust. Very speedily has come the application of the Word, "What measure ye mete it shall be measured to you again."

But yet further in this chain of ecclesiastical judgments. The Vatican itself has in turn experienced something of that same kind of treatment which it has long so arrogantly measured out to others, for the Pope, too, dreams of church unity—the unity which consists in all churches submitting themselves to his sway, and acknowledging the occupant of the papal chair as the true successor of St. Peter and the one ruler of Christendom. But these sentiments embodied in his encyclical letter the Greek Church has replied to in the person of its Patriarch at Constantinople. And his letter denies the lordly claims of Rome, refuses to make any conciliatory or compromising statements, and declares that the Pope must first return to the Eastern Church if he wants union.—Mid-Continent.

A Proof of Inspiration.

BY H. L. HASTINGS.

We have proof of the inspiration and truth and power of the Bible within the circle of our own acquaintances. We know what it can do; we know what it has done. We see men who can tell us of the changes that have been wrought by it in them. Here is a man who says: "Once I was an outcast, a drunkard, a criminal, sunk in sin and wretchedness, without God and without hope. My parents were disgraced; my wife's pale cheeks and tearful eyes reproached me; my home was the abode of poverty and misery and squalor, till I read that Book." And he will tell you that since that time there is peace in his dwelling, plenty in his store, and food and raiment and comfort and delight in his home. Now, if our skeptical friends have any book which will work like miracles, let them produce it. We want a copy of it at once. We want to circulate it far and wide. An eloquent infidel is reported to have said in an address, "I could make a better book than the Bible;" and a woman spoke out in the meeting and said, "You had better do it, Colonel; there is money in it!" When that better book comes, we shall be glad to see it, but meanwhile we will hold fast to the one we have.

SUNRISE ON THE HILLS

BY HENRY W. LONGFELLOW.

Was the hills when heaven's wide arch
Was glorious with the sun's returning march.
And woods were brightened, and soft gales
Went forth to kiss the sun-clad vales.
The clouds were far beneath me; bathed in light,
They gathered midway round the wooded height.
And, in their fading glory, shone
Like hosts in battle overthrown,
As many a pinnacle, with shifting glance,
Through the gray mist thrust up its shattered lance
And rocking on the cliff was left
The dark pine, bleached, bare and cleft.
The veil of cloud was lifted, and below
Glowed the rich valley, and the river's flow
Was darkened by the forest's shade,
Or glistened in the white cascade;
Where upwar', in the mellow blush of day,
The noisy bittern wheeled his spiral way.
I hear'd the distant waters dash,
I saw the current whirl and flash,
And richly, by the blue lake's silver beach,
The woods were bending with a silent reach.
Then o'er the vale, with gentle swell,
The music of the village bell
Came sweetly to the echo-giving hills;
And the wild horn, whose voice the woodland fills,
Was ringing to the merry shout,
That faint and far through glen rent out,
Where, answering to the sudden shot, thin smoke,
Through thick-leaved branches, from the dingle broke.
If thou art worn and hard beset
With sorrows, that thou wouldst forget,
If thou wouldst read a lesson, that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears.
—Exchange.

Correspondence.

Notes by the Wayside.

MAGNOLIA.

We reached the pleasant little town of Magnolia, the county seat of Pike county, Miss., just at sunrise. At nine A. M. we found ourself at the Methodist Church in the midst of a District Conference. Were it not for the cordial welcome received from the brethren, these gatherings might become monotonous. This is the fourth one attended within three weeks, and more to follow.

The attendance upon this Conference was equal to any I have seen this season save one—the Brandon. We regret to have missed Thursday's proceedings, as we also missed the smiling countenance of President Chambers and the excellent missionary address of Secretary Mellen. We have heard it three times, and yet it always interests us.

The hour fixed to hear from Millsaps College was four P. M. Friday, but other matters postponed the time until after five, when many of the members and visitors had quietly taken their leave; so our audience was disappointing. However, we were allowed an extra chance from the pulpit at 8 P. M.

We were pleased to learn that our church is to be moved to a more central portion of the town, and to be replaced by a more modern, sightly building. We are due thanks for a delightful home with Bro. T. B. Robertson in the family of Dr. Wroten, who made us feel entirely at home.

Sunday we had the pleasure of preaching for the good people of McComb City in the absence of Bro. Morse.

A few hours' visit to Millsaps College to-day (20th) enabled us to see the diligence of the workmen on Science Hall. Already the walls are assuming shape, and the first of September will find them ready for the supervising care of Dr. Muckenfuss in putting in the apparatus. We unload and fill up the satchel, and are off again to-morrow morning.

Mr. Editor, I'm taking a thorough course in hustling.

T. B. HOLLOMAN.

July 20, 1896

Very impressive silence reigns on Millsaps campus, except for the clink of the mason's trowel as they proceed with the walls of "Science Hall," which is rapidly growing apace. The very name of this new building is suggestive to this writer, whose training and education in the scientific branches consisted of text-work altogether, there being no suitable buildings and apparatus with which to demonstrate. A term in the school-room teaching these branches has thoroughly convinced me of the utter impossibility to make them intelligible to the student of nature and nature's movements. Were our Methodist people posted as to the absolute necessity of this outfit for the better teaching of our boys, we would not find any difficulty in raising the amount asked of them. However, Mr. Editor, we would not appear ungrateful for what has already been done. Within four weeks one-third of the amount has been paid or subscribed, so that we have good prospects of meeting the demand at the time of opening on Sept. 23.

A delightful visit to Hermanville of two days, where we were due to help the pastor, and where we were allowed to talk Millsaps College, proved also remunerative, and secured demands for catalogues. Millsaps ought to get a half dozen boys from that point.

We are next off to work with Bro. Guice among the friends of my childhood.

T. B. HOLLOMAN.

July 21, 1896

The Natchez District Conference.

The Natchez District Conference convened at Fayette, Miss., on July 16, 1896. In absence of any Bishop, the presiding elder, Rev. L. S. Jones, called the Conference to order, and, after prayer service, made a short, but telling exhortation to preachers that they pray with faith for a baptism of the Holy Spirit upon the Conference. He quoted many passages from the Scriptures by way of encouragement, and urged all, both preacher and layman, to avail themselves of these promises, and pray for an outpouring of power all over the district.

There were ten preachers and twenty-four delegates present. We also had the pleasure of having Dr. Murrah, J. W. Chambers, A. D. Miller, H. M. Ellis, J. W. Crisler and J. W. McLaurin, visiting brethren, present.

Reports were called for, and all of the works were represented as being in very good condition. Sunday-school work was reported as on the up-grade. About fifty per cent. of our homes have wholesome religious literature in them. The Epworth League work is making fine progress in our towns, but little in the country. Finances were reported as behind, but the pastors all make hopeful reports. There have been some fine revivals in the district, and more are expected.

There were but two local preachers present, and in examining the characters they were passed; but the presiding elder and pasters were instructed to exhort them to more activity, if they expect to continue, to retain their licenses, as the district stands greatly in need of their help in waste places, where the regular pasters can not reach.

The report of Committee on Religious Literature was encouraging. It appears that our people, for the most part, are reading our own literature.

The Committee on Missions made an earnest appeal for our church to look after the places where people have no preaching. Bro. Jones was instructed to make appointments and send preachers and godly laymen of his district into these places to hold revival services and obtain necessary missionary information concerning these places. There were several fine speeches on the subject.

The reports of the other committees were about the same as usual.

The following are the names of the Educational Committee: E. A. Enochs, H. B. McGehee, L. W. Carradine, P. A. Richardson and L. S. Jones.

The Special Committee on District Parsonage recommended that the Conference confirm the action of Bro. Jones and the Board of District Stewards in buying a parsonage at Gloster, and also recommended a plan for paying for the same, which was adopted.

Bro. H. B. McGehee, arbitrator for our district, to meet like arbitrator from Baton Rouge district in regard to settlement of claims to the former Woodville district parsonage, reported no settlement made, and was instructed to proceed to settlement, as the Discipline provides.

Dr. Murrah preached a very fine sermon on Friday night, and addressed Conference on Saturday, at eleven o'clock, in the interest of Millsaps College, after which a collection of $99.90 was taken for same.

Bro. J. W. Chambers represented Whitworth College in his usual energetic style in a short speech.

Bro. M. M. Black, that worthy son of an honored father, made a short, but telling speech in the interest of the NEW ORLEANS CHRISTIAN ADVOCATE.

Rev. J. W. McLaurin was present, and in a strong speech represented the American Bible Society.

On Sunday, at eleven o'clock, Bro. Jones preached a very fine sermon, which was loudly praised by the good citizens of Fayette.

It would not be fair to fail to mention the old-time Southern hospitality of the citizens of Fayette. Every one attending can recommend Fayette as a fine place to feel at home and enjoy yourself, and Bro. J. G. Galloway as one of the most [illegible] of hosts.

G. M. HULL, Secretary.

Columbus District, North Mississippi Conference.

The second round of Quarterly Conferences has been completed, and we are now in the third quarter. All the preachers of the district are in good health except Bro. L. M. Broyles, who had the misfortune to get one of his limbs broken about one month ago. It is thought that he will not be able for work for some weeks, perhaps months. The prayers of his brethren are asked in his behalf. The records show a good increase of pastors' salary and collections ordered by Conference over this time last year, which is due to the fact that the country is in a better condition than it was last year.

We have had some good revival meetings, and many are expected in the near future.

It is our purpose to pay all the collections, and to this end the pasters are urged to press this matter until every cent is in hand.

The Sunday-school cause is in a healthy condition. Several Epworth Leagues have been organized during the quarter, and bid fair to run well.

Children's Day was observed pretty well in every charge (except one or two) with good results. I think we will report at least one hundred dollars raised by this means.

Brethren, one and all, please do all you can to make a clear record at Conference. As I have said before, if you have any work that I can do aside from my regular duties, please call on me.

R. A. BURROUGHS, P. E.

Sunday-School Conference, Arcadia District.

The Conference convened at Arcadia, July 8, 1896. Rev. J. D. Harper was elected chairman, and R. A. Smith, secretary. The organization perfected, the following program was executed:

"The Sunday-school" was ably discussed by Rev. H. W. May, followed by others. In the discussion various definitions were given of the Sunday-school, as the nursery of the church, in which the scions were kept and trained to be transplanted in the orchard to bear fruit for the Master; as a training-camp, where the young soldiers were drilled and equipped for the royal army; as an internal help of the church, by which she accumulated and prepared her forces for the accomplishing of her work; as the friends of God assembled to study his Word, and as a mint where the metal was prepared and stamped with the image of Christ. Render unto Cæsar his, to Christ his.

"The Sunday-school Teacher" was discussed by Rev. B. H. Sheppard, followed by others, in which the prime idea of entire consecration and sanctification of the teacher for the work in hand was stressed. A thorough preparation must be obtained from on high by seeking it in secret upon the knees. There can be no leading to Christ without this preparation; otherwise, they be blind leading the blind.

"Singing in Sunday-school, and the Songs Used," by J. W. Dawson, who insisted that there is a lack of spirituality in the songs commonly used in our Sunday-schools, which unfitted our children for singing our standard hymns in the public services. Our children should be indoctrinated by singing the fundamental truths lodged in our hymns. Let our superintendents see to the selection of these songs that contain spiritual food; let the parents in their homes set examples and encourage the singing of the songs of Zion, and then our congregations will swell the hallelujahs of our King.

"How to Interest and Hold the Young People," by Rev. A. D. McVoy, who elaborated these: 1. The use of the Bible pictures with the lesson reviews. 2. The use of the blackboard designs to impress the lesson through the eye. 3. By entertainments, picnics, and innocent amusements, given by the teachers of individual classes. 4. By studying and making yourself attractive through the fullness of the divine truth which attracts all men.

"The Superintendent," by J. W. Tooke, who set forth the superintendent as a creature of the Quarterly Conference, wielding the authority delegated to him by the pastor, who is the head of the Sunday-school. The superintendent should be as good a man as the pastor.

"The Pastor's Relation to the Sunday-school" was discussed by Rev. R. Randle, who brought out the thought that the Sunday-school is an internal help of the church, to be dominated by the pastor to aid in bringing souls to Christ, through the superintendent as the under-overseer.

"Doctrines to Be Taught in the Sunday-school," by Rev. J. O. Bennett, who said, without doubt, all the fundamental doctrines of our Methodist Church should be taught in such gradation as would lead the children into Christ. This should be done through the Scripture lessons, catechisms, the songs, and by the examples of the teachers.

The program completed, the president expressed his pleasure in witnessing the interest manifested by those who had been appointed to open the discussions, as well as that by so many participating. He urged a deeper interest in the work, because it is the most vital force of the church to win the world for Christ. The work of a thoroughly prepared teacher in the Sunday-school was hardly second to the work of the pastor.

R. A. SMITH, Sec.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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Miss. Conf.....Mrs. E. D. Jones.....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport

Mexico as a Mission Field.

(Read before the W. F. M. S. of North Mississippi Conference, in annual meeting at Tupelo.)

In speaking to you this evening of the country of my adoption, and of our sister republic, Mexico, it is my purpose briefly to review with you some of the facts concerning her situation, her customs, her religion, her necessities, and our obligations. Situated, as she is, on the southern border of our great republic, some one has very fittingly said, "like a huge cornucopia, opening towards the United States as if inviting entrance," it behooves us, as Christians, to do all in our power for the enlightenment, civilization, conversion and sanctification of her people.

It is not necessary for anyone to go across the ocean to see a foreign country. Just on the other side of the Rio Grande, in the land of the Aztecs, is a country as unlike the United States as any place beyond the seas. The cities, with their narrow streets, low adobe houses, with flat roofs, and the inevitable patio in the centre; broad, beautiful plazas, where the flowers bloom, the birds sing, and the orange and other tropical trees flourish; the Alameda, with odd-looking seats of stone, rows of trees, neatly trimmed, and extensive grounds; and last, but by no means least, the immense churches and magnificent cathedrals, are all sources of wonder to the foreigner.

The people, too, in their odd costumes, engaged in various kinds of traffic on the streets, in the markets, and on the plazas, are no less objects of interest. The attention of the stranger is arrested by the constant ringing of the church bells, and the great crowds of people attending mass at all hours of the day. The poverty of the country is shown by the multitudes of beggars, men and women and children of all ages and sizes, that throng the streets. The people strolling leisurely along, or lounging and sitting around on the streets, many of them with no other place to call home, give ample demonstration of their careless and indolent habits. Farmers are using the primitive wooden plow common to Egypt centuries ago; the men gathering straw for the brick, to be dried in the sun, and other queer sights are strangely suggestive of ancient Egypt. In passing through the streets one is constantly reminded of scenes in the life of our Savior; when the wells walled up with brick or stone just as they were in Palestine, in which the cities and villages abound, are seen; the picture of Jesus talking with the Samaritan woman at Jacob's well is vividly brought to mind, and we seem to hear the words of our Savior as he said in answer to one of her questions, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

When we see every day the women coming to the wells with their water-pots of stone, and going away bearing them on their shoulders, we can almost see this first missionary—as she took up her water-pot and went into the city to tell the people of this great man who had told her of the wonderful "well of water springing up into everlasting life."

We think of the warnings of our Savior concerning the last day when we see the people walking, or lounging, on the housetops, as is their custom. The marriage at Cana of Galilee is recalled as the large water-pots, sometimes containing more than two or three firkins apiece, are seen sitting around on the stone floors in nearly every home we visit.

It has been said, "Why send missionaries to Mexico; they have a religion." Yes, they have a religion, and are a very religious people, but know nothing, absolutely nothing, of true worship. If there are any present who have entertained this belief, I am sure they would banish the thought forever if they could see the blind superstition, ignorance and idolatry of this people. Mexico is considered a Catholic country, but it is in reality a half-heathen country. When the people were forced to accept the religion of Spain, many of the Aztec customs were retained, and are still practiced everywhere. The worship of the Virgin Mary is carried to a greater extreme in Mexico than in any other country. Churches bearing her name are seen in every city in the republic. The month of May is devoted to rites and ceremonies in her honor. It is called the month of Mary. Every day during the month children attired in bridal array are carried to church, where flowers are offered by them at the shrine of the Virgin.

In December the week observed by Protestants in the United States to commemorate the birth of our Savior is spent by them largely in doing homage to the Virgin Mary.

The Second and Fourth Commandments are ignored in Mexico. Images of Christ, of Mary, the apostles and heroes of the church, are made in life-size and placed in all of their temples, and they bow down to them and worship them by day and by night.

No attention is paid to the Sabbath day. They are taught to keep the feast days instead of a Sabbath, and very religiously are they observed. Perhaps it would not be placing the estimate too high to say that one hundred and fifty out of the three hundred and sixty-five days of the year are kept by them as sacred to the memory of some event in the lives of the Virgin Mary, St. John, St. Andrew, or some other saint in their church, of which the name is legion.

To these people the Bible is a sealed book. Only where it has been distributed by missionaries do they have the privilege of reading its precious truths. Many have already been led to the light of a Savior's love, but countless multitudes are still in darkness, and must so remain, unless the Christian Church in the United States goes to their rescue. Other nations expect the United States to evangelize the people on her own borders, and consequently send their workers to other needy fields. True, many in our own home churches have already been awakened to a sense of their duty concerning this work, and much good has been accomplished, but more workers and larger facilities for carrying forward the work are greatly needed. When our Savior said, "Go and teach all nations," he did not mean go to Japan alone, or China, or South America, or Mexico, or to the South Sea Islands, but he meant literally what the words imply, "Go and teach all nations," and that broad command takes in every people, and kindred, and nation, and tongue in this universe of ours who have not a saving knowledge of the truths contained in the glorious gospel of our Lord Jesus Christ.

VIOLA BLACKBURN.

(The following postscript to an article in last week's issue was received too late for insertion in that issue.—EDITOR.)

The following details may be of interest, and are surely facts of which we may feel proud:

Pledges taken for another year, $850. Extras: Columbus district, Winona district, Grenada, Tupelo and McGehee's Chapel each support a Bible woman; Corinth and Holly Springs districts and Como station each a scholarship; Greenville, Kosciusko and Aberdeen districts each a bed in hospital—Mrs. Yorke, of Amory, bed in hospital—all amounting to $1,209.

Selections.

Each Member Responsible.

Some people expect the pastor of a church to do all the work, arguing that he receives his salary, and should perform his duties; but they forget that a church has many departments, and that while a great deal of the work must necessarily devolve upon the minister, yet each member has his or her quota, and is held responsible for it in the "Bureau of Earth" up in heaven. Others, again, recognize that they have work to do, and would do it gladly if they only knew how. You can do work in the church first by bringing some friend to the services, or by giving up your seat to a stranger. Perhaps the new visitor is an earnest seeker after God, and a little kindness and courtesy may win him to your church, and thence to the church everlasting. How glorious to think that you were the one to extend the successful courtesy. You may also do work in the church by seeking out strangers, making yourself pleasant to them, saying a few words upon the sermon, and by showing an earnestness to see them again. These are simple things, easy of accomplishment. More anon. Many people are looking for something great to do. Life is made up of little things; it is only once in a while a herculean task presents itself.—Temple Magazine.

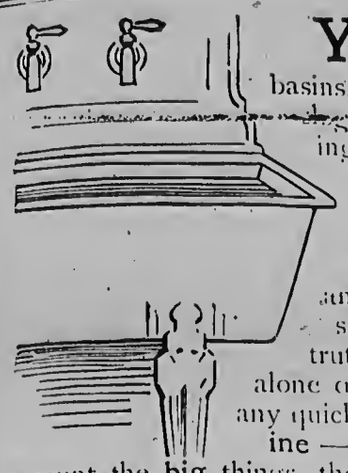
Bristling Orthodoxy.

There are other good souls as orthodox as the man of bristles. Sheep feed on grass and produce soft and fleecy wool, while certain other animals feed on products almost akin, and produce bristles. One of these animals invites; the other repels. So one kind of man will win a soul to the right way of thinking, while another will lend the soul to give up all thinking about the right way. Orthodoxy is a staff to guide, not a stick to beat with. It is the hedge that defines the pleasant pastures within, and saves from perilous crag and dangerous swamp. We must bear with the man who bristles, but none the less is it a fact that the heart is greater than the head, because only with the heart man believeth unto righteousness. The man who bristles may be clear and well pointed on all doctrines, he may have them well defined in his head, but if they do not mould and make his heart, he has no more life or vital piety in him than there is in the catechism or the confession itself. These, punctuated as they may be with Scripture texts, are inanimate things, after all, and the man who merely knows his catechism must be placed in the same category.—N. Y. Observer.

Miserable Misunderstandings.

O, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you are letting your neighbor starve till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give some day—if you could know and see and feel all of a sudden that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

The wealth of the present, in more things than gold, is in a large degree a heritage of the past. Most of our boasted advancement is largely due to the services and sacrifices of men whose bones are dust, and whose names, if remembered at all, are carved on tombstones. "Men of whom the world was not worthy" are the giants upon whose shoulders we stand and claim the world.—Selected.



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New Orleans, La.

FROM THE WORK.

Rev. P. Howard, Americus, Miss., July 18: "We have had a good meeting at Caswell Springs, resulting in 10 accessions and the church much revived. Bros. Garland, Goff and Russell, Jones—local brethren—were all the assistance a sick pastor had; but the Lord came to our relief and greatly blessed our labors. To him be all the praise!"

Rev. J. H. Foreman, P. C., July 17: "We have just closed a glorious meeting at Pine Grove Church. Seventeen conversions, seven additions to the church, and the church wonderfully revived. Ten new family altars erected; prayer meeting organized. We were assisted by Bro. Wm. Donald and Bro. Griffin, of Clarksburg circuit. Anyone wishing help in a protracted meeting will do well to secure Bro. Griffin's help. Pray for us."

Rev. W. J. Porter, P. C., Indian Bayou, La., July 18: "Closed a good meeting at Perry's Point last night. Bro. Drake, of Crowley, preached once for us, and Bro. Cheny, of Ebenezer, five times. Bro. A. E. Vail, of the Gospel Mission, New Orleans, was with me eight days. The meeting lasted 14 days, and visible results are thirteen additions to the church, twenty-five conversions and nine sanctifications. Praise the Lord."

Bessie Rawls, Secretary: "The St. Tammany Parish Sunday-school Convention held its second annual session in the M. E. Church in Covington, July 9 and 10. Reports showed that there are only 15 schools in the parish, and 325 officers, teachers and scholars. In face of these facts it is not hard to see the need of work along this line. All who attended the convention went away determined to have a better showing for the parish another year. We are under many obligations to Bro. C. A. Tiebout, field secretary of the Louisiana State Sunday-school Association, for valuable services rendered."

Rev. C. F. Emery, Columbia, Miss., July 15: "Last Sunday night we closed a revival meeting that lasted two weeks. The pastor preached for the first week, when Dr. Inman W. Cooper came to the rescue and held the fort for the rest of the time. The last night there was not room in our large church to accommodate the audience. From first to last great interest was manifested in the services. Dr. Cooper preached with great power, and to every proposition there was a ready response. Not only did we have the hearty co-operation of our own people, but our Baptist brethren joined forces with us, though this was in no sense a union meeting. I have never seen greater unanimity among people, and brotherly love prevails. The entire church was greatly revived, and fourteen members were received on profession of faith. Dr. Cooper is a tower of strength. He has left a host of friends and admirers here who rejoice in the great good accomplished under his plain and forceful presentation of the plan of salvation."

Rev. W. T. Currie, P. C., Montgomery, La., July 16: "My work is moving on nicely. Up to date 173 have joined the church, a great number converted, a good many professed sanctification. Last night was a glorious time at the prayer meeting. The altar was soon crowded with penitents. One accession to the church. I am looking forward to greater things at the camp meeting. I find in the Minutes of the Louisiana Conference of 1893 this advertisement: 'The Sunday Picayune is especially interesting in its literary features, containing Tales and Poems from the best writers. Special Contributions from Pen and Pencil of Talented Authors and Artists, in Addition to the News of The Day.' It seems to me that this ought not to be in the Minutes. It has the 'appearance of evil.' Paul, writing to the Thessalonians, exhorts them to abstain from all appearance of evil. I believe this is a mistake of the head, and not of the heart. Pray for us, that God may still use us to the upbuilding of his kingdom and the salvation of immortal souls."

Rev. Wm. G. Evans, Patterson, La., July 15: "My third Quarterly Conference was held on July 6, and the reports showed the work to be in a healthy condition. The presiding elder is paid up for three quarters, and the preacher is more than paid up to date. We have paid about $235 on parsonage debt and repairs, $83 for incidentals, and $43 on the Conference collections. The Sunday-school, although badly handicapped in some respects, is doing a good work. The attendance averages about 50, divided into nine classes. We have raised $31 for Sunday-school supplies, $77 20 for missions, and $6 25 on Children's Day. The Epworth League grows in interest and numbers. More interest has been taken in the Literary Department lately than heretofore. A move is on foot now to provide a library for the League. The Charity and Help Department is doing a good work among the needy and the sick. The prayer meetings are well attended and are very interesting. The Woman's Parsonage and Home Mission Society is doing a good work in paying off the debt on the parsonage, thanks to the impetus given it by Mrs. J. J. Lyons on a recent visit to her daughter who lives here. The preacher is being well cared for in other ways than the paying up of his salary. I have now been in bed for five days with continued (or typhoid) fever. So far the fever has been very light, and I hope to be up soon. The one thing we need here is a revival of old-time religion."

ROSEDALE AT THE FEET OF JESUS.

On the fourth instant Rev. W. M. McIntosh planted his battery at the fort of sin in the town of Rosedale. Volley after volley was turned loose, and finally the walls fell, the enemies' camp was invaded. Men and women cried out, "What must we do to be saved?" And the response was, "Believe on the Lord Jesus Christ." In and out of the churches there must have been at least 150 conversions; 95 joined the different churches—70 the Methodist Church. On the last night of the meeting we took up a collection for the purpose of building a parsonage and realized $728 75. Bro. Smith, the sweet singer, and Bro. Batte, the cornetist, contributed largely to the success of the meeting. We are also indebted to the following brethren for valuable services: Revs. T. Y. Ramsey, N. G. Augustus, R. H. B. Gladney, J. A. Randolph, and Bro. Penn, of Rolling Fork.

Rev. S. A. Steel, on the night of the third instant, delivered his famous lecture, "Backbone," to the delight and edification of a large audience. He also preached for us next day.

We have just completed a nice church at Bolivar. We have put twenty-one NEW ORLEANS ADVOCATES in the homes of our people, sold three Bibles, and several other good books. The Lord has greatly blessed our labors, whereof we are glad. Success to the ADVOCATE! It is a great factor in the preacher's success. Praise the Lord!

J. C. MIMMS,

P. C. Rosedale and Bolivar.

Bolivar, Miss., July 17, 1896.

PUBLISHER'S NOTICES.

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DON'T FAIL TO READ THIS.

Until further notice we will send the ADVOCATE to new subscribers nine months for $1—cash in advance. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer, provided they send ten cents additional to assist in paying postage on the Bible.

TO AGENTS.

We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct. 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

We will send a sample Bible for use in canvassing to those who desire it.

MR. EDITOR: The premium machine arrived all right, and after a thorough trial I can say that I had as soon own it as the forty-five-dollar ones my neighbors have. Accept my thanks for your aid in my securing so good a machine for so little trouble and expense. Yours truly,

(Mrs.) W. H. BENTON.

Franklinton, La.

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and

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Thursday, July 30, 1896.

Beware of the man who claims that he never makes a mistake.

Every man is prone to think that his own way is the best way.

Obstinacy and self-conceit often pose in the garb of wisdom and piety.

The Christian who strives to correct his own faults has little time to attend to the faults of other people.

Many are the Christians who talk too much: but we have yet to see one who prays too much or who gives too much.

Sneers at culture will not atone for lack of it, neither can sensationalism always take the place of deep spirituality.

Paul's exhortation to "do all things without murmurings and disputings" is just as applicable now as when he wrote it.

Some Christians seem never to have learned the meaning of the passage, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Many people imagine that the sin of covetousness is confined to the rich. A man might be as poor as Lazarus, however, and yet be as covetous as the days are long. The Lord does not let every worshiper of mammon obtain his heart's desire.

Thousands of the noblest and most faithful of God's servants toil for years in obscurity, "unhonored and unsung;" but they shall not lose their rewards. The Christian who does the most is not always the one who parades his deeds before the public.

Rev. Wm. B. Johnson.

MR. EDITOR: Bro. William B. Johnson, familiarly known as "Uncle Billy Johnson," for many years a member of the Mississippi Conference, but later a local preacher of this county (Jefferson), died at the residence of his son, Mr. L. B. Johnson, near here, yesterday at 12 o'clock. He was in the eighty-eighth year of his age. His last moments were peace. Though unconscious for some hours before his death, he left the assurance that all was well with his soul. With a strong faith, a glorious hope, he passed away in triumph. The writer buried him, assisted by Rev. J. G. Galloway, at old Bethel, where his wife sleeps. He was also buried with Masonic honors. A more extended notice of his death will appear later.

Yours in Christ,
JOHN W. CRISLER.

Harriston, Miss., July 22, 1896.

We have known Bro. Johnson since our childhood. He was one of the best men we have ever known. A triumphant death is a fitting sequel to such a life. We hope to meet him by and by.

According to the Mid-Continent, St. Louis churches find the plan of union evening services to be better and better each Sunday. Pastors and people commend it.

The Uprising in Crete.

Historic Crete, the largest and most fertile of the islands of the Grecian Archipelago, is in the throes of a rebellion against Turkish authority. The immediate cause of the outbreak is said to have been the recent deposition of the Christian governor and the appointment of a Mohammedan in his place, since which time numberless murders and gross outrages have been committed by the Turkish soldiers with entire immunity from punishment. Goaded to desperation, like the Cubans under Spanish rule, the inhabitants of the island have several times before rebelled, and now seem more determined than ever to free themselves from, perhaps, the most oppressive government that ever cursed the earth, and have appealed to the European powers for help and recognition.

This island is about 150 miles long, from six to thirty-five miles wide, and has an area of less than 3,000 square miles. Its present population numbers about 300,000, only 40,000 of whom are Mahometans. On account, however, of being poorly equipped and organized, the Cretans, though famous for their bravery and perseverance, are making but little headway against the 20,000 Turkish soldiers who are now burning, pillaging and murdering as they go. Without the intervention of the powers, it is very improbable that the revolt will be successful. Greece, which has many Cretans among its population, strongly sympathizes with the uprising, and is on the eve of taking sides against the bloody Turk. Geographical situation and race affinities both conduce to bring the Greeks and Cretans into close relations with each other.

The horrors now being suffered by the people of this fair island are only equalled by those visited upon the poor Armenians. Says Dr. Du Miller, who was recently sent to Crete by Emperor William to make a report on the condition of affairs: "Civilized people can scarcely credit the outrages which the Turks have perpetrated on Christian women and children. Europe has but a faint idea of the horrors which has taken place. The powers must absolutely intervene to prevent a renewal of such scenes. There is but one course to pursue—that is to turn the Turks out of Europe."

Notwithstanding the fact that all this is going on right under the nose of the so-called Christian nations of Europe, it will be a wonder if any of the powers interfere. Where there are so many clashing interests, and while selfishness and petty jealousies prevail as they do now, concerted action is almost out of the question. Nor is it likely that any one nation is courageous enough to face alone the complications which might arise from taking the part of the Cretans. Armenia has been left to take care of herself, and Crete will, in all probability, share a like fate. Alas! that greed and indifference should be so powerful in Christendom.

Few are aware of the commercial importance and historic interest of this Ægean isle. In the time of Homer it was famed for its wealth and civilization, and, it is claimed, supported a population of 1,200,000. The "Iliad" tells much about the deeds of Idomeneas, the last king of Crete. Says one writer: "From Cretan institutions and the code of its great law-giver, Minos, Lycurgus borrowed many features of his celebrated code of laws, and that Athens herself in early times was compelled to pay tribute to Crete is abundantly shown in the fable of Theseus and the Minotaur."

Possessed of a soil wonderfully fertile and a climate unsurpassed, this island for many centuries "blossomed as the rose" under the successive rule of the Romans, Saracens, and Venetians; but with the coming of the Turk in 1669 its woes began, and its population steadily decreased. During the last fifty-six years especially, or since 1840, when the island reverted from Egypt to Turkey, it has hardly known the blessings of long-continued peace and prosperity.

It is a significant fact that this isle was once visited by the Apostle Paul, and that here Titus labored for some time endeavoring to plant Christianity, he becoming the first Bishop of Crete. Though the ancient Cretans bore the most savage reputation as to character, the labors of Paul and Titus seem not to have been in vain, for Christianity is still a vital force upon the island, and the majority of its inhabitants to-day are Christians.

The struggle of the Cretans for independence is in many respects [illegible] tired of the Spanish yoke. Lovers of liberty everywhere will sympathize with these islanders in their effort to achieve self-government and freedom from oppression. What a pity that the sympathy felt among the Christian nations for them should not materialize into something more helpful than good wishes! God-speed the day when the nations of Christendom shall unite in making to cease the desolations and outrages wrought by the merciless Turk! "And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

Sectarian Appropriations.

The Roman Catholics have for years been receiving grants of money from the federal government to run their sectarian schools in Indian Territory. The same outrage was for a long time perpetrated upon the people of New York, but at last the Protestants succeeded in having a stop put to such injustice. We regret to note that Congress has again favored the Church of Rome in the matter of appropriating money to her Indian schools, although other denominations, for the sake of the principle involved, have for some time declined such aid.

When the matter came up in Congress the House, we are glad to say, favored decisive action by a vote of 154 to 22, declaring most emphatically its disapproval of the further granting of such subsidies. While the vote in the House was thus decisive, it is a matter of regret that the list of absentees and dodgers was so large, the non-voters on this important issue numbering 179.

The Senate rejected the Linton amendment passed by the House prohibiting sectarian appropriations, and voted in favor of the continuance of the appropriations for two years more, on the plea that their immediate discontinuance would be greatly to the disadvantage of the institutions that have been receiving aid from the government. Hardly any one doubts, however, that at the end of the two years the Church of Rome will again call for the continuance of such grants. As one of her boasts is that she changes not, we may be sure that she will not in this instance depart from her settled policy to grasp all within reach.

The two Houses of Congress finally agreed upon the following compromise: "And it is hereby declared to be the settled policy of the government of the United States to make no appropriation of money or property for the purpose of founding, maintaining or aiding, by payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control; and it is hereby enacted that, from and after June 30, 1897, no money appropriated for charitable purposes shall be paid to any church or religious denomination."

Sixty men in Congress—twenty-two in the House, and thirty-eight in the Senate—voted to compel the citizens of the United States to furnish contributions of their money through the national treasury to the Roman Catholic Church. Let all who are opposed to such favoritism see to it that their representatives in Congress put themselves squarely on record in future against these un-American appropriations. Thomas Jefferson uttered a great truth when he said: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." We rejoice in the fact that Congress has at last declared plainly against this evil.

An Example In Agriculture.

In these days, when political demagogues and socialists are doing their utmost to create discontent among the laboring classes, and array them against the rich, it gives us genuine pleasure to note that not all millionaires are as selfish and unscrupulous as they are made out to be. It has become popular in certain quarters to denounce holders of wealth indiscriminately. We are well aware that many capitalists are entirely unscrupulous, and care little or nothing for the public good. Yet it should be borne in mind that but for the capitalists of the country, the great railroads, manufacturies, [illegible] could not be carried on, would be impossible. Says a recent editorial in the Youth's Companion:

Biltmore, the magnificent estate of George Vanderbilt, at Asheville, North Carolina, is not, as many persons have supposed, merely a rich man's fad. On the contrary, its ninety-five thousand acres are intended to show what cultivation may do. Mr. Morton, the Secretary of Agriculture, recently spent a week at Biltmore.

On his return to Washington the Secretary told his colleagues that he had seen the most perfect system of roadways; an exhibition also of landscape gardening that can not be paralleled; and buildings which for fitness as dwellings, stables, barns, dairies, propagating houses, henneries and other uses surpass any within his knowledge.

"I consider Mr. Vanderbilt's work there," said the Secretary, "just as important to the agricultural interests of this country as the Department of Agriculture at Washington. He employs more men than I have under my charge, and I think he is spending more money every year than Congress appropriates for this department. His men are promoted for efficiency according to the most practical civil service rules.

"Mr. Vanderbilt is building up an educational institution that will be of the greatest value to scientific farmers and teachers for the instruction of others in domestic architecture, in agriculture, forestry, viticulture, dairying, road-making and other useful sciences.

"It is one of the grandest undertakings that individual enterprise ever attempted, and I understand that it is the owner's intention to leave it as a legacy to the public.

"The people down there talk about the enormous amount of money that Mr. Vanderbilt is spending to gratify his pride and appetite. They do not comprehend the first letter in the alphabet of his ambition. While they imagine that it is all due to selfishness, he is working for them."

Status of Methodism.

We have been requested to reproduce an article published in our issue of Nov. 21, 1895, entitled "Status of Methodism," from the pen of Dr. H. K. Carroll, Superintendent of the Census. We cheerfully do so. As these figures are official and entirely reliable, it would be well for our preachers and others interested in such matters to clip the article and preserve it for reference.

"The glory of Methodism is, that it won its membership, not from other churches, but from the unconcerned and unconverted. The census of 1890 shows that we have organizations in 2,205 of the 2,709 counties in the United States. Wherever there are sinners, we must have converts; wherever converts, societies; wherever societies, churches.

"Thus we have more societies than any other division of Christianity. For all branches of Methodism there are 51,489 societies. The Baptists have, in all, 42,909. No other denominational family has a number equaling one-fourth of the total of Methodism except the Presbyterian, which returns 13,476; the Roman Catholic bodies stand next, with 10,276. The total for all bodies is 165,177.

"The Methodist family has nearly one-third of all the societies of all the denominations in the United States. It has also 30,000 itinerant preachers. In the value of church property, $132,140,179, including only church edifices, furniture, and grounds, the Methodist family also stands first, the Catholic family, which reports $118,371,366, coming second.

"In number of communicants, 4,500,000, we take the second place, the Catholics standing first, with 6,250,000. This, however, is due to the fact that the Catholic Church reckons eighty-five per cent. of the Catholic population as communicants, while Protestants counts only thirty per cent. of the Protestant population as communicants. If this difference be kept in mind, the discrepancy between the 4,500,000 Methodists and the 6,250,000 Catholic communicants will not be so great. As a matter of fact, the Methodist population is twice as great as the Catholic."

Marshall Field, of Chicago, who is reported to have made $7,000,000 in the dry goods business last year, will not allow a line of his advertising to appear in the Sunday newspapers.—Pittsburg Advocate.

A New Book.

THE STORY OF MY LIFE. By Bishop William Taylor. Royal octavo, 750 pages. Profusely illustrated. Fine silk cloth, $3; [illegible] 25 [illegible]. Hunt & Eaton, 150 Fifth avenue, New York.

William Taylor, Bishop of Africa, was seventy-five years of age on May 2, 1896. In 1888 the publishing agents of the Methodist Book Concern said to him: "Bishop, the Christian people of this country and of the world generally would like to read the story of your life." And the response of the great missionary was, "I have done nothing that the world wants to read about." But the world did want to read about him. From far and near came inquiries for the story of his life, and finally he was prevailed upon to write it. It is a unique history of a great career. A record full of inspiration and personal heroism. One of the most soul-stirring narratives of missionary labors ever published. It gives an account of what he has purposed, said and done in his ministry of fifty-four years in Christian lands and among the heathen of our four continents. It is a book for every Christian household in the world, and all who are interested in the story of world-wide missions will read with pleasure and satisfaction what the greatest missionary of the modern world has accomplished in preaching the gospel and in planting churches in heathen lands.

Bishop Taylor tells in his remarkable book of his experience in the streets and along the wharves of San Francisco, in the rough mining camps and criminal towns of Australia, in the wilds of Zululand and Kaffraria, in the ancient cities and along the rivers of India, in the West Indies and South America, and in the untrodden pathways of Africa.

This good man, now relieved from the cares of office, but undaunted by old age, has just departed for South Africa to renew his work among the Kaffirs, and he leaves the story of his life as a legacy to his friends in America and to all mankind.

During his life he has been so thoroughly unselfish as to not lay up a dollar for himself. He will receive from the Missionary Society a stipend, or pension, such as the government would pay to an old soldier, but this amount will not be sufficient to support him comfortably in his old age; therefore, everyone who purchases a copy of his book will also contribute to the sustenance of this man who for more than fifty years has given himself to the cause of God and humanity.

A few days before Bishop Taylor was declared "non-effective" by the General Conference of the Methodist Episcopal Church, one of the publishers requested him to sit for his portrait. The portrait was taken by G. C. Cox, of New York City, one of the best photographers in the United States. The publishers have had the portrait finished in photogravure, and we have received a copy of it and can testify to its excellence. The size of the portrait is 8 by 9. It is as near perfect as we have ever seen a picture of this kind. A copy of this standard likeness, on plate paper, 12 by 15 inches, is sent free with every copy of the book.

"The Story of My Life" is handsomely and profusely illustrated, more than one hundred of the illustrations being drawn by the famous American artist, Frank Beard. The publishers will send it prepaid with portrait to any part of the world on receipt of price.

Rev. T. J. Duncan, writing of our work on the Pacific coast, in the Nashville Advocate, says: "The money appropriated and the men appointed to this work can never build it up. This fact grows out of another. The population is not understood properly. A more difficult field in which to save a soul and build up the church was never assigned to Methodist preachers in a Christian land. In the East, in rural and remote regions, almost any man who will live right can exhort and invite penitents to the altar, can report conversions and accessions, and actually build up the church. Not so here. There the great mass of people know comparatively little about the isms that stalk abroad in the land; here they know little else. They run the gauntlet from 'flawless perfection' to the sale of the vilest indulgences. The seemingly everlasting mistake is in sending men here who can do but little, if anything, at home or abroad. Yet the appropriations are as far from the needs of the work as the appointments made to it."

NOTES.

Bishop Granbery is soon to bring out a volume of select sermons.

Rev. F. N. Parker is assisting Rev. B. S. Rayner in a meeting at Centerville, Miss.

Rev. F. M. Keen is carrying on a meeting at Laurel, assisted by Rev. N. M. Clarke.

We regret to note that Rev. A. J. Jarrell, D.D., formerly of St. Louis, has been partially paralyzed.

Rev. N. B. Harmon passed through the city last week en route to Baton Rouge, where he spent the Sabbath.

Rev. S. J. Frank, of the Northwest Texas Conference, has been suspended until the next session of the Annual Conference.

Rev. J. B. Cumming, pastor of the Methodist Church at Prattville, Ala., has been elected to the presidency of the Athenæum at East Lake, and has accepted.

We hope to receive a report of the proceedings of the Mississippi Epworth League Conference and also of the Seashore Conference in time for our next issue.

The new parsonage projected a few months since by Rev. H. H. Ahrens, pastor of Parker Chapel, will be completed within two or three weeks. It will be one of the best in the Conference. Total cost about $2,500.

Rev. C. W. Crisler, of the Mississippi Conference, has accepted a professorship in Epworth Female College. His wife has also accepted a position in the Music Department. The patrons of the institution are to be congratulated.

The Rev. Dr. Robertson, a Canadian minister of note, states that in the Canadian Church $20,000 are now given annually to foreign missions by congregations that were founded as home mission stations within the last twenty years.—Pittsburg Advocate.

Mrs. M. E. Mullins, widow of the late Rev. Hardy Mullins, of the Mississippi Conference, was buried last Sabbath at Hazlehurst, Miss. She was a life-long Methodist and was ardently devoted to her church. A suitable memoir will doubtless appear in due time.

In the inter-collegiate oratorical contest, which took place at the Crystal Springs Chautauqua on July 22, the medal was won by Mr. J. W. Canada, of Memphis, a student from Millsaps College. His subject was, "Realism in Religion." There were eight contestants in all.

It was a wise thing for the East Mississippi Female College that President Beeson employed a director of music of such broad experience and skill and wide reputation. It gives this institution an advantage over many of our female colleges. A strong Music Department means much to a college.

We have just been informed by Rev. W. H. Huntley that Mr. John A. McLeod, of Purvis, Miss., has announced his intention to give $50 a year for the endowment of a free scholarship in the Kobe (Japan) Industrial School founded by Sister Lambuth. This is a most worthy benefaction, and one for which the church should be profoundly grateful. Such liberality to the missionary cause is as encouraging as it is commendable. We sincerely hope that the noble example set by our good brother will stimulate others to make like offerings.

Bishop Hendrix, in a letter to the Nashville Advocate, dated July 7, announces the following good news: "It gives me great pleasure to report a successful issue of my mission to the Pacific coast. On yesterday Bro. W. M. Winters, of Hollister, Cal., conveyed to the Board of Missions of the Methodist Episcopal Church, South, property estimated by him to be worth $25,000." How inspiring it is to hear of such a splendid offering to the great missionary cause, which should be dearer than all others to our hearts! Who else will do likewise? May God richly reward the giver, and bless the gift to the good of humanity.

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Edward McGehee College.

This excellent school has just closed a remarkably prosperous session, despite the unfortunate burning of the old building last September, and, under the presidency of the cultured and enterprising Prof. J. A. Monroe, bids fair next year to eclipse all previous records. Since the fire a splendid and spacious new building, with all the modern improvements and conveniences, has been erected in the center of a beautiful park, and neatly furnished. The president has been most fortunate in his selection of superior teachers. The Music Department will be in charge of a full graduate of the New England Conservatory of Music. The college is located in Woodville, which is famed for its healthfulness, cultured society, beautiful surroundings, and moral atmosphere. Prof. Monroe's rates are quite reasonable.

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The time is again at hand when the dear brother whose health has been too delicate to permit him to venture out to the prayer meeting in the night air, will march for miles in the torch-light procession and shout himself hoarse at the political meeting.—Epworth Herald.

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Seashore Camp Meeting.

For the twenty-fifth time the Methodists of Alabama, Louisiana and Mississippi gathered at the Seashore Camp Ground for the purpose of holding their annual meeting. A very great number of persons attended, and from the opening sermon by Rev. Dr. John T. Sawyer to the last discourse by Rev. H. W. Knickerbocker, large congregations greeted the preachers. There is no exaggeration in putting the converted at more than half a hundred souls, in addition to whom very many backsliders were reclaimed and the spiritual life of hundreds of others were mightily quickened of the Holy Spirit. Bishop Keener was at his best in his two sermons, which were crowded with immediate and blessed results.

There was spiritual power in all the services, though at times unexpected incidents seem to threaten the harmony of the meeting. God met and blessed his people at the first service and all along gave them victory over all opposition, culminating in complete and splendid success. The last day was the best, the communion service at 8 A. M. being most delightful and gracious and every sermon in demonstration of the Spirit and in power.

There has not been of late years a better meeting than that of 1896 at Seashore Camp Ground, and its tears of joy, shouts of new-born souls and hallelujahs of saints will not soon be forgotten by those who were there.

J.

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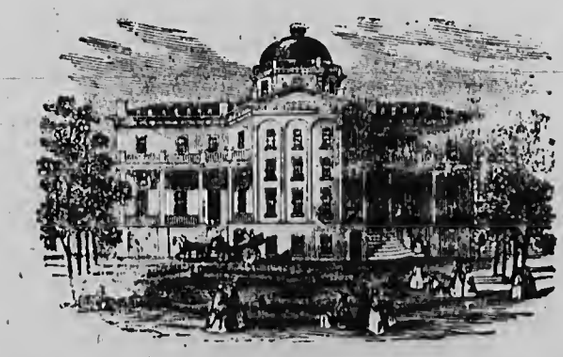

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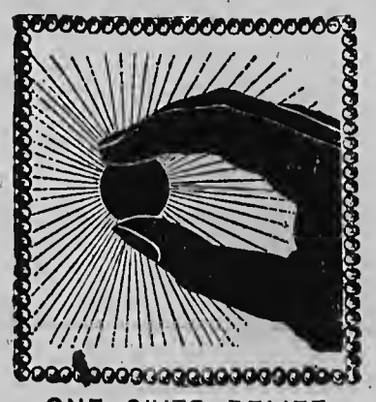

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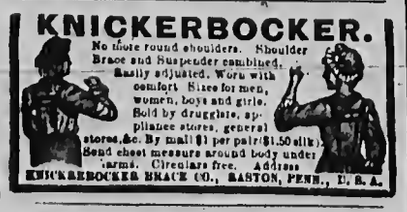

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HOME CIRCLE.

A QUEER HOLE.

I have heard of a boy who lived long ago—
For such boys are not found nowadays, you know—
Whose friends were as troubled as they could be
Because of a hole in his memory.

A charge from his mother went in one day,
And the boy said, "Yes," and hurried away;
But he met a man with a musical top,
And his mother's words through that hole did drop.

A lesson went in, but—ah me! ah me!
For a boy with a hole in his memory!—
When he rose to recite he was all in a doubt,
Every word of that lesson had fallen out.

And at last, at last!—oh, terrible lot!—
He could speak only two words, "I forgot."
Would it not be sad, indeed, to be
A boy with a hole in his memory?

—Advocate and Guardian.

You May Bend the Sapling, But Not the Tree.

Ladder and pole and cord will be of no use to straighten the bent tree; it should have been looked after much earlier. Train trees when they are saplings, and young lads before the down comes on their chins. If you want a bullfinch to pipe, whistle to him while he is young; he will scarcely catch the tune after he has learned the wild bird's note. Begin early to teach, for children begin early to sin. Catch them young and you may hope to keep them.

Ere your boy has reached to seven,
Teach him well the way to heaven;
Better still the work will thrive
If he learns before he's five.

What is learned young is learned for life. What we hear at the first we remember to the last. The bent twig grows up a crooked tree. Horse-breakers say,

"The trick a colt getteth at his first backing,
Will whilst he continueth never be leaving."

When a boy is rebellious, conquer him, and do it well the first time, that there may be no need to do it again. A child's first lesson should be obedience, and after that you may teach it what you please, yet the young mind must not be laced too tight, or you may hurt its growth and hinder its strength. They say a daft nurse makes a wise child, but I do not believe it; nobody needs so much common sense as a mother or a governess. It does not do to be always thwarting; and yet remember, if you give a child his will and a whelp his fill, both will surely turn out ill. A child's back must be made to mend, but it must not be broken. He must be ruled, but not with a rod of iron. His spirit must be conquered, but not crushed.—Spurgeon.

Use Your Eyes.

BY L. E. KEELER.

Just one hundred years ago an artist and engraver walked the streets of Munich supperless, breakfastless, and too poor to buy the metal plates on which to produce the work of his pencil. He paused a moment on the threshold of his dwelling. It was early Autumn, and there had been a storm over night. The morning sun glittered upon the yet undried puddles in the street, and the leaves shorn from the old lindens were scattered upon the sidewalks. One large leaf lay upon the stone step at the artist's feet. Mechanically he stooped and picked it up. Where it had reposed he beheld its perfect outline, with every rib and vein, drawn upon the smooth surface of the stone in the rain-dissolved dust.

For a moment he stood twirling the leaf in his fingers, studying the impression on the stone with eyes in which the light of a new hope glowed and deepened. Then he turned about and hurriedly re-entered the house. He had conceived an idea. It was simply to use smooth slabs of cheap stone, similar to the door-step, in place of the costly metal plates. Thus was born the art of lithography, by which process all our finest color-printing is done. Thousands of persons before this day had seen leaf impressions on wet pavements, and many had admired their beauty, but he was the first with powers of observation sufficiently trained to make use of the discovery.

A workman one day set a basin of water, the interior of which was covered with plaster of Paris, upon a red-hot stove. His purpose was to warm the water with which he wished to wash his hands, but when he lifted the vessel from the fiery stove he found its contents almost as cold as when placed there. The majority of persons would have been satisfied with an exclamation, "How odd!" but this man was an observer. He perceived that the plaster of Paris was so perfect a nonconductor of heat that it preserved the water's temperature against the effects of the glowing stove, and he at once applied his observation in the construction of fireproof safes. Hitherto the safe made of iron, lined with wood, became, in a conflagration, as hot within as without, and the contents were always scorched and often burned to a crisp.

Anthony Trollope, the novelist, was for many years a post-office official, and his efficiency was largely due to his trained habit of observation. He once visited the office of a certain postmaster in Ireland, formed an unfavorable opinion of the man and observed him in the course of the interview carefully took a large desk in the office. Two days afterward there came from headquarters an urgent inquiry about a lost letter the contents of which were of considerable value. It was late in the night, but Trollope hired a horse and, riding hard, knocked up the postmaster who he had interviewed a few days before. He walked straight into the office and said, "Open that desk." The key, he was told, was lost. With one kick he smashed the desk and there found the stolen letter.

When President Washington visited Harvard College he was observed to "fix his eye" upon a framed drawing on the museum wall. It was a copy of the Dighton inscription, hitherto supposed by historical students to be the work of the ancient Phœnicians, and to establish the fact of early voyages by that people to America. Washington smiled at the information thus given him and said he believed that the learned gentlemen were mistaken. His early life had taken him much into the wilderness, and given him the opportunity to become acquainted with the customs of the Indians. He had often seen them strip off the inner bark of a tree and on the smooth surface leave some record of their rude inscriptions, and could not fail to notice the resemblance of the characters to those copied from the rock. The President's accuracy of observation thus first suggested what has since been abundantly proved.

Prof. Palmer once told a class of young ladies that in order to make their future life interesting the first rule was not to look only, but to observe; to put themselves into their situation and understand it on all sides. "Observe, observe in every direction," he urged; "keep your eyes open. Go forward, understanding that the world was made for your knowledge, that you are to enter in and possess it."—Congregationalist.

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'Last Fall the witty Dr. Lafferty, of Richmond, was invited to lecture in the capital of West Virginia. The big governor of the mountain State, who stands head and shoulders above most men, and weighs accordingly, got up to introduce him, but instead of the cut and dried sentence, 'I have the pleasure,' etc., he began to tell a story that seemed to have nothing to do with the occasion. It was of a widow's hard and scanty life after the war (in Rockbridge county, Virginia), of her sturdy boy trying to keep the wolf away, and get an education at the same time. 'God raised up a friend for that mother and son,' said the governor, 'one who gave help and encouragement to both, keeping the widow's cruse from failing, while he cheered the boy in his tremendous effort. By this gracious help the lad won his diploma, the open sesame to future success. That boy, my friends, stands before you to-day, the unworthy recipient of West Virginia's highest honor, and he has the pleasure of introducing to you'—but here the big governor's voice almost failed him—'the friend and helper of his boyhood, who has kept this story a profound secret for twenty five years!'

"Did the audience cheer? Wait till you hear a West Virginia audience! And it was well they gave Dr. Lafferty time to recover his poise, for his native wit was for once entirely put to rout by the unexpected introduction. But he did not disown his connection with the story told. It is refreshing to come upon these green spots in the lives of our men of prominence, and to know that brotherly helpfulness often goes on when the world knows it not."—Exchange.

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HYGIENE.

Don't Go to Extremes.

BY DR. DIO LEWIS.

Several chapters of a book I was writing were read to a little gathering of physicians, and they said: "Don't go to extremes."

"Is it not right, gentlemen? Would not the change I advise lead to most beneficient results?"

"Oh, certainly," they replied, "but don't go to extremes."

If you float with the current, no matter how languidly and good-for-nothingly, the world will say: nice, proper, genteel, elegant, respectable. But if you turn your prow up stream you will be astonished to find how many dear friends you have, and that they all think and say the same thing to you, "Don't go to extremes." Your life, your honor, everything else will take care of itself.

Suppose a person does not take sufficient exercise. He goes to extremes just as much as if he took more than he ought to take. Or suppose a person pays no attention to the laws of hygiene. He, too, is an extremist. Or suppose a patient is always demanding of his doctor some medicine instead of some hygienic advice, is he not an extremist? When we talk about not going to extremes let us be fair and look at the subject from all points of view. We should discriminate. The word is often abused. If a man goes to the farthest point, the verge of any matter, he goes to extremes, to the end of a subject, goes just where he should go. It is when he goes beyond this point that harm comes. Then he goes beyond extremes, which he should never do. Going to extremes in paying your debts is paying all you should and no more. Going to extremes in eating is eating exactly what you require. Going to extremes in exercise is exercising just enough. Going to extremes in sleeping is sleeping enough and no more. I am aware this is not the sense in which the word is generally used, but it is the correct sense. Let us then not be afraid of going to extremes, but of going beyond them.

Self-Development.

Parents often feel in doubt as to how to educate their children; but of one thing they should never doubt; that is, that everyone must in the main educate himself, no matter how many or how capable his teachers may be. Herbert Spencer puts it correctly when he says: "In education the process of self-development should be encouraged to the fullest extent. Children should be led to make their own investigations and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible. Humanity has progressed solely by self-instruction; and that to achieve the best results each mind must progress somewhat after the same fashion, is continually proved by the marked success of self-made men."

THE CUISINE.

CONDUCTED BY L. A. B.

SALADS AND RELISHES.—To make a new and delicious salad, select large ripe tomatoes, cut a circle from the stem end of each one, and take out the pulp with a sharp knife, being careful not to break the skin. Chop up the pulp together with one fresh cucumber, peeled, and a slice of onion; season with pepper, salt, and a little nice oil, and set in the ice-box with the skins to get quite cold. Make at the same time a thick mayonnaise, and set that also in a cold place.

Just before serving-time fill the skins with the chopped mixture, draining off all superfluous liquid, and put a large spoonful of the mayonnaise on top of each one.

Olives are also improved in taste and appearance by being placed on a bed of cracked ice, and, in Summer particularly, attention to all these little details makes part of the difference between a good table and one which is carelessly and indifferently served. It takes time and forethought, but many women consider this not too large a price to pay for the enjoyment which the dinner hour brings to the tired workers of the household.—Mary F. Harman, in Harper's Bazar.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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OBITUARIES

ASHFORD—Lelia V Ashford, wife of S. A. Ashford, and daughter of Mr. and Mrs. A Emmett Jackson, died April 5, 1896, in the forty-third year of her age. She was laid to rest in Old Scooba Cemetery scarcely two months before her younger sister. She was the eldest child, and her father makes the following lament:

"Well do I remember the time when this, the first sweet and bright little bud of future promise made its advent into this sinful world. With what tender care and anxiety we watched o'er it in all the vicissitudes which follow us from the cradle to the grave! I have seen them all, from the time when the peer was first found in the mother's eye until the weary pilgrim halted at the entrance of the dark valley, and for the last time fondly embraced the loved ones she was leaving behind. Little did I think that I, too, would be a tiring witness on this occasion. But such is life; we know not the path that lies before us.

"Lelia from a child, had as few faults as anyone we ever knew. She became a member of the Methodist Church at the age of fifteen years. She loved her church, and lived up to its requirements.

When she became conscious that her last hour was drawing nigh, she requested that her children be called to her bedside; then, after kissing them and directing a message to her daughter, Kate, who was absent attending school, and pronouncing God's blessing upon them she lingered for a little time upon the verge of earth, and then the immortal spirit calmly took its flight to the God who gave it.

"As we bend above the dark 'arcana' of the grave the 'still, small voice' is some way tells me that we will see each other again."

H. G. Hawkins.

WHITSETT—Mrs. Emma Loutea Whitsett, wife of Jno. C. Whitsett, and daughter of Mr. and Mrs A Emmett Jackson, was born Dec 4, 1835 and died May 23, 1896. She was born and spent her life in Kemper county, Miss. She was a consistent member of the Methodist Church from her thirteenth year until death. She was married to Mr. Jno. C. Whitsett in the year 1860, and by this marriage they were blessed with six children, four of whom survive her. She died calmly, and we never saw the last hours of a mortal on earth more peacefully serene. Willing and even desiring to live, if it were God's will, for the sake of her husband and children, especially the little baby one, yet, by a meek submission, she was truly well prepared to meet her God, and be transmitted from earth's cares and toils to the happy eternal realms.

She called her husband, the four little children, and her relatives around her dying couch, bade each an earthly farewell, and hopefully besought them to meet her in heaven where her Savior was calling her, and ere long the waiting angels bide her welcome to her heavenly Father's home "that home not made with hands, eternal in the heavens."

We buried her, amid sad, but glorious song, in the family graveyard of Old Scooba Cemetery, where her earthly remains rest, awaiting the sound of the resurrection morn.

H. G. Hawkins.

BROWN—Johnnie Q. Brown, Jr., oldest son of Jno. Q. and Mary Elizabeth Brown, was born March 22, 1883, and died Sept 3, 1895, of typhoid fever, having been sick two weeks. He never participated in any quarrel with his schoolmates; was of quiet disposition and industrious habits. He joined the church under the pastorate of Rev. D. C Lengford several years ago, and his death was the occasion of his parents joining the church.

George Washington Brown was born March 29, 1887, and died of congestion June 7, 1896. He, too, was a good boy, with a disposition much like that of his brother. They were buried side by side in the graveyard at Blansville, Miss. George's death was at first a severe blow to the faith of the father, who prayed an earnestly that his son be spared. But God's will was done Scarcely a year were the brothers separated, and now methinks they enjoy each other's company in the other land. We would not call them back to earth's toil and trouble if we could.

H. G. Hawkins.

TURNAGE—Mrs. M F. Turnage (nee Stewart) was born Nov. 13, 1860; was married to J. C. Turnage, Aug. 14, 1894, and died Jan. 1 1896.

Sister Turnage was a kind and genial friend to all in youth, an obedient child, a true and faithful wife, and a loyal member of the M. E Church, South, for twenty-one years. Her love for the Savior brought pleasure in his service, and in that service she found resources for her own spiritual growth and living power which she used to advance the cause of Christ.

In the Sunday-school work she was a ready, willing helper, for she fully appreciated the possibilities of this arm of church effort in shaping moral character, which, in turn, would exert a controlling influence for good in the church and world. Her life was pure throughout, and its end calm, peaceful, triumphant.

Her companionship with Bro. Turnage, though short, was altogether such as becomes a devoted wife and step-mother, being always painstaking and careful for every interest of the domestic circle, making home cheerful, happy, and desirable.

To her aged mother, two brothers and other sorrowing friends, I would say: "Weep not as those who have no hope," for our "Mollie" has passed out of the troubles of this and rejoices in the light and glory of a better world. I knew her in youth, married her and Bro. Turnage, and was with her during her last hours on earth, and expect to meet her in heaven.

G. W. Brown.

OUSLEY—Mrs Rachel Ella Ousley (nee Powell) was born in Attala county, Miss., April 4, 1878, [illegible] 1898, and died in Holmes county, near Thornton, May 15, 1896, and was buried in Attala county, May 17. She joined the Protestant Methodist Church in August, 1809; but during her last illness, which confined her to her bed six or eight months, she united with the M. E. Church, South, together with her husband.

Her suffering was long and severe, but she was patient and submissive. She showed great interest, even in her weak and helpless condition, in the welfare of the church of which she had just become a member, and often expressed a desire to recover, so that she could be a regular attendant at preaching. The writer rejoices indeed that it was his privilege to know her and be with her as pastor before she died She had all the attention that was necessary, and medical skill seems to have been exhausted in trying to restore her. She leaves no children, but a devoted husband and other relatives and a host of friends May they all meet her in that land where such parting is unknown!

T. B. Cottrell.

Lake City, Miss.

TANKERSLY—Mrs. J. O. Tankersly (nee Blackwell) was born in Georgia, Aug. 17, 1834; moved to Louisiana in 1851; was married to Jno. O. Tankersly, Dec. 24, 1856, who preceded her to the grave and beyond five years She was the mother of four children. A son and daughter went on before. Two daughters remain—Mrs. A. K Clingman and Mrs. J. L. Ferguson. She died at her home in Homer, La., June 14, 1896. She was a member of the M. E. Church, South, nearly fifty years. In all these years she exemplified the Christian life in a remarkable way. She was a lover of the sanctuary when well. She was nearly always in her place in the house of God. She was helpful to her pastor. She was a good hearer of the Word. She was a bright and hopeful Christian. She met death bravely and without a fear. She measured up to the standard of a true woman in all the spheres of life, being a true and good wife, a fond and loving mother, and a faithful friend. A large and weeping multitude followed her remains from the church to the grave Asleep in Jesus, she rests.

P. A. Johnston.

Homer, La.

TURNER—Mrs. M E Turner was born in Alabama, Sept. 17, 1815. She moved to Louisiana when quite young. She was twice married first to Harry Ikeker; afterwards to Silas Turner. She was a member of the Primitive Baptist Church. She was a good and true woman. Two sons and a daughter survive her. All of them are members of the M E. Church, South As the Savior has said: "Come, ye blessed of my Father; when I was sick ye ministered unto me," we believe she is in that number. She was helpful, indeed, unto the sick. In the sick room she was as an angel of mercy; hence, when she was sick, the whole community vied with each other to minister unto her.

She died in her home in Homer, La., triumphantly, June 30, 1896. The whole community of Homer feel that they have lost a true and tried friend P. A. Johnston.

Homer, La.

MULLENNIX—Mayhew Mullennix was a native of South Caroline; born June 15, 1815; moved to Alabama while young, and from there to Calhoune parish, La., in 1854; was twice married; both of his companions preceded him to the spirit land. He was the father of seven children; four of them survive him. He was a member of the M. E. Church, South, over fifty years. He was a great sufferer. He died June 27, 1896, aged eighty-one years and twelve days. He was fond of and appreciated his pastors. He spoke frequently of Bro T. J. Upton, and has enjoyed his pastoral visits. We laid him in the grave in Talip Graveyard, June 28, with the hope of meeting him in heaven, where parting is no more.

P. A. Johnston.

Homer, La.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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It is instructive to notice how each living thing takes from the sunbeam what it wants—one its aroma, another its color, a third its luscious taste. So should we extract from Christ whatever we require to complete our character. The short-tempered must take patience; the passionate, purity; the cowardly, moral strength; the domineering, patience; the downcast, comfort. We must not simply pray for them, but take them.—F. B. Meyer.

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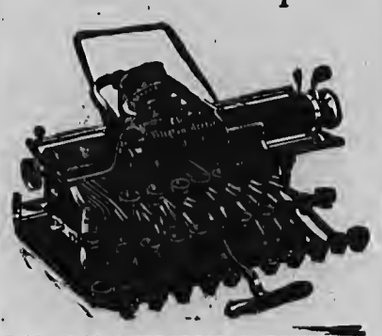

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Equals any of the High-Priced Machines in Capacity and Quality of Work, and Excels Them all in Convenience.

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Full Line Tinware and Woodenware.

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Something Good in Dixie.

"Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes so unable to speak as though dumb. Had tried several cures, but all of them failed. Then as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

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Successor to Huntsville Female College. Fall Session begins Sept. 2, 1896. 19 Officers and Teachers Everything new. Every department of female education taught New Chapel and Music Conservatory. We own the electric plant and water works. One of the most delightful places for a school in the South You can not fail to be pleased with the government. Charges reasonable. Send for catalogue

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STATE METHODIST INSTITUTION.

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Three grand buildings, amply lighted, thoroughly heated, finely ventilated. Curriculum extensive. Twenty resident officers; seven Vanderbilt lecturers. Scientific experiments in the Laboratories of the University. Languages, Literature, Musical Conservatory, Art, Gymnasium, Dress-making, Stenography, Typewriting. Admirable climate. Health unexcelled. Tennessee Centennial Exposition, May-November, 1897. Ample provision made for pupils to attend. College located on the grandest thoroughfare of the city, along which all public parades pass. Cars direct to the Exposition in few minutes. Send for Catalogue.

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Contains the Following Helps to the Study of the Bible.

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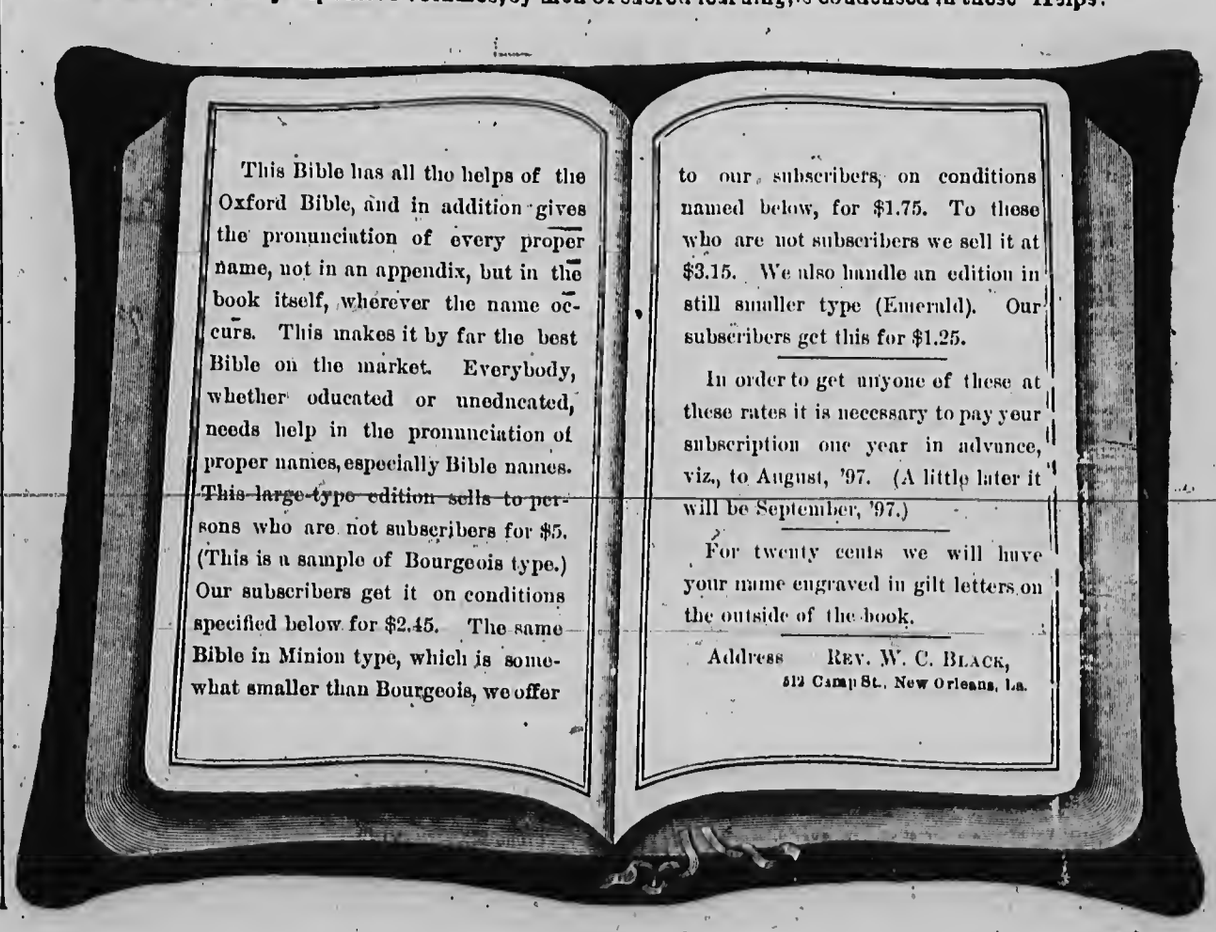

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In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to August, '97. (A little later it will be September, '97.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address Rev. W. C. Black,
512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

The court house in Kosciusko, Miss., was burned on the twenty-fifth. Loss partly covered by insurance. Most of the records were saved.

Monsignor Satolli will retain his functions as papal delegate in the United States until the next papal consistory, when he will go to Rome and receive the cardinal's hat.

The Silverites, in convention in St. Louis last week, nominated the Democratic ticket, Bryan and Sewall, and adopted a platform quite in line with that adopted by the Democratic party.

The steamboat "Paul Tulane," which ran between this city and Bayou Sara, struck a log and sunk on her return trip last week. No lives were lost and no one injured. Value of boat, $45 000.

Wm. J Bryan is the nominee for President of three parties, and represents Democracy, Populism and Silverism. The Populists have ignored Sewall, the running mate of Bryan, and have nominated Thomas E. Watson, of Georgia, for Vice-President.

The gold standard Democrats will hold a national convention not later than Sept. 2. Where this convention will be held and how the delegates will be selected remains to be decided. The national committee, in whose hands will be left the selection of the place of holding the convention, will meet in Indianapolis in August.

The seventh annual encampment of the Mississippi National Guard will take place at Jackson, Miss., beginning July 30, and lasting until Aug 8. This will be the first annual encampment for which a direct appropriation has been made by the Legislature, showing the growth in popular favor of the National Guard.

Insist Upon Hood's Sarsaparilla when you need a medicine to purify your blood, strengthen your nerves and give you an appetite. There can be no substitute for Hood's.

Hood's Pills are the best after-dinner pill; assist digestion, prevent constipation. 25c.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Tibbee	Aug. 1, 2
Macon station	8, 9
Shoqualak (Mon.)	10
Hebron	15, 16
Columbus circuit	20, 21
Columbus station	22, 23
Crawford	29, 30
Cedar Bluff	Sept. 5, 6
West Point	8, 7
Singleton (Thurs.)	10
Winstonville	12, 13

R. A. BURROUGHS, P. E.

CORINTH DIST.—THIRD ROUND.

Marietta circuit, at Marietta	Aug. 1, 2
Brown's Creek circuit, at Siloam	8, 9
Blue Springs cir., at Sherman (Fri.)	14
Ripley and New Albany sta., at N. A.	15, 13
Ripley circuit, at Jacob's Chapel	22, 23
Jonesboro cir., at Camp G (Wed.)	26
New Albany circuit, at Wells' Chapel	28, 30
Saltillo circuit, at Mooreville	Sept. 5, 6

HESLEP R. TUCKER, P. E.

WINONA DIST.—THIRD ROUND.

West, at Bowling Green	Aug. 1, 2
Mehnit, at Sunnyside	8, 9
Carrollton circuit, at —	15, 13
Sidon, at Sidon	22, 23
Dublin and Brooklyn, at —	29, 30
Black Hawk, at —	Sept. 5, 6

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston mission	July 31
Bonna Vista circuit	Aug. 1, 2
Houston	8, 9
Aberdeen circuit	14
Quincy	15, 16
Tremont circuit	21
Fulton	22, 23
Amory	29, 30
Okolona circuit	Sept. 5, 6

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks circuit, at Bailey's C. G	Aug. 1, 2
East Holly Springs cir., at Mt Hope	8, 9
Cornersville circuit, at Friendship	15, 16
Mt. Pleasant cir., at Marshall Institute	22, 23
Ashland circuit, at Black Jack	29, 30
Pentotoc circuit	Sept. 5, 6
Ashland circuit	12, 13

J. D. CAMERON, P. E.

DURANT DIST.—THIRD ROUND.

Salem, at Bethel	Aug. 1, 2
Ethel at Marvin	7
Ackerman at Liberty Hill	8, 9
Walthall, at Shady Grove	14
Eupora at Eupora	15, 16
Chester, at South Union	22, 23
Ashton	28
Ebenezer, at Bethany	29, 30
Rural Hill	Sept. 4
Louisville	5, 6

The brethren will have their church registers and records of Church Conferences at the Conference for examination, as the law requires.

J. H. MITCHELL, P. E.

GRENADA DISTRICT—THIRD ROUND.

Water Valley—Main Street	Aug. 1, 2
Slate Springs, at Cross Roads	8, 9
Etney, at George's Chapel (Tues.)	11
Paris, at Pleasant Hill (Fri.)	13
Pittsboro, at — (Fri.)	15, 16
Chapel Hill, at — (Fri.)	21

H. C. MORREHEAD, P. E.

The federal census of Mexico, which has just been completed, shows a population of 12 542,057. The City of Mexico has a population of 339 935.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev Dr. Geo. G. Smith, Macon, Ga.

University of Mississippi.

The number of persons graduating from the University at the close of the last session was just fifty. This is the largest graduating class in any year since the founding of the University, excepting the year 1881, when fifty-one diplomas were issued.

Wyatt's Business Colleges,

JACKSON AND MERIDIAN, MISS.

These Institutions can not be surpassed for either Bookkeeping or Shorthand. Scholarship, $30. Board from $10 to $12.50 per month. Beautiful Catalogue free.

BUSINESS NOTICES

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

VANDERBILT UNIVERSITY,

NASHVILLE, TENN.

Next Session Opens September 16.

Full graduate as well as under graduate courses. Ten Fellowships for college graduates. Seven departments Academic, Engineering, Biblical, Law, Pharmaceutical, Dental, Medical. Fully equipped laboratories and museums.

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The Epworth College

(Formerly MALONE)

Is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successor, S. A. STEEL and Rev. R. M. STANDIFER, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	5 00
Tuition in Academic department	4 00

EXTRA EXPENSE.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HONSOLL, Business Manager.

Holly Springs, Miss., July 15, 1896.

Millwood Female Institute,

NEAR JACKSON, LA.

A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept. 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent. Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.

Jackson, La.

AS AN EDUCATOR

Centenary College has done as much for Louisiana as any school in the State. It has done more for the church than any school in the Southwest. The good work is still going on, and getting better all the time. The next session begins Sept. 2. Send for catalogue and see our easy terms.

Rev. C. W. Carter, Pres.

Jackson, La.

Established 1857.

The Great LIGHT CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free. Don't be deceived by cheap imitations.

I. P. FRINK, 551 Pearl Street, New York.

Camp Meetings.

The twenty-fifth annual meeting under the auspices of the Henington Camp Meeting Association will begin on Thursday, [illegible] and continue for ten days. Rev. Geo. B. Smart, of Tennessee, will conduct the services the greater part of the time. Better arrangments then ever have been made for the accommodation of all who attend.

Ministers of the gospel are earnestly invited to attend and will be provided for free of expense. The usual reduction of rates of railroad fare will be made by the I. C. R. R. from all points of the line. A cordial invitation is extended to all who desire to come.

M. L. Burton, Secretary.

Crystal Springs, Miss., July 15, 1896.

The Palmer Creek Camp Meeting will begin on Thursday before the first Sunday in October, 1896, and will continue from four to six days. Those coming by rail will get off at Redmond, and crossing on the Gulf and Ship Island R. R., 2½ miles from camp ground, where there will be met by hack, &c.

A public tent will be kept by Mr L. R. Reaves, who will furnish meals at 25 cents and lodging at 20 cents. Ministers of the gospel, as well as all others, are cordially invited to attend.

G. R. Finch, P. C.
Preacher in Charge

Camp meeting at French Settlement, Livingston parish, will commence Aug 28 Ministers are invited to attend. Board and lodging will be furnished them free Place can be reached by steamer "Louise" from New Basin, New Orleans, she leaving there at 3 P. M. on Thursdays.

MARRIAGES.

BRILEY—STOWERS.—At the residence of the bride's father, Hon. James Stowers, near Feyette, Miss., July 19, 1896, by Rev. Jas. G. Gallowey, Mr. C. F. Briley to Miss Annie J. Stowers.

ITCHING SKIN DISEASES

RELIEVED BY ONE APPLICATION OF

Cuticura

Speedy Cure Treatment.—Warm baths with Cuticura Soap, gentle applications of Cuticura (ointment), and mild doses of Cuticura Resolvent, greatest of humor cures.

Sold throughout the world. Price, Cuticura, 50c. Soap, 25c. Resolvent, 50c. and $1. Potter Drug and Chem. Corp., Sole Props., Boston.

"How to Cure Itching Skin Diseases," mailed free.

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FOR YOUNG LADIES,

STAUNTON, VIRGINIA.

Term begins Sept. 2d, 1896. Located in Shenandoah Valley of Virginia. Unsurpassed climate, grounds and appointments. Board, etc., with full English course, $250. Music, Languages, Elocution, Art, Bookkeeping, and Physical Culture, extra. For Catalogue address

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UNIVERSITY OF VIRGINIA

CHARLOTTESVILLE, VA.

Letters, Science, Engineering, Law, Medicine.

Session begins 15th September.

Mild climate. Excellent gymnasium. For catalogues address

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UNLIKE OTHER BELLS, SWEETER, MORE DURABLE, LOWER PRICED. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

East Mississippi Female College,

J. W. BEESON, A. M., President,

MERIDIAN, MISS.

Leased by the President for Fifteen Years.

Renovated, improvements added, Director of Music of marked ability engaged, specially trained and progressive teachers employed, with a high curriculum, and the knowledge of permanency, healthy location, religious atmosphere, a prohibition city, this becomes one of the best institutions in the South.

CONSERVATORY OF MUSIC, ART AND ELOCUTION.

RATES LOW.

One Scholarship of Free Tuition

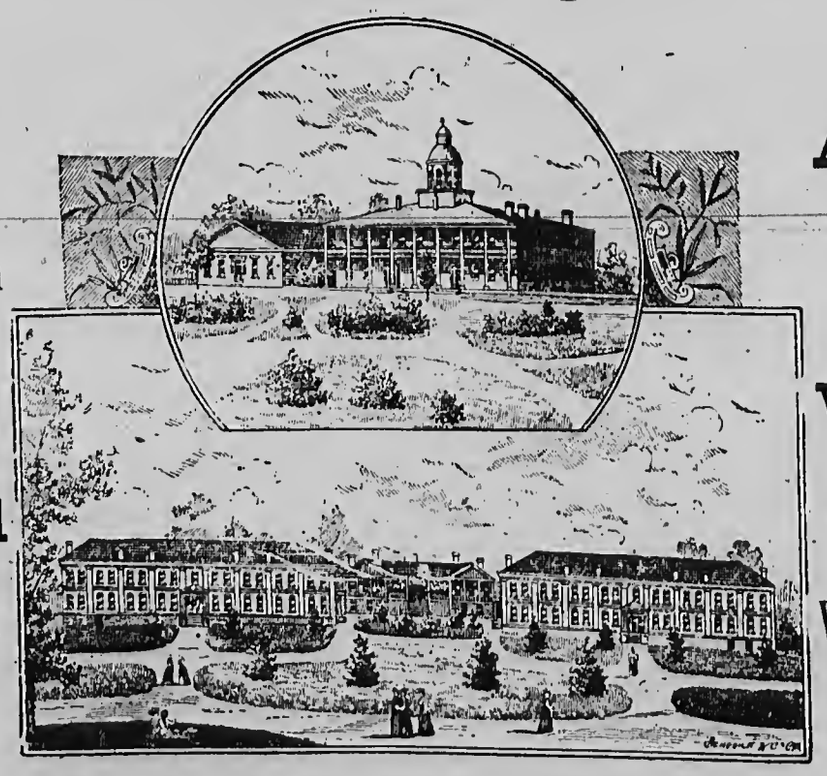
given to some worthy new pupil in every presiding elder's district in Mississippi, Louisiana and Alabama, to be appointed by the presiding elder.

For further information and handsome new Catalogue, address

J. W. Beeson, President.

WHITWORTH COLLEGE

"I want a Christian Education for my daughter. Where shall I send her?"



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BROOKHAVEN, MISS.

Because it is an old institution with an honorable history and a glorious future.

Because it has a healthful location, pure water and delightful accommodations.

Because it has a faculty abreast of the times, sound in head and heart.

Because it has a Christian atmosphere. The Epworth League, the prayer meetings and the revival fires are what my child need

Because nowhere else do you find better advantages in Art, Elocution, Voice, Piano and Violin.

Last, but not Least, *the price* is within the reach of all.

BOARD, WASHING AND TUITION FOR TEN MONTHS TO

14	Young Ladies (who do not object to work)	$ 40.00
40	Young Ladies (under certain conditions)	100.00
50	Young Ladies (Johnson Hall)	125.00
90	Young Ladies (Margaret Hall)	150.00

Write at once for Catalogue and other information to the President,

Rev. John W. Chambers, Brookhaven, Miss

Christian Advocate.

VOL. 43.—NO. 32. NEW ORLEANS, THURSDAY, AUGUST 6, 1896. WHOLE NO. 2085

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE SEA.

BY BERNARD BARTON.

Beautiful, sublime and glorious!
Mild, majestic, foaming, free,
Over time itself victorious,
Image of eternity!

Sun and moon and stars shine o'er thee,
See thy surface ebb and flow,
Yet attempt not to explore thee
In thy soundless depths below.

Whether morning's splendors steep thee
With the rainbow's glowing grace,
Tempests rouse, or navies sweep thee,
'Tis but for a moment's space.

Earth her valleys and her mountains,
Mortal man's bereals obey;
The unfathomable fountains
Scoff his search and scorn his sway.

Such art thou, stupendous ocean!
But, if overwhelmed by thee,
Can we think, without emotion,
What must thy Creator be?

—Exchange.

Communications.

What of the Convents?

BY SCOTT F. HERSHEY, PH.D.

The very safety of the government rests on the supremacy of law. One power has always opposed the supremacy in the United States over a certain class of institutions. This power is the Roman Catholic Church. Its institutions are conducted in violation of both the principle and letter of our laws, and the church coolly nullifies the law at pleasure. This right to abrogate civil law is clearly expressed in the organic law of that church. According to the latest issue of her canon law, bearing the authorization of the Pope (that of Smith), it is expressly held that the church alone can define the jurisdiction of the civil power, and warn the State off the domain of the Church.

Nowhere is this shown more than in the management of her conventical institutions. They are run contrary to law in every particular. Long ago we should have taken this Spanish importation of the Romish Inquisition into hand. The convent is subversive of rights and liberties, and ought to be made subject to law, or abolished altogether. They are rivals of the working classes, of conducing, in the larger cities, extensive industrial enterprises, and so reducing their field for a livelihood. In some of the countries of Europe this has contributed to the cause for their suppression. There is a bad odor about the convent. There are too many tales of wrong, crime and vice issuing from these places. No Protestant Church in the land could survive under a like unsavory odor. Have we a lower standard for the Roman Catholic Church?

The convent is Spanish and cruel. It is more like the Spanish Inquisition in its cruel methods than anything we have in this country. According to the latest issued canon law of the Roman Church, the church has the right, and irrespective of any civil law, to punish by fines, whippings, imprisonment, and even death. No reasonable person, informed with the facts of convent life, doubts that this law is enforced behind the convent walls. Some of us know of actual cases investigated. The convent establishment is contrary to our law in every particular. We have two fundamental principles of constitutional law bearing upon this subject of individual rights. The one is that of those "certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" the other declaring that "no person shall be deprived of liberty without due process of law." Out of these have sprung an elaborate system of statutory provision to protect the just liberties of the individual. Thousands are held by restraint behind convent keys, deprived of all show of these guaranteed rights. It is a thing wonderfully strange to contemplate that our people submit to such wrongs against their fellow-beings.

The most recent report issued by the Roman Catholic Church covering these institutions, which happens to be at my hand, is for the year 1894. In that year is reported seventy convents for the diocese of Boston alone, with twenty-two monastic institutions, which are fully as bad as the convent, and quite as un-American in their character.

In the entire United States there were, in 1894, 1,405 convents. Each of these is a prison, not established by law, but forcibly holding in confinement women who have committed no crime. If certain calculations and estimates made are not wholly misleading, these places hold about sixty inmates. This makes an aggregate of 84,300 conventical prisoners in the United States. Close by this statement I desire to make that made by a Catholic authority, that there are only three hundred total abstainers from strong drink among the 6,000 priests in the United States, and refers to the provision made in the law of that church for a lighter penalty against ecclesiastics who keep concubines than for having wives.

The convent door should be opened for civil inspection and the call of any friends of the inmates, or the thing abolished. In every country in Europe, except Great Britain, the convents have been made subject to State inspection, or made liable to suppression. In some countries they have been abolished. I think it was some twenty years ago they were all suppressed in Italy but about two. Mexico has had to take up the convent and monastery evil with a strong hand.

The gigantic fault of the American people is, that we allow an evil to grow until it becomes entrenched in power almost equal to that of the national government.

Boston.

In the Living Present.

Mentone, France, was formerly much frequented by consumptives. The atmosphere specially beneficial to such visitors. Up to that time the inhabitants unusually healthy. Now pulmonary ailments general. Waiting so much on visiting invalids has left them a heritage of consumption. The atmosphere, earth and water pregnant with the destructive bacilli.

In New Orleans three fashionable club houses, each of which costs more than fifty thousand dollars, are in process of erection. Invaded the residence portion of the city. Club life and family life are antipodes. Whither are we drifting? "Watchman, what of the night?"

Worry is the poison of our age. It destroys soul and body. Religious and pecuniary bankruptcy the result. Pessimism supreme. Even the rainbow is veiled in black. Thoughts obtuse, opinions confuse. Brooding, chafing. Sighing, crying. Stop. Your trouble is largely subjective, not objective. We suggest medical treatment. Do your best, and leave the seemingly impossible to God.

One of our Advocates recently suggested that one sermon on Sunday would be enough. A song service would best answer the purpose at night. Yes, if pigmies fill pulpit and pew. We admit that scientific treatises a man can not prepare more than one a week. But sermons should not be such. Where are the followers of John Wesley? Even in our day the "old story" is relished.

". . Those who know it best
Seem hungering and thirsting
To hear it."

Bishop McCabe talked very flippantly about sermons; sermons which may have brought thousands to Christ. He commenced his lecture on "The Bright Side of Life in Libby Prison," delivered on the eve of his election to the episcopacy, with: "This lecture is thirty-two years old. It is, in fact, the oldest chestnut in Methodism—unless it be some sermons of our Bishops."

The Catholic Church secured the privilege of erecting and maintaining a Charity Hospital in Dallas, Texas. Ground for same was donated by the city. The building used for said purpose hitherto has been transferred to that same church for a "House of Good Shepherd." Thus Romanism prospers. The Sisters of Charity are its misleading advertisement. Protestants suffer themselves to be duped.

Many neglect little things. Deeming themselves great, they wait for the accomplishment of something great. But they wait in vain. Have greatness thrust on them only as on the lean little man in a crowded street car by a fat, tall fellow-passenger, who, in order to obtain a seat, almost sat on his lap. Up, and doing. Little drops of water make the mighty ocean. Steven Foster, a farm-hand in Pennsylvania, yearned to write an oratorio superior to any of Beethoven and Mozart. He tried, and miserably failed. He was advised to attempt something inferior. This he heeded. Thus he produced "Old Folks at Home," and "Carry Me Back to Old Virginy, My Home."

ICH DIEN.

Correspondence.

Seashore Inter-State Epworth League Conference.

At 8 A. M., of Friday, July 24, after religious services, led by Rev. Geo. D. Parker, of Centenary College, the Rev. J. Perry Drake conducted a most interesting Bible reading on "Early Piety." At 11 the Rev. J. M. Mason, D.D., of Alabama, spoke eloquently upon the "Design and Scope of the League." At 8 P. M. a paper prepared by Rev. H. R. Singleton, of Baton Rouge, La., was read by Dr. Featherstun, on "Has This Design Been Met?" That closed the first day.

Saturday the talented young Louisianian, Rev. H. W. Knickerbocker, rendered a most delightful song service and address on "Hymnology." At 11 the eminent Mobile divine, Dr. J. W. Shonff, entranced his audience by his wonderful discourse on "The Influence of Sacred Song in the Formation of Religious Character." At 8 P. M. Rev. W. G. Forsyth, of Pearlington, Miss., one of the foremost of Mississippi's young preachers, delivered a thoughtful address on "The Study of the Sacred Scriptures."

Sunday was the royal day. Rev. T. W. Brown, of Mississippi, held an inspiring prayer and praise service at 8, and Bishop J. C. Keener preached at 11 on "The Work of the Holy Spirit." Such a theme, handled by such a preacher, marked that service as the best of the Conference. Rev. J. L. Pierce, of New Orleans, and Dr. T. F. Mangum, of Alabama, did splendid work, the one telling of "The Methodist Fathers in America," and the other preaching a noble "sermon to the young." Had Dr. Mangum called the mourners, doubtless many might have been saved that night.

The Rev. C. F. Emery, of Mississippi, had in hand at 8 A. M., of Monday, the holding of a prayer, song and voluntary expression meeting, and that service will be remembered as a most delightful and profitable one. At 11 the Rev. J. M. Henry, president of the Louisiana Conference Epworth League Board, delivered himself in a thoughtful and effective way on the important topic of "Young People in Revival Work." At 8 the Rev. Dr. O. C. McGehee, of Government Street Church, Mobile, Ala., spoke in a thoroughly practical manner of "The Relation of Children to the Church."

At 8 A. M., of Tuesday, Dr. H. W. Featherstun, of Mississippi, delighted his audience by a very scholarly and able discourse on "The Probable Bearing of the League to the Future of the Church." At 11 Rev. W. H. Huntley, also of Mississippi, made a masterly and lucid talk on "The Literary Work of the Leaguers." At 8 P. M. Rev. Paul M. Brown, of Keatchie, La., discoursed on "The Devotional Work of the League." His thoughts were clear and solid, and delivered with an earnestness that produced conviction.

Wednesday, the last day of the Conference, was no whit behind the previous days in the high character of the speeches made. Rev. Robert H. Wynn, of Algiers, La., made a most sensible and thoroughly spiritual talk on the difficult subject of "League Sociables, and How to Conduct Them." He was followed by Bros. Shonff, Mangum, McGehee, Featherstun, Zable, and Sawyer. At 11 Rev. Dr. H. Urquhart, of Alabama, gave the Epworthians one of the strongest and wisest addresses made during the Conference. His subject was, "The League, and Its Relation to Missions." It was indeed refreshing to hear him insist upon loyalty to the church in all things. At night Dr. A. J. Lamar spoke grandly on "Christian Education," and was followed by Stewart Brooks, Esq., of Mobile, on "The Duty of the Church to Its Young People." That young Christian lawyer and leaguer was very conservative in his views, and, like Dr. Urquhart, spoke strongly as to the necessity for loyalty upon the part of old and young to Southern Methodist doctrines and polity. His able address should be published in the NEW ORLEANS and Alabama Advocates. The League hymn, "When the general roll is called," was sung, Rev. C. A. Powell led in prayer, and then the entire audience joined in "God be with you till we meet again," during which there was general handshaking and sincere congratulations on the grand Conference held. Dr. Lamar pronounced the benediction, and the second Inter-State Epworth League Conference became a precious and inspiring memory. It was the declared opinion of men capable of correct judgment in such matters, that the Seashore Conference reached the highest standard of excellence.

J.

Notes from Japan.

THE KWANSEI GAKUIN (OUR MISSION COLLEGE) AT KOBE.

This school, planted in 1889 by Dr. Walter R. Lambuth, about two miles east of the city of Kobe, started with eighteen pupils. It has steadily, but slowly increased in numbers till now, when the number of matriculates are about eighty. Consisting of two distinct departments from the beginning—a biblical and an academic—the success in each has been very gratifying. The course of study for the biblical students is as full as in Wesley Hall, Vanderbilt; and already several well-equipped men have graduated and joined the Conference, who are doing good work.

Last Monday, the twenty-ninth of June, the school closed its seventh year by the graduation of five young Japanese preachers. This is the largest class the Biblical Department has ever had. These also will go in a few days to their assigned fields of labor, where they will work till October, when they will join our Conference on trial. On the same day four young men were graduated from the Academic Department. One or two of these may hereafter enter the ministry.

There is to us a strong conviction that our Kwansei Gakuin is to be instrumental in doing a great work in Central Japan. Recent events here only make more evident the call of God to us to plant here around this beautiful Inland Sea a thoroughly evangelical form of Christianity.

THE GREAT TIDAL WAVE.

On the fifteenth of June, early in the morning, a great tidal wave swept in from the sea at Sendai and northwards, killing about 30,000 people. As is usually the case in Japan, the coast in that northern part of Japan is lined with towns and small villages; hence the inundation that came rolling in without previous warning suddenly drowned whole families. It is an awful calamity. Collections are being taken everywhere to help the sufferers in those districts. Besides the unprecedented loss of life, many houses and other property have been destroyed. The origin of the wave tide was away out in the sea, being evidently an earthquake.

It is gratifying to note with what splendid liberality the foreigners in the open-port settlements have responded to the relief of the Japanese in this great distress. The Queen of Great Britain has telegraphed through the British minister here her sympathy to the Emperor of Japan.

The loss of life is much greater than that of the terrible Gifu earthquake, which took place in 1891. As then, so now, missionary committees have been organized, and all will be done by the missionaries that can be done. These are strange dispensations of God's providence, but we shall better understand the reasons hereafter.

J. C. CALHOUN NEWTON.

Kobe, Japan, July 3, 1896.

Selections.

Sanctified Ingenuity.

The fact is, that many pastors and people spend too much time in lamenting the obsolescence of "old-fashioned Methodism," and in trying to galvanize into the semblance of life rovival usages and formulas which were once fraught with remarkable power, but which have to a great extent throughout large districts of the country become devitalized. Instead of using their strength in vain to resuscitate old methods they might better employ their sanctified ingenuity to devise new methods appropriate to the tastes, needs and activities of the current age.

The essential principle of Methodism in Wesley's day was "Adaptation." He found old ecclesiastical methods inert; he used his inventive genius to discover and apply new means for reaching the people. The genuine follower of Wesley will not slavishly imitate the methods of "the fathers." He will rather seek to invent modern methods for attracting the attention of unconverted men, for reaching their consciences with the truth, and for bringing them to Christ. Can anyone doubt that if Wesley were alive to-day he would be the very first to drop old-time methods which have plainly lost their timeliness and their value?—the very first to devise new means for adapting the gospel to the current needs of the age? We need a revival of sanctified enterprise, of holy and courageous ingenuity; such a quickening of the mind of devout and zealous men and women as will prompt them to be fertile and enterprising in the creation of modern methods of reaching the people.—Central Advocate.

The Party Lash.

There is no sadder commentary upon the manhood of our time than the respect in which the party lash is held among us. We abolished the whipping-post because it was felt to be degrading, but we have set up in its place an instrument of torture, from which one might look to the whipping-post as a post of honor. The whipping-post was tolerated as a terror to men who would violate their consciences; the party lash is countenanced, and by many held in honor, as a terror to those who would follow the dictates of their consciences. It is the whipping-post for respectability. We know that it is the custom of men who handle the lash to pooh-pooh the idea of its existence, just as it is the custom of ring-leaders to deny the existence of rings; but hardly a day passes during a campaign that we do not have an opportunity to see it at work. It is hard to understand why, in a country like ours, men of character, intelligence, and high social standing should be subjected to the humiliation of having a notice served upon them by some little measly, party whippersnapper to the effect that they have been "spotted," and had better look out if they vote the other way. We do not refer to any particular party. If there is a party that does not handle the lash, it is because it is not yet big enough to crack it.—Richmond Advocate.

There are few sciences more difficult to master than political economy. Probably not one in a hundred Americans has ever seriously tackled it. Of those who have at one time or another read a text-book on the subject, probably not one-half could give a clear definition of money. Of these perhaps not one-third could state the functions of money. It is doubtful whether there are a thousand Americans who could speak as one having authority on the subject. To understand the money question requires a well-balanced and thoroughly trained mind, years of wide observation and reading, and a perfectly calm judgment. In view of these facts, is it worth while for a Christian citizen to allow himself to fly into a passion, to insult his friends, or to make himself and those around him utterly wretched because everybody will not agree with him on the leading political question of the day? Would it not pay in peace and good temper to exercise the virtue of modesty, and to confess, to ourselves at least, that possibly there are some things about it which we do not understand, and then hand over the business of quarreling and raving and panic-making to those who think they know all, that we may have a better opportunity to seek the needed light?—Richmond Advocate.

A case recently tried in the Court of Queen's Bench presents several points of interest to the neurologist. A railway signal-man received a message from a box farther down the line telling him to stop an express train which was just due. Leaning out of his window and waving a red flag he saw the train approaching, with sparks and dust flying from the track and a carriage apparently off the line. The train in this condition was approaching an arch, in going through which it appeared certain that it must be wrecked; and although, fortunately, it was brought to a stand, and no one was materially hurt, the sudden horror of what he had seen, and the shock produced by the vision of a peril so imminent, so utterly unnerved the signal-man that he was unable after that to resume his work. The clinical interest of this case arises from its being an instance of a fact which is well known, but is very apt to be forgotten, viz., that "mere nervous shock," without any suggestion of physical injury, will sometimes produce so deep an impression on the nervous system as to incapacitate a man for his ordinary work for a considerable length of time, and may be to have a permanent influence on his mental life.

Judge Bryan, father of the Democratic candidate for President, is said to have been a devoutly religious man. According to Thomas E. Merritt, brother of Gen. Wesley Merritt, of the United States Army, Judge Bryan was dangerously ill shortly after reaching Illinois, and at that time made a vow that if the Lord would spare his life he would bow his head in prayer and thanksgiving to him three times a day as long as he lived, and the judge kept his word. Said Mr. Merritt: "I have seen him many and many a time when a case in court was being argued before him take out his watch at noon, stop the proceedings, get down on his knees before the bench and offer up the prayer in silence. It became so common that we never thought anything of it, but it used to cause some comment among strangers when they would happen to be in the court-room."—Northwestern Advocate.

EXAMPLE.

BY JOHN KEBLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past;
But they shall last -
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

- Exchange.

Correspondence.

Mississippi Epworth League Conference.

The second State Epworth League Conference met at Crystal Springs (Miss.), Camp Grounds on Friday morning, July 24. After devotional exercises conducted by Rev. T. W. Lewis, of Grenada, the following officers were duly elected and installed: President, Rev. T. B. Clifford, Water Valley, Miss.; first vice-president, Miss Vie Thompson, Tupelo, Miss.; second vice-president, Dr. J. C. Ballard, Natchez, Miss.; third vice-president, J. C. Cavitt, Meridian, Miss.; recording secretary, Miss Eleanor Ormond, Meridian, Miss.; assistant secretary, W. N. DeLoach, Grenada, Miss.; corresponding secretary and treasurer, Rev. J. A. Randolph, Greenville, Miss.

The president delivered a very strong and logical address. The address of welcome in behalf of the good people of Crystal Springs was delivered by Rev. M. L. Burton, pastor of the Methodist Church, and was very ably and eloquently responded to by W. N. Magrader, of Starkville.

The various committees completing the organization were duly appointed. The Committee on Credentials reported thirty-eight Leagues from the Mississippi and North Mississippi Conferences, represented with many of our ablest ministers present. About an hour was spent in discussing the different subjects of League work during the morning session.

At the afternoon session the different departments were taken up and very ably discussed by different members of the Conference. Rev. J. C. Parks, of Kosciusko, entertained the assembly most admirably with an address on "The Books of the Course." Dr. J. C. Ballard read a most excellent paper on "The Course as a Means of Extending the Work of the League," which was discussed.

At eight o'clock P. M. the capacious tabernacle was filled with an interesting and appreciative audience, and as that learned and talented man of God, Rev. Inman W. Cooper, stepped upon the platform, the audience knew there was a rare treat awaiting them. His subject was, "A Successful Character," and for about fifty minutes he handled his great theme very ably, drawing his listeners close to him with his deep thoughts and mighty eloquence, telling the young leaguers the importance of building up a successful character—something to be prized more than glittering gold.

The next morning the published programme was taken up and carried out to the letter. Miss Eleanor Ormond read an excellent paper on "The Pledge." Next came one of the ablest divines of the North Mississippi Conference, Rev. T. W. Lewis, of Grenada, who held his audience almost breathless with his logical thoughts and flights of eloquence in pointing out the successful way to get the young hosts of the Master to take active part in the service of the Lord. Rev. A. F. Watkins, of Jackson, delivered an address on the importance of leaguers studying the Bible closely.

"Employment for Each Little Hand," was taken up by Miss Laura Lipscomb. When this noble and pure Christian young lady stepped upon the platform everyone knew something rich was in store for them, and truly there was—telling of how the little hands could be trained in the service of the Lord.

Although the crowds expected that grand man, Dr. John J. Tigert, D. D., Sunday morning, no one had any complaints to make after Rev. A. F. Watkins had finished one of his masterful sermons. Rev. Jno. Dorman preached in the afternoon.

Everyone seemed sorry for Sunday night to arrive, as that was to be the last service. After a delightful rally, "God be with you till we meet again" was sung and every League left full of enthusiasm and with a determination to go home and arouse all the interest possible in the great work, and to make our next Conference, to meet at Water Valley in May, 1897, a greater success than ever before attained.

WM. DELOACH, Ass't Sec.

Fifty Years Ago!

I attended the District Conference for the Natchez district, held at Fayette, in Jefferson county, embracing the counties of Jefferson, Amite, Franklin, Wilkinson, on Thursday, the seventeenth, 1896—rather, I was present from Friday till Monday morning, when the Conference adjourned. It was indeed a feast of "fat things"—spiritually—of "wines on the lees."

I had traveled Fayette circuit fifty years ago. Then it was known as Cole's Creek circuit, and embraced Cane Ridge, Rodney, Rock Hill—now known as Belle Grove—Flower Hill, Fayette, etc. (I can not recall.)

I attended all the business and religious exercises. The renewal of acquaintance with the children of the third and fourth generation of these that I used to know "fifty years ago" was indeed an unspeakable pleasure. There was no man present but myself who worshiped in the old church at Fayette with me "fifty years ago," except Bro. E. A. Flowers, nor any woman except Sister Aumanda Youngbleed. I met many of the children and grandchildren of these I used to know and love in my semi-centennial year.

It was an oasis in the desert of time that I will never forget. I have no hope of being spared for fifty years more. Indeed, I do not desire it. Whatever is the will of the Lord, let that be known. He will take care of what I have committed to his "sure trust whom earth and heaven commands." Oh, what a joy there will be in heaven when we all meet to part no more!

H. J. HARRIS.

Opelousas District Conference.

The usual railroad trip was varied, in the journey to the Opelousas District Conference, by a wagon ride of ten miles from Jennings to the beautiful village of Lake Arthur. The little town lies beautifully nestled among groves of giant live oaks, upon the bank of the lake of the same name. The country surrounding is largely cultivated in rice, for which it is naturally adapted. The population of the community, aside from the original Creole inhabitants, consists of thrifty Western farmers, who have immigrated to this delightful climate. Most of these settlers are Methodists who have "federated" on coming South.

The Conference was not largely attended, there being only a dozen preachers present, and not many more lay representatives. It ought not to need saying that pastors and delegates appointed ought to attend District Conference. The Conference discussed the usual subjects with considerable interest. The plan was that of statistical reports by the pastors, a committee of one being appointed to prepare a report on each subject to be discussed by the Conference. The reading and filing of reports was dispatched the first day, leaving two days for discussion. The statistical tables show more than 500 accessions and more than 300 conversions. There are 15 Epworth Leagues, with 528 members, and two Junior Leagues. Only 3 Woman's Foreign Missionary Societies and 5 Parsonage and Home Mission Societies were reported—by no means a creditable showing. The report on missions exhibits very encouraging results in the French missionary work, and the need of several more similar missions within the district, and of help in building houses of worship where congregations have already been gathered. The Board of Missions ought to realize that we have a mission field nearer home than Mexico or Brazil, surrounded by similar conditions and just as needy.

A resolution was adopted "earnestly recommending to our preachers and people to discourage, by precept and example, the use of tobacco in any form." This was a substitute for a resolution asking the Annual Conference to refuse to receive preachers addicted to the tobacco habit. The Conference was about equally divided between the substitute and the original resolution. It is matter of congratulation that the sentiment against this needless self-indulgence is growing among us.

J. N. Pharr, A. M. Mayo, S. N. Carr, and R. Bradbury were elected delegates to the Annual Conference, and Jeanerette was chosen as the seat of the next District Conference.

Rev. J. L. P. Sheppard was present representing Mansfield Female College and Centenary College. He collected nearly $50 for Mansfield.

The preaching was done by Revs. T. K. Faunt LeRoy, A. S. J. Neal, I. T. Reames, H. W. Wallace, J. L. P. Sheppard, H. Armstrong, R. M. Blocker, and W. W. Drake.

One unusual feature of the Conference was a sermon in French by Bro. H. W. Wallace. A large number of Creoles from the surrounding country were present, and listened with apparent interest to the sermon.

The people of Lake Arthur, being Southerners by adoption, dispensed a hospitality as hearty as that of any old-time Southerner to the manner born.

A slow trip in a barge, pushed by a tug-boat for twenty miles up the picturesque Mermentau river, ending in a narrow missing of the train and a twelve-hours' lay-over at Mermentau, is a memorable feature in the journey home for most of the Conference.

W. WINANS DRAKE, Secretary.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport

Seventeenth Annual Meeting W. F. M. S., Mississippi Conference.

Our working band of thirty in number gathered in Natchez.

An executive meeting was held in Jefferson Street Church, June 25, preparatory to business of regular session. All Conference officers present except auditor, with three district secretaries.

A praise service was held June 26, at 9:30, by Mrs. R. R. Parker, vice-president. After reading Luke xxiv, she warmed our hearts by a beautiful inspiring talk introducing Mrs. Baker, whose words of encouragement and loving welcome from the Presbyterian sisters left the forcible impress upon our hearts that we are all one in the faith of our Lord and Savior Jesus Christ.

Our hearts were attuned to notes of grateful praise that our heavenly Father had preserved the lives of all of our members; also for blessings accruing from the consecrated lives of our honored leaders, Mrs. Huys and Mrs. McGavock, whose deaths were so pronouncedly triumphant. Most fervently did we pray that a double portion of the spirit of our sisters should rest upon every member of our society.

The beautiful, sad, but sweet recall of the past by Sister W. B. Lewis evoked loving echoes from our hearts as she welcomed us in behalf of the Jefferson Street Church, presenting the claims of the city so rich in historic interest, refreshing the memory of these of us who met there seven years ago so full of enthusiasm and joyous pride, for then and there our sainted Clara Chrisman said: "Here am I; send me." She and our faithful recording secretary, Bessie Fearn, and our ardent lover of the work, Mrs. Cornelia Gunning, responded to our roll-call for the last time. How beautiful the recollection that Clara and Mrs. Gunning were made life members of the auxiliary at that session. Our genial, sweet-spirited brother and kind host, Rev. W. E. Ballard, now dwells in that "city which hands have not piled," singing praises of redeeming love.

In the midst of so much warm-hearted hospitality, enchanting music, varied beautiful scenery, accompanied with hallowed memories of the past, it is not strange that we claim this as our best work.

Miss Bessie Willson, the faithful, earnest worker of Wesley Chapel, in behalf of the three noble bands of laborers, made assurance doubly sure that we were welcome. Miss Mary Andrews elegantly voiced the gratitude of our hearts. The auxiliary very thoughtfully prepared a most happy social, with refreshments and music, that our Conference could become acquainted with the members of the auxiliaries of both churches. Our president's address was both profitable and enjoyable. Our corresponding secretary read a report of the Board meeting, teeming with valuable information, very interesting and most encouraging.

REPORTS.

We have increased in number of societies and members, but our treasurer reports $34.82 short of the former year (omitting the Louisiana auxiliaries). Total amount, $1,074.79.

Miss Sallie Smylie, the untiring, zealous secretary, as usual, with a number of delegates from Meridian district, presented fine reports: 9 public meetings had been held on the district; 3 children clothed at Laredo Seminary (14 in the Conference); two boxes sent annually, valued at from $15 to $40. At Daleville one person clothes a child. She had attended 2 District and 4 Quarterly Conferences; held 1 district meeting and aided in another; wrote 117 letters, 175 postal cards; distributed 1,072 leaflets. Central Church, Meridian, sometimes has 40 members in attendance at regular meeting—never less than 25 or 30; 9 life members.

Dr. and Mrs. Weems kindly aided Mrs. Crymes on the Vicksburg district, who was removed to another district, and a very fine report was presented.

Mrs. R. R. Parker, who aided Mrs. Howell, with some representatives in the absence of Mrs. Howell, reported improvement, good work done, most encouraging prospects.

Mrs. Siebe, elated with the prospect, forwarded an excellent report to the Conference editor for first quarter. Representatives at the annual meeting had good reports. Brandon suffered from removal of the secretary, and Seashore from sickness of the secretary.

Miss Trotter most faithfully discharged her duty, and brought full report to the meeting. She did not serve the full time, as she supplied the place of one who resigned. Her work, Enterprise, is in excellent condition.

Mrs. Robt. Reed, with representatives from all of the auxiliaries except one, reported improvement.

One of the most interesting features of the meeting was the sweet little girl who represented the juveniles of Wesley Chapel most beautifully.

Our young friend, Norman Grice, was with us a part of the time, to our delight.

STATISTICS.

As obtained from reports at annual meeting, and one reported since: Raymond—17 active, 2 honorary members. Districts: Vicksburg—15 pastoral charges, 14 auxiliaries; Meridian—17 pastoral charges, 13 auxiliaries; Jackson—17 pastoral charges, 8 auxiliaries; Brookhaven—17 pastoral charges, 7 auxiliaries; Enterprise—18 pastoral charges, 6 auxiliaries; Natchez—13 pastoral charges, 7 auxiliaries; Seashore—17 pastoral charges, 3 auxiliaries; Brandon—18 pastoral charges, 2 auxiliaries. Adult auxiliaries, 50; young people, 3; juvenile, 7. Total, 60. Organized and reorganized during the year, and distributed as follows: Vicksburg, 7; Meridian, 5; Natchez, 3; Jackson, 2; Enterprise, 2; Brookhaven, 2. Total, 21. Blanks for quarterly reports will be provided for auxiliaries. These to be used for pastor's quarterly reports also. More satisfactory reports, with less trouble, can be obtained by these.

PERIODICALS.

Upon request, our editors kindly furnished us lists of subscribers: Vicksburg district—Woman's Missionary Advocate, 38 sent to 17 post-offices; Little Worker, 25 to 11. Meridian—Woman's Missionary Advocate, 33 to 4; Little Worker, 47 to 2. Brookhaven—Woman's Missionary Advocate, 38 to 8; Little Worker, 22 to 7. Jackson—Woman's Missionary Advocate, 23 to 4; Little Worker, 37 to 7. Enterprise—Woman's Missionary Advocate, 21 to 5; Little Worker, 26 to 3. Natchez—Woman's Missionary Advocate, 22 to 1; Little Worker, 11 to 3. Seashore—Woman's Missionary Advocate, 9 to 4; Little Worker, ——. Brandon—Woman's Missionary Advocate, 7 to 4; Little Worker, 5 to 4. Total: Woman's Missionary Advocate, 191; Little Worker, 173.

Evangel: Miss Holding's assistant at training-school reports in letter to Conference editor, July 11, 1896: "The Mississippi Conference Evangel Scholarship subscriptions up to date amount to 74." The report at annual meeting—102 subscribers to the Evangel: Brookhaven, 25; Mrs. E. D. Jones, 24; Enterprise, 23; Central Church, Meridian, 15; Shubuta, 15.

We gather from Miss Billingsley's report (training-school) from May, 1895, to May, 1896: Miss Mattie Dunlap, $40; Rev. J. D. Crymes, $10; Mrs. E. J. Davis, $2; Natchez, $5; Columbia Sunday-school, $5; Mrs. Gardner, Mrs. J. B. Chatfield, Meridian, $10; Mrs. S. S. Cope, $10; Miss Andrews, treasurer, $12.04. Total, $84.04. One hundred and fifty dollars special fund was pledged at the Board meeting by our representatives. Two hundred and fifty dollars is to be obtained for Miss McNemar, who goes to the training-school. One-half of the amount from each auxiliary is to be gotten in subscriptions to the Evangel, or one-half of the money is to be given for the paper for distribution.

A Bible was bought by some of our members, and presented to Mr. Moritz, of Natchez, as a testimonial of appreciation of his fine music rendered during the meeting.

Dr. C. G. Andrews, who is becoming more and more endeared to us, honored us with another excellent annual sermon, having been with us at the memorable meeting of 1889. His text was 1. Cor. xi, 11, 12; subject, "Woman a Co-worker with Man in the World's Redemption," which deeply impressed us with the fearful responsibility resting upon us, and was most encouraging.

MRS. E. D. JONES.

(To be continued.)

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Mrs. R R Parker, of Mississippi Conference
Mrs R. R. Kennedy, of Louisiana Conference

Woman's Parsonage and Home Mission Conference.

The third Annual Conference of the Woman's Parsonage and Home Mission Society of the Mississippi Conference, M. E. Church, South, convened at Paulding.

The annual sermon was delivered at the eleven o'clock service by Rev. T. B. Holloman, financial agent of Millsaps College. The learned and eloquent divine selected as his text Gal. vi, 2: "Bear ye one another's burdens, and so fulfill the law of Christ." His discourse was inspiring, and stirred within the souls of his hearers a desire for renewed efforts and loftier deeds among their fellowmen for the cause of Christ. The afternoon was devoted to a union meeting of the adult and juvenile societies.

At night the anniversary exercises were held. The address of welcome was delivered by Miss Leila Cope, and responded to by Mrs. Kate Kennedy, of Lauderdale station. Mrs. J. B. Chatfield, of Meridian, read an interesting paper on missions; and Mrs. S. S. Cope, corresponding secretary, read her annual report. The services were concluded with the sacrament of the Lord's Supper, administered by Revs. T. B. Holloman and J. W. Harmon.

At the business session, Monday morning, in the absence of the president and vice-president, Mrs. S. S. Cope called the Conference to order.

At the conclusion of the devotional exercises, Mrs. J. B. Chatfield, of Meridian, was elected president pro tem., and Miss Leila Cope, of Paulding, secretary.

Roll-call of the auxiliaries developed the fact that five out of twenty-one in the Conference had sent delegates, namely: Wesson, Miss L. Chapman; Lauderdale, Mrs. Kate Kennedy; Montrose, Mrs. A. A. Breckinridge; Paulding, Miss Leila Cope; Paulding Juvenile, Miss Lee Brame.

Bay St. Louis, Pert Gibson and Oak Ridge sent written reports. The reports were all encouraging, and demonstrated faithful work. Several ministers of the Mississippi Conference were introduced to the society, notably: Rev. T. B. Holloman, of Millsaps College; Rev. L. Carley, presiding elder of the Enterprise district; Rev. R. B. Downer, Vossburg; Rev. H. C. Brown, Heidelberg; Rev. Mr. Ellis, Leakesville; Rev. J. W. Harmon, Paulding, and the pastor of this work, Rev. D. C. Langford. Mr. S. S. Cope was introduced and complimented by the president as being a particularly helpful layman.

Business sessions were held morning and evening on Monday and Tuesday, and under the skillful guidance and splendid executive ability of Mrs. Chatfield, business was facilitated and much accomplished.

Many visitors attended and enjoyed each session.

Rev. R. B. Downer preached a splendid sermon Monday night, and the president's address was read by Mrs. G. S. Harmon, president of the local auxiliary.

Tuesday evening the Conference officers for the ensuing year were elected as follows: President, Miss Addie Purnell, Jackson; vice-presidents, Mrs. J. B. Chatfield, Meridian; corresponding secretary, Mrs. S. S. Cope, Paulding; recording secretary, Mrs. B. F. Lewis, Woodville; treasurer, Mrs. T. B. Holloman, Jackson; auditor, Mrs. F. H. West, Jackson; department editor NEW ORLEANS CHRISTIAN ADVOCATE, Mrs. R. R. Parker, Jackson. District secretaries: Natchez district, Miss Sue Reid; Vicksburg district, Mrs. E. D. Jones; Jackson district, Mrs. R. W. Stuart; Brookhaven district, Mrs. J. D. Crymes; Brandon district, Mrs. H. P. Lewis; Enterprise district, Mrs. Jennie Davis; Seashore district, Mrs. R. J. Turner and Mrs. W. A. White; Meridian district, Mrs. Kate Kennedy.

Bay St. Louis was selected as the place for holding the next Annual Conference, the second Sunday in July, 1897.

Selections.

Opportunity.

When opportunity touches an undeveloped man it is astonishing what power is often displayed; and it is undoubtedly true that, while there are no mute Shakespeares, the world is full of men and women of real power who need only an opportunity to exhibit it. But opportunities are oftener made than found, and opportunities would come oftener to all of us if we held ourselves, in the right sense, at a higher price. We are too easily satisfied with what we have done, and we too early accept what appear to be the limits of our growth. No man or woman ought ever to accept any limits to development. There is a power behind us on which we have a right to count, even when we distrust our own capacity. Right methods of life, right habits of work, and sound aims, keep us in touch with that divine power which nourishes and unfolds everything which it feeds. Upon this faith as a foundation, we have a right to demand of the new time that it shall give us weight and force and vitality such as the old time never gave us. We have a right to ask of ourselves greater efficiency, energy, and freshness. Refusing to set any limit to our growth, we have a right to insist that life shall mean more to us and shall do more through us every year than in any previous year. Mr. Story was once showing a friend, who was visiting him in Rome, his recent work. "For which of the things you have done," asked his friend, "do you care most?" "I care most," said the sculptor, "for the statue I am to carve next." It is not achievement which brings hope, consolation, and inspiration; it is opportunity. If we are immortal, the future is our reality, not the past.—The Outlook.

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank and to be a nothing. He made you for an end. Find out what that end is; find out your niche and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and truth.—Spurgeon.

Contemplate the love of Christ and you will love. Stand before the mirror, reflect Christ's character, and you will be changed into the same image from tenderness. There is no other way. You can not love to order. You can only look at the lovely object and fall in love with it and grow into likeness to it. And look at this perfect character, this perfect life. Look at the great sacrifice as he laid down himself, all through life and upon the cross of Calvary, and you must love him. And loving him you must become like him.—Drummond.

There is all the difference in the world between firmness and obstinacy, though they are constantly confounded. Firmness is a conscientious adherence to what is held to be right after a careful examination of the reasons that can be given for the opposite course. Stubbornness is the tenacious maintenance of a position whether it be right or wrong.—Bradley.

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FROM THE WORK.

D. G. Massey, Steward, Alphaba, Miss., July 23: "Our church has had a great revival. Scores professed faith in Christ. The church greatly blessed. The meeting was led by our popular pastor, Rev O L. Savage, assisted by Dr. H. T. Gaines. Bro. Gaines is a man of wonderful faith and power."

Rev. J. F. Wynn, Baker, La., July 27: "The Lord has given us a gracious revival at Black Water. Our services included third and fourth Sabbaths in June. Bro. D. C. Rawls did the preaching. Eight members converted, several reclaimed, and almost the entire membership were made to feel their need of a more satisfactory experience. Several are seeking the blessing of entire sanctification. We expect to tear down the old church, which has stood for forty years, and erect a new building in a short while. I think the spiritual condition better than for many years."

Rev. J. H. Rogers, P. C., Walthall, Miss., July 25: "I have just closed a wonderful revival at Shady Grove Church, with increasing interest at every service. The fire spread more and more until the whole community was reached. At a low estimate, there were fifty conversions in and out of the church. The old and the young were converted. Thank God we have won a victory that will outlive the stars. We received twenty-two into our church. We were assisted by Bros. Mitchell and Flinn, two local preachers. We feel very grateful to these brethren for their assistance. The Lord be praised."

Rev. E. H. Rook, Paris, Miss., July 25: "We have just closed a ten days' meeting on this, the Paris circuit, at Liberty. The church was powerfully awakened. Thirteen accessions to the Methodist Church and one to the Baptist. Bro. J. C. Denton, of the Illinois Conference, was with us, and did the preaching, except one sermon. He is a true gospel preacher, and works on the old approved methods, viz: calling the penitents to the altar, praying with them, and singing and talking with them until they are converted. Mourners converted in this way are usually happy enough when they get through to voluntarily tell what great things the Lord has done for them. Many of these still-born Christians, when gotten after by our second-blessing friends and pressed to seek the second blessing, get the first they ever had, and think they are sanctified. We organized an Epworth League of fifty members at the close of our meeting, and named it the Denton League. This is one of the fruits of the meeting."

A GOOD TIME IN RALEIGH.

Our meeting continned here six days, beginning on the evening of the twelfth and ending on the eighteenth. Bro. R. A. Sibley, Sr.; P. H. Howse and J. H. Foreman did the preaching. It was all good. We had one among the best meetings I ever was in. Many were heard to praise God in the highest. We had fine congregations all the time. Numbers were converted. Twenty-one accessions to the church during the meeting, making thirty-six accessions to the church here in Raleigh, including seven that were transferred from other churches in the bounds of the circuit. Out of the number mentioned we have only received three by certificate.

Religion is the talk on the streets this morning in Raleigh. About all these families are holding family prayer. The members of our church promised to pray with their families. God is with us. My family ask an interest in the prayers of all my brethren in the ministry. We have a little boy with slow fever, and he has had it for eleven weeks. I hope to be able to meet my appointments in the future, and as we are having accessions at all of my churches at our monthly appointments, we feel that we will have a good report by Conference.

Mr. Editor, I never preach without giving the people a chance to join the church. I had the pleasure of receiving six into the church at one of my monthly appointments this year We are looking for a revival, financially. It will come if this revival is real. Prospects good. Pray for us. L. J. JONES, P. C.

Low Vacation Rates.

Effective June 1, 1896, and continuing until Sept. 30, 1896, the Queen & Crescent Route will offer low reduced rates for the round trip to all the prominent resorts in the North. Fine equipment, fast time, and close connections make this route the choice of Summer tourists. Full information with regard to rates, schedules and sleeping-car fares will be given on application to any agent of the Q. & C.

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City Evangelization.

Another cheering evidence of the right direction of the spiritual power of the church is seen in the wider and more intense interest in city evangelization. The separate organizations in Boston, New York, Pittsburg, Baltimore, Cincinnati, Cleveland, Detroit, Chicago, Kansas City, Denver, and a half dozen other cities, have associated together in the National City Evangelization Union.

These thirty different organizations report $175 090 as raised in a single year. They reinvigorate churches from which the former members have moved away, select new sites, open Sunday-schools and missions, and give to undeveloped Christian forces an ample field of work. They have spiritual life enough to attack the worst places and attempt the most difficult things for Christ. There are centers of crime and sinks of iniquity so wicked that the average church does not tonch them. Think of a square mile of a city that has 1 000 saloons, nearly 800 brothels, where 3 000 girls live in these vestibules of hell that have no backward swinging-door, to whom in their average life of four years no hand reaches sympathy and help, but to whom many a hand offers absinthe, delirium, and death. Few churches have fastings and prayer enough to be able to cast out such kinds of devils. The problem of our cities is the problem of our national existence. To deal successfully with this is to save our national life. There is no power but the power of God unto salvation that can do it.—Bishops of the M. E. Church.

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How much meaning may be suggested by many of the commonest words and phrases in our social interconrse. One kindly greets us, "How are you?" This is taken, of conrse, as a question concerning bodily health. But there are other departments of well-being—the health of mind and of heart. Why should not this salutation often be heard echoing within the secret corridors of the soul, after the passing friend has gone by? Then again, at times of "good-by" and parting, we often hear the well-meant injunction, "Take care of yourself!" This is another expression of frendliness, a kind wish that we guard ourselves, and as the Apostle John says, "may prosper and be in health." But in how many other respects it applies! As regards your morals, your spiritnal life, your exponre to temptations, your amenability before the bar of God, take care of yourself.—Mid Continent.

Henry M. Stanley is reported as saying recently that when he was at Lake Victoria in Central Africa, eighteen years ago, "there was not one missionary there, but to-day there are 200 churches, and 40,000 native Christians, many of whom are enthusiastic converts and would spend their last penny to secure a Bible." Many will remember what a thrill of surprise and joy went through the Christian world when Mr. Stanley, in November, 1875, sent a letter to the London newspapers challenging Christians to send missionaries to Uganda. The English Church Missionary Society responded quickly, and soon over $100 000 was pledged for this new missionary enterprise. There is no more thrilling chapter in missionary history than that which records the work of God in Uganda during these last eighteen years.—Missionary Herald.

PUBLISHER'S NOTICES.

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Until further notice we will send the ADVOCATE to new subscribers nine months for $1—cash in advance. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer, provided they send ten cents additional to assist in paying postage on the Bible.

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We make this offer to our agents. The three premiums to agents which were to be awarded July first will not be awarded until Oct 15; and all subscriptions obtained under this $1 offer will count in the contest for these premiums together with the subscriptions obtained at the regular rate since Feb. 1.

The brethren doubtless remember what these premiums are: (1) A handsome parlor organ, which may be substituted by a church organ, if preferred. (2) A handsome gold-filled watch, guaranteed to be a perfect time keeper and to last twenty years, or if preferred an Arlington B. Sewing Machine. (3) A set of Clarke's Commentaries, with modern additions, durably bound in cloth. The largest number of subscribers gets the first; the second largest, the second; the third largest, the third. If the agent to whom the second premium is awarded prefers to do so, he can get instead of the watch or sewing machine, the Blickensderfer Typewriter by paying $10 in cash. This machine is a most excellent one, as shown by testimonials given elsewhere in this paper. Let all our preachers make this offer known to our people at once. Take notice that this offer is made only to new subscribers. We will make a liberal offer to our present subscribers within two or three months. Meantime, let all subscribers who are in arrears, pay up. The offer which we expect to make will not be available to those who are in arrears.

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Thursday, August 6, 1896.

A stingy Christian is an anomaly.

The Christian who speaks often of the sacrifices he makes, or has made, for religion's sake, thereby shows that he is not in close fellowship with Christ. Love counts not its sacrifices.

The church member who will not pay his just debts, if he is able to do so, or at least make an honest effort to meet them, may be respectable in the eyes of the world, but he is not so in the eyes of God.

The preacher who makes frequent use of slang and coarse jokes may please the popular ear, but not to edification. Christ, our pattern in all things, did not descend to levity, vulgarity, and wholesale abuse.

There are a few pessimistic Christians in this day whose state of mind is like that of Elijah when he supposed that he alone was left of all the Israelites who had not bowed the knee to Baal. Picture the amazement of the prophet when God told him that seven thousand were still faithful. "The Lord knoweth them that are his."

Many a man who would not think of delaying to pay a big bill due a large firm, takes his own time about settling small accounts owed to laborers, hucksters, and others, supposing that it makes no difference. To pursue such a course is a downright shame. The poor are often thus made to suffer by reason of the thoughtlessness and selfishness of the upper and middle classes.

In these times of heated political and religious discussion Christians, as well as non-professors, are apt now and then to charge each other foolishly. The need of the hour is the spirit of tolerance. Men of shallow thought and piety are usually the most dogmatic. Much trouble would be averted if men everywhere would observe John Wesley's motto, to "Think and let think." "I have no more right," he said, "to object to a man for holding a different opinion from me than I have to differ with him because he wears a wig and I wear my own hair."

Tommy's Conclusion.

Not a few church people spend more money for soda water, chewing gum, candy, and such like, than they contribute to the missionary cause. Many are like the little boy a certain writer tells about, who received two nickels. "One," he said, "was for candies, and the other for the missionaries." But in his play one was lost. The lad was somewhat perplexed at first, but soon, with one hand in the empty pocket, and looking anxiously at the remaining nickel, he came to the conclusion: "Tommy has lost the missionaries' nickel." It is but too true that in the church people who are able to give oft reach similar conclusions with reference to God's portion. The money that ought to be given to the Lord somehow gets lost or spent.

Croakers and Culture.

Never before, perhaps, have true culture and scholarship been more highly or more generally esteemed than at present. Nevertheless, some persons can be found in the very centers of civilization who sneer at learning, and depreciate the value of professional training. Were such persons confined to the utterly ignorant, it would not seem strange; but, wonderful to tell, not all the calumniators of higher education belong to the uneducated class. Every now and then some man who has attained celebrity by reason of extraordinary endowments, with little aid from education, takes occasion to belittle the value of collegiate training, losing sight of the fact that with a more thorough education greater success would most likely have been achieved. It is passing strange that some who have been greatly aided by a measure of education should forget the way by which they came, and discount the importance of studiousness and culture.

Ministers of the gospel should be the last men in the world to depreciate learning. In no other calling is there so great need of a liberal education or of constant study as in that of the ministry. How are the people to be instructed if they have spiritual teachers who knows little, if any more, than themselves? In the early days of Methodism in America there was some excuse for tolerating a low standard of education in the ministry; for culture was not so general as now, educational facilities were almost wholly wanting, and the itinerants, constantly on the move, had few opportunities for study. But conditions have changed greatly since then; and if Methodism would hold her own, she must adapt herself to these changes. Getting people converted, and having them to join the church, is by no means all that needs to be done. Our people must be educated by the pulpit along many lines, so as to be intelligent and steadfast workers. Without the right sort of training, numbers will be but a hindrance to us. We have not made the mistake of refusing altogether to employ men of limited education, as some other denominations have done; but the time has come for us to exercise greater carefulness along this line than has hitherto characterized us. Preachers who will not study, as well as those who make light of scholarship, do the church infinite harm, and should be discountenanced everywhere.

The slurs cast from time to time upon learning by certain Southern Methodist preachers and evangelists are as startling as they are unaccountable. The words of the poet furnish, perhaps, a partial explanation:

"A little learning is a dangerous thing:
Drink deep, or taste not the Pierian spring."

A learned clergyman was once thus accosted by an illiterate preacher, who despised education: "Sir, you have been to college, I presume?"

"Yes, sir!" was the reply.

"I am thankful," said the former, "that the Lord opened my mouth without any learning."

"A similar event," retorted the clergyman, "happened in Balaam's time."

To hear some brethren talk, one would think that a learned and studious man could not be a true Christian, much less a useful preacher. How utterly senseless such insinuations appear when one studies religious biography even a little. Who does not know that John Wesley is classed as the greatest revivalist of modern times? Yet he was a man of deep learning, a linguist of rare attainments, a master of logic, a writer of wonderful gifts, a polished gentleman, and, withal, a close student to the end of his days. His brother Charles was of like pattern. Were it necessary, we might cite example after example of deep piety combined with ripe scholarship.

In spite of the fact that Methodism was cradled in a university, and has from the beginning been committed to distinctively theological education, a prominent preacher in Southern Methodism is silly enough to speak of theological schools as "theological cemeteries." We suppose he never heard that, as early as his first Conference, in 1744, John Wesley proposed a "seminary for laborers." Perhaps he has forgotten about Kingswood School, and about Trevecca College, founded by Lady Huntington with Wesley's hearty approval; where, in the early days of Methodism, many of the "sons of the prophets" received theological training. Says Stevens in his "History of Methodism" (Vol. II., page 479): "It is an interesting fact that in the year which is recognized as the epoch of Methodism, the date of its first field preaching, and among the miserable people where the latter began, it also began the first of its literary institutions. And if anything could enhance the interest of this fact, it is that the founders of both Methodist parties, Calvinistic and Arminian, shared in the founding of the first Methodist seminary. Whitefield laid the corner-stone of the Kingswood School; Wesley reared it by funds which he reserved from the income of his college fellowship, or received from his followers. It was the germ of the latter institution which bears its name."

The founder of Methodism, though he made great use of lay evangelists, many of whom never attended a college or theological school, was as far as any man could be from undervaluing such training, and constantly urged his helpers to do all in their power to make up the deficiency. He once administered the following sharp rebuke to a lay preacher who neglected habits of study: "Your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep. There is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never become a deep preacher without this, any more than a thorough Christian. ..... Whether you like it or not, read and pray daily. It is your life: there is no other way; else you will be a trifler all your days, and a pretty superficial preacher."

Methodism has from the first ardently advocated education for both preachers and people, and every branch of the denomination, so long as it follows the example of its founder, must stand committed to the theological school as well as to the cause of general education. Says Stevens, the historian: "Methodism spontaneously recognized education as one of its most important means of usefulness. But if it would educate its people, it must necessarily educate its divinity, or produce a disparity between the two, which must prove fatal to the latter."

As we have only one theological seminary in Southern Methodism, the brother who has been making these flings must have reference to Vanderbilt University. If the theological faculty of said institution had gone over to the school of the higher critics; if they were as unorthodox in their views as President Harper, of the Chicago University; or if the theologues and graduates were all a set of formalists destitute of spirituality, then there might be some justice in the characterization. The professors have all, however, been successful pastors. One of them has done noble service in the foreign mission field. Unless we are greatly at fault, the theologues will compare favorably in point of piety with the same number of preachers in any one of our Conferences. Yet, according to a certain croaker, our divinity school is the place for the young preacher to lose his religion and efficiency.

But what are the facts in the case? Graduates of our theological seminary are now scattered all over Southern Methodism, and rank among the most effective and consecrated preachers we have. In zeal and piety they are not a whit behind the other brethren of the ministry, while in usefulness they have a wide field before them, because of their special training. Vanderbilt has a remarkable record in the matter of sending out missionaries. Does this look as if she turned out men who are spiritually dead, and fit for nothing save grinding out lifeless sermons and learned, but useless theses? We wonder if the brother is aware that Dr. Tigert, our Review editor, and Dr. Palmore, of the St. Louis Advocate, were both nurtured at our divinity school? Poor fellows! How they are to be pitied (?) for having fooled away so much valuable time storing up theological rubbish!

Learning without piety is a dangerous thing. With piety, it is mighty, under God, to the pulling down of the strongholds of Satan. Moses, the greatest man in Old Testament history, was "learned in all the wisdom of the Egyptians." Paul, the grandest of all the apostles, the man who wrote by far the greatest part of the New Testament, sat, in his youth, at the feet of Gamaliel, and was taught according to the perfect law of the fathers. The religion of Christ has never been the foe of culture, though some have tried to make it so.

Christian Citizenship.

Christianity is to the whole life of thought and work and rest what the blood is to the physical life. The heart beats when we sleep, it beats when we rest, it beats when we work. It never stops till sleep and rest and work are done forever. It beats by day and by night; in joy and in sorrow, in sickness and in health, beats, beats, beats—knowing no interval of cessation—sending the blood, which is the life, through every artery, to every portion of the body, through the chest to all the limbs, through the arms to the very finger-tips, that every muscle may be fed, every cord strengthened, and every bone and sinew kept in perfect condition. If we cut off the arterial supply from the hand, it fails; from the arm, it dies; from the brain, it shrivels. Free and continuous circulation is the law of life. We want it whatever we do, wherever we go, whether we work or whether we play, whether we sleep or whether we wake.

Christianity is the law of our life. There is never a moment when we do not need it. There is never an experience from which it is safe to banish it; never a thought or purpose or deed which it ought not to dominate. If you leave it behind you when you go to business or into politics, or lock it up at home when you go on a vacation, or lay it away every Sunday night with your Bible, you will be hopelessly crippled in the high duties and destinies of every-day life. It would be like binding arm and leg so that the blood could not flow into them.

Some Christians are horror-struck at the idea of associating politics and religion. Politics are so wicked, so defiled, so degrading, that good men must have nothing to do with them. They are not always and everywhere so bad; but why are they ever bad? The answer is easy to find. Take the light out of a room, and darkness becomes supreme. To banish the darkness, you have only to bring back the light.

The great need of the world is that God should be everywhere and constantly present. We want God in our business as well as in our churches; in our amusements as well as in our devotions; in our politics most of all. What are politics? In the language of President Hitchcock, politics are "the principles by which nations should be governed and regulated," and are "only a branch of ethics," or rather "a special application of the principles of morality and religion." The Christian may be as much "a missionary of God in American politics as in the forests of Africa." He should go to the primary, the polls or the political convention as regularly, as religiously as he goes to church or to Conference or to prayer meeting. Let us all be not only Christians, but citizens; not Christians in the church and citizens out of it; but always Christians, always citizens, citizen Christians, Christian citizens.—Independent.

Literary Note.

The Christian Literature Company (New York) announce for early publication a "History of the Methodist Episcopal Church," by Rev. J. M. Buckley, D. D., editor of the Christian Advocate. This work will be of great value to all, and should be in every Methodist family. It is to be sold by subscription, and ministers and laymen who wish to secure the agency for this work in their congregations should write the publishers at once, as only one agent will be assigned to each church, thereby giving him exclusive control of territory.

The work will be published in one volume, and the price will be as low as possible, so as to bring it within reach of all. It will be the easiest and quickest-selling book among Methodists that has ever been published.

Mansfield Female College,

In this State, is still maintaining its reputation for excellent advantages and thorough work. It has one of the most delightful and healthful locations in the South. Elegant buildings and beautiful grounds help to make it doubly attractive. Parents who send their daughters to this school in North Louisiana are sure to be pleased.

Whitworth Female College.

This old and well-known school, with its capacious and well-furnished buildings, its beautiful campus, its healthful location, delightful accommodations, and experienced faculty, is deserving of the most favorable consideration on the part of those having daughters to educate. Rev. J. W. Chambers, its energetic and progressive president, is sparing no pains to make it a first-class college in every respect. He is offering superior advantages at marvelously low rates, and will doubtless succeed in getting a large patronage. Whitworth has well-equipped and consecrated teachers, an easily accessible location, a long and honorable record, splendid facilities for the study of music, art, and elocution. Write to the president for a catalogue.

Centenary College.

Under President Carter's administration Centenary seems to be taking on a new lease of life. No college in the South has a more honorable record behind it. Having now good railroad connections, it is relieved from the charge of being inaccessible. It is a college of high-grade, where a Christian atmosphere prevails, and is deserving of unbounded success. The faculty, composed almost entirely of young men, is able and wide-awake. Its prospects are said to be brightening every day. The Methodists of Louisiana have no need to send their boys out of the State to school so long as Centenary lives and prospers as she is doing now. Let preachers and people rally to her support.

Refusing to be sociable with a fellow-churchman who happens to differ with you as to some doctrine or experience may seem right in your own eyes, but it betokens narrowness, and will inevitably lessen your influence.

A New Book.

JOEL CHANDLER HARRIS. By William M. Baskervill. Southern Writers Series Biographical and Literary Studies. July, 1896. Paper, ten cents. Barbee & Smith, agents, Nashville, Tenn.

We gladly welcome the appearance of this, the first of the series of sketches of Southern writers now being prefaced by Dr. Baskervill, professor of English at Vanderbilt University, and issued by our Publishing House. It is a charmingly written paper, and furnishes delightful and profitable reading. The preface says: "In a series of twelve papers the writer proposes to give a tolerably complete survey of that literary movement, which, beginning about 1870, has spread over the entire South. Since that time Southern writers have been conspicuous among the chief contributors to the nation's literature."

We hope that this effort to stimulate the desire for a more intimate acquaintance with our own fresh, original and racy literature will meet with the success it deserves. Epworth Leaguers ought to make good use of these sketches as well as of the "Eminent Methodist" series. The price of the whole series is $1 a year.

NOTES.

Rev. F. S. Parker has been visiting relatives in Shreveport for several days.

We regret to learn that Rev. W. G. Evans, of the Louisiana Conference, is very ill with slow fever.

A good sister who is in need of money wishes to sell a copy of Bascom's Sermons. Anyone wishing to purchase may address C. M., this office.

In a note from Patterson, La.—Rev. W. G. Evans, pastor—published last week, it was reported that $77.20 was collected for missions. It should have been $17.20.

The native Christians in mission churches in heathen lands last year contributed $559,000, which is more than one-ninth of the amount contributed in the United States.—Exchange.

Dr. Arthur T. Pierson is no longer a Presbyterian. The Presbytery of Philadelphia having heard his defense in regard to his views of baptism at its last session, ordered his name dropped from the roll. A paper was adopted expressing confidence in his Christian character and doctrinal soundness, except as to baptism.—St. Louis Advocate.

Missionaries in the foreign field bring in three times as many converts every year as all the missionaries here at home, aided by Christian influence, workers and literature.—Exchange.

By a mistake on the part of the printer we stated in last week's issue that Rev. C. W. Crisler had accepted a position in the faculty of Epworth College. We wrote, "Whitworth College."

Claiborne county, Miss., in the local option election held last week, went dry by a vote of about three to one. As Claiborne has had prohibition for some years, this vote is all the more significant on that account.

This question comes to us: "Can a man who is not loyal to an institution of the church be regarded as loyal or true to the church?" That question admits of but one answer. In loyalty to the church is involved loyalty to all its institutions.—Central Advocate.

Rev. George T. Eddy made a striking point in his sermon at the Washington and Compton Avenue Church, St. Louis, last Sunday: "Too many people look upon the church as a hotel. They register their names, and expect everything to be done for their comfort. They try to do nothing for others."—Mid-Continent.

Rev. S. A. Steel, editor of the Epworth Era, has been suspended by the Book Committee, pending investigation of the charges made against him of improper editorial administration. Rev. William Green, of the Tennessee Conference, has been appointed editor pro tem. The trial will begin Aug. 12. The committee will consist of seven men whose names we are not able to give at present.

Adams county boasts the youngest school teacher in Ohio, if not in the United States. He is just eleven years old, and his name is Marion Glasgow. Marion holds a teacher's certificate for one year. He attended the teachers' examination, May 30, attired in knickerbockers, and took his place among the grown applicants. He finished the work before many of the older teachers were through, and came very close in securing a grade which would have entitled him to a two-years' certificate.

The Chief of Police of this city has issued strict orders to his men to arrest and lock up all violators of the Sunday law. As the district attorney has announced his determination to do his utmost to secure the conviction and punishment of all such offenders, there is every prospect that the law will hereafter be respected as it should be. If the law can be enforced in other large cities, it can and ought to be enforced here. The saloon keepers have all along been the most frequent violators of this law, but now they will have to close up.

Prohibitionists everywhere are rejoicing over the news that Madison county (Miss.) has at last gone dry, though by only a small majority. Bishop Galloway stumped the county during the campaign, and did noble service. On account of alleged irregularities, the whiskyites are going to contest the election, and say they will take the case to the Supreme Court. We have no fears, however, as to what the result will be. The saloons in Madison have just twelve months longer to run. Only a few counties in Mississippi now remain under the saloon curse, and if the prohibitionists do their duty, it will not be long before the entire State will be under the beneficent and peaceful rule of prohibition. Let the good work go on.

In Boston proper, according to the statement of the Census Bureau of Massachusetts, there has been a falling off of the population. One reason of this is that business has encroached upon the residence district. In all great cities, like London and Paris, the population is constantly crowded from the centre toward the circumference. Facilities of transportation have hastened this movement. The horse cars broadened the residence area, while the electric roads are taking the population out ten miles from the centre. The Bureau estimates that 1,000,000 people do business in Boston; 500,000 of them live outside the municipal limits. Cheapness and comfort induce them to go out.—Zion's Herald.

CHILLIFUGE

CURES CHILLS

This is guaranteed. If it fails, you get your money back. It also cures Fever and all malarial troubles. It is a perfect substitute for quinine, being better to take, better in its operation, better in its effect. It's as pleasant to take as orange syrup. It purifies the blood, renovates the system, strengthens the nerves. Restores good health to young and old. Sold everywhere. Price 50c. Prepared by FINLAY, DICKS & CO., New Orleans.

The Alexandria District Conference.

The Alexandria District Conference was held in the West Alexandria Church, July 23-26, 1896. Rev. V. D. Skipper, P. E., presided with ease and impartiality, giving satisfaction to all. The attendance was good on the part of the preachers in charge and lay delegates. Sixteen preachers in charge of work answered to roll-call, and twenty-three lay delegates. Only one local preacher, and he was not present more than two sessions. This does not speak well for our local preachers. Two of our superannuates were present: Bros. George Jackson and T. S. Randle. Wide awake they are to all the interests of our church.

We had as visitors Dr. C. W. Carter, Dr. J. A. Parker, Rev. J. L. P. Sheppard, Rev. H. O. White and Rev. S. J. Davies. Mansfield Female College was ably represented by Rev. J. L. P. Sheppard, and Centenary by Dr. Carter. Rev. S. J. Davies did not forget our paper, the NEW ORLEANS CHRISTIAN ADVOCATE. The brethren who preached during the Conference session preached in the spirit of the Master. It was all good, scriptural, plain, practical.

The reports from the work shew that we have no need to be discouraged. The Lord is smiling upon his laborers and blessing their labor. Rev. P. H. Fontaine, of the Montgomery circuit, was recommended for admission on trial into the traveling connection. The following were elected delegates to the Annual Conference: H. H. White, Dr. S. P. Ward, J. B. Pickels and J. A. Humphries. H. G. Goodwyn and C. L. Andrews were elected alternates.

Montgomery was selected as the place for holding the next District Conference.

West Alexandria, though comparatively young, gained for herself a reputation for large-heartedness by the ample entertainment furnished everyone during the session of the Conference.

J. I. HOFFPAUIR, Sec.

Money Made in a Minute.

I have not made less than sixteen dollars any day while selling Centrifugal Ice Cream Freezers. Anyone should make from five to eight dollars a day selling cream, and from seven to ten dollars selling Freezers, as it is such a wonder, there is always a crowd wanting cream. You can freeze cream elegantly in one minute, and that astonishes people so they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from ten to fifteen dollars a day. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on a salary.

In many of the States the matter of establishing asylums for the intemperate is now being agitated; places where the victims of intemperance can be isolated from their temptations until the fires which alcohol has kindled in their bosom be quenched. The idea has received the approval of some of the first medical men of the day. They would treat the inveterate drunkard as they would treat a maniac, and apply the same law to both.—National Temperance Advocate.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for August.

THE REPROOFS OF CHRIST.

SUNDAY, AUGUST 9—TO MARTHA, THE TROUBLED. (Luke x. 38-42.)

Jesus was a guest in the Bethany household. The two sisters, Mary and Martha, both loved him, and regarded it as a great privilege to have him in their home, but they regarded the privilege from opposite points of view. Martha regards it as a rare opportunity to provide the best entertainment for him that it was possible for a skilled housekeeper to give, while Mary regards his presence as a rare opportunity to draw upon his store of wisdom. Martha's service was an expression of love, but she was manifestly ignorant of the fact that Jesus cared least of all for bodily entertainment, and ignorant also of her own need. So she overdoes the matter of entertaining, and becomes impatient because Mary does not help her as much as she ought, preferring to remain very near the Master. Jesus reproves Martha for unnecessary domestic worry, and commends the choice of Mary.

(1) Bodily wants are imperative, but they are very unimportant when higher needs should occupy the mind.

(2) Secular care should not be permitted to distract the mind and heart from God.

(3) Learning of Jesus is the one supreme necessity of our being.

(4) He who makes this choice will never be prevented from attaining its object.

Money for Women!

In these hard times ladies as well as men should improve every opportunity to increase their bank accounts; and any man or woman can make from $10 to $20 a day if they will only try. I have not made less than $20 clear, any day the past year, and I had no experience and not very good health. My husband assisted me evenings. I put notices of the Dish Washer in the papers, but do not canvass any. I have examined particularly all the Dish Washers made, and find the Climax decidedly the best. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you just how to run the business. Every family wants a Climax Dish Washer, and will buy as soon as they get a chance, as you can wash and dry the dishes in two minutes without wetting the hands. A READER.

When your feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

WESLEYAN FEMALE COLLEGE.

Mother of Female Colleges. Owned and operated by the Methodist Church for collegiate education of girls, with no view to gain.
Location. On high hill, with grand views, in a beautiful, healthful city.
Buildings. Beautiful, capacious, comfortable. Steam-heated. Worth with campus $225,000. Extensive improvements being made.
Faculty. Large, experienced, graduates of leading colleges and universities. Two new teachers, educated at Harvard and University of Chicago.
Laboratory in Science for 40 girls working at same time. Only way to learn science. Telescope.
Berlitz Method of learning French, German, Spanish, free to all. Music, Art, Elocution, taught as thoroughly as in any college. 36 pianos, eight just bought. Term begins Sept. 16. Catalogue in second edition. Address now

J. D. Hammond, Pres., Macon, Ga.

The Advocate.

The ADVOCATE, exceptionally fine and powerfully influential, on its exalted mission is an ornament and abiding benediction to the church, whose every interest is heralded through its columns. Aggressive and deeply spiritual, its absence from the homes of thousands of Methodists—a fact to be profoundly deplored—appeals alike to the thoughtful and appreciative, whether lay or clerical, as a matter of the gravest concern, and a determined effort that knows no intermission, remission or abatement should be everywhere made—that this strong arm of the church to be threefold more effectual—in producing an enlightened membership, a successful ministry and a happy editor.

C. W. SCOTT.

McNair Station, Miss., July 8, 1896.

Asheville Female College.

Parents who expect to send their daughters to a school in some mountain region can not make a mistake in patronizing this well-established, high-grade institution. Asheville, the place of its location, is perhaps the most beautiful, healthful, aggressive, and elegant city in the South. During the fifty years of its existence this school has never had a death among its pupils from a disease originating there. Elegant and comfortable buildings, first-class teachers, reasonable rates, and delightful surroundings all contribute toward making this an ideal school.

University of Mississippi.

The sanitary condition of the buildings of the University has been greatly improved in recent years. A deep well is now being bored, which is guaranteed to give an ample supply of water. Steam heat will be introduced in the lecture-rooms. These improvements will add greatly to the health and comfort of students.

Martin Female College,

located at Pulaski, Tenn., is one of the few schools in the South that has an endowment. New buildings, a well-furnished gymnasium, an eight-acre campus, electric lights, and the purest of water are some of the attractions of this school. It offers special advantages in music. The location is unsurpassed for health.

Do You Know?

That when your bowels are disordered, and [illegible] diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

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Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. Yours, most respectfully,

MRS. A. W. MOORE.

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Full courses in Mathematics, Greek and Latin, English, Science and Philosophy; Special in Music and Art. Faculty, talented, experienced, and specialists. Library, Bedroom, and Society facilities, exceptional. Buildings modern and completely equipped. Boarding and Campus privileges for the young ladies, seperate and exclusive. Telephone Connection with R. R. Station.

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Thirty-first Annual Session opens Sept. 24, 1896. Circulars and Catalogue mailed on application. Address

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For the Higher Education of Boys and Young Men.

Beautiful situation. Jackson, the capital of the State, is easily accessible by four lines of railway. The college buildings occupy a commanding elevation with perfect drainage and admirable health conditions.

The very finest educational advantages are offered. The members of the faculty are thoroughly competent and progressive in their several departments of instruction.

The students are constantly under superior moral and religious influence.

Young men preparing for the profession of Law in Mississippi will find unequaled advantages in the LAW DEPARTMENT.

Expenses very moderate. Many of the students, by boarding themselves, reduce the cost of living below $6 per month. Board in students' homes and private families, $12 per month.

Next Session Begins September 23d, 1896.

For Register, giving detailed information, apply to

President W. B. MURRAH or Rev. T. B. HOLLOMAN, Agent.

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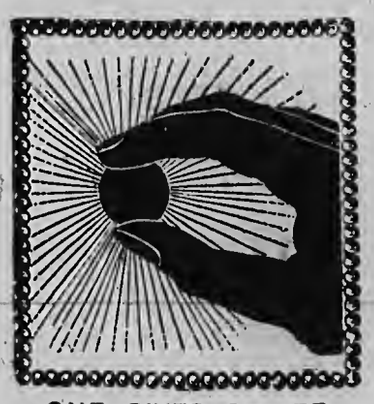

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THE TONE OF VOICE.

It is not so much what you say
As the manner in which you say it.
It is not so much the language you use
As the tone in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept.
"Come here!" I cooed, and he looked and smiled,
And straight in my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tone may break the heart.

Few words but come from the mind,
And grow by study and art;
But the tones leap from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Household.

Never Stop the Plough to Catch a Mouse.

There's not much profit in this game. Think of a man and a boy and four horses all standing still for the sake of a mouse! What would old friend Tusser say to that? I think he would rhyme in this fashion:

A ploughman deserveth a cut of the whip
If for idle pretence he let the hours slip.

Heaps of people act like the man in our picture. They have a great work in hand which wants all their wits, and they leave it to squabble over some pretty nothing, not worth a fig. Old Master Tom would say to them,

No more tilt's tattle, go on with your cattle.

He could not bear for a farmer to let his horses out for carting even, because it took their work away from the farm, and so I am sure he would be in a great stew if he saw farmers wasting their time at matches and hunts and the like. He says:

"Who plaiketh his tillage a carter to be,
For great got abroad, at home shall lose three;
For sore by to doing he brings out of heart,
Both land tor the corn and horse for the cart."

The main chance must be minded, and the little things must be borne with. Nobody would burn his house down to kill the black beetles, and it would never answer to kill the bullocks to feed the cats. If our baker left off making bread for a week while he cracked the cockroaches, what should we all do for breakfast? If the butcher sold no more meat till he had killed all the blow flies, we should be many a day without mutton. If the water companies never gave the Londoners a drink till they had fished every gudgeon out of the Thames, how would the old ladies make their tea? There's no use in stopping your fishing because of the seaweed, nor your riding because of the dust.—Spurgeon.

Books and Reading.

The great secret of right reading, as of all other right work, is that it be conscientious and thorough; that of one who does not forget that life is brief and work sacred. An earnest man may be left in the company of any books. There was a world of significance in Johnson's putting the motto on his watch, "The night cometh." The little islet of our life—with deep calling to deep round it forever, and the tide covering it moment by moment—is too small for any neglect. Eternity comes up like the night, hiding all things, and blotting out the sun. There is no time for trifling. The true Pactolus, with every sand golden, is life. Stupidity or commonplace is tolerable only when no better can be had; like bread of moss or sawdust, that needs a famine to get it down, except with simpletons, who will eat anything. Men gave up acorns when they grew wheat; and black bread has no chance against white where there is either taste or sense. Some men read too much and think too little; that is, they read too much for their thinking. By rail, you can remember no details of a journey; the speed confuses recollections, and leaves only general impressions. To gallop through book after book is to turn intellectual Gilpins. You might as well be carried blindfold from one point to another, you would know as much of the road you came. Let the whole bench of your faculties sit in full court on whatever you read, and rather read five good books well than a hundred with light inattention.—Dr. Cunningham Geikie.

The Little Bootblack.

A hundred years ago there lived in Oxford a little boy, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart. Well, this lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposal, and he soon surpassed his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a brier," said another, "and plack enough to make a hero." But we can not stop to tell of his patience and perseverance. He went on, step by step, just as the song goes,

One step and then another,

until he became a man, a learned and eloquent man, who preached the gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.—Selected.

The Backward Child.

The backward child may, indeed, be deficient in application, not in capacity. Should this be so, arouse him, not by a hailstorm of nagging or a downpour of faultfinding, but by a system of rewards lovingly adapted to his disposition and character. Suffer no discouragement to creep into your own heart concerning him, and do not allow him, or her, to feel that there is reason for any doubt about reaching the top of the ladder in due season. The top, mind, not the middle rounds—anyone can reach these. Set a definite aim before your child; cultivate a high and noble ideal, but be willing to climb slowly. Haste is at the root of many a failure—haste and lack of thoroughness as one goes on.

With a tender regret for lost opportunities, who has not sometimes seen a mature woman timid, self-conscious, handicapped from youth to gray hairs simply because she was a "backward" child once, and, therefore, was snubbed and ridiculed, and pushed into the background, while her sisters and brothers bore off the honors, and were the objects of universal estimation? A wrong for life was done to the little daughter, and her little daughter may, perhaps, suffer from the same old mistake, for wrongs are far-reaching. Be pitiful and just to the backward child in your home.—Margaret E. Sangster.

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Entertainments for the Young.

Entertainments are the bane of our young people. The young man that finds that he can not sit quietly by the Winter fire and read the best books, and read carefully and with purpose, is in a bad state. We aggravate the disease by ministering to it social entertainment. That is ruining our boys and girls in cities. We get nice clothes and nice manners without brains as the result. And we get what is worse, young men with no self-control or noble purpose. It were better to live in the backwoods where a boy has no pastime but hunting on Saturday afternoon, and where he has to go ten miles to see his sweetheart, than to have this everlasting round of socials, tennis, football, tableaux, shows and suppers. The young men who have been brought up on the farm get to the front in the business of the great city, and in the leading professions, simply because business, rather than pastime, has been their one idea from childhood. The editor of the Methodist now congratulates the country boys as those who have the best prospects in the world.—Holston Methodist.

What shall it profit, if you have acquired books and lost the love of reading; acquired influence and lost the joy of usefulness; acquired power and lost the pleasure of service? He that thus gains his life loses it in the gaining. This is an enigma. Ponder it.—Lyman Abbott.

The secret of success is to know how to deny yourself. If you once learn to get the whip-hand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you're an educated man; and without this all other education is next to nothing.—Mrs. Oliphant.

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Mention this paper.

HYGIENE.

Heart Failure from Over-Eating.

The heart is about as perfect an organ as any in the body, and one that rarely shirks its duty. It commences its labors during the early infancy, and goes on until the last moment of life, without intermission for seventy-five years or more. At every beat it propels two ounces of blood through its structure. At 75 pulsations per minute, nine pounds of blood is sucked in and pumped out. Every hour, 540 pounds; every day, 12 960 pounds; every year, 4 730 400 pounds; every hundred years, 473 040,000 pounds. Now, the heart has for a neighbor an organ, the stomach, very fond of self-indulgence. The stomach lies directly under the heart, with only the diaphragm between, and when it fills with gas it is like a small balloon, and lifts up until it interferes directly with the heart's action. The stomach never generates gas, but when filled with undigested food fermentation takes place and gas is formed, and the interference depends upon the amount of gas in the stomach. To overcome this obstruction, the heart has to exert itself in proportion to the interference, more blood is sent to the brain, and the following symptoms are the result: A dizzy head, a flushed face, loss of sight, spots or blurs before the eyes, flashes of light, zigzag lines or chains, etc., often followed by the most severe headache. These symptoms are usually relieved when the gas is expelled from the stomach. Now when this upward pressure upon the heart becomes excessive, more dangerous symptoms supervene, a larger quantity of blood is sent to the brain, some vessel ruptures, and a blood clot in the brain is the result, and the person dies of apoplexy, or, if he lives, is a cripple for life. When a sick person, or an old one, or one with feeble digestion, sleeps, digestion is nearly or quite suspended, but fermentation goes on, and gas is generated as before stated.

A man is found dead in bed and the physician pronounces it the result of heart failure. Now, the man was out late maybe, partook of a large dinner of roast beef, turkey, chicken, lobsters, oysters, mince pie, plum pudding, ice cream, cake, an orange, nuts, and raisins, coffee, etc., went home at midnight, and dies of heart failure before morning. The heart failed from overloading, just as a horse might do. Again, a man is sick with typhoid fever or pneumonia, or almost any other disease, and dies of heart failure; but what has his diet been during the sickness? At present it is very fashionable to commence at once with what might well be called the stuffing process. Iced milk, which is so cool and grateful to the patient, from three pints to one gallon during the day and night. How unwise. Moral: If you don't want to have your heart fail don't abuse it, don't overload it. —The Journal of Hygiene.

Food for Brain Workers.

Demorest's Magazine gives some valuable suggestions about what foods are best for building up the tissues of the brain nerve cells, as follows:

Brain workers require the most concentrated and easily digested foods; they should eat fresh beef and mutton, fish, eggs—cooked in many forms, but never hard boiled nor fried—oysters, and fresh green vegetables, cool, crisp salads, lettuce, chicory, tomatoes, water cress, etc., mayonnaise or French dressing. They should begin the day with fruit and make it form the principal part of luncheon; and be very sparing in their use of cereals, eschewing entirely white bread and oatmeal. Their ideal luncheon, which must be light if they continue work in the afternoon, is a glass of milk or a cup of hot chocolate—or, better still, a glass of fresh buttermilk—with two or three Graham wafers or a bit of toast and some fruit, an apple, figs, or an orange.

Most men will concede that it looks foolish to see a boy draggin' a heavy sled up hill for the fleeting purpose of ridin' down again. But it appears to me that the boy is a sage by the side of a young man who works hard all week and drinks up his wages on Saturday night.—Josh Billings.

Cure Consumption and lung troubles

New York, Aug 1, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have absolute remedy for Consumption and Throat, Chest and Lung Diseases; also Loss of Flesh and all Conditions of Waste. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Post Office address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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OBITUARIES.

CROSSLEY—Mrs. LOUISA J. CROSSLEY was born in Avoyelles parish, La., in 1832; removed to Mississippi in 1840; joined the M. E. Church, South, at Adams, while Dr. Germany was conducting a meeting; married Andrew Crossley in 1860, with whom she lived in quiet Christian love till his death in December, 1891. She then made her home with her only daughter until March 27, 1896, when God said to her: "It is enough; come up higher."

While she had been in an unhealthy state several years, yet she was confined to her bed only three or four months. All during her sickness she was found to exercise a trustful spirit and a strong faith in the Lord. On the third day before her death she clapped her hands and raised her voice in shouts of praise to God. On being asked how she felt, she said she was near the crossing, and that the way was bright and clear before. Then she went into a stupor, to be only slightly aroused a few times before her death. She quietly passed into rest. "Blessed are the dead which die in the Lord." God bless her daughter, five stepchildren, and all her relatives and friends, that they may meet her in glory. From her pastor, J. T. ARNEY.

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Covington, at Covington	Aug.	8, 9
Tallulah and Slidell, at Camp Ground		15, 16
White Castle		22, 23
Pagomine and Donaldsonville, at P.		29, 30
Lower Coast, at Wesley	Sept.	5, 6
Crapo Street		7
Louisiana Avenue (11 A. M.)		13
Bayou Memorial (7:45 P. M.)		13

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Red River, at Campobello	Aug.	8, 9
Coushatta, at East Point		12, 13
Wesley, at Holly Springs		21, 23
Pleasant Hill, at Bayou Scie		22, 29
Grand Cane, at Bethel	Sept.	5, 6
Mansfield, at Mansfield		12, 13
Caddo		19, 20

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Natchitoches	Aug.	8, 9
Montgomery		12
Columbia at Faolk's Chapel		12, 13
Centerville, at ——		13
Boyce and Colfax, at Camp Ground		21
Spring Creek, at Camp Ground		26
Dry Creek, at Hopewell		13, 30

V. D. SKIPPER, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer (Wed and Thurs.)	Aug.	8, 9
Valley, at Blockar Chapel		8, 9
Minden, at Pine Grove		13, 13
Arcadia, at Simsboro		21, 22
Bienville		22, 20

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Arcadia, La.

BATON ROUGE DIST.—THIRD ROUND.

Amite City, at Kentwood	Aug.	8, 9
Pine Grove, at Camp Ground. (Wed.)		12
East Feliciana, at Camp G. (Thurs.)		22
Greensburg, at Camp Ground. (Fri.)		21
Clinton		22, 24
Franklinton, at Pleasant Valley		22, 29

R. W. TUCKER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Pegomine Brulee, at P. Brulee	Aug.	8, 9
French Mission, at Arnoville		15
West Lake and Sulphur Mine		15, 16
Lake Charles—Broad Street		22, 23
Lake Charles—Jackson St cet		21, 27
Grand Chenieres		26
Rayne		29, 30

H. O. WHITE, P. E.

DELHI DIST.—THIRD ROUND.

Rayville, at Little Creek	Aug.	9, 11
Lind Grove, at Bonita		15, 16
Lastrop at Colony		21, 20
Oak Ridge, at Oak Ridge	Sept.	5, 6
Floyd, at Oak Grove		10, 13
Harrisonburg, at Vidalia		12, 14
Delhi and Shelly Island, at Peck Ile		21, 22
Winnsboro, at Bonff Prairie	Oct.	3, 4
Lake Providence, at Pecan Grove		10, 12
Delhi, at Talluiah		16, 20
Waterproof, at Wesley		22, 25

B. F. WHITE, P. E.

Floyd, La.

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NATCHEZ DIST.—THIRD ROUND.

Harlow, at Brandywine	Aug	8, 9
Amite, at H. O.		12, 13
Meadville, at N. P.		22, 23
Percy Creek		29, 22
Woodville		29, 31
Washington	Sept.	5, 6

L. S. JONES, P. E.

BRANDON DIST.—THIRD ROUND.

Westville, at Goshan	Aug.	8, 9
Trenton, at New Prospect		12, 13
Montrose, at Cedar Grove		13
Raleigh, at Say Springs		21, 22
Hillsboro, at New Providence		28
Steen's Creek, at Richland		29, 30
Brandon		30, 31

W. W. SIMMONS, P. E.

SEASHORE DIST.—THIRD ROUND.

Vancleave, at Pine Grove	Aug.	8, 9
Americus, at Tanner's		15, 16
Escatawpa, at Scranton		22 23
Moss Point station		29 30
Whitingtnn, at Ponta Head	Sept.	5 6
Bay St. Louis and Long Beach, at Bay.		12, 13
Augusta, at Galloways		19 20
Black Creek, at Smith's C. (Mon.)		21
Nicholson, at McNeil		26, 27
Marion, at Advance (Wed.)		30

C. A. POWELL, P. E.

MERIDIAN DIST.—THIRD ROUND.

Delaville circuit, at Sonia's Chapel	Aug.	8 9
Meridian East End		16, 17
Nesbohs and Mission, at Philadelphia		22 23
Meridian West End		30, 31
Chunkey circuit, at Concord	Sept	5, 6
Linwood circuit at Pleasant Grove		12, 13
Meridian Central		21, 21

R. J. JONES, P. E.

Meridian, Miss.

VICKSBURG DIST.—THIRD ROUND.

Rocky Springs, at Hickory Ridge	Aug.	8, 9
Port Gibson		15, 16
Utica, at Learned		22, 24
Mayersville, at Selleh		29, 30
South Warren, at ——	Sept	5, 6
Mt. Olivet, at ——		13, 13
Rolling Fork, at Redwood		19 20
Anguilla at Bethel		26, 27
Warren, at ——	Oct.	2, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination

J. M. WEAMS, P. E.

ENTERPRISE DIST. THIRD ROUND

Pachuta, at Carter's Mill	Aug.	8, 9
Winchester, at Spring Hill		12, 13
Waynesboro, at Waynesboro (Mon.)		17
Leakville, at Avera (Tues.)		18
Energy, at State Line		22 23
Vossburg, at Caotral (Wed.)		23
Fuller	Sept.	2, 3
Williamsburg (Wed.)		3
Mt. Carmel		11, 13
Eastabuchie, at Hopewell		13, 20
Matherville		26, 27
Enterprise and Stonewall (Wed.)		30

L. CARLAY, P. E.

BROOKHAVEN DIST.—THIRD ROUND

North Wesson, at Matthews	Aug.	8, 9
Providence, at Providence		11
Gelman, at Mt. Pleasant		12, 13
Crystal Springs (8 P. M.)		13
Hazlehurst		22, 23
Union Grove		29, 30
Whitestown, at Muddy Springs	Sept.	5, 6
Pleasant Grove, at Sartin's		11, 13

E. H. MOUNGER, P. E.

JACKSON DIST.—THIRD ROUND.

Silver Creek and B. L., at Sharbrough's	Aug.	8, 9
Canton		15, 16
Flora at Brownsville		22, 23
Camden, at ——		29 30
Madison, at Pocahontas	Sept.	5, 6
Lakelity and Lodi, at Philips		12, 13
Faunia		19 20
Tranquil		26, 27

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Macon station	Aug.	8, 9
Shuqualak (Mon.)		10
Hebron		15, 16
Columbus circuit		20, 21
Columbus station		21, 23
Crawford		28, 30
Cedar Bluff	Sept.	5, 6
West Point		6, 7
Singleton (Thurs.)		10
Winstonville		12, 13

R. A. BURROUGHS, P. E.

CORINTH. DIST.—THIRD ROUND.

Brown's Creek circuit, at Silham	Aug.	8, 9
Blue Springs cir., at Sherman. (Fri.)		14
Ripley and New Albany sta., at N. A.		15, 16
Ripley circuit, at Jacob's Chapel		22, 23
Jonesboro cir. at Camp G. (Wed.)		26
New Albany circuit, at Wells' Chapel.		29, 30
Saltillo circuit, at Mooresville	Sept.	5, 6

HARLEY R. TUCKER, P. E.

WINONA DIST.—THIRD ROUND.

McNutt, at Sunnyside	Aug.	8, 9
Carrollton circuit, at ——		13, 16
Sidon, at Sidon		21, 23
Dublin and Brooklyn, at ——		29, 30
Black Hawk, at ——	Sept.	5, 6

J. B. STOKE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston	Aug.	8, 9
Aberdeen circuit		14
Quincy		15, 16
Tramont circuit		21
Fulton		22, 23
Amory		28, 30
Cholona circuit	Sept.	5, 6

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

East Holly Springs cir., at Mt. Hope	Aug.	8, 9
Cornersville circuit at Friendship		15, 16
Mt. Pleasant cir., at Marshall Institute		22 23
Ashland circuit at Black Jack		28, 30
Pontotoc circuit	Sept.	5, 6
Ashland circuit		12, 13

J. D. CAMERON, P. E.

DURANT DIST.—THIRD ROUND.

Ethel, at Mayvie	Aug.	7
Ackerman at Liberty Hill		8, 9
Walthall, at Shady Grove		14
Eupora at Eupora		15, 16
Chester, at South Union		22, 23
Ashton		28
Ebenezer, at Bethany		29, 30
Rural Hill	Sept.	4
Louisville		5, 6

The brethren will have their church registers and records of Church Conferences at the Conference for examination, as the law requires.

J. H. MITCHELL, P. E.

GRENADA DISTRICT—THIRD ROUND.

Slate Springs, at Cross Roads	Aug	8 9
Elney, at George's Chapel (Tues.)		11
Paris, at Pleasant Hill (Fri.)		13
Pittsboro, at —— (Fri.)		18, 19
Chapal Hill, at —— (Fri.)		21

H. C. MONAHEAD, P. E.

SARDIS DIST.—THIRD ROUND.

Pleasant Grove	Aug.	8, 9
Longtown		15, 16
Wall Hill		21, 23
Cockrum (Tues.)		22
Arkabutla		22, 30
Burgett (Wed.)	Sept.	2
Eureka (Thurs.)		3
Pleasant Hill		5, 6

T. C. WIER, P. E.

GREENVILLE DIST.—THIRD ROUND.

Rosedale and Bolivar, at Bolivar	Aug.	8, 9
Cleveland and Shelby		15, 16
Belen circuit, at Bellvue		21, 23
Carnesville circuit, at Duhbs		28, 30
Tunica circuit, at Evansville		30, 31
Lula circuit	Sept.	2, 3
Leherton and New Salam, at Sandy B.		11, 13
Arcola circuit		15, 20

J. A. RANDOLPH, P. E.

Go, make thy garden fair as thou canst,
Thou workest never alone;
Partaker he whose plot is next to thine,
Will see it, and mend his own
- Robert Collyer.

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Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successor, S. A. Sisal and Rev. R. M. Standifer, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

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Holly Springs, Miss., July 15, 1896.

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NEWS OF THE WEEK.

DOMESTIC.

The Delta Veneer and Box Company, at Friar's Point, Miss., burned on July 31. Loss, $100,000.

Johnston, the Democratic nominee for governor of Alabama, was elected on Aug. 3 by a majority of 40,000.

Two excursion trains collided forty miles from Atlantic City, N. J., last week. The dead and injured number about one hundred.

The Populist party has a woman stump speaker in the person of Miss Frankie Lane, of Oakland, Cal., who proposes to take to the road shortly for the benefit of the cause.

The white Republicans of this State held their convention in this city on July 30. They appointed a State Committee, regardless of the other factions. Capt. Pharr and Gen. Badger were selected as electors at large, and a full electoral ticket was put in the field.

The Sunday law was well enforced in the city on last Sunday. The police say they can keep it up if the courts promptly back up their efforts. The better class of saloon keepers gave valuable aid in closing the doors of those who showed contempt for law and order.

The final passage of the law providing for the consolidation of New York and the surrounding cities and towns into a single municipality has brought the people of the various communities interested in the consolidation face to face with the many problems involved in shaping a charter for the greater city.

FOREIGN.

It is rumored that the Queen of England will abdicate the throne at an early date, and will retire in favor of the Prince of Wales. The health of the Queen is very bad.

Father Martinelli, prior general of the Augustiniane, has been appointed successor to Mgr. Satolli as papal delegate to the Roman Catholic Church in the United States.

The Japanese minister of war has issued a proclamation calling upon the people to send contributions for a special monument to newspaper correspondents who sacrificed their lives during the late war, and for gifts of honor to those who survived.

Lord Russell, of Killowen, the Lord Chief Justice of England, who is coming to this country to make the principal address at the American Bar Association's meeting in Saratoga this month, will be accompanied by Sir Frank Lockwood, solicitor general in Mr. Gladstone's administration.

MERIT WINS, and that is why Hood's Sarsaparilla holds the abiding confidence of the public. Hood's Sarsaparilla is known by the cures it has made. It is the One True Blood Purifier.

HOOD'S PILLS cure liver ills, constipation, jaundice, sick headache, biliousness. 25c.

According to the advices received from London, Gen. Lord Wolsely, the Commander-in-chief of the British Army, has created a considerable stir by a statement to the effect that he did not consider the Indian Army maintained by Great Britain in her East Indian possessions capable of coping with European troops, whether German, French or Russian.

For Sleeplessness

Take Horsford's Acid Phosphate.

Dr. PATRICK BOOTH, Oxford, N. C. says: "Have seen it act admirably in insomnia, especially of old people and convalescents. A refreshing drink in hot weather and in cases of fevers."

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Rate, $12 for the round trip. From New Orleans and certain N. O. and N. E. points. Via Queen and Crescent Route. Tickets good going on train No. 2, Aug. 22, only; good returning on all regular trains within ten-days' limit.

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Send fifty cents to him in Macon, Ga., and get a copy. Address Rev Dr. Geo. G. Smith, Macon, Ga.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅝	— —
Ordinary	5⅞	— —
Good ordinary	6 7-16	— —
Low middling	6 11-16	— —
Middling	6 15-16	— —
Good middling	7 6-16	— —
Middling fair	7 13-16	— —
Fair	1⅛	— —
Galveston middling	6 3-16	— —
Mobile middling	6 11-16	— —
Memphis middling	3 13-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅝	3⅝
Prime yellow	3⅝	4
Gray white	4	4 1-16
Choice white	4	4 1-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅝	1⅝
Good	4	4⅛
Fair	3	3⅛
Prime	4⅛	4⅜
Rough, ₩ bbl	1 35	3 35
POLISH, ₩ ton	16 00	14 00
FLOUR.		
Extra Fancy	3 60	3 80
Fancy	3 30	3 40
Choice	— —	— —
Minnesota Patents	4 00	— —
Winter wheat patents	3 85	3 90
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 65	— —
Cream meal	1 90	— —
Grits	2 00	— —
Hominy	2 30	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	66	36
Yellow	36	33
Mixed No. 2	33	33
OATS:		
Western	32½	33
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	45	— —
HAY:		
Prime	16 50	15 30
Choice	13 30	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	7 00	7 50
Prime Mess	7 10	7 75
Rumps	7 25	7 50
BACON:		
Fancy Breakfast	5	8⅛
Shoulders	4⅛	4⅜
Sides, short rib	4⅛	4⅜
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	9⅝	10½
DRY SALT MEATS:		
Shoulders	— —	4⅛
Sides, short rib	— —	4
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13	— —
Common	12¾	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	16½	16
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	4	— —
OILS:		
Coal, bbls	3½	— —
Coal, cases	15½	— —
Cotton seed, crude	13	12½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	1 40	1 75
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	35	— —
ONIONS:		
New Louisiana	85	1 30
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	3 1-13	— —
Jute, 1¾ lb. ₩ yard	3 11-16	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	3	— —
TIES:		
₩ bundle	1 00	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	6 75	4 25
Young Chickens	1 00	6 25
Chickens, Southern	3 50	6 00
Young	1 40	2 25
Turkeys, Southern	8 00	13 00
EGGS:		
Western	10	10½
Southern	10½	— —
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	10	— —
Barry	3	7
COUNTRY HIDES:		
Green Salted, ₩ lb	4½	— —
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Camp Meetings.

The Scottsville Camp Meeting will begin Aug. 11.

[illegible] Camp Meeting will begin on Saturday, the twenty-ninth of August, and run six or seven days. It is located two miles north of Lake Station, fifty five miles east of Jackson, Miss., on the A. and V. R. R.

Preachers generally are invited, and will be entertained free of charge. Come in the fullness of the blessing of the gospel of Christ, and let's have a good time, spiritually. Good accommodations at reasonable rates will be provided for all who come.

Trains arrive at Lake at 7:50 P. M., going east, and at 7.30 A. M., going west.

H. P. LEWIS, P. C.

BUSINESS NOTICES

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

MARRIAGES.

BLACK-CLINE.—At Black Water Church, July 22, 1896, by Rev. J. F. Wynn, Mr. C. C. Black to Miss Alma J. Cline, all of East Baton Rouge parish, La.

MYER-McRAY.—At the residence of the bride's mother, Mrs. Singleton McRay, near Scott, Greene county, Miss., July 21, 1896, by Rev. J. C. Ellis, Mr. Nelson M. Myer to Miss Cora Lee McRay.

DAVIS—BROWN.—At the Gem Hotel, Abita Springs, La., July 30, 1896, by Rev. Jno. H. Kent, Mr. George H. Davis to Miss Mary L. Brown, all of St. Tammany parish.

The warrant division of the treasury department has sent to the Secretary of the Treasury all the warrants for the sugar bounty, amounting to 493, and covering the $5 000.000 appropriation. The Secretary signed all but three.

RAW ECZEMA

NO REST NO SLEEP DAY OR NIGHT

My hands were terribly covered with Eczema, and between my fingers the skin was perfectly raw. I had to sit with both hands held up, and away from the fire. My husband had to dress and undress me like a baby. I tried the best physicians, but their medicines gave me no relief, and drove me almost crazy. I was advised to try CUTICURA REMEDIES, and did so, although my husband had to go twenty miles to get them. As soon as he got back, I used the CUTICURA, and in *five minutes after the first application I was perfectly easy*, and *slept soundly all that night*. Before I commenced using the CUTICURA REMEDIES I could get no ease night or day. I could not bear to get warm, it would put me in a rage of itching. I always keep the CUTICURA REMEDIES in my house now, and recommend them to everybody, because of their wonderful effect. Yours gratefully, AGNES M. HARRIS, Rush, Mecklenburg Co. Va.

SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of humor cures.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Torturing Skin Diseases," free.

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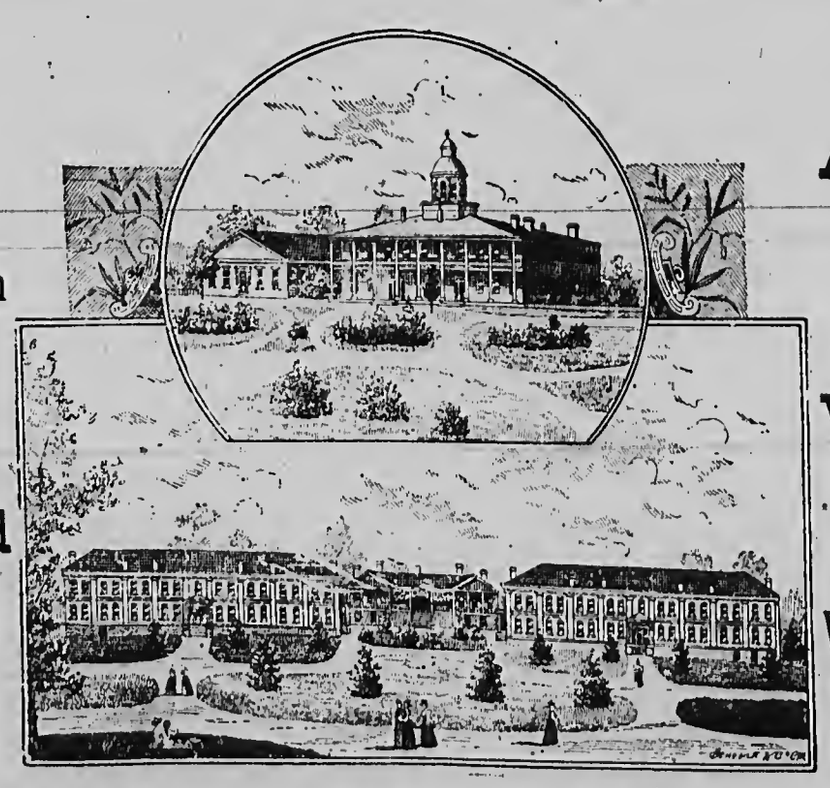

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BECAUSE it has a Christian atmosphere. The Epworth League, the prayer meetings and the revival fires are what my child needs.

BECAUSE nowhere else do you find better advantages in Art, Elocution, Voice, Piano and Violin.

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90	Young Ladies (Margaret Hall)	150.00

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Rev. John W. Chambers, Brookhaven, Miss.

Christian Advocate.

VOL. 43.—NO. 33. NEW ORLEANS, THURSDAY, AUGUST 13, 1896. WHOLE NO. 2086

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OUR SOWING.

BY ALFRED J. HOUGH.

We sow for two worlds day by day,
Two harvests for our reaping;
One near at hand, one far away,
Of joy or bitter weeping.
But sweetly is the message told,
The good seed of our casting
Yields in this world a hundredfold,
The next—life everlasting.

We sow for two worlds, not for one;
The wrongs we do and cherish
Beneath the stars, beyond the sun,
Will never, never perish.
But good seed cast into the mold,
Preserved from blight or blasting,
Yields in this world a hundredfold,
The next life everlasting.

We sow for two worlds, here and there.
Through seen and unseen ranges;
For hate its baleful harvest bears
Unchanged through all life's changes;
And love, in deed or language told,
Its ripened seed recasting,
Yields in this life a hundredfold,
The next life everlasting.

—Exchange.

Communications.

Christian Faith and Scientific Inquiry.

The fact that, during every stage of scientific progress able writers have shown the harmony that exists between Christian faith and scientific truth, may seem to some to render further discussion needless. Christian writers could well afford to drop the discussion, if there did not appear, from time to time, in certain prominent periodicals, such utterances as should not be allowed to pass unchallenged. Still, as Christian faith is the most precious legacy that has descended to us from our forefathers, and revealed religion is the best established system of truth upon which we have employed our minds in earnest and honest inquiry, while the utterances above alluded to rarely, if ever, contain arguments sufficient to unsettle the faith of any earnest inquirer after truth, the direct effects of such utterances are not dreaded. When, however, their deliverances tend to warp our educational system until it harmonizes with their own views, and to ridicule any discussion based upon canons of evidence differing in any respect from their dicta, the performance is not so harmless.

The attitude of the minds of the educated class and of those whom they influence towards truth, resting upon different kinds of evidence, will be largely determined by the branches of study made prominent and influential in our schools and colleges. Now, as scientific facts rest upon one kind of evidence, while religious truth and the interests of life generally depend upon evidence of quite a different character, we see that, however imposing the methods of investigation and proof in natural science may be, they have their sphere and limitation, and attempts to make their application too extensive, and their claims too imperious, must be resisted. These considerations bring us to the conclusion that while Natural Science must have, in education, the prominence to which its practical benefits and educative value entitle it, the Moral Philosophy School must maintain that position of dignity and paramount importance which it has held for so many years.

In an article in the Nation, of Feb. 20, 1896, on "The Real Conquests of Science," occurs this paragraph: "Dr. Johnson used to maintain in his fine legal way that the study of external nature could never be the great and frequent business of the human mind! The 'moral and religious discrimination of right and wrong' was the great affair; and he had characteristic words of contempt for those troublesome 'innovators' of his own day who thought that the growth of plants or the motions of the stars had anything to do with education. Futile and barren enough has that position been made by the flight of a hundred years. The discriminators between right and wrong are just about where they were in Johnson's time—except as social evolution and scientific advance have opened up entire kingdoms of words then unknown. But the 'innovators' have gone on watching plant and star, interrogating the heavens above and the earth beneath, until the whole material condition and mental outlook of the race has been changed."

Admitting with Dr. Johnson that man has a rational, accountable and immortal nature, whose well-being depends upon an intelligent regard to its claims, we must contend with him that facts and truths pertaining to this nature are paramount. With this granted, both in theory and practice, the most enthusiastic student and teacher of moral truth should be satisfied.

But whether or not the writer of the above paragraph means to deny the supremacy of moral truth need not give us concern in the presence of the more startling implication that moral truth has actually become the product of "social evolution and scientific advance." It seems that those who study morals in the old way, such as Dr. Johnson used, have, for one hundred years, made little, if any, progress; while those who have studied the subject through the revelations of "social evolution and scientific advance" "have opened up entire kingdoms of morals then unknown." If the writer means that the progress of one hundred years has brought about social and economic conditions somewhat new, to which must be intelligently applied the great principles of morals that have been known ever since the Ten Commandments were given, all will heartily agree. If the great and crowning glory of Christian philosophy has been to unfold in methodic form, to elucidate with the best and highest thought of the ages, and to recommend by the most reverent recognition of its divine origin and utmost comprehensiveness, that system of morals made known to man by divine revelation, how "futile and barren" is the claim here made for social "evolution and scientific advance!"

While this article would be made too long if this discussion were continued, it seems well to give, without comment, a part of the concluding paragraph of the article before us, as this will show more fully the views and claims of its author. He continues:

"We are far from asserting that all is now clear sailing. The stubborn power of ignorance to wrest every new scientific scripture to its own destruction is already beginning to display itself in connection with the wonderful Roentgen discovery. . . . What the theological apologists will argue from the apparent need of re adjusting the theory of light, those of our readers who are skilled in their methods of reasoning can guess. The Mosaic authorship of the Pentateuch, the reasonableness of prayer for rain, the duty of instantly subscribing both to the creed and for the religious weekly of the able editor making the argument, will be among the very least of the things conclusively proved by the new photography. But even this folly, with which the gods themselves contend in vain, must yield in the end to the slow attrition of time, to the steady blowing of the wind by which science at last clears the densest minds of fog."

J. A. MOORES

Millsaps College.

In the Living Present.

Most funeral sermons promote infidelity. The departed are unduly praised. Their fitness for heaven not doubted. Elations on the sick bed frequently the outcome of morphine, paraded. But the survivors, who knew the life of the departed, unconsciously conclude that they, too, without change of heart, are good enough for the other world.

Bishop Foss advises to read several times, and even memorize, impressive paragraphs from favorite authors. At least one sermon a week should be written out in full. The manuscript must, however, not appear in the pulpit. Churches where reading sermons was formerly in vogue are abandoning it. It should be the preacher's ambition to preach well. Not imitate any known preacher, but fully develop our own peculiar talent. Should beware of intellectual disruption because of frequent official interruption of our habitual course of study. Not only read, but study. Pray much.

The Medical Times declares that onions are an excellent nervine. Partaking of same daily will prevent nervous prostration. Will cause invigoration to the debilitated. Are especially beneficial to the respiratory organs. Cure cough and "cold." Also improve complexion.

King Menelik, of Abyssinia, inkblack, pretends to be a direct descendant of King Solomon and the Queen of Sheba. He and his subjects arrogate to be Christians, making that name, as many in our land, a misnomer. French and Russian officers assisted him recently to check the forward movement of the Italians. He is now assisting the Mohammedan dervishes in opposing the English in the Soudan. But civilization will conquer notwithstanding Menelik's hostility.

In the upper valley of the Yukon river, Greenland, a living mastodon has been seen. Prof. Dyche, of the Kansas University, has gone thither to apprehend it, if possible. Remains of mastodons are found in that neighborhood in vast numbers. It is not far from the place where Lieut. Peary discovered the huge meteorite, which he is now trying to bring to America. To reach the North Pole by balloon has, for the time being, been abandoned.

Even at West Point savage hazing is in vogue. The papers state that very recently a bloody prize fight was fought "to a finish" by two students. Said institution is under the direct supervision of the United States government. Do we wink at such barbarism the same as European governments at the duel?

Absinth has captured London. Until recently its consumption was confined to France. Frivolity and decrease of progeny have been the result. Now the "poison Francais" is found in almost every cafe at the metropolis on the Thames. It is usually partaken of as a hot toddy, and as such is specially destructive. A league has been formed asking the government to prohibit the sale of the pernicious intoxicant.

ICH DIEN.

Charges and Specifications Filed against Rev. S. A. Steel.

Dr. Steel was not present in Nashville when the Book Committee ordered his trial, but he returned in a few days thereafter. The committee, in accordance with the law of the Methodist Episcopal Church in such cases, furnished the accused with a copy of the charges and specifications, and Dr. Steel has decided to give these out for publication. They are as follows:

THE CHARGES.

The undersigned hereby makes complaint against the Rev. Samuel A. Steel, D. D., editor of the Epworth Era, the organ of the Epworth League of the Methodist Episcopal Church, South, for both misconduct and inefficiency in the performance of his duty as said editor, and asks that the same may be investigated according to law, namely:

1. Inefficiency—In that while the League was established for the promotion of piety and loyalty to our church among the young people; their education in the Bible and Christian literature, and their encouragement in works of grace, the said Dr. Steel has largely failed to further those objects as editor of the Era.

Specifications—(1) A marked failure of the paper to promote piety as manifested in the purpose for which the editor says and conceives the paper exists in frequent frivolity of spirit and expression, and in other respects; as, for example, Era, Nov. 8, 1894; page 4, editorial "Beware." December 5, 1895; page 5, column 1, paragraph 3. December 12, 1895; page 4, column 3, paragraph 3. December 26, 1895; page 4, column 2, paragraph beginning "Tobacco is nasty"; same date, editorial on Dr. Meek. January 30, 1896; page 4, column 2, paragraph 1. February 6, 1896; page 5, editorial entitled "Backbone Needed."

(2) A general bitterness and uncharitableness towards persons who criticised his utterances or allusions to matters in the paper, or were represented as opposed to the paper or to the League; as, for example, Era, of Nov. 14, 1895; page 4, column 3, paragraph 9. November 28, 1895; page 4, column 3, paragraph 3. February 13, 1896; page 5, column 2, paragraph 2.

(3) Setting forth a narrow view of religion as consisting largely, if not chiefly, in abstinence from certain worldly amusements and from the use of tobacco, by giving chief emphasis to them in the columns of the Era, instead of emphasizing repentance toward God and faith in the Lord Jesus Christ; as, for example, Era, of Sept. 6, 1894, editorial on tobacco; Sept. 20, 1894, editorial on tobacco; Oct. 25, 1894, editorial on tobacco; Feb. 6, 1896, page 5, editorial entitled "Backbone Needed."

(4) A general vulgarity of style and frequent use of slang and low expressions; as, for example, Era, of Feb. 6, 1896, the expression, "Sand in their gizzards," "Put a pint cup of water on their coat-tails." March 19, 1896, the expression, "There's game up this tree," "Now we are going to put our foot in it again." April 16, 1896, the expression, "Raise his hide." May 7, 1896, page 5, column 2, paragraph 2.

2. Misconduct—In that instead of promoting the ends for which the League was organized, he has, as editor of the Era, in many instances and in several directions, prompted the ends of a contrary nature.

Specifications. (1) Advocacy of aggressive war on Turkey and Spain; as, for example, Era, of October 2, 1895, editorial entitled "Cuba;" December 19, 1895, page 4, column 2, paragraph 5; January 2, 1896, page 4, column 2, paragraph 10; January 30, 1896, page 4, column 2, paragraph 4.

(2) Depreciation of loyalty to church authorities, and the inculcation of a spirit of comparative contempt for them; as, for example, Era, of August 2, 1894, page 7, editorial entitled "Not a Machine Organ;" September 27, 1894, page 5, editorial entitled, "Orators," and reference to the same in subsequent issues; November 1, 1894, editorial entitled "Scare of Editors;" November 15, 1894; December 20, 1894; April 9, 1896, page 5, editorial entitled "The Era;" May 7, 1896, page 5, column 2, paragraph 4; June 18, 1896, editorial entitled "The Epworth Era."

(3) A threat to retort in some personal way in public upon certain of his critics; as, for example, Era, of April 16, 1896, editorial entitled "Look Out."

(4) The setting forth of the doctrines that the use of tobacco is a sin, a doctrine not taught by our church, nor deducible from Scripture; but which is continually urged in the Era as an unquestionable tenet of true religion; as, for example, Era, of September 6, 1894, page 4, columns 1 and 2; September 20, 1894, page 6, article entitled "Take a Chew"; October 25, 1894, page 6, article entitled "Pipe or Cigar"; May 7, 1896, page 4, column 3, paragraph 6.

(5) Misrepresentation of the facts of the interview with the Book Committee in their annual meeting in May, 1896; as, for example, Era, of June 18, 1896, editorial entitled "The Epworth Era;" May 21, 1896, page 4, column 1, paragraph 9.

J. A. ODELL.

These charges are signed by J. A. Odell. Mr. Odell is a lay member of the Book Committee and is a wealthy merchant of Greensboro, N. C. He is also president of a big cotton mill of that city.

Correspondence.

Notes by the Way.

Though Hermanville is a town of considerable business importance, its citizens enjoy all the freedom of the country life. Here your scribe had promised for a few days with Pastor Miller, and the large audiences, patient hearing, and excellent congregational singing gave evidence that the simple, joyous worship of the circuit people had not been overshadowed by efforts to imitate the city. Tuesday evening was the limit of our time, so we left Bro. M. S. Miller to push forward the work begun.

AMONG OLD FRIENDS.

On Saturday, July 25, I found myself in the hands of Bro. G. A. Guice, passing familiar scenes, meeting faces new and old, and shaking honest hands as they gave me hearty welcome to the associations of fifteen years ago. Heads once black as the raven and eyes which had the keenness of the eagles showed plainly the work of time. Young men and young women greeted me with a cordial welcome who were children yet in short skirts and knee pants when we separated. Some familiar faces were gone from their places and our hearts were saddened for a time; yet we rejoiced when we recalled the precious promises into which they had entered.

The good people at Oak Ridge have begun the erection of a new church, which is not any too early in its beginning, and which, with such names as Austin and Grant to lead, can not fail to succeed. Here again our stay was shortened; however, Bro. Guice was comforted in the coming of Rev. H. M. Ellis, of Port Gibson. It is pleasing in the extreme to the agent to note that Millsaps has the inside track in Warren and Yazoo counties.

On Sunday, Aug. 2, we were among the friends of our childhood. Wesley Chapel! How we treasure the name! Here we first attended Sunday-school; here our earliest recollections are of a preached Word; here my sainted parents worshiped, and here they await the resurrection morn; here are the friends of my childhood; here I was honored with the privilege of preaching the Word of God and recommended to the Annual Conference in November, 1873.

In these years of itinerating I have been careful not to dishonor those who sent me forth with the highest endorsement given to man—"Recommended as one suitable to preach the gospel of Christ." Have I kept their faith? Have I met their expectations?

Changes here are on every side. The congregation has many new faces, as also many old ones are missing. The cemetery is larger, the white sentinels are more numerous. We were delighted at the recent improvements in the church and about the church yard. Some Nehemiah is repairing the breaches. May he be remembered as the Nehemiah in the palace at Shushan!

Not in the history of this generation have the hopes of the farmers been so disappointed. Such prospects for crops have never been surpassed up to the first of June; but the long unprecedented drouth, attended by the simoon-like winds, have done incalculable damage to both corn and cotton. In sections water for stock is a serious question, and cisterns are carefully watched to prevent waste. A cloud the size of a man's hand begets new hope to those acquainted with the history of Elijah the Tishbite.

Besides the placing of a goodly number of catalogues and explaining our advantages at Millsaps, we have during this ten days' itinerary added one hundred and twenty-one dollars to our Science Hall fund. Wesley Chapel, on the Warren circuit, leading all other churches with a collection, cash, of one hundred and five dollars; and Warren circuit, of which Wesley Chapel is a part, going in advance of any District Conference, private donation or public collection by the sum of $15. Its contribution is $113.50.

Two things only are needful for our success in this work—information by the people and money to pay.

More anon. T. B. HOLLOMAN.

Aug. 3, 1896.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for August.

THE REPROOFS OF CHRIST.

SUNDAY, AUG. 16—TO JUDAS, THE BETRAYER.

(John xii, 7, 8; Matt. xxvi, 25; Luke xxii, 48.)

We have given one additional reference to those in the topic leaflet.

The love of money was the ruling passion in Judas Iscariot. It led him into a life of dishonesty and hypocrisy, the culminating act of which was his treacherous betrayal of Christ. The reproofs of Christ to Judas were given

I.—AT THE FEAST IN BETHANY.

A feast is given in honor of Jesus, at the home of Simon, the leper, in Bethany, on the Tuesday preceding the crucifixion. Mary, Martha, Lazarus, and the disciples are present. Martha serves, and Mary expresses her affection for Jesus by anointing him with very valuable ointment. Under the cloak of benevolence to the poor, Judas objects to this expenditure of money and expresses it as his opinion that it would have been better for Mary to donate this amount of money to their common fund, of which he was the treasurer. We are told that his protest was not that of a man who loved the poor, but was the protest of a thief. Christ eulogizes the act of Mary as an act of sincere love to himself, which should be spoken of as long as the world should last. Christ does not reprove Judas by publicly uncovering his baseness; he does not even express a doubt of his sincerity, but he stoutly defends Mary's act, and, in so doing, administers an implied rebuke, which Judas could not but recognize.

II.—AT THE LAST SUPPER.

Prompted by the same passion for money, Judas has arranged to betray Jesus for a money consideration, and now he plays the rôll of a hypocrite at the last supper. Jesus administers reproof in a most delicate and touching way, but the money that was in sight caused him to proceed with his diabolical plan. He partook of the meal without any evident sense of shame; allowed Jesus to wash his feet, and heard Jesus predict his betrayal, yet he hesitates not. When the disciples are told by Jesus that one of their number shall betray him, they are all sorrowful, and they ask, "Is it I?" "It is not I, is it?" "You surely do not think that I would betray you, do you?" Judas also joins in the questioning, "Is it I?" and is answered affirmatively—"Thou hast said." Even this reproof does not interfere with his design. Never listen to any apology for the character of Judas, in the light in which you now behold him. There is no palliation of his offense. When his misery comes upon him, there may be pity for him, but no pleading for his innocence.

III.—IN THE GARDEN OF GETHSEMANE.

The hour of betrayal has arrived. The flaming torches, the glittering swords, borne by a multitude of people have lighted up the shades of the olive trees, and have disturbed the quiet peace of Gethsemane. Judas is at the head of the crowd, and, meeting Jesus, designates him to them by that treacherous kiss, which must have been one of the greatest tortures that Jesus endured. "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?" What mild reproof under so trying circumstances! Who but Christ could have administered it? It was friend betraying friend, it was disciple betraying the Son of man, it was a betrayal with a kiss—the most cold-blooded hypocrisy possible, and yet the sinner is mildly rebuked.

No wonder that remorse finally seizes upon him, after he has fulfilled the terms of the bargain, causing him to commit suicide—to depart without hope "to his own place" in eternity.

Let no sinful desire remain unrestrained, and unsanctified by divine grace, lest it should burst into a consuming passion, that is uncontrollable in its downward movement.

TWO WORLDS.

BY MORTIMER COLLINS.

Two worlds there are. To one our eyes we strain,
Whose magic joys we shall not see again;
Bright haze of morning veils its glimmering shore.
Ah, truly breathed we there
Intoxicating air—
Glad were our hearts in that sweet realm of Nevermore.

The lover there drank her delicious breath
Whose love has yielded since to change or death;
The mother kissed her child, whose days are o'er.
Alas! too soon have fled
The irreclaimable dead:
We see them—vision strange—amid the Nevermore.

The merrysome maiden that used there to sing—
The brown brown hair that once was wont to cling
To temples long oley-cold: to the very core
They strike our weary hearts,
As some vexed memory starts
From that long-faded land the realm of Nevermore.

It is perpetual Summer there. But here
Sadly may we remember rivers clear,
And harebells quivering on the meadow-floor.
For brighter hells and bluer,
For tenderer hearts and truer,
People that happy land—the realm of Nevermore.

Upon the frontier of this shadowy land
We pilgrims of eternal sorrow stand:
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep,
And lakes more peaceful? 'Tis the land of Evermore

Very far off its marble cities seem—
Very far off beyond our sensual dream—
Its woods, unruffled by the wild wind's roar;
Yet does the turbulent surge
Howl on its very verge.
One moment—and we breathe within the Evermore.

They whom we loved and lost so long ago
Dwell in those cities, far from mortal woe—
Haunt those fresh woodlands, whence sweet carollings soar.
Eternal peace have they;
God wipes their tears away;
They drink that river of life which flows from
Evermore.

Thither we hasten through these regions dim,
But, lo! the wide wings of the Seraphim
Shine in the sunset! On that joyous shore
Our lightened hearts shall know
The life of long ago:
The sorrow-burdened past shall fade for Evermore.

—Exchange.

Communications.

The Relation of the Pastor to the Sunday-School.

BY H. H. WHITE.

(Read before the Alexandria District Conference, and published by request of the Conference.)

The hope of the church is in the children; therefore, one of the chief cares of the pastor is to attend to the wants of the lambs of the fold. As minors are wards of the courts, children are wards of the church; and as the measure of the duty of a guardian to his ward is the diligence of a prudent father of a family, so is the measure of the duty of the pastor to the children.

The Sunday-school is the peculiar arm of the church militant service for the drilling and discipline of the young soldiers of Christ. The pastor is the brigadier-general, the superintendent is the colonel, and the teachers are the captains of the young hosts. While the specific duties of routine drill are to be attended to by the superintendent and teachers, the grand tactics devolve upon the pastor. His is the duty of arousing the sentiment of the people, of securing recruits, and of generally marshaling the forces; and, whether rightly or wrongly, upon his shoulders will devolve the blame of any deficiency or failure of the Sunday-schools within his charge.

To be more specific, it may be said that the pastor's chief Sunday-school work should be done by personal influence exerted in his pastoral visits, and by his sermons in the pulpit. It should lay as a burden upon his soul, that every father and mother on his work has been personally warned, advised and urged to send the children to the Sunday-school, and to prepare them in person and in lesson for the association and the class work that will be expected of them there.

In the pulpit the Sunday-school should receive a full share of his attention, not only by occasional Sunday-school or children's sermons, but by forcible presentation of the Sunday-school claims to the adult congregation.

As the pastor is chief in command of the church, and consequently of the Sunday-school, he is properly allowed, within certain limits, the choice of his first lieutenant, the superintendent. It is, by the law of the church, the duty of the pastor to nominate the superintendent, and submit his name to the votes of the Quarterly Conference. In exercising this high and onerous prerogative, he should deal "wisely, and firmly, and well." If the proper man can be found within the bounds of the charge for superintendent, the duty of the pastor has been in great measure discharged by his nomination to the Quarterly Conference. Sad it is to state, however, that very often the man of broad and liberal views, of education at least in advance of that of the average children and teachers over whom he presides, of executive ability, and of saintly life and character, is hard to find for superintendent. Then it is that, work and pray as he will, the pastor finds his hands weakened, and the Sunday-school a drag. Then it is that he must labor with the material at hand, make bricks, if necessary, without straw, and trust to God for results.

If the superintendent is inefficient for any cause, and a better can not be had, the pastor, severe as the burden may be, must supply the deficiency. If the superintendent lacks organizing power, the pastor must show him how to organize. If the superintendent lacks in knowledge of human nature, the pastor must help in the selection of teachers. If the superintendent was reared in the old school, and attended Brush College, the pastor must teach new methods and the advantage of all the aids of modern educational advancement.

There are schools in the land today where the same routine of exercises has been followed since the days before lucifer matches were invented, and where the same methods of organization and teaching are followed that were in vogue when Webster's Blue Back Speller and good hickory switches were the sole usual and accepted necessaries for the intellectual advancement of youth.

To put it broadly, then, as the pastor, in the course of many years, will have been brought in contact with many schools and many methods, he should be expected to suggest useful changes and novelties from time to time. If there is no efficient superintendent, he must take the superintendent's place, and oftentimes it may be necessary for him to take a class.

In a well-regulated Sunday-school—alas! how few are well regulated!—his duties are less laborious and conspicuous, but not less responsible and serious. It may be safely said that the pastor should, if a preacher in charge of a station, attend every session of the Sunday-school, should be acquainted with every officer and pupil, and should, by a genial presence, pervade the whole school. In this ideal school, however, it is not necessary that the pastor should exercise unnecessary functions. The superintendent and teachers are supposed to know and attend to their respective duties.

It is not necessary for the pastor on every Sabbath to lead in prayer, especially if he intends to pray exactly nine minutes and three-quarters, and to refrain from using a single word, phrase, or petition known by or applicable to the wants of the child-mind and needful to the child-life. Very often while the good brother is exploring the abyss of metaphysics, or soaring to the zenith of theological astronomy, or traveling to the ends of the earth and through the waters under the earth for subjects of petition, John is pulling Charley's hair, and Jane is mentally, if not audibly discussing Jennie's dress, and all this because they understand not one word of what is being said; they hear a sound "as of a going in the mulberry trees," but know not whence it cometh or whither it goeth, and its inner significance is lost. It is supremely important to be able to present great and cardinal truths in the language and thought of a child.

Nor is it necessary for the pastor, or any visiting brother, always "to make a few remarks." The men who are capable of making "a few remarks" to the edification of children are as rare as are great statesmen, great lawyers, great preachers, and great superintendents. They come occasionally, and when they do come they should be heard, and the children hear them gladly. Nor should the pastor rush late into the school, break into the exercises of the day, hurriedly visit a class and then rush off as if he were behind with the duties of the day. In order to set an example of promptness he should be there very soon after the doors are opened for the children; to set an example of order and discipline, he should in an orderly and respectful way attend all the exercises of the school; as a matter of respect to the teacher and pupils he should, if [illegible] the class is dismissed. He should be an exemplar in all things; a bright and shining light, a guide that all may follow.

It may be said that in the foregoing paragraphs the key has been set too high, the duties made too onerous, the burden too severe. The answer is, that the ministry is the highest and noblest of all callings; the man who presumes to assert that he has been called of God to be his special messenger should to the utmost of his ability prepare himself for all his duty and hold himself ready to spend and be spent that by "all means some may be saved." Unless he has counted the cost, he should not undertake the work. But his reward is not meagre, nor his recompense small; the faithful minister of God takes rank among the respected of this earth and has a right to know that if he remains steadfast to the end, many stars will glitter in his crown in glory, and great will be his reward in heaven.

"Bishop Taylor."

In the ADVOCATE, of July 23, in the column of "In the Living Present," by "Ich Dien," there occurs this note in reference to Bishop William Taylor, late Bishop of the M. E. Church in Africa, and superannuated at the late General Conference of that church at Cleveland, Ohio, viz.: "Bishop Taylor, the eccentric missionary, displays censurable weakness. His superannuation afflicts him. Since he has been superseded as Bishop in Africa, he is reported preparing to work under the auspices of the British Wesleyans. Wonder if those who love to do something out of the way, though frequently neglecting their duty in the way, will continue to support the obstreperous missionary."

From the "Illustrated Christian World," of July, heretofore "Illustrated Africa," the organ of the missionary work in Africa, but now devoted to the mission fields of the world, I make the following extracts in reference to the future of Bishop Taylor and his projected work in Africa, viz.: "As to my future, I can only say that I am in the hands of my Divine Father, and am entirely subject to him. 'The steps of a good man are ordered of the Lord.' I have verified the truth of that promise, especially in spiritual work. First, in a divine selection of my field of gospel work; second, a divine call to the field assigned to me; third, a divine empowerment to work and to witness and to win souls. When in the rank and file of itinerant Methodist ministers, I always received my appointment from God through the Bishop presiding over my Conference. When in the open field of world-wide evangelistic work, I received my appointment from God by direct internal light and leading, and by external providential indication; and, in regard to my field of ministerial service, I never was misled nor mistaken in my divine leading. Whatever the intermediate agency involved, I accepted the action of the late General Conference as from God, and from that very day my evangelizing field of thirty years ago in South Africa was laid on my heart, and a train of external pointers, including a commodious steamship in readiness to convey me direct from New York to Cape Town, settled the question. Why haste? To get the work well under way before the wet season shall flood the country. How long will I be gone? As long as the pillar of fire and of cloud continues to lead the way. If God shall give me ten thousand Kaffirs, I will be ready to rest; and the best place to rest is in the house not made with hands.'"

"Are you going to lie on the shelf?" was asked of him.

"I am not a candidate for the 'shelf.' I am accustomed to sleep in the 'open,' in sight of the stars, and respond to the bugle blast of early morn."

In his farewell letter he says: "Pray for my successor, Bishop Hartzell, that he may, by the might of God, build wisely on the foundation God has, through my agency, laid in Africa within the last twelve years."

I have failed to see anything in the above, or anywhere, of anything like "censurable weakness" in the Bishop.

He may be "eccentric," I do not say, but I have failed to see anything like sourness, or insubordination, or disloyalty from him because of the action of the General Conference in superannuating him. He has done a great work in Africa. May his mantle fall upon his successor, and may success attend his present undertaking!

W. J. DAWSON.

Jn'y 28, 1896.

Our Literature.

I think it is high time that the Methodist Church were calling to account some of its teachers. It is passingly strange to me to see some of our preachers neglecting our paper and chief organ, and instead industriously circulating unauthorized literature. I am a Methodist, and I do not feel that it is my duty to support any minister who refuses to support the institutions of the church, and who pursues a course which inevitably creates discord in the church. I think it is the bounden duty of every minister in the M. E. Church, South, to work for and urge the church to maintain its own literature and institutions, and if they persist in doing otherwise, they ought to be turned over to those of their faith and order for a support. I do not think anything should be expected of me by a minister who is not in sympathy with my church in all of its interests. The church needs workers, and not so many lend professors. May the Lord send into his vineyard more of Wesley's kind—earnest, faithful workers!

LAYMAN.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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100,000 Members and $100,000.

This is the battle-cry of the W. F. M. S. of the M. E. Church, South, for the coming year. It means an increase of more than 25,000 new members to our various auxiliaries, and about $25,000 to our funds. It is an appalling fact that only about 73,000 women and children out of the 900,000 women and children in our Southern Church are members of the W. F. M. S., so that the proposed 100,000 would only give us about one-ninth of what we should have. These new members have been divided among the Conference societies, and 1,000 of them must be gained by the North Mississippi Conference. This 1,000 new members must be divided among our districts, and each district secretary, having learned her proportion, must be earnest and faithful and persistent in her efforts to secure the desired number. While thus much responsibility will rest upon the district secretary, still the burden of the work must be borne chiefly by the individual members of each auxiliary. Let a thorough canvass be made of each community, and with earnest prayers for God's help, let every Methodist woman be visited and urged to join; not simply asked, but urged in the name of Christ and perishing souls. Let committees be appointed by the president for visiting those whom you would bring in, or let each member of the auxiliary select some one upon whom she will press the claims of the society. Sisters, please look upon this effort to secure new members as no small thing, but a responsibility that must be shouldered by each member of the society within the bounds of our Conference. So, with earnest prayer, make every effort in your power to secure new members, or I might say the new member, for they will be added singly, and each one gained will mean another heart enlisted in this great cause and more money for the prosecution of this great work. Constantly and persistently, over every obstacle and discouragement, let this crusade for new members go on. I said prayerfully, because while it seems an easy thing to ask a woman to join the missionary society, and something in which we would not feel a need of God's help, still it is an easy thing to be refused, and a very difficult thing to overcome the prejudice that exists in so many minds against missions; and often we have asked and been refused when, had our consciences been quickened, we would have heard the Master say, "Without me ye can do nothing." Attempt no work for Christ without asking his help.

When we come to consider the second part of our battle-cry, our share of the $100,000, we realize at once that the desired new members, if gained, will bring a large proportion of this; but we have a very inviting field of work stretching out before us for the coming year, and there will be many opportunities for special work. Our Davidson and McGavock Institutes for Bible women, and the Hays-Wilkins School in Sung Kiang, will give us many Bible women to be cared for and girls to educate. Then there are beds in the hospital to be endowed; so there will be work for every heart and hand.

It is encouraging to note the special work planned for at our recent meeting in Tupelo. McGehee's Chapel and Tupelo Auxiliaries will each support a Bible woman; also the Winona, Grenada and Columbus districts will each support one. Como Auxiliary and Holly Springs district will each support a scholarship. Greenville, Aberdeen and Kosciusko districts will each endow a bed in the hospital at Soochow, also Mrs. York, of Amory, to be named the Roy Bed. Mrs. Clara Fant, of Holly Springs, gives $150 annually to open a day-school in Sung Kiang, in memory of her husband. The total amount pledged for special work was $1,209. I would say also, in regard to this part of our work, pray as you work. While you give liberally, pray fervently. Let each Bible woman supported, each girl educated, each inmate of little hospital beds, be the subject of constant and earnest prayer, that their own hearts may be filled with love to Christ, and through their consistent lives and faithful service many heathen souls may be won for the Master.

MRS. G. H. LIPSCOMB.

Seventeenth Annual Meeting W. F. M. S., Mississippi Conference.

(Concluded.)

We were pleased to have with us other ministers besides our friend and host, Rev. W. B. Lewis: Revs. H. J. Harris, B. F. Lewis, Breland, Shannon.

A rising vote of thanks was extended to our faithful friend, Rev. T. B. Holloman, the teachers of E. M. F. College, and others of Meridian, who were so kind to Miss McNemar, accepting gratefully ten dollars presented by Bro. Holloman to the McNemar fund.

A pleasant diversion from business was the reading of two letters from our Bettie Hughes to Sallie Smylie. Our hearts were deeply touched by one to Mrs. Robinson, who made the pretty quilt that was bought by some of us who were at the last annual meeting, and sent to her by Miss Haygood.

Miss Addie Purnell, Mrs. R. R Parker and Mrs. Chatfield gave impressive talks to the Sunday-school, and Mrs. Reed's chalk talk to her infant class in the review lesson was most enjoyable.

We were most favorably impressed with the League, and we enjoyed the meeting under the fine leadership of Dr. Andrews.

A fitting memorial service was held, with loving and beautiful tributes by Rev. W. B. Lewis and Mrs. R. R. Parker, in honor of Mrs. McGavock.

The children's mass meeting, conducted by Miss Blanche Buntyn, of Meridian, with a talk by her, and Mrs. Stella D. Parker, of Wesson, was very much enjoyed.

Quite a number of our delegates accepted the kind offer of the captain of the boat that left Natchez, Tuesday, that all who wished could go to Vicksburg at half price, and have a fine dinner served them.

The vote was made unanimous that we meet in Jackson next year (D. V.).

OFFICERS.

Miss A. V. Marshall, Brookhaven, president; Miss Addie Purnell, Jackson, vice-president; Mrs. A. F. Watkins, Jackson, recording secretary; Mrs. I. N. Chatfield, Meridian, corresponding secretary; Miss Mary Andrews, Vicksburg, treasurer; Mrs. Annie DeMoss, Vicksburg, auditor; Mrs. E. D. Jones, Carlisle, agent Woman's Missionary Advocate, and editor.

District secretaries: Vicksburg—Mrs. S. G. Woems, Vicksburg; Brandon—Miss Lola Owen, Hillsboro; Emterprise — Miss Anna Tretter, Langsdale; Seashore — Mrs. M. E. Denny, Moss Point; Meridian—Miss Sallie Smylie, Meridian; Brookhaven—Mrs. Stella D. Parker, Wesson; Jackson—Mrs. R. R. Parker, Jackson; Natchez—Mrs. Robert Reed, Natchez.

Miss Sallie Smylie was elected the reserve delegate to the Woman's Board of Missions, which will meet in Birmingham, Ala., next year, and Miss Marshall to attend, in the interest of the work, the Annual Conference to be held next December in Port Gibson.

May we not all agree in fervent pleadings that our heavenly Father send forth our waiting missionary, adopting for our motto: "Attempt great things for God; expect great things from God;" catching up the refrain of our brave sisters of the Board, whose war-cry is "100,000 members, $100,000," not forgetting the "twilight hour" for concert of prayer!

MRS. E. D. JONES.

Selections.

Give as God Prospers You.

Yes, give as God prospers you. It is a duty required in the Scriptures. It is a privilege; it makes you a co-worker with God. Then God blesses those who obey this rule, so that they increase in their basket and their store. Thousands of years ago it was written: "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine." Doctor Talmage tells of two merchants. The one said that when he got rich he would give to promote the Lord's work. The other said, "I give now, as the Lord prospers me." The former lives in poverty; the latter is a rich man. Yes, "God gives power to get wealth."—Selected.

Stop, stop, friend; you are caught by the silly, specious shibboleth of Satan, who would fain induce God's people to abandon everything which has borne the test of experience in a mad craze after novelties. This is one of the devil's arch devices. As the Almighty creates no new sun to rule the day, and no new stars to illuminate the night, he provides no new Bible to enlighten, and no new gospel to save the same old ignorant, depraved and sin-sick soul of man. The church of God has never improved on the apostolic methods of winning souls to Christ. Human nature has not changed. The promises of God have not changed. The power of close personal effort for the salvation of souls has not changed. The power of prayer and the promises of the Holy Spirit have not changed. The influence of the press for good or evil, has not changed. What Harlan Page did seventy years ago can be done and ought to be done again. The mad mania for novelties in religion is the snare and curse of our times.—Dr. Cuyler.

Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee; he keeps his book of remembrance. He will reward every one according as his work shall be.—Dr. T. L. Cuyler.

We are ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants. If they be real wants, they will come home in search of you; for he that buys what he does not want will soon want what he can not buy.—Colton.

Here we are; let stars, or bygone times, or the wrecks of nations, or the corruptions of language, say or show what they will. There is something else to be done by us: we have our little portions of the reef of coral yet to build up.—Arthur Helps.

The theory that a preacher full of the Holy Ghost can work wonders anywhere needs to be tempered by keeping in mind the fact that in his own country Jesus could do no mighty works because of their unbelief.

The early and the latter part of human life are the best, or at least the most worthy of respect. The one is the age of innocence, the other of reason.—Joubert.

We make provisions for this life as if it were never to have an end, and for the other life as though it were never to have a beginning.—Addison.

No man is a better merchant than he that lays out his time upon God, and his money upon the poor.—Bishop Jeremy Tayler.

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FROM THE WORK.

Rev. E. E Langford, P. C, July 31: "We closed a meeting at Tranquil Church yesterday, with good results. Ten joined the church, with about a dozen conversions, and two children baptized. Rev. W. W. Mitchell, P. C., at Lexington, North Mississippi Conference, did the preaching. Bro. Mitchell is an able preacher, and by his earnestness as a preacher, and pleasant way of meeting everybody, endeared himself to us all. Zeiglerville next Sunday."

Rev. R. M. Blocker, Jeanerette, La., July 30: "I have been out helping the brethren somewhat of late with their protracted meetings and have lost ground in my own charge that can be regained only by sticking close to my own charge the next few months of the Conference year. Hence I can not accept any more invitations. I am very sorry to say that, for nothing affords me more real pleasure than to mix with my brethren in revival work. But I have a difficult field. A pastor is needed all the time. This week I have a good prayer meeting every night. Pray for us."

Rev. E. L. Alford, Bonita, La.: "We have just closed a revival meeting at Johnson's Chapel. The meeting continued six days, and the Spirit of God was manifest from the beginning to the close of these protracted services. There were seventeen accessions and quite a number of conversions. Bro. Robt. Davis, from Oak Ridge, preached for us two days. He is indeed a power in the pulpit, and God wonderfully blessed his efforts in this meeting. May the hand that ruleth all things continue to lead him in ways of righteousness and crown him with success. We are here in Jesus' name doing what our hands find to do for the advancement of his kingdom. Pray for us."

Rev. T. H. Porter, P. C., Cold Water, Miss.: "We have just finished our third revival meeting on our (Tyro circuit) work, as follows: At Looxahoma, a six days' meeting, beginning the first Sunday in July, with Rev. W. M. Young, of Pleasant Grove circuit, assisting. Estimated results: Church greatly revived, six or seven conversions, three accessions, three adult baptisms. At Fredonia, a six days' meeting, beginning the second Sunday in July, with Rev. S. B. Myres, of Courtland, to assist. Estimated results: Part of the church revived, one conversion, one accession, one adult baptism. At Free Springs, a meeting beginning the third Sunday in July, with Rev. Geo. H. Lipscomb, of Como, assisting. Estimated results: Church greatly revived, fifty conversions, forty-one accessions, nineteen adult baptisms, twenty-one infant baptisms. Bros Young, Myres and Lipscomb did us good work and won the hearts of all our people. Give God the glory for the wonderful manifestation of his power and love among us."

Rev. J. H. Montgomery, Magnolia, La.: "Allow me space in the dear old ADVOCATE to make mention of the meeting just closed at Friendship Church, Live Oak circuit, Livingston parish. Our meeting began Saturday night before the third Sunday in July. I preached to a very large and attentive congregation, and our dear old pastor (Bro. Carrel) preached Sunday to a much larger congregation, and Bro. McManus preached in the evening, and by this time the congregation had grown to be so large that we had to preach out of doors. The meeting continued until Thursday evening, having two sermons per day—at eleven and five in the evening. The Holy Spirit came down in great power, and the church was greatly revived. Backsliders reclaimed, family altars built up all over the community. Sinners were made to realize their condition, and see where they would land if they continued as they were. So we continued preaching the gospel in all its purity and power. At the close of the meeting we received into the church seven on confession of faith, and eighteen by letter, and baptized ten infants. This meeting was one of the best I have ever attended. It was a time of shouting and rejoicing, and everybody shouted that felt like it. At times the whole congregation would be shouting and singing the praises of God. Never did a country need anything worse than this country needed just such a meeting as we had. We closed by singing, 'God be with you till we meet again,' and with a warm handshaking; and our good old pastor went from the church to baptize a household. As we got the parents into the church, they wanted their children baptized too. Pray for Live Oak circuit, pastor and writer."

Rev. S. B. Beall, Abbeville, La.: "We closed a very interesting meeting at Abbeville Church, June 24 During this series God was with us in great power. The church was aroused and lifted to a higher plane of Christian activity and fellowship, and many of the irreligious were brought to a realization of the truth and their need of a Savior. The close, searching gospel preached by Rev. A. J. Notestine, of New Iberia, was of an excellent order. For clearness of conception and direction of utterance I never heard his sermons surpassed. We are also greatly indebted to Dr W. Y. Beall, of Moss Point, for valuable services rendered. The soul-stirring thought of his sermons was a treat and served as an impetus to a more delightful experience in the Christian race. I began revival services at Perry's Bridge, June 27, with no one to assist me; but, just being in a fifteen days' meeting, I was filled with Methodist fire and Holy Ghost power, and, standing on the 'promises,' I waged war against the world, the flesh, and the devil, with God as my commander. I went forth with zeal and courage, expecting victory for God, and was not disappointed. The church soon rallied and was actively engaged for the right. The results were as follows: Fourteen accessions; a number of conversions; more than one hundred testified that God had wonderfully blessed them; several demonstrated this by an old-time Methodist shout. During this time we made sixty-eight pastoral calls and baptized twenty-one. All glory and praise be to God! Our dear presiding elder, Bro. White, preached three grand sermons during this time. He was filled with the Spirit and power. Souls were awakened and were found appealing to God for redemption. Bro. Hugh McKan, an exhorter in this work, rendered me good service one night. All praise be to Father, Son and Holy Spirit! Amen. We ask to be remembered in your prayers."

FERNBANK, ALABAMA.

July 18 found your correspondent at Pleasant Ridge Church, on the Fernbank circuit, with Rev. W. T. Daniel, P. C., of the North Alabama Conference. From the beginning to the close the Lord was with his people. At different times the divine power was manifested in such a measure as to cause shouts of victory and earnest prayer for salvation to mingle and ring out upon the surrounding hills. It was good to be there. Many of the old members testified that they had never seen such manifestations of power. It was an extremity, and the pastor and some of his people went down on their knees in fasting and prayer for a revival. The Lord answered, and about sixty-five or seventy souls were converted or reclaimed and fourteen or fifteen sanctified. Thirty-one were received into the church. The meeting drew the people closer to God and to each other. Old neighborhood troubles were adjusted, and fourteen heads of families agreed to erect the family altar. While no one was asked to pledge reform on the pernicious habit of tobacco in its different forms, many laid it aside and rejoiced in deliverance.

We did not shun to declare the whole counsel of God as we find it in the written Word, and God made his truth sharper than a two-edged sword. Praise his holy name forever!

C. H. ELLIS

PUBLISHER'S NOTICES.

Money Saved.

DON'T FAIL TO READ THIS.

Until further notice we will send the ADVOCATE to new subscribers nine months for $1—cash in advance. Moreover, we will give those who subscribe under this offer the benefit of our premium Bible offer, provided they send ten cents additional to assist in paying postage on the Bible.

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If the headsman's block of mediæval times were in use to-day, and a woman would go and lay her head upon it, willingly giving up her life for the sake of having relief from the torturing pains of weakness and disease peculiar to her sex. If women could only be made to understand that there is a positive, safe and speedy cure for all these ills the world would be infinitely brighter than it is to-day. For thirty years Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., has made a specialty of the diseases of women. He is a regularly graduated, experienced and successful physician and his "Favorite Prescription" has cured more women than all the doctors. The story of the "Favorite Prescription" is told in thousands of testimonials similar to the one of J. F. Beverly, Esq., of Goliad, Goliad Co., Texas, who writes:

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Thursday, August 13, 1896.

A thoroughly sincere man may not always be successful, but he is sure to be respected and loved.

Who can find a better motto than this for the regulation of our daily conduct, "Let all things be done with charity"?

What some men call plain preaching is only another name for impudence, wholesale abuse, and disregard of all propriety.

The indolent are given to attributing the successes of others to luck, or favoritism, or genius, and thus excuse their own failures.

The Christian who often allows himself to postpone secret prayer until he feels like it is almost certain ere long to leave off praying altogether.

How many heart-burnings would be prevented, and what a world of trouble would be averted, if the speech of Christian people were "always with grace seasoned with salt."

Many people give away old clothes, remnants of food, and other things that they do not want, and then congratulate themselves that they are liberal and unselfish. To give only what costs us nothing neither commends us to God, nor does it bless our own souls.

The church member who buys cigars, or soda water, or a newspaper on Sunday deceives himself if he thinks that he keeps the Sabbath day holy. If there is no harm in it, then the whisky lover has just as much right to claim the privilege of purchasing himself a drink on the Sabbath day.

It is a shame that so many church members are indifferent about patronizing each other in business. Where we can do so without injury to ourselves, we ought in trading to give the preference to Christians, and especially to members of our own denomination. This is not exclusiveness, but brotherly consideration. We need not boycott outsiders, but we should remember that "the world will take care of his own."

The Need of Faith.

The disappointment and distresses of life but test the quality of our faith, and if borne with patience will lift us nearer to God. Many just now are "in heaviness through manifold temptations." Drouth has blasted the corn and cotton over large areas; thousands are out of work through the shutting down of mills and factories; business is depressed, and distress abounds. But the Christian must not lose courage. God is at the helm and will care for his children. Hath he not promised that he will never leave nor forsake us?

"If our faith were but more simple,
We would take him at his word;
And our lives would be all sweetness
In the sunshine of the Lord."

Emotionalism in Religion.

It should never be forgotten that religion has to do with the three faculties of knowing, feeling, and willing. If any one of these be left out of the account, or emphasized to the neglect of the others, the result can but be highly detrimental. Instruction must ever be one of the great objects of preaching. Men must be taught the truth and their relation thereto before they can act intelligently. Scripture is profitable for doctrine, for instruction in righteousness, as well as for reproof. It is folly to exhort men to repent, unless both the nature of repentance and the reasons therefor are clearly set forth. Conviction comes after hearing the Word.

Again, the mere declaration of the truths of the gospel, of the requirements of the moral law, is not enough. The feelings must be aroused more or less in order that the sinner may be led to submit his will to God. The horrors of eternal punishment, the woes of the lost, ought to be depicted in all their blackness in order that conscience may be awakened, and an earnest desire to flee from the wrath to come be created. The chief value of protracted meetings is that sinners who already know the truth, by listening repeatedly to fervent appeals and warnings, are moved to action.

The preacher of the gospel has to guard against two tendencies, either of which may become hurtful. One is to feed the intellect of his hearers to the neglect of the heart. A certain class of people delight in what may be called the pyrotechnics of learning. They take pleasure in smooth phrases, beautiful quotations, bold imaginative flights, and literary excursions; but dislike to be told in plain language of their own particular sins and omissions of duty. Not every pulpit utterance that charms the ear and tickles the fancy is helpful. That some brethren make a display of learning in their sermons is, however, no reason why learning should be slighted. The best preaching is that which not only instructs, but also moves upon the feelings and gives a powerful impulse to the will. A sermon in order to be truly effective must set people to thinking; but this will seldom be accomplished unless it stirs the emotions to some extent. There are comparatively few preachers, however, whose sermons are too full of thought.

The tendency to work unduly upon the emotions, as if religion were altogether a matter of feeling, must also be guarded against. It is questionable whether lasting effects are produced by sermons made up almost entirely of amusing anecdotes and pathetic incidents, great as may be the interest excited. The main object of some revivalists seems to be to get up what the darkies call a "rousement;" but soon after their departure and after the sensation created by their vagaries dies away, a collapse comes, and the church is worse off than before. Thorough commitment to God's service can not be gained by merely playing upon the feelings. Temporary excitement and transient impulses are not the foundation upon which to build sound Christian character.

Since fifty per cent., or perhaps more, of those who become Christians date their religious experience from revival meetings where excitement prevails to some extent, their efficiency can not for a moment be questioned. The noise and confusion, however, which are sometimes thought to be the necessary adjuncts of a great revival are, we suspect, due rather to human manipulation than to the direct influence of the Holy Ghost. God is not the author of confusion, but of peace. We can not believe that commotion and sensationalism are the necessary accompaniments of a genuine revival. To have three or four people praying at once, as is sometimes done, is conducive neither to seriousness nor to edification. We do not believe any sincere penitent was ever helped by being beaten vigorously in the back. On the contrary, such practices are often a positive hindrance. And the same may be said of many other practices that prevail more or less among us, albeit they spring from a good motive. The need of the penitent at the altar is to be profoundly convinced of sin and to have the way of life pointed out to him. Whatever is not conducive to those ends is likely to prove hurtful. The ice of formality must, of course, be broken, but we should be careful that we do not dishonor the Spirit by our fleshly manipulations.

There is a vast difference between genuine conviction, or a vivid realization of personal guilt, and being moved to tears by the recital of a touching story or a death-bed scene. Many people like to hear a thrilling sermon for the same reason that theatre-goers like to witness an affecting play, simply for the luxury of having their feelings worked upon. Under the stimulus of excitement and the example of others, people not infrequently join the church and even profess conversion without having a fixed purpose to follow Christ to the end of their lives. A case in point occurred recently. A certain pastor well-known to us states that during a meeting recently held in his charge by a noted evangelist, the people flocked to the altar, interest was at fever heat, and great results were predicted. Deeming it unwise to get people to join the church unless converted and thoroughly in earnest, this pastor waited a few days after the close of the meeting before opening the doors of the church, when, lo! there was not a single response. He firmly believes that had such an invitation been extended while the meeting was in progress, a score or more would have responded. Conviction that is so soon dissipated must be shallow indeed.

The success of a meeting is to be measured, not by the sensation produced, nor even by the number of responses to this or that proposition; but by its abiding results. The inexcusable methods resorted to by certain revivalists shock sober-minded people, and disgust the young with religion. Pious ejaculations and effervescent emotionalism can never take the place of the fruit of the Spirit.

Says Dr. Austin Phelps: "In popular religious awakenings the most essential requisite to the power of the pulpit is a healthy balancing of opposite truths. A prolonged pressure of any one class of ideas which appeal to but one side of human nature tends either to stagnation or to fanaticism. Extreme begets extreme. The more intense the awakening, the greater is the peril. Our moral sensibilities are never very profoundly moved by great and holy ideas except when they act serenely. . . . Real life often discloses the fact that the most exalted sensibilities of our nature lie very near to the most debased. Under favoring conditions the transition from one to the other is very facile. Hence in great religious reformations, the excitation of certain temperaments passes over from spiritual convictions to animal impulses. It vaults over even from spiritual ecstasy to animal passion. The history of the Anabaptists of sixteenth century was polluted from this cause."

To suppress the emotions is both wrong and hurtful. Paul exhorts us to "rejoice with them that do rejoice and weep with them that weep." We should be careful, however, to distinguish between fleshly impulses and the movings of the Spirit of God. We should remember that he comes to men as a still small voice as well as in the pentecostal baptism of fire. In his "stately steppings" he is not shut up to one manner of operation.

We are satisfied that a good many people are unduly prejudiced against any show of religious emotion, and frown upon those who give vent to feelings of joy or ecstasy. Some of the very persons, however, who dislike to hear shouts and hallelujahs at church, and condemn any excitement during revivals, think nothing of hallooing themselves hoarse and going wild with enthusiasm at a political meeting or patriotic demonstration. The stillness and propriety they advocate have upon them the chill of stagnation and spiritual death. A false propriety should never be allowed to stand in the way of God's work. Better some excess of fervor than lifeless formality. Common sense, however, should guide in religion as well as in business.

A Wise Bequest.

We have frequently referred to the fact that practical philanthropy is on the increase among men of large means. Syracuse, N. Y., has the honor of adding another name to the already long list of American philanthropists. Nathan F. Graves, of that city, who died a few days since, made a will in which he provided that all of his estate of a half million dollars shall be used for benevolent purposes. The sum of $400,000 is to be used in founding and maintaining a home for indigent old people. He gives ten thousand dollars to Syracuse University, with the stipulation that the interest on this fund shall be used in maintaining a lectureship on missions. For several years before his death he had given five hundred dollars per annum for this purpose. This is a new departure which is worth more than a passing notice. If all our Christian colleges had such a lectureship, it would not be many years until the reproach that now rests upon us for our meagre contributions for the world's evangelization would be taken away.

Have You?

Brother preacher, have you made known our $1 offer to your people? If not, why not? Do you not wish to extend the circulation of your Conference organ? And do you not know that $1 for nine months is a great deal cheaper than $1 for six months? If you will let them know that they can get the benefit of our Bible offer under this $1 proposition, you can secure many subscriptions.

The Arch-Schismatic.

The Independent relates that recently the rector of an Episcopal Church in Cleveland "invited a Methodist minister to preach to his congregation, and the Methodist minister did it. He did not do it in an unconsecrated building either; nor from the reading desk in the consecrated church, but from the pulpit. Moreover, he was offered the gown to preach in, but felt himself more at ease without the canonicals. At the close the people did not flee, but remained to shake hands with the interloper and to express their gratification at such a manifestation of fraternity."

This kind of fraternity is not infrequent in Virginia—where the best type of Episcopalianism in America is found. Several of the clerical members of the General Conference of 1886 preached from Episcopal pulpits in Richmond during the session.

And in Virginia, where this fraternal spirit prevails, the Episcopal Church is more prosperous and spiritual than anywhere else in the South. The narrow sectarianism of the high-church party blights the church it affects to defend so zealously. It paralyzes piety by pretension and destroys Christian unity by its illogical and senseless clamor against what it is pleased to call the "Schism of the Sects." The most sinful schismatics in America to-day are these same high churchmen, Scriptural tests of schism being the rule of judgment.—Wesleyan Advocate.

New Books.

PREVENTIVE WORK IN CHILD-SAVING, without the Aid of an Institution. By Geo. K. Hoover, D. D., 167 Dearborn street, Chicago. Five cents per copy; thirty-six cents per dozen.

The above is the title of a 16-page pamphlet descriptive of the work and aims of the National Children's Home Society, of which Dr. Hoover is the president. This organization is doing a wonderful amount of good, and is attracting wide attention. Its distinct aim is to place homeless children in approved families, especially in childless homes, where they will have the advantages and refining influences of family life. All students and workers in child-saving agree that the family-home is the best place for the child. The development in usefulness of the society is evidenced by the fact that in 1884, the date of organization, 40 children were found good homes; in '85, 71; in '88, 259; in '94, 1,056; in '95, 1,646. It is not the intention of this society to antagonize or discount orphanages, but to co-operate with them. The Constitution provides for the organization of State and district auxiliaries under the direction of superintendents and Boards of Managers. The economy of this system strongly commends it, the average cost of thus providing for children being a little over $50 per child. The society is strictly non-sectarian. All interested in this grand work should send for a copy of the pamphlet.

THE PASTOR AND THE LEAGUE. By E. H. Rawlings, of the Virginia Conference. 12mo. 71 pages. 1896. Cloth, 50 cents. Barbee & Smith, agents, Nashville, Tenn.

This booklet, by a young pastor who has had considerable experience in League work, discusses in a practical and pointed way some matters that have much to do with a pastor's efficiency and the League's usefulness in the church. The author makes a strong plea for [illegible] co-operation on the part of the pastors with the Leaguers, and throws out some valuable suggestions as to how to make the League a success. He is right in saying that "the Epworth League, properly employed, becomes the pastor's light infantry corps, readily mobilized and easily handled. More, his Old Guard, his Tenth Legion, that always reliable, are admirably adapted for quick, dashing, well-girt movements against the enemy." A pastor with common sense, enthusiasm, and tenacity of purpose, he thinks is bound to have a prosperous League. We heartily commend the book to pastors and Leaguers.

NOTES.

Prof. Henry Drummond is lying very sick at Tunbridge Wells, England.

Rev. C. H. Ellis is assisting Rev. J. D. Crymes in a meeting at Caseyville, Miss.

The next National Christian Endeavor Convention is to be held at Nashville, Tenn.

Prof. Thomas Carter, of Centenary College, will spend the month of August at Asheville, N. C.

The address of Rev. H. H. Ahrens has been changed to Nashville avenue and Magazine street.

There are eleven Methodist Churches in Toronto, Canada, each of whose congregations exceeds 1,000.

The son and daughter of the late H. O. Houghton have given $100,000 for a new chapel at Wellesley College.

We are very sorry to learn that Miss Kate Bradford, daughter of Rev. D. P. Bradford, of Shubuta, Miss., is now quite sick with typhoid fever.

Mrs. McIlwaine, the mother-in-law of Rev. Sam P. Jones, died last week. We tender our sincere sympathy to our brother and his good wife in this deep sorrow.

Rev. J. Perry Drake, of the Mississippi Conference, made a brief sojourn in the city a few days since on his way home from a two weeks' trip to the gulf coast.

Bishop Taylor has made over one hundred extended sea voyages in his evangelistic travels, besides extensive travel by rail. He has never been in a "smash-up" nor been detained an hour by accident.

The Executive Committee of the Board of Trust of Vanderbilt University has elected Prof. C. S. Brown to fill the vacancy caused by the resignation of Prof. W. T. Magruder of the Engineering Department.

We have been asked who compose the Book Committee of our church. The clerical members are Rev. R. A. Young, D.D., of the Tennessee Conference; Rev. Paul Whitehead, of the Virginia Conference; Rev. Collins Denny, of the Baltimore Conference, a professor in Vanderbilt University; Rev. J. M. Binkley, of the North Texas Conference; Rev. J. M. Mason, of the Alabama Conference; Rev. W. P. Lovejoy, of the North Georgia Conference. The lay members are Dr. W. H. Morgan, J. D. Hamilton, T. D. Fite, R. W. Millsaps, J. A. Odell, R. M. Scruggs, W. C. Kendrick. These were elected by the General Conference.

We wish to call attention to the "Children's Home Finder," which is the official organ of the National Children's Home Society, the work of which is described elsewhere in our columns. This splendid magazine is edited by Rev. Geo. K. Hoover, D.D., with Miss Fanny L. Armstrong, author of the "Children of the Bible," as associate editor. Miss Armstrong lived for a while in this city, and was held in high esteem. She is a noble and talented writer. Agents for this magazine, published at 167 Dearborn street, Chicago, are desired in all parts of the United States. Send for a sample copy.

We don't think that very many religious editors will "hoard gold"—not this Summer.—Mid-Continent.

Dr. W. T. Poynter, a prominent and influential member of the Kentucky Conference, died at his home in Shelbyville last week. He was a strong preacher and an able and successful educator. For a number of years he has been owner and president of Science Hill, that most excellent school founded many years ago by Mrs. Tevis. He will be greatly missed.

Rev. W. F. Lloyd, president of Polytechnic College, of Forth Worth, Texas, has opened a "Correspondence School," a leading feature of which will be to give instruction to undergraduates in the Conference course of study. Four bright, well-educated and successful young preachers have been chosen as instructors. They will give instruction as to how to study, and then hold careful examinations on every book in the course. Errors will be pointed out, and the fundamentals of each subject will be stressed. There is great need of systematic instruction along this line, and we believe that such a course can be made very helpful. The cost is nominal; only $10 a year.

The August number of St. Nicholas opens with a Russian story by Fanny Locke Mackenzie, "The Little Duchess and the Lion-Tamer." The heroine is a crippled god-daughter of the Czar, who forms a friendship with a lion-tamer in the circus. Elizabeth Robins Pennell tells of an odd annual race in a quaint old Italian city, "The Palio at Siena." Eugene Field, the children's poet, is made the subject of two sympathetic articles. Both are full of pleasant anecdotes that illustrate the genial, sunny nature of the poet, and his love for and friendships with children. Harry M. Lay shows the surprising things that may be done with "A Sand-Pile." Ernest Ingersoll, in "The Tricks of Torpedo-Boats," tells of night practice with those little scouts of the sea against the great white cruisers. All of the serials have interesting installments. There is the usual number of pictures, verses, and jingles.

We hear from every quarter that the outlook for the East Mississippi Female College is the brightest for years. We are glad to see this time-honored institution take on new life. This is bound to be one of the leading female colleges in the South. It is located in a railroad center, a high and healthy town, with excellent buildings and equipments, and now, with such a strong faculty, people are turning their attention to this institution as never before. With these superior advantages, the rates remain the same as other colleges not so well equipped. The addition of the Kindergarten and Normal Departments was an upward move. The Normal will prepare young ladies for teaching. The Kindergarten will be an object lesson to those who intend to teach the little ones. This is now an up-to-date college. We are proud of it.

The August issue of The Century is the Midsummer Holiday number, and appears in a distinctive cover. The opening paper, "An Island Without Death," by Miss E. R. Scidmore, gives an account of a visit to Miyajima, a sacred island in the Inland Sea. A paper on "The Viceroy Li Hung Chang" is contributed by the Hon. John W. Foster, lately confidential adviser to the Emperor of China. There is printed the first of a group of articles from the journals of the late E. J. Glave, who crossed Africa in the service of The Century in exploration of the slave trade. Prof. Flinders Petrie recently unearthed an historical tablet in Egypt containing what is believed to be the first monumental record by the Egyptians of the Children of Israel. In "Pharaoh of the Hard Heart" Prof. Petrie describes the finding of the tablet, and discusses the character and reign of Merenptah, who erected it. Marion Crawford contributes the fourth and last of his group of papers on Rome, the subject being "The Vatican." There are four short stories; one of life in the Chinese quarter of San Francisco, by Chester Bailey Fernald; one of a Minnesota frontier town, by Marion Manville Pope; one of the Maine woods, by Thomas Wentworth Higginson, and one of the New Orleans Creoles, by Kate Chopin.

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FINLAY, DICKS & CO., New Orleans.

Our Bible offer and our sewing machine offer are still open. We have omitted them from the last few issues on account of the heavy demands on our advertising space.

The Wall and Mooney School.

The Wall and Mooney School has rapidly taken its place as one of the foremost training-schools in the South. It has finished a decade in its present location, and in this time has accomplished a work most creditable to its principals and gratifying to all of its friends. The town where it is situated is a very suitable location for such a school, and the whole community is loyal to this enterprise, which is one of the chief factors in its prosperity. Franklin is neither too large nor too small for a school; and, being only twenty miles distant from Nashville, the stimulating influence of the city with its large number of educational institutions is felt in the smaller community. The school-building is of brick, large enough for all purposes, well built and neatly finished. Within the past year quite a sum of money has been expended on improvements, and especially in adding and equipping a gymnasium. The ground on which the school-building stands is historic, being part of the field of the battle of Franklin. When the school-house was built there stood in the inclosure Carter's gin, the hottest part of this bloody field. But the success of a school depends not so much on its buildings as on its builders—that is, on the men who are at its head, who do or control the instruction, who shape the policy and fix the tone of the school life, and in this respect the Wall and Mooney School is peculiarly fortunate. Messrs. S. V. Wall and W. D. Mooney are both gentlemen of a high type, cultured and scholarly, refined and sympathetic, studious in their own habits and inspiring in their contact with pupils. No parent need fear to trust his son into such hands. It is the candid opinion of the writer that boys are as safe in this school as they are in the average home. The discipline of the school is firm, yet kind; the policy seems to be to allow a young man all the liberty that is consistent with his own best interests.

Athletics are encouraged within reasonable limits and are well guarded. More than one observer has been impressed with the fact that the system of discipline in the Wall and Mooney School tends to make manly boys.

Of the intellectual training there given only words of praise can be spoken. Some years ago Vanderbilt University decided that it was unnecessary to further examine boys coming from this school, and, therefore, gave the principals the right to enter their pupils into the Freshman class of the University on certificate. It is with great satisfaction the present writer states that he can not recall a single instance of the unwise exercise of this privilege, or where one of the Wall and Mooney boys has entered the University without a sufficient degree of preparation. The class room work is inspected every year by professors from the University, and thus the closest possible connection and sympathy are maintained. No results are sought after or professed in this school except such as are legitimate and honest. This idea is emphasized in the last catalogue of the school in the following statement: "If you wish your boy to skim the surface of a great many subjects, placidly unconscious of the depths below, send him to one of the easy-method institutions that are so numerous. But if you want him taught thoroughly; if you want to impress him with how little he knows, instead of fostering his self-conceit and ignorance; if you really want him to do clean, honest work and be a clean, honest boy, then we want your boy."

The policy of Vanderbilt University is to strengthen and build up good training-schools all through her patronizing territory. The interests of such schools are identical with the interests of the University. It is with great satisfaction that we have marked the growth of these schools at a number of points in Tennessee and some few points outside of the State, and for them all the University wishes that remarkable prosperity and success that has attended the Wall and Mooney School.

J. H. KIRKLAND.

Vanderbilt University.

YOU CAN'T BUY HAPPINESS, but if you are suffering from dyspepsia, scrofula, salt rheum, impure blood, you may be cured and made happy by taking Hood's Sarsaparilla.

HOOD'S PILLS are the best family cathartic and liver medicine. Harmless, reliable, sure.

Bicycling is said to be seriously injuring the book trade. Young people are too much absorbed with their wheels to have much interest in literature. If the trashy literature is most affected, to that extent, at least, the injury is not to be regretted.—Northwestern Advocate.

If You Lack Energy

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

Of all the things which man can make or do here below, by far the most momentous, wonderful and worthy are the things we call books. —Thomas Carlyle.

A Chance to Make Money - How Will Izor Did It.

BUTTER MADE in two minutes is what I did, and I am going to make a fortune selling the Queen Butter Maker, that makes butter in two minutes, as everyone that I have shown it to wants one. All you have to do is to place the cream in the Machine, give a few turns of the crank, and the butter is made and gathered ready to be salted. I am perfectly delighted with my success, and feel sure I am going to make $100 a month, and not work hard either. I will devote my whole time to it, as it is the easiest thing to sell I ever saw. I met Mr. Hines, of Columbus, who had made $75 the first week, which is only five a day. Anyone who has made butter will know how hard it is to churn, and will be glad to have a churn that will relieve them of all this work. Anybody can get circulars by writing the Queen Butter Maker Co., 20 East 3d St., Cincinnati, who will give territory and sell machines to anybody who may ask. WILL C. IZOR.

Prof. Wilbur Smith's Business College.

Received award at two great World's Expositions, and refers to thousands of successful graduates. It is known as the renowned Commercial College of Kentucky University, located in the beautiful city of Lexington, Ky. See ad. and write now for circular to Prof. W. R. Smith, Lexington, Ky.

Wanted.

By a young lady of refinement, a situation as governess. Teaches English and Music. References given,
Address Miss L. J.,
Natchez, Miss.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

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MUL-EN-OL is a clear, pleasant, penetrating Liniment. No grease, no stain.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

Notice.

To the Members of the Woman's Foreign Missionary Society of the Mississippi Conference—

The Minutes of the late Conference, held in Natchez, are completed, but can't be sent out until the societies send their apportioned assessments for the publishing. Please forward at once to MRS. A. F. WATKINS,
Rec. Secretary.

Jackson, Miss.

A woman in England has put in a striking way the good which might be accomplished if all Englishmen would deny themselves only one-tenth of the alcohol which they now consume. With the money thus saved she would send out missionaries, and allowing as much as $1,500 as the salary of each, she says she would, from this saving alone, be able to send out 45,000 additional missionaries.—Exchange.

Some men imagine that they have been very brave when they have simply been very rude.

Wanted.

By a young lady of fine character and seven years' experience in teaching a position as teacher in a family or private school. Louisiana preferred. References given.
Address H. A., this office.

Williams Hall—Millsaps College.

I am prepared to take thirty students and will use every effort to give them a home while at college. Terms: $12 per scholastic month. Let me hear from anyone contemplating attending Millsaps College.

MRS. EMMA MAYES COOK.
Care of Millsaps College, Jackson, Miss.

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Will correct all the troubles, and never fails, but

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TESTIMONIAL.

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Yours most respectfully,
MRS A. W. MOORE.

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The Female College of the Louisiana Conference.

Full College Course, including Ancient and Modern Languages, Sciences, Mathematics, and Business. Superior Advantages in Art, Elocution, Vocal and Instrumental Music. The buildings elegant, grounds beautiful; location one of the most delightful in the South, noted for its health record. Influences refining and Christian. Boarding Department under the immediate supervision of the President and family. Forty-fourth session begins Sept. 2, 1896. Send for Catalogue. T. S. SLIGH, A.M., President.

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For the Higher Education of Boys and Young Men.

Beautiful situation. Jackson, the capital of the State, is easily accessible by four lines of railway. The college buildings occupy a commanding elevation, with perfect drainage and admirable health conditions.

The very finest educational advantages are offered. The members of the faculty are thoroughly competent and progressive in their several departments of instruction.

The students are constantly under superior moral and religious influence. Young men preparing for the profession of Law in Mississippi will find unequaled advantages in the LAW DEPARTMENT.

Expenses very moderate. Many of the students, by boarding themselves, reduce the cost of living below $8 per month. Board in student's homes and private families, $12 per month.

Next Session Begins September 23d, 1896.

For Register, giving detailed information, apply to

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Opens September 16, 1896. Brick buildings, electric lights, waterworks, baths, Gymnasium. Conservatory advantages in music. Elegant pipe organ. ART AND VOICE CULTURE specialties. Elocution fine. Bookkeeping and Harmony free. Sight singing daily. Dressmaking, typewriting, stenography. Economical uniform. Health unsurpassed. Best social surroundings. Pupils board with Faculty in College Home.

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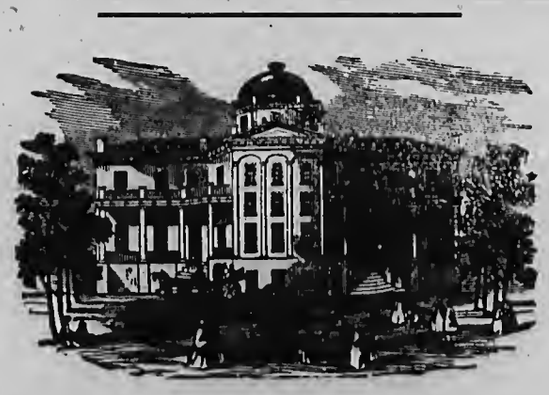

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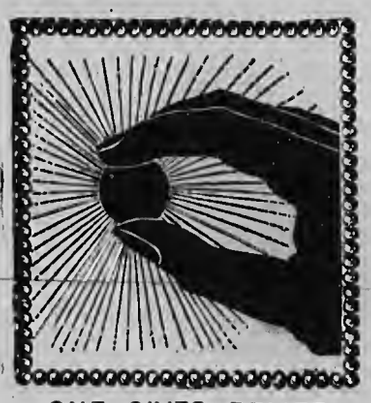

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THE BLUE AND THE GRAY.

BY FRANCIS MILES FINCH

By the flow of the inland river,
Whence the fleets of iron have fled,
Where the blades of the grave-grass quiver,
Asleep are the ranks of the dead—
Under the sod and the dew,
Waiting the judgment day;
Under the one, the Blue;
Under the other, the Gray.

These in the robings of glory,
Those in the gloom of defeat,
All with the battle-blood gory,
In the dusk of eternity meet;
Under the sod and the dew,
Waiting the judgment day;
Under the laurel, the Blue;
Under the willow, the Gray.

From the silence of sorrowful hours
The desolate mourners go,
Lovingly laden with flowers
Alike for the friend and the foe;
Under the sod and the dew,
Waiting the judgment day;
Under the roses, the Blue;
Under the lilies, the Gray.

So with an equal splendor
The morning sun-rays fall,
With a touch impartially tender,
On the blossoms blooming for all;
Under the sod and the dew,
Waiting the judgment day;
Broidered with gold, the Blue;
Mellowed with gold, the Gray.

So, when the Summer calleth,
On forest and field of grain
With an equal murmur falleth
The cooling drip of the rain;
Under the sod and the dew,
Waiting the judgment day;
Wet with the rain, the Blue;
Wet with the rain, the Gray.

Sadly, but not with upbraiding,
The generous deed was done;
In the storm of the years that are fading,
No braver battle was won;
Under the sod and the dew,
Waiting the judgment day;
Under the blossoms, the Blue;
Under the garlands, the Gray.

No more shall the war-cry sever,
Or the winding rivers be red;
They banish our anger forever
When they laurel the graves of our dead!
Under the sod and the dew,
Waiting the judgment day;
Love and tears for the Blue;
Tears and love for the Gray.

He Has Got the Fiddle, But Not the Stick.

It often comes to pass that a man steps into another's shoes, and yet can not walk in them. A poor tool of a parson gets into a good man's pulpit, and takes the same texts, but the sermons are chalk, and not cheese. A half-baked young swell inherits his father's money, but not his generosity; his barns, but not his brains; his title, but not his sense—he has the fiddle without the stick, and the more's the pity.

Some people imagine that they have only to get hold of the plough-handles, and they would soon beat John Ploughman. If they had his fiddle, they are sure they could play on it.

However, between you and me and the bed-post, there is one secret which John does not mind letting out. John's fiddle is poor enough, but the stick is a right good one, too good to be called a fiddle-stick. Do you want to see the stick with which John plays his fiddle? Here it is—Looking to God for help, John always tries to do his best, whatever he has to do, and he has found this to be the very best way to play all kinds of tunes. What little music there is in John's poor old fiddle comes out of it in that way. Listen to a scrape or two:

If I were a cobbler, I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me.

And being a ploughman, I plough with the best,
No furrow runs straighter than mine;
I waste not a moment, and stay not to rest,
Though idlers to tempt me combine.

Yet I wish not to boast, for trust I have none
In aught I can do or can be;
I rest in my Savior, and what he has done
To ransom poor sinners like me.

—Spurgeon.

Make Home Life Beautiful.

Let me say to parents: Make the home life beautiful, without and within, and they will sow the seeds of gentleness, true kindness, honest and fidelity, in the hearts of their children, from which the children reap a harvest of happiness and virtue. The memory of the beautiful and happy home of childhood is the richest legacy any man can leave to his children. The heart will never forget its hallowed influences. It will be an evening enjoyment, to which the lapse of years will only add new sweetness. Such a home is a constant inspiration for good, and as constant a restraint from evil.

If by taste and culture we adorn our homes and grounds and add to their charms, our children will find the quiet pleasure of rural homes more attractive than the whirl of city life. Such attractions and enjoyments will invest home life, school life, the whole future of life with new interests and with new dignity and joyousness, for life is just what we make it. We may by our blindness live in a world of darkness and gloom, or in a world full of sunlight and beauty and joy; for the world without only reflects the world within. Also, the tasteful improvements of grounds and home exerts a good influence not only upon the inmates, but upon the community. An elegant dwelling, surrounded by sylvan attractions, is a contribution to the refinement, the good order, the taste and prosperity of every community, improving the public taste and ministering to every enjoyment.—B. G. Northrup.

Shall We Meet Again?

Men seldom think of the shadow that falls across their own path, hiding forever from their eyes the traces of the loved ones, whose living smiles were the sunlight of their existence. Death is the great antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its passages may lead to Paradise; and, with Charles Lamb, we do not want to lie down in the muddy grave even with kings and princes for our bed-fellows. But the fiat of nature is inexorable. There is no appeal of relief from the great law which dooms us to dust. We flourish and we fade as the leaves of the forest, and the flower that blooms and withers in a day has not a frailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men appear and vanish as the grass, and the countless multitude that throngs the world today will to-morrow disappear as the footsteps on the shore. In the beautiful drama of Ion, the instinct of immortality, so eloquently uttered by the death-devoted Greek, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his beloved Clemanthe asks if they shall not meet again, to which he replies: "I have asked that dreadful question of the hills that look eternal—of the streams that flow forever—of the stars among whose fields of azure my raised spirit hath walked in glory. All were dumb. But while I gaze upon thy face, I feel that there is something in the love that mantles through its beauty that can not wholly perish. We shall meet again, Clemanthe."—George D. Prentice.

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia Alum or any other adulterant.

40 YEARS THE STANDARD.

Pursuit of Pleasure.

About the dreariest pursuit in this world is the pursuit of pleasure. It very soon becomes tiresome and monotonous. It has to be paid for in spot cash of dissatisfaction and discomfort. All around and in Chicago expensive pleasure factories have been established as social "clubs." These clubs are breaking up home life, and teaching the young people that home is a place to be avoided, except for eating and sleeping purposes. This breaks in upon home influences, and upon education, because it takes the attention of the young from their school work and from good parental influence. It breaks in upon religion because it saps church attendance, devotion and Christian work and giving. It incites people, and especially young men, not only to seek pleasure as the chief good, but to pay more for it than they can afford to. Two dollars per week is the minimum figure of the cost—from that to ten dollars. We notice that the programme of a fine club, made up largely of church people, devotes one-third of the entertainment to card playing.—The Interior.

Wanted.

In one hundred thousand households in America, a willing, sunshiny daughter, who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away mother's wrinkles, and who is quite as willing to lighten her father's cares as his pockets; a girl who thinks her own brother as nice as some other girl's brother. Constant love, high esteem and a most honored place in the home guaranteed.—New York Christian Advocate.

THE

WALL AND MOONEY

School for Boys,

FRANKLIN, TENN.

Discipline rigid, expenses reasonable, instruction thorough.

CHANCELLOR J. H. KIRKLAND, of Vanderbilt University, says:

"The academy of Messrs. Wall and Mooney is one of the very best training-schools, so far as my knowledge extends, within the Southern States."

Its pupils enter Vanderbilt and other leading Universities without examination. Engage a place beforehand.

For catalogue address

W. D. MOONEY.

Mention this paper.

HYGIENE.

Mental Health.

One of the signs of mental health is equanimity of temper and the ability to bear with indifference or even pleasure the little trials of life, and especially those which come from scolding, petulant, cross; irritable persons. To this end the art of not hearing too much should be learned. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from health and happiness. If one falls into a violent passion, and calls us all manner of names, and we can shut our ears and not hear it, or if we can laugh at the words instead of becoming ourselves excited, it is a sign of a healthy nervous system. If in the quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, and we can shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale, it is a sign of a healthy, well trained nervous system. If a hot restless one begins to inflame our feelings, and we can consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door, it is a sign of health. It may take will power and effort to train our brains to such a state as this, but it is worth the effort.—Exchange.

How Food Is Digested.

One of the most fruitful causes of starchy indigestion is insufficient mastication and insalivation. We live in an age of nervous hurry, and have ceased to take sufficient time to eat decently. We rush through our meals as though everything depended on the rapid disposition of the food. Restaurants bear the sign, "Five Minute Lunches," and railways announce, "Ten minutes for refreshments." Dry foods which can not be swallowed readily are washed down. This practice relieves the salivary glands of their proper work, and starchy indigestion is sooner or later likely to give us trouble. The efficiency of after digestion depends largely upon the thoroughness with which the food is chewed and mixed with saliva. No amount of pepsin taken as a medicine will compensate for the lack of this. Therefore, I say, what has already been implied—thoroughly chew your food. This old admonition has been repeated so often that it has become a platitude observed by many.—Exchange.

The Cigarette.

Dr. Backford, of the Western State Hospital, known best as the Staunton (Va.) Lunatic Asylum, says in his annual report to its directors:

To a great extent the increase of insanity may be attributed to the pernicious "cigarette smoking habit," now so long prevalent among us, and undermining the moral, physical and mental health of the youth of our country during the period of youth and development, when the brain is tender and plastic, and easily affected by the noxious inhalations hissing through and around the nerve centres. His nervous organization is apt to become more shattered by the "cigarette habit" than if he were addicted to alcoholic stimulants during that period, and will surely be the first to give away, and, of course, the first to suffer, especially during the period of puberty, with its strain on the nervous system. The youth at college, who burns the midnight oil, is to be commended for his industry, but too often he burns out his brain at the same time with the accompanying cigarette; the process of waste and injury to the nervous system may be greater than the repair, and mental bankruptcy is the result.—Southern Churchman.

THE CUISINE.

CONDUCTED BY L. A. B.

CHICKEN SALAD.—One chicken, twelve hard-boiled eggs, one bunch of celery, two tablespoonfuls of butter, one tablespoonful of mustard, one tablespoonful of sugar, one-half cupful of vinegar; salt and pepper.

Chop chicken, celery and whites of eggs moderately fine; rub yolks of eggs to a paste, adding other ingredients, gradually stirring continually; pour over the chopped mixture.—H. F. B.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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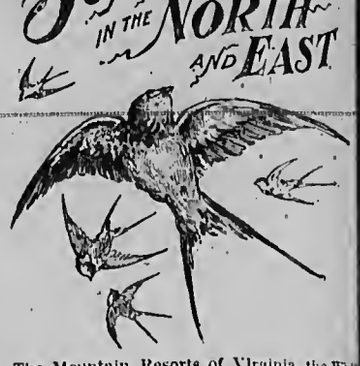

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Hon. Edward Booth.

Hon. Edward Booth, the subject of this sketch, was born at Bolton, England, September, 1825; came to this city and embarked in business in 1848; was married to Miss Helena Halloran in 1851, with whom he lived in affectionate wedlock until her death, six years ago. The surviving fruits of this union are Mr. William Booth, a lawyer of San Francisco; Mr. James Booth, a journalist of the same city; Mr. George Booth, of this city, who was associated with his father in business, and Mrs. Elizabeth Booth Barr, also of this city.

Bro. Booth was for a period of twoscore years prominent in the religious and political history of his adopted city and State; and his death occurring suddenly, though in advanced life, was regarded by many as a public calamity, and leaves a void which it will be difficult, if not impossible, to fill. He possessed unusual and versatile talents, and might have been distinguished in any sphere of public service, but he had quiet tastes, and shrank from the glare of public life. He was borne to the offices of State senator, city councilman, and Board of Health, on popular waves at periods of State and municipal crisis, but nothing could induce him from choice to accept higher offices which were constantly placed at his disposal. Perhaps none ever served his country more efficiently who served it for such brief periods of time, his careers in each of these offices having become historic. He was a model business man, and carried his efficient methods, industry and economy with him into the public service.

But while we may utter such words of praise concerning his public life, he was yet more distinguished as a servant of the church. In his death Felicity Street Church, which has recently been so bereft by deaths and removals, loses its best friend, and New Orleans Methodism one of its chief ornaments. The church-building at Felicity Street, which is by far the choicest of Methodist houses of worship in this city, was largely planned by his cultivated taste, and paid for by his tact in raising funds. As the teacher of the young men's Bible class for many years, he was the model Bible scholar and instructor, and the most distinguished success in that line which the writer, during a somewhat lengthy pastorate, has known. His familiarity with the Word, his lively imagination in discourse and splendid diction, employed upon themes the most exalted, made an hour in his class both a pleasant memory and an incident never to be forgotten. Though his social position was the highest, he was humble even to condescension towards inferiors, and was careful never to offend against the claims of either youth or poverty. This greatly aided him in his office of teacher, as well as increased the sphere of his usefulness. His charities were so broad and wisely administered as to escape few subjects of real need lying within their providential sphere. Owing to life-time beneficences, perhaps, he left but a small fortune, comparatively speaking, being accounted rich in the measure of his gifts rather than of his hoards. To sum up, he had such splendid traits of character so improved by use and cultivation, and so refined by grace, that he was idolized at home, beloved in the community, and revered in the church.

He had been a subscriber to the ADVOCATE from its first number, and more than once, in conversation with the writer, adverted to the circumstance with pride.

For many years also he had held the office of president of the Southwestern Bible Society, an office which he resigned but a short period before his death. He was the life-long friend of Bishops Parker and McTyeire, his pastors for a long term of years, and was actively identified with almost every enterprise of note undertaken by the New Orleans Methodists of the present generation.

His funeral obsequies were attended by large crowds, which included the most and the least honorable citizens of the community in which he had lived for so many years, and which gathered lustre from almost every word and deed of his singularly pure and blameless life.

A good man and a noble Christian gentleman has gone to his reward in another world, but not to be forgotten or wholly deprived of it in this, for it is still most true that even the perishable relics of the

"Just smell sweet and blossom in the dust"

J. M. BEARD.

OBITUARIES.

BREWER—Mrs. LELIA HARRIS BREWER was born Dec. 3, 1862; married to Mr. W. H. Brewer, Nov. 30, 1886, and died July 30, 1896.

These are the dates connected with a short, sweet life—a life of faith and of self-sacrifice for the good of others.

Mrs. Brewer professed religion and joined the church under the ministry of Rev. Thomas Cameron, when she was about twenty-one years old, and she was an earnest, faithful Christian down to the day of her death.

The last eighteen months of her life were months of deep suffering, but all this was borne with a spirit of the sweetest submission to the Divine will. She was young, and had six children much to live for—but all were turned over into the hands of God. As the end came she had a great triumph of faith; bade family and friends farewell with words of instruction and encouragement for each. It was exceedingly tender to see her parting with her husband and children; commending them to God, and exacting a promise to meet her in heaven. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

GILDEROY.

RAMSAY—Mr. ALFRED L. RAMSAY, son of T. F. and E. C. Ramsay, was born Oct. 28, 1873, and died July 22, 1896, in Beaumont, Texas. He died away from home, but not away from friends. He was a wayward boy, but he became a Christian before his death. He said he felt that the Lord would forgive him. Rev. W. W. Watts was with him, and asked him about religious matters. He said he felt secure, in that God would do right by him; said he had not lived as he should have done, but felt that the Lord would forgive him. He did not think he would die; he said he would get well; but Bro. Watts told him that he must soon die, and then he frequently asked Bro. Watts if he thought he would live until his sister came. He said: "I will sure'y be glad when sister and mother come to help me." He then soon went peacefully to rest. He was a devoted brother. He leaves a father and mother, two sisters and two brothers, and many friends, to mourn his death. This is written by a

SUBSCRIBER AND A SISTER.

LEWIS—J. SOUTH LEWIS, son of F. D. and Mollie Lewis, of Woodville, Miss., and grandson of the Rev. H. J. Harris, of the Mississippi Conference, was born Oct. 26, 1869. He joined the Methodist Church, Jan. 17, 1883, under the ministry of Dr. T. S. West, at the age of fourteen.

During the last few years he had been living in Louisiana with but few religious advantages, and consequently drifted away from the faith.

His fatal illness lasted for six months, during which time he sought and obtained assurance of his acceptance with God. Though a great sufferer, he frequently expressed gratitude to God for his long illness, thereby giving him an opportunity to repent.

He fell peacefully asleep at ten and a half o'clock, June 26, 1896, leaving behind every assurance of his preparation for the great change.

B. F. LEWIS.

NAFF—JESSIE BURRELL, infant daughter of Robert and Augusta Naff, was born July 12, 1895, and died April 5, 1896.

The death angel, in gathering jewels for heaven, saw none fairer than little Jessie, and, clipping the brittle thread of life, bore her to the Savior's breast, where she finds sweet repose. Her life was brief; but, as a beautiful rose silently buds into life and wafts its fragrance on the air from early dawn till midnight, little Jessie filled her home with happiness. May the loved ones be sustained by the strong arm of him who sent this affliction, and obey the voice that whispers, "Cast thy care upon God!"

E. L. ALFORD.

Bonita, La.

STUART—Whereas, it has pleased our heavenly Father in his wisdom to call from among us our friend and brother, CHARLES L. STUART; therefore, be it

Resolved, While we bow in submission to the will of Him who doeth all things well, yet we lament his loss as that of one of our oldest and best citizens.

Resolved, As brother stewards we hereby testify to his efficiency and usefulness as our church and recording steward. We emulate his example as an active Christian, he being not only a hearer, but a doer of the Word. We tender to his bereaved family our heartfelt sympathy in this, their greatest affliction, commending them to Him whose watchful care and kindness are over all his creatures.

W. W. BOTT, for Committee.

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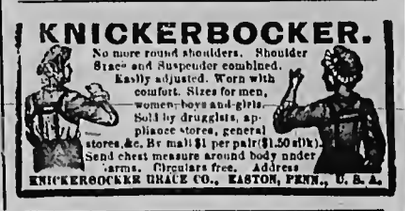

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Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a veritable gladness in the soul. I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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NEWS OF THE WEEK.

DOMESTIC.

The American National Bank, of this city, suspended payment on Aug. 6.

John I. Adams & Co., one of the oldest firms in this city, failed last week.

The United States Fish Commission will liberate about 400,000 young trout and salmon in Maine waters this Fall.

Three Italians were lynched at Habnville. St. Charles par sh. La., on Aug 8 One was accused of murder and the other two of murderous robbery.

On Aug. 8 the long expected bounty checks began to arrive in the city, and it is estimated that during the day vouchers aggregating in amount of $1 500 000 were received.

The observance of the Sunday law was very strict in this city on Aug. 9. Only the lake resorts sold liquor pending the Police Board's action on the district attorney's ruling.

The "National Democratic Party" will meet in convention in Indianapolis on Sept 2 Its organizers call those supporting the nominees and platform adopted at Chicago the Populist-Democratic party.

The assistant attorney general of Montana is a woman, and her name is Ella Knowles Haskell. She is an exceptionally successful lawyer, has a record of having received the largest fee ever given to a woman, and an enthusiastic populist.

The "St. Louis" made the run from Southampton to New York in 6 days 2 hours and 24 minutes This is about three hours better time than was made by the "St. Paul" in June, and fully seven hours better than the best previous run made by the "St. Louis" herself.

Waves of heat are reported in many States. From New England to Texas many deaths are reported as a result of the extreme hot weather. New York and Brooklyn suffer most severely, while Chicago, St. Louis and other cities report numerous prostrations and deaths from the effects of the burning sun.

FOREIGN.

The bill for the total prohibition of the sale of liquor to the natives has been carried by the Transvaal Second Volksraad.

Trouble of a serious nature is being fomented in Spain, particularly in the province of Valencia, by agents of the Cuban insurgents.

A decisive victory was won by the British troops, last week, in which 5,000 Matabele warriors were defeated by 700 men of the British army.

All arrangements for taking the next general census of the Russian Empire are completed. It only remains for the Emperor to fix the exact date.

Notwithstanding the efforts made by the Turkish government to stamp out the revolution in Crete, very little progress has been made towards pacifying that island.

Prince Bismarck has been declared a doctor of medicine (*honoris causa*) by the University of Jena. The ex chancellor now possesses a doctor's degree from every university in the German Empire.

A scheme is on foot to ship Mexican fruits and flowers to northern markets. It is claimed by one of the promoters of the enterprise that cut flowers can be shipped to New York in Winter time in refrigerator cars and delivered in good condition.

You and Your Grandfather

Are removed from each other by a span of many years. He traveled in a slow going stage-coach while you take the lightning express or the electric car. When he was sick he was treated by old-fashioned methods and given old-fashioned medicines; but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of to-day. It is prepared by modern methods, and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood and by making pure, rich blood it cures disease and establishes good health.

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Rate, $12 for the round trip. From New Orleans and certain N. O. and N. E. points. Via Queen and Crescent Route. Tickets good going on train No. 2, Aug. 22, only; good returning on all regular trains within ten-days' limit.

For further information call on or address Q. and C. agents.

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I. HARDY, G. P. A., New Orleans, La.

Emory College,

Located at Oxford, Ga., is one of the oldest and best institutions of its kind in the South. Under the able presidency of Dr. Warren A. Candler, its endowment and facilities have been largely increased, and its patronage has steadily grown. A large and well-selected library is one of its many attractions. Few other schools have turned out as many graduates who have achieved eminence. Oxford is emphatically a college town, is proverbially healthy, and has decidedly a literary and religious atmosphere. Board at Emory is remarkably cheap.

LaGrange Female College (Ga.)

Is an institution of recognized merit and wide fame. In addition to superior instruction in the regular branches, it offers splendid advantages in music, art, voice culture, and elocution. The industrial arts of book-keeping, dress-making, typewriting, and steuography, are also thoroughly taught. Beautiful grounds and elegant buildings, equipped with the latest improvements, serve their part in making this a charming school.

Wesleyan Female College,

Of Macon, Ga., on account of its age, has been called the "mother of female colleges." It has a brilliant and honorable record behind it, and is still advancing. Its buildings and equipment with campus are said to be worth $225,000. Science is here both by experiment and lecture. The laboratory has sufficient apparatus to enable forty girls to work at the same time The advantages in art, music, etc., are unsurpassed.

Belhaven College,

Located at Jackson, Miss., and founded by that eminent educator, Prof. L. T. Fitzhugh, is a school of high grade and many attractions. It has elegant modern buildings, a beautiful campus of twelve acres, and progressive, well-equipped teachers. The best of advantages in music, art and elocution are offered. Physical training is also attended to.

The Academy

Is the name of a select school for young ladies, located at Clarksville, Tenn. First-class instructors, first-class fare, elegantly furnished rooms, conservatory courses in music, art, and elocution, and splendid social advantages help to make this a most excellent school. Ministers' daughters are given free tuition.

Cooper-Huddleston College

Is a co-educational school of high grade, located at Daleville, Miss. It has experienced instructors, good buildings, and wholesome surroundings. Board and tuition are remarkable cheap. It enters this Fall upon its thirty-first annual session.

Jones' College for Young Ladies

Offers superior advantages in every department, and has one of the most delightful locations of any school in the South. Its president, Prof. A. B. Jones, has had remarkable success as an educator. This school at Gadsden, Ala., is the successor to Huntsville Female College.

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Camp Meeting Calendar.

Camp Meeting.	*Begins.*
Bethel	Aug. 13
Bluff Creek	Aug. 14
Henington	Aug. 20
Sam Jones	Aug. 21
Rapides	Aug. 22
French Settlement	Aug. 28
Lake	Aug. 29
St. Tammany	Sept. 17
Palmer Creek	Oct. 4

Camp Meetings.

The Bethel Camp Meeting, ten miles west of Centreville, Miss., will be held Aug 18-23. Rev. W M. McIntosh and other prominent ministers are to be present.

Hacks will meet trains at Centreville, not at Whitaker. Hotel accommodations at low rates For an ideal country camp meeting attend this one.

Ministers of the gospel cordially invited, and will be conveyed from and to Centreville, and taken care of free of charge.

B. S. RAYNER, P. C.

MARRIAGES.

RHODES—COOK.—At the residence of the bride's parents, near Covington, La., Aug. 5, 1896, by Rev. Jno. B. Kent, Mr. Barber H. Rhodes, of Meridian, Miss., to Miss Arachie Cook, of Covington, La.

THAMES—BURDINE.—At the West End Methodist Church, Meridian, Miss., July 30, 1896, by Rev. Isaac L. Peebles, Mr. B. F. Thames to Miss Nonie Burdine, both of Meridian.

LANDRUM—McKEE.—In Natchez, Miss., Aug. 5, 1896, by Rev. W. B. Lewis, Mr. W. E. Landrum, of Arkansas, to Miss M. E. McKee, of Natchez, Miss.

ADAMS—AUST.—In Natchez, Miss., Aug 8, 1896, by Rev. W. B Lewis, Mr. Thos. E. Adams to Miss Fannie E. Aust, both of Vidalia, La.

Two women have been appointed on the Baltimore Charity Board.

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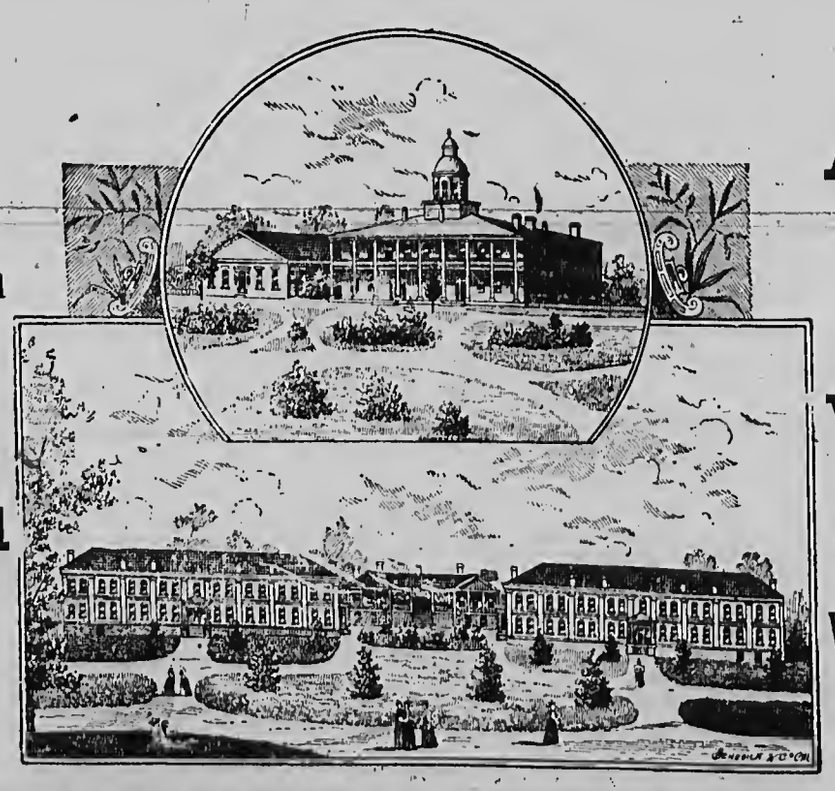

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BECAUSE it has a Christian atmosphere. The Epworth League, the prayer meetings and the revival fires are what my child needs.
BECAUSE nowhere else do you find better advantages in Art, Elocution, Voice, Piano and Violin.
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Rev. John W. Chambers, Brookhaven, Miss.

Christian Advocate.

VOL. 43.—NO. 34. NEW ORLEANS, THURSDAY, AUGUST 20, 1896. WHOLE NO. 2087

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"THE RIGHTEOUS HATH HOPE IN HIS DEATH."

BY J. G. WHITTIER.

Grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I can not see—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longings prove
The foretaste of diviner love.
—Exchange.

Communications.

Duty of the Church to Its Young People.

BY STEWART BROOKS, ESQ., OF MOBILE, ALA.

I.

I am asked to address you on the "Duty of the Church to Its Young People." Those in the period of life called youth—youth with its dangerous lack of experience, with all its exuberance and restlessness, with all its superabundant energies and the absolute necessity for their exercise; youth, the period of life when nature's condition is one of unusual receptivity; that momentous period when surrounding influences do a work on the heart which goes very far towards making or marring a human life, and saving or sacrificing a human soul.

Now, if we are to consider the duty of the church to its youth, we must know the condition of the youth in the church. Therefore, let us examine this condition for a few moments.

II.

The spiritual death-rate among the youth of the church is appallingly great, and we can but be heart sick as we see them go down in crowds to destruction. But, strange to say, the church feels itself more afflicted by the spiritual death of an old person than by that of a young one. This should not be. In the physical life it is not the case. There we give up old age with greater resignation than we do youth, for we feel that the measure of usefulness of the aged has been largely accomplished. But we bewail the loss of the youth because of the promise of long usefulness cut suddenly short. Often do we hear it said in referring to the death of a youth: "How sad it is that this life should be cut short just on the threshold of its greatest usefulness!" So it should be with spiritual life and death in the church. The youth deserve our especial care, not because their souls are more valuable, but because in them lie especial potentialities for future usefulness.

The spiritual death of the young of the church may be divided into two classes: (1) The death of the spiritually unborn, and (2) the death of the spiritually new-born. I use the figure of birth because it is Christ's own figure, and because it avoids the ambiguity involved in the use of that variously used word, "conversion."

For the purposes of this discussion, the duties of the church in reference to the two classes may be considered as not essentially dissimilar, except in this important particular:

The church should be constantly and persistently at work among the spiritually unborn for the purpose of getting them to strive for the new birth. And to this end the settled policy of the church should be to show on every appropriate occasion that it recognizes a wide and essential distinction between the unborn and the new-born. Does your church do this, my brother, my sister? Do you preachers know which of the young of your flocks have professed the new birth and which have not? Can we League and Sunday-school officers and teachers answer this question with reference to our members and pupils? Have you preachers, in addition to your general invitations to testify, ever held a meeting for which you had carefully planned and pre-arranged matters, so that the young would not only hear the invitation to testify, but would feel free to accept it and tell the sweet story of their regeneration? Have we teachers ever gone systematically to work in our classes to get our new-born pupils to testify of the new life into which they have been born? Is it possible that we are letting the ardor of our young converts grow cold for want of encouragement from us? And is it possible that we are making no direct personal effort to secure the new birth of the young in our churches? I'm afraid these questions come home to us with uncomfortable pertinence.

III.

As to the loss of the young from the church, my observation convinces me that the following single sentence states one great cause of the trouble: The great loss of the young by the church is largely due to the failure of the church to train its young in church doctrine and polity, and in church loyalty. The sentence may be shortened by omitting the reference to loyalty, for loyalty would necessarily result from proper training in doctrine and polity. Then the statement would be: The great loss of the young by the church is largely due to the failure of the church to train its young in church doctrine and polity. And under the word "polity" we may also include the practical every-day administration of affairs in each particular congregation. This phase will be enlarged upon further on.

IV.

And the parents themselves need training in order that they may aid the church in training the young. The pulpit would do well to keep this thought in mind in selecting subjects for sermons. Comparatively speaking, we need fewer sermons on atheism, and more on parental responsibility; fewer on the existence of God, and more on the existence of a duty on the part of parents to train their children to church loyalty; fewer on the origin of evil, and more on the origin of a tendency on the part of our youth to drift away from the church.

In my experience as a Sunday-school teacher, I have been struck with the fact that many parents seem to train their very young children in the simpler fundamental principles of Christianity, and then, as these children approach the period called youth, they are handed over to the Sunday-school, and the parents wash their hands of further responsibility in the premises. Not only is this the case with reference to lesson-study proper, but it applies also to general Bible training. And even still worse, I have often seen cases where pupils at this critical period received practically no care or training from their parents on the more subtle and dangerous temptations that surrounded them. Their parents simply have left the whole matter of their salvation to the Sunday-school teacher at the very time when the home and the school should be in active co-operation. Just think what magnificent development we would see in the Sunday-school if the parents did their full duty, and the officers and teachers then took up the good work where the parents left off. Brethren of the ministry, preach more sermons to the parents.

V.

Our church took a magnificent forward step in founding the Epworth League—a step that is fraught with immeasurable benefit to our youth and, therefore, to our church. And this, together with the increased aggressiveness lately manifested by our Sunday-school department, can but convince the thinking mind that our church has determined that her youth shall be saved, cost what it may. And may the time soon come when the comparatively primitive provisions of the Discipline in relation to Sunday-schools will give place to a broader and more comprehensive system, uniting the Sunday-school more closely to the church, and putting it in a better position to enjoy its share of the remarkable and rapid development that is now taking place throughout the general Sunday-school world!

VI.

And there is another danger just here. The pastorate generally does not seem to have awakened to the rapid and radical changes and development that have been going on in the Sunday-school in recent years. Change in conditions requires change in methods. The Sunday-school and the Epworth League are the laity at work. The constantly increasing knowledge and power of the laity in the church bring with them the dangerous tendency on the part of the laity to follow out its functions without waiting for the aid of the pastorate. One way to guard against this danger is for the pastorate to study and understand the work of the laity, so that it may be equipped to render efficient help when the time comes. In these latter days, if the laity of a church find the pastor lacking in information in regard to their work, and, therefore, lacking in ability to co-operate with them in it, they must perforce move on without him. This means a lessening of the bonds of sympathy between pastor and people, and this in turn means a lessening of the influence of the pastor; and this condition of things is exceedingly unfortunate for both pastor and people, between whom there should not only exist the loving sympathy of shepherd and flock, but also that mutual mental or intellectual respect that results from mutual appreciation of mental ability and broad-minded intellectual attainments.

And may the time soon come when, as a part of their collegiate training, our young preachers will receive instruction in the principles and practice of Sunday-school and League work to the end that the pastorate may become more, far more efficient than it now is in discharging its functions in relation to the Sunday-school and the League.

VII.

There is another point at which it seems to me the church can help its youth. We need for official and obligatory use in the League and the Sunday-school a simple and compact treatise, not unlike a catechism, prepared by authority of the church, on the distinctive doctrines and polity of our church, and containing especially a temperate and fair-minded comparison of our church with others, bringing out our points of superiority.

In this connection I wish to deprecate that mistaken idea of broad-mindedness which prompts some good people to go about saying that one church is as good as another. Such is not the fact. It is a fact, however, that the people who really think that one church is as good as another generally think that none of them are good for much, judging by their failure to make themselves useful in any church. For each of us there is some one church that is superior to all others. Which is it will doubtless depend to some extent upon our natural peculiarities; but it will depend much more largely upon our early training and surroundings.

The treatise suggested might appropriately be graded in form so that each succeeding part would be suitable for a succeeding department of the Sunday-school. Can they be any doubt that the faithful use of such a work would make of our youth more loyal church members and better Christians?

(To be continued.)

In the Living Present.

Many habitually and frequently visit the cemeteries. Purchase costly bouquets and deposit them there. But, noticing that most of such visitors were least affectionate to the departed while living, we concluded that said custom is the result of remorse. Give flowers of kindness to the living! Scatter sunbeams among your associates.

It is a humiliating fact that the Christianized nations of Europe enjoy only an armed peace. Millions of men under arms, powerful fleets, ready for action. Mutual fear of each other keeps the marplot, Turkey, intact. In the meantime the weapons for destruction are constantly improved in destructiveness. The leaven of true Christianity has only superficially permeated society. We emphasize "true." Of the spurious kind we have a superabundance.

Old Commodore Cornelius Vanderbilt said once to a young man who asked his advice about success in life: "Well, be careful; weigh the matter well, even for days, before you make a promise. But, having once made it, keep it at all hazards." Vacillation and unfaithfulness will ruin any man, as well as any nation.

We like Pope's famous saying: "Man never is, but always to be blessed." Nothing here below fully satisfies. "Ichabod" adheres to all things terrestrial. "If in this life only we have hope in Christ, we are of all men the most miserable." If robbed of hope, we would be bankrupt indeed. Hope, like a fairy, enchants with her smiles throughout life. Fruition comes at last.

To edit a denominationally religious paper not an easy task. Not only spirituality, but also good, sound sense necessary. Some papers may be threadbare and even nauseating, but specially odious to us is the growing supercilliousness. Religiousness and flippancy do not harmonize. The chronic reformer is out of place. Intellectual pyrotechnics will not bring souls to Christ, nor will religious cant. Our superiors and co laborers may not be better than ourselves, but to ridicule their foibles is insufferable.

Dr. Theo. L. Cuyler, the voluminous newspaper correspondent, declares himself ready to enter the political arena. He writes: "Much has been said about Christian citizenship. Well, now is the time to prove it." He believes that the present money-standard agitation is fraught with greater danger than that which convulsed the nation in 1861. The Hungarian Congress has made it a penal offense for preachers to set forth politics in the pulpit.

Adversity leads to Christ. The sons of missionaries, many years ago, sent to the Sandwich Islands for purposes of evangelization of the heathen inhabitants, by successful revolution dethroned Queen Lilliokalani. Thitherto she cared little for Christianity. Now she publicly professed it, having been baptized recently by Bishop Willis. Many now in paradise owe their salvation to misfortune.

ICH DIEN.

Rev. J. P. Moore.

Sincere sorrow filled my heart as I read in to-day's paper that my dear friend, Bro. J. P. Moore, had passed away. He was one of the best men I ever knew. Thoroughly consecrated to God, guileless in his nature, and sunny in his disposition, he easily won his way to the hearts of the people.

I knew him intimately since he came among us four years ago, and I can truthfully say a better, truer man I never know. He had a wonderful tact in getting hold of children and young people. Traveling a poor circuit and among a people who failed to appreciate his worth, he would carry his blackboard and hold services for the children, and visit the homes of the people and do a work for his Lord that will never die.

This paper is in no sense a memoir of our brother, but a testimonial of his worth and my appreciation of his many excellent qualities. His wife died only a few weeks ago, and now he follows on. They leave a sweet little girl in a cold world. God grant that she may find a father and mother in some good Christian home!

T. W. LEWIS.

Correspondence.

Notes by the Way.

WALNUT GROVE.

Twenty miles north of Forest, in the good county of Leake, is the village of Walnut Grove. A long, rough ride; a narrow buggy; a slow, balky team; a genuine August day; an accident which resulted in a broken shaft, mended with a withe; a travel of seven hours—give the details of my trip.

The object of my coming was by invitation of the school-men of the vicinity to talk on education—a subject which all parents are supposed to be interested in, and which expands more and more as I give it thought. Here I found a large, eligible school-building, a school population of more than one hundred children, and a community of thrifty farmers. The town of Walnut Grove supports four stores, two doctors of medicine, one paper, one lawyer, two churches, the Methodist parsonage, and all the population contained within an incorporation of two miles square. Of course, a city of such dimensions must have a mayor, and our brother, G. S. Ellis, editor of the Dawn of Light (a bright news sheet) and superintendent of the Methodist Sunday school, occupies this responsible position, though he says the good order among the people of his jurisdiction is such as to render the office virtually in the name.

The trustees have chosen wisely in the selection of our brother, L. M. Cox, to the presidency of their school. With a surrender of personal differences which have operated seriously against the school in the past, and with such a man at the helm, success is assured. How strange that a community of intelligent, appreciative people will allow personal preferences and sectarian prejudices to work to the injury of the education of their children; but so it has been, and is to this day. May the future see a change!

In consequence of the failure of promised help, we consented to remain with Pastor Howse over Sunday. By the way, he treated us kindly, gave us free course to advocate Millsaps College, and preached for us three times a day. Our collection for "Science Hall" was not encouraging; however, better than "zero minus."

Right here I would notify the good people that the coming of the agent always means a collection—forewarned, forearmed. The prevailing drouth does not seem to have reached this people, and the crop prospect is excellent.

The Methodist Church at this point is a neat, roomy house, evidently built with faith in the future growth of the population. The paint-brush would add to the internal appearance, and more comfortable modern seats would add to the ease of the listener. Bro. Howse is moving in this direction, and also of a more becoming, comfortable parsonage. When land is abundant and cheap, why will our people cramp the pastor in his surroundings? The cheapness of lumber should forbid the erection of such houses as some of our pastors occupy. The P. and H. M. Society have resolved wisely not to aid in the erection of any such homes for our preachers.

On Monday evening we took our departure, having an appreciative audience, and prospect for the coming of others to the aid of the pastor. We found delightful quarters in the home of Bro. Irvin Miller during our stay. He is the most active local preacher of my acquaintance; doing whatsoever his hand finds to do on the farm, preaching on Sundays, and ready help in protracted meetings. A meeting appointed for him some weeks ago called him from his home during our stay. An army of such local preachers would easily fill up the waste places and give us more missionary money for our needy work on the coast.

A few minutes' visit to our aged Bro. George Bancroft and wife, in the home of their granddaughter, Mrs. Gardener, at Forest, was pleasant. We found the two in good spirits and excellent health; only the hand of time rests heavily upon them. My soul cries out for larger collections for these veterans of the cross, and better support in their declining years. They are patiently awaiting the summons, "Come up higher."

A widow who supports herself and boy of eight years by her needle handed me $2, saying, "This is to help get 'Science Hall' ready for my son." A thoughtful parent.

A father of moderate means, who has a son at Millsaps, handed me $50, saying, "This is to get ready for my boy's better training." A wise father.

A wealthy merchant said: "I expect to send my two boys later on; then I'll contribute to 'Science Hall.'" What?

T. B. HOLLOMAN.

Aug. 11, 1896.

On invitation from Board of Trustees of M. C. N., Rev. T. B. Holloman, of Jackson, Miss., delivered a lecture on education yesterday evening in the church.

He took a new role on this so-called threadbare issue, discussing the great fundamental principles, and leaving bookwormism and storehouses of disconcerted, incongruous facts behind.

The conception of his theme was noble and lofty: a strong plea for the high mental culture of our boys and girls as essential to any avocation in life, whether steering the grand old ship of state or guiding the plow.

He is agent for Millsaps College and also a minister of the gospel, and will assist in the protracted meeting at M. E. Church, preaching his first sermon last night.—Dawn of Light.

Millsaps College.

It will be gratifying to the friends of Millsaps College to know that work on our new "Science Hall" is progressing most satisfactorily. The walls are now up to the base of the second story. With pressed brick on all four sides and appropriate stone ornamentation, it will be a beautiful structure. The design makes its adaptation to intended uses admirable and complete.

Our new agent, the Rev. T. B. Holloman, is displaying remarkable aptitude for his great work. He is vigorously pressing the importance of our equipment fund. It is to be hoped that all our friends appreciate the situation, and will see that this fund is adequate to thoroughly furnish the new building as soon as it is completed. In this connection let me acknowledge the generous contribution of $100 in cash from our good friend, Capt. J. T. Lay, of Winona, Miss.

The prospects for a large attendance of students next session are very encouraging.

W. B. MURRAH.

Centenary College.

The next session opens Wednesday, Sept. 2. It is desirable that students begin work at the opening. The schedule of the Jackson railroad is arranged to meet all passenger trains of the Mississippi Valley road at McManus. There is no need for anyone to stop at Ethel.

C. W. CARTER, Pres.

SIGHTLESS AND SEEKING.

BY A. C. ELKESSER.

A dark, so dark, and no ray of hope
Comes to me as onward I grope
My weary way
Across the desert's sands.

Like him whose eyes of sight deprived,
With lengthy staff, his way contrived
At length to find
The presence of the Savior.

How many long and weary years
Had he pursued, ofttimes with tears,
His lonely way;
No hope or help was his.

Until at last he hears of One
Who had many wonders done
For suffering men
Of high and low degree.

His aid he seeks with humble heart,
If he perchance would sight impart
To sightless eyes
That longed to see the light.

He finds Him, and His help receives;
With open eyes he now perceives
All things,
And sings His praise with joyful heart.

And thus would I His presence seek,
If unto me perchance He'd speak
The healing word,
And light for me the gloomy way.

Then I also would happy be,
And sing of gracious help to me,
Who had no help
To guide me through life's dreary way.

Vicksburg, Miss., May 29, 1896.

Communications.

The Spiritual State of the Church as Dependent upon, and Evidenced by, Attendance upon the Ordinances and Social Meetings of the Church.

(Read before the Enterprise District Conference, and published by request of the Conference.)

We have reached the period of history when, by many of its members, the church is viewed very much as a social club, whose sole cause for existence is to minister unto their pleasure. Attendance becomes a matter of convenience. Great interest is manifested in the temporalities, number and quality of membership, social influence, and position in any given community. Large sums of money are often expended in houses of worship and furnishings. Great zeal is manifested in securing talented pastors, trained singers, and heavenly music. Rivalry with sister denominations is often taken as zeal for Christ. Financial ability in a member often covers a multitude of sins. The club view is of earth, earthy.

Brethren, the church is of God, and stands pledged to maintain the honor and glory of God, and execute his will in the redemption and salvation of mankind. It is a very vital part of the plan of redemption. It may be truly said that without the church God would be compelled to institute some agency, apart from that of humanity, to convey a knowledge of himself in order to man's redemption. The church does not consist in architecture or priestly appointments. Once these were instituted by God, and were perfection: but, being prostituted to the club idea, were in due time destroyed. The efficiency of the church as a factor in the plan of redemption depends not upon its wealth, numbers, or priestly appointments, though all these should exist in profusion. Paul, in his letter to the Ephesians (v, 25-27), says: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish."

To measure up to this standard, spirituality is essential. By spirituality I mean conformity to the divine pleasure, that presents our bodies a living sacrifice; that realizes that our bodies are the temple of the Holy Ghost; that yearns to be filled with all the fullness of Christ, not for selfish enjoyment merely, but for ability to do God's will on earth, as angels do it in heaven. To be spiritually minded is to have the Holy Spirit dwelling in our life, in perfect possession of all that we have and are, directing, controlling our time, talents, and possessions as may suit his pleasure.

While the eyes of God run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him, yet he has said where two or three are gathered together in his name, there he would be in their midst. Much may be acquired by private communion with God, but the spiritually-minded soul, having tasted of the heavenly manna, hungers and thirsts after God, and feels the need of all the help resulting from association with godly men and women in holy convocation.

Then the ordinances and social meetings of the church become the media of imparting to others. When the church celebrates the Lord's Supper, what act of the Christian disciple can more vividly impress the unsaved than to behold the privileged ones crowd to their places at the sacred feast? Those who truly love the Lord Jesus, and that lean upon his bosom in touch so close as to hear the whispers of his voice, are never found at that hour at the store overhauling the ledger, or at home trying to masticate the voluminous contents of the Sunday newspaper. Nor yet even while at the service, but so absorbed in counting the Easter bonnets, analyzing the exact contour of the balloon sleeves of "my lady's gown," or, perhaps, so absorbed in preserving vocal strength for the next hymn, the occasion like a passing sunset, but gives impression of a beautiful picture, that dissolves into the mists of eternity.

One reason why so many adult members are found utterly unable to tell why they are Methodists, and what is the ground of their hope of salvation, arises from the fact that their parents thought that an hour in Sunday-school so taxed the nerves and memory that compulsory attendance upon the preached Word might cause an indictment from the society to prevent cruelty to children. This plea gives the minister congregations of old folks with minds so preoccupied that the seed sown falls upon rocky soil. The fact of membership in a church indicates that solemn obligations have been incurred—vows of fidelity to God, antagonism to sin, aggressiveness against the devil's kingdom, willingness to support the institutions of the church, and to attend all the means of grace. "Better not to vow than vow and not pay." Attendance upon the ordinances and social meetings of the church to many is as a sore punishment, and is considered as a waste of valuable time. No wonder that all such members have leanness of soul, are better posted about politics, stock markets, fashions and amusements, than those things that make for the soul's peace.

Methodism's claim to a place of recognition as a church is not apostolic succession, either from John the Baptist or the twelve apostles. We have not invested in the election theory of salvation. We lay more stress upon the baptism of the Holy Ghost than that of water. Just now we may boast somewhat of the fact that Methodism builds a church-building every day, but possibly the Free Masons might do as well were they to try. No. Our claim is in none of these, but in that of spirituality, in heart and life. Methodism began in what was nicknamed "The Holy Club." Holiness, undiluted, is the watch-cry. Once we enjoyed a mighty momentum. Band meetings for three or four, class meetings and love feasts for all. Exhorters lived and died, most successful workers, without thought of being called to preach. Local preachers were never without appointments in the highways and hedges. You could tell a Methodist by the cut of a coat or bonnet. Ridicule, sarcasm and persecution fell to their lot of daily life; but, strong in spiritual power, the impress of her existence permeated the older denominations greatly to the common good. Methodism so advanced to the lead in gathering souls into the kingdom (suffering all the while a fearful leakage, redounding to the benefit of sister denominations) that ere this she would have conquered the world had we remained true to our simplicity, piety and faithfulness. But our preachers sighed for the honors of men, the good sisters became tired of their plain bonnets, so from one degree to another we have departed from our simplicity, and to-day when Methodists are called by the minister to prayer, it is distressing to witness the ossified knees and backbones that can not bend under a pressure short of a cyclone.

Our church is abreast of any in all the social accompaniments of worship, church architecture, scholastic attainments, and fashionable amusements. Somehow over and anon we ask ourselves: "Was it for this we had our birth? Can not others do all these things as well, if not better?"

Thank God "Ichabod" has not yet been inscribed upon our walls. The Holy Spirit has been grieved, but not quenched. Methodists everywhere are getting better acquainted with John Wesley, Fletcher, Carvossa, Bramwell, Watson, Asbury, McKendree and other pioneers of our church. Wesley's Christian Perfection is having a reading. Our church papers are full of articles about sanctification and holiness, for and against some special method of obtainment. All seem to want the genuine article; some now, others before they die. Our fraternal delegate to the General Conference of the M. E. Church, Rev. J. C. Morris, made entire sanctification the topic of his address. Some of our Bishops are writing and preaching special upon this theme. A return to the old paths seems to be the yearning cry of our aged ministers and members. The young people in the Epworth Leagues are praying for the anointing power. Methodism, or rather the spirit of Methodism, will not be content until every member of the Methodist Church is all aglow with the glory of God. When this comes to pass, such a misnomer as a Methodist family without an altar of prayer will be known no more in the land. When a man is called to preside over a district or the whole church, it will cause him to weep between the porch and the altar on account of the fearful responsibility imposed. The care of souls will press heavy upon every pastor's heart. No time or disposition then to indulge in the softness of tobacco fumes or big tales at the street corners. A pastoral visit will not be a fashionable call. At every service souls will be born again. Men and women will beg for the privilege of going to heathen lands to tell of Jesus, and will bear their own expenses.

O brethren, let us so live and pray that this great glory may come to our beloved Methodism ere we die.

R. B. DOWNER.

The Epworth League a Failure Outside of Towns and Cities.

BY AN OLD ITINERANT.

Nothing has seemed to meet the requirement in training the young for church work more effectually than the Epworth League. I mean in those places where its system can be applied, and its methods are practical. The end designed was to meet a felt need everywhere that church work was in demand. When the Constitution and By-laws were published I, with a zest, set about organizing—"being commended of the brethren." In my first attempt I failed outright, clearly on the condition of membership being fixed at the age of fifteen years. I then had charge of five or six congregations, and saw at once the failure would be more decided in all the others than where I made the attempt. I wrote a squib of a paragraph or two in denunciation of fixing a definite age for membership in the organization. The article was published. I thought it quite as consistent to fix a definite age as a condition of church membership. Subsequent legislation changed the age for eligibility from fifteen to twelve years. This was an acknowledgement that fifteen years was an error, and leaves us to the plain inference that the fixture of any age as a condition is a mistake, and seems about as incongruous as to fix a definite age at which the Lord Jesus shall receive little children into his arms and bless them.

The Epworth League is a power for good in the towns and cities; but, as a rule, it is a failure in rural districts and country churches. The social life in densely populated districts affords a far better basis upon which to work than where the daily intercourse is prohibited by distance and other inconveniences incident to country life. The boy or girl would join the League if the brother or sister prohibited by the bar of age could be admitted with them. In towns this difficulty is relieved by the more easy association with friends outside of home. In church work I have sometimes found the nine- or ten year-old boy or girl a more intelligent and efficient worker than some persons fifteen or eighteen years of age.

Our present system was certainly formulated by intelligent and successful workers, where the population is large and numbers of prescribed age are easily accessible. But as we have seen it, every efficient worker with every one who can be trained of any age is needed to effect one organization. As the subject has presented itself to my mind during these years, I am decided that we need a man on the staff of council for the Epworth League work of intelligence and good practical sense, familiar with the habits of country life, knowing how to bring its different elements together in working harmony. He can but see at once every worker is needed to form one organization, not enough for Epworth League, Christian Endeavors, etc.

Correspondence.

Letter from Indian Territory.

MR. EDITOR: Please say through the NEW ORLEANS ADVOCATE that we need a few transfers of young, aggressive preachers to the Indian Mission Conference. This is a great country, and promises a grand future for Southern Methodism if we can meet the demands that are and will be upon us for the next few years.

Persons seeking homes would do well to come out here before the country is allotted and bought up by land companies. A change is coming, and that in the near future, and when it does come, there will be a great influx from all points of the compass.

We are doing more than all other denominations now. We have a membership of about 18,000, and five church schools. To those who want good appointments and large salaries, at present we can offer nothing, but any who want "good work," and plenty of it, can find it here. We need a number of consecrated workers, and would like some from Mississippi. J. J. LOVETT,

P. E. Canadian district, Indian Mission Conference, M. E. Church, South.
Muskogee, I. T.

OUT OF WORK.

BY ADELE A. KEVIN.

These lines were suggested by reading of a dead man found one intensely cold morning on the streets of one of America's most prosperous cities. The emaciated form told of starvation.

Out of work, poor, wan, and thin,
Bewildered by the coming storm,
Dazed by the city's glare and din,
He looked at lights that seemed so warm.
Pushed aside by the jostling crowd,
Noticed not by the rich or proud,
A shivering form where rags do flaunt,
That scarcely hide a shape so gaunt,
Is laughed at by the young wolfs rude
Who mingle with the multitude.

Each day for weeks had that men tried
Some honest work to get, and failed.
The poor who could not help him sighed,
Their inability bewailed.
They, too, had felt the bitter pang
Of hunger's gnawing, biting fang.
A few dry crumbs from their own store
They gave with tears; naught had they more.
Oh, rich employer, turn aside,
And for a moment your face hide!

Soon on the streets had snow begun
To fall in beautiful white flakes.
Electric lights, like rays of sun,
Through them a brilliant picture makes.
The happy rich are gathering home;
The starving men the streets must roam.
He sadly leans against a gate,
Sees through the panes the rich men's grate
Glow warm in mansion of brown stone;
And quivering lips part with a moan.

"What have I done, my God, 'gainst thee?
Am I more wicked than the throng
That all around are passing me?
Are they all righteous, I all wrong?
I've tried my poor heart to keep right;
I've tried to keep thee, Lord, in sight;
I've striven with my might and main,
That I at last your love might gain."
Unconscious swooned the form so slight;
None knew or pitied him that night.

None saw bright angels come and go;
They only saw at dawn of day
A form in rags, that told the woe
Of him who on the pavement lay.
The men who bent above that form
Spoke low of last night's awful storm.
"'Twas hard," they said, "in that sad plight
To face the north wind's chilling blight."
Each wondered, too, and gazed awhile,
To find on that poor face a smile.

God heard that sigh; he saw the soul
In weary tenement of clay,
And angels bade a name enroll
With those who trust and those who pray.
"Go bring him from the toil and strife
Here into everlasting life."
Did heavenly voices in the air
Cause that bright smile to linger there?
The dying do bright visions see;
Glimpses of heaven, it may be.

Oh, you who can a helping hand
Stretch forth to aid the wretched here,
What monument is half so grand
As tears shed o'er a good man's bier?
One who has fed the starving poor,
And who has helped them to endure
Their hardships through the Winter's cold;
Cheered them with sympathy and gold.
The world may not such deeds applaud,
But he who gives—lends to the Lord.

Crawford, Miss.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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The Seventeenth Annual Conference of the Louisiana W. F. M. S.

The seventeenth Annual Conference of the Louisiana W. F. M. S. was held in the college chapel at Mansfield, July 3-5, 1896; the president, Mrs. E. J. Fullilove, in the chair at every session. All the officers were present except the treasurer, Mrs. S. B. McCutchen. Notwithstanding the unusual heat of the weather, the meetings were well attended. There was a larger number of delegates and visitors than usual. By invitation of Rev. J. L. P. Sheppard, presiding elder of the Shreveport district, our Conference was held at the same time of the District Conference at Mansfield, which convened in the Methodist Church. The hours were so arranged that the business sessions did not conflict with public worship. For religious services and public worship the ladies repaired to the church, and we all worshiped together.

Our work was represented by Mrs. Fullilove before the District Conference. At the close of her report Bro. Sheppard, in words of sympathy and encouragement, expressed his endorsement, and promised his co-operation. He urged the ministers present to give us their aid in every way possible. Our hearts were stirred by his words, and we felt very grateful for such an ally. Many talented women were present, and several valuable and instructive papers were read.

Our president gave us items of interest from the "Woman's Board of Missions," the annual meeting of which she had recently attended at Washington City, D. C.

Miss Margarite Crain represented the juveniles of Shreveport, and in a sweet, attractive manner told of her work. Fortunate indeed are the children who have one so lovely to lead them.

The president and corresponding secretary each gave us a rare treat in the papers read by them on Sunday afternoon.

Dr. LaPrade preached our annual sermon, and addressed both Conferences in the discourse, which was very fine, and was listened to with deep interest by all.

But why try to tell of all the good things we heard and enjoyed in Mansfield. It was indeed a feast from beginning to end.

Mansfield entertained the joint Conferences with the lavish hospitality for which it is noted. Bro. Crews met the delegates at the station, and conducted them to the homes assigned them, and each felt that hers was the very best home. It was an occasion to be long remembered with emotions of pleasure by all. The same officers were re-elected, with a few changes in district secretaries.

Our next Annual Conference will be held in Homer, and it is earnestly requested that every society send a delegate. Work to this end, plan for it, pray about it, and do not fail to send your delegate.

E. H. FAUNT LEROY,
Vice-Pres. La. Conf. W. F. M. S.

Selections.

The Ideal Life.

The ideal life for this world is not visionary, other-worldy, ghostly or unreal. Though not constructed on an angelic pattern, the life of man on earth is divine; God made Adam not less than Gabriel; and for all our purposes in this mortal stage it is better to be a man than an angel. The ideal man is clothed in flesh and blood; he is human, of the earth earthy. If this had not been the best fashion, God would not have so made man. We should never attempt to make ourselves into anything unlike the pattern. The ideals of the church have too often gone away from humanity; they have been ghostly, unreal, out of touch with humanity. It never seems to occur to the makers of saints that they have gone away from the Pattern Man. Jesus was human, with red blood in his veins; he walked among men and discharged all the duties in his human relation. The most human man was also the most divine.

The ideal life on earth is first of all loyal to the throne of God; the law and direction come from above. At the same time the sphere of duty is on earth among our various human relations. The ideal man is a soldier of Jesus Christ, armed and equipped, ready for the word of command to go to the hardest part of the field. The saint of the desert or the monastery is of poor quality compared with the actual contestants in life's battle-field. The saints of the calendar with their hair shirts, uncut nails and unkempt hair, make a poor showing beside St. Paul and St. Peter, or Luther, Knox and Wesley, who entered the human arena and fought with the beast in man. Such will hear the glad acclaim in the last day: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." In this moral conflict the powers of the true man are best developed; he makes the most of himself in doing the most possible for others. To do duty on earth is really the best preparation for heaven. He who has discharged every duty here can not fail to find an abundant entrance and an ample reward over yonder.—Zion's Herald.

"He Loves to Answer Prayer."

A pastor was once visiting a loving mother in her home. He found it difficult to gain her attention. She had a little infant just able to creep about the room, and instead of listening to him, he saw that her eyes were following the little one along its way, and her thoughts were occupied with it. He told her that she reminded him of a passage of Scripture, and asked her to open her Bible at the sixteenth chapter of the Second Book of Chronicles. He then read to her a part of the ninth verse: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." Then he added: "Your eyes run to and fro through this room, that you may help your little one the moment it requires your aid; so our Father in heaven is ever watching to succor those who walk uprightly in his fear."

Is not this a bright and happy thought? Will it not encourage you to tell God everything? You may go to your loving parent for sympathy and help. He is always watching that he may help, and comfort, and guide, and guard you. He loves to answer prayer!—Christian Observer.

A habit is formed in the same way that paths or roads are. You often see people "cutting across lots." Where they do this, a narrow strip of grass about a foot or fourteen inches wide will be trodden hard; and that is a path. It is made by being walked over, again and again. You can soon get into the habit of doing a thing if you will do it over and over many times. The more you do it, the easier it will become, just as a path grows wider and plainer the more it is traveled. It is hard to keep people from going across lots after a path is once made; and so it is hard to stop doing what we have fallen into the habit of doing. Bad habits are like the ruts made by carriage-wheels in country roads—they hold people fast. I once read of an old man who had crooked fingers. When a boy, his hand was as limber as yours. He could open it easily. But for fifty years he drove a stage, and his fingers got so in the habit of shutting down on the lines that they finally stayed shut. The old man's hand can never open.—Anon.

Men's actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion. Our habit of judging is so nearly incurable, and its cure is such an interminable process, that we must concentrate ourselves for a long while by keeping it in check, and this check is to be found in kind interpretations. Sight is a great blessing, but there are times and places in which it is far more blessed not to see.—F. W. Faber.

It is very unpleasant suddenly to find out that you are disliked. You thought perhaps that you were a most estimable person, quite free from blame in all respects, and you were going about in the world quite happy about yourself; and then all of a sudden you found that a number of people, of whom you never suspected it, had a real hearty dislike for you all the time. It is a great shock.

There is but one way in which our faith can be strengthened, and that by its exercise, and the only way it can be exercised is by depriving it of the things of sight and sense upon which we would naturally lean. This leaves us in a condition of uncertainty. Having no other foundation on which to build, we are forced to look elsewhere for a foundation.

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I. HARDY, G. P. A.

New Orleans, La.

FROM THE WORK.

Rev. W. G. Backus, P. C., Summit, Miss., Aug. 7: "We have just closed two protracted meetings; one at Summit and the other at Bogue Chitto. About 40 were converted or reclaimed, and a few swept into the experience of entire sanctification. The church here at Summit was greatly revived, and Bogue Chitto enjoyed refreshings from the presence of the Lord that has not been witnessed for years. Praise the Lord."

Rev. J. F. Wynn, Baker, La., Aug. 8: "We have just closed a precious meeting at Brookstown. Bro. Faunt LeRoy did some of the most earnest and effectual preaching of his life. Twelve members received, and perhaps twice that number converted or reclaimed. The whole membership were made to feel their need of an entire devotion to God's service. We will have to enlarge our Brooks own Chapel. In my report from Black Water I stated eight members received and more than that number converted."

Rev. J. A. Braswell, P. C., Aug. 12: "I send you a statement of my work. God is with us on the Water Valley circuit. We have held three meetings, with marked success. A goodly number of accessions, several new family altars, Sunday-schools strengthened, and a great revival in the way of repair and building of churches. There is prospect of the circuit being one of the best in the district. We will have a new parsonage ready for the preacher by Conference. Still have three meetings to hold yet. Pray for us."

Rev. Wilbur F. Rozell, Holly Springs, Miss., Aug. 10: "I have just returned from helping Bro. C. P. Moss in a meeting at Piegah Church, Eureka circuit. We had a good and profitable meeting, resulting in about ten conversions. Eight or more will join the Methodist Church. The weather was about as hot as any ever known; yet congregations were good, especially at the night service. I have never found in any church of same membership so many men and women, young men and young ladies, who will pray in public whenever called on. Bro. Moss is among a kind and appreciative people, and is doing good work. He has just closed a fine meeting at Eureka."

Rev. R. A. Sibley, Jr., P. C.: "I have just closed my protracted meeting at Fair Mount Church, which lasted five days. Result: received seventeen into the church—seven by profession of faith and and ten by baptism; ten or twelve conversions, two family altars erected, and the church wonderfully revived. I was assisted by my father, Rev. R. A. Sibley, Sr.; Rev. J. W. Thompson, local preacher; and Rev. M. M. Maddox, of the Protestant Fraternity. I think I have never before witnessed such an outpouring of the spirit of God in convicting and converting power. Fair Mount has been left without a pastor for several years, and the members had become scattered, a great many going to other churches. I preached my first sermon there the first Sunday in February, and reorganized. I have had a regular appointment there since, and the membership has increased to nearly fifty. We will soon have a new church-house there, which will be much more commodious than the old house, and will be a credit to the community. To God be the honor, the power and the glory. Pray for us."

Rev. D. F. Guice, Gloster, Miss.: "Allow me through the columns of your valuable paper to give the results of the year's work up to date on the Gloster charge. On the tenth of June Rev. W. M. McIntosh began a meeting here, in which he was assisted by the Rev. Hatch, of the Baptist Church. The meeting continued twelve days and resulted in great good. Bro. McIntosh, with his eloquence, attracted large crowds. The congregations increased and interest grew to the end, and a large crowd assembled at the depot when he was to leave and had a Holy Ghost time in the same. His preaching was attended by the Spirit in great power. Time alone will be able to tell all the good that grew out of the meeting. Christians of every name and denomination were brought nearer to and made to love God more; many hearts were made to rejoice with joy that is unspeakable; many homes made happy, and a number of family altars erected. There were thirty-six made application for membership in the various churches, and more than one hundred claimed to have been blessed during the meeting. Bro. McIntosh did a lasting good here; old feuds were settled, former friendships restored and Christians were made to love each other better. May God bless and give him success in all his work! Our second meeting was held at Macedonia; Bros. L. S. Jones and B. S. Rayner rendering valuable service in the same, preaching with power and with happy results. The members of the church were revived, quite a number reclaimed and converted, and nine added to our roll. May God bless these men of God and give them many souls for their hire! To God be all the glory."

Geo. W. Hiveley, Hazlehurst, Miss., Aug. 6: "Our pastor, Rev. Ira. B. Robertson, began a revival meeting at Bethesda on the fourth Sunday (26th) of July, 1896. Bro. Parker, a local preacher from Jackson, Miss., was with us from the beginning. He is an excellent preacher, and did us good service, preaching once every day during the five days of the meeting. Some one made this remark in the writer's presence: 'What a pity that Bro. Parker does not belong to the Conference! He is such a good preacher.' Bros. Smith and Gozey, both devout men from Barlow circuit, were with us three days of the meeting, and furnished valuable help; the former by preaching, the latter by singing. The congregations were good from beginning to end. While no one was converted or joined the church, yet we believe much good was done. Must a farmer complain because the seed which he has planted does not spring up and grow the same day it is planted? Does not the grain of corn lie in the ground several days before it sends up a tender shoot, which in due time becomes a stalk, sending forth first the ear, then the full corn in the ear? We think that there was seed sown at Bethesda which may yet bring forth an hundred, yea, a thousandfold. One thing we do know: the church was strengthened and revived. The prayer and experience meetings were well attended. The meeting of the last day (Thursday) clearly demonstrated that God was with us, when many young people rose up and spoke of God's pardon and love. One, a mere child, who was converted last year, rose up and spoke for Christ. Mrs. Parker, the district [illegible] W. F. M. S. of the Brookhaven district, was with us one day during the meeting, and made a telling speech on missions. Success to the ADVOCATE! Pray for us."

MORTON AND FOREST.

We held a protracted meeting at each of our churches, with good results. At Forest the meeting was in May, and lasted eleven days. M. H. Moore began the meeting, and remained a few days, and was followed by J. T. Nicholson. These two did mainly the preaching, assisted from time to time by sermons from H. P. Lewis, W. M. Williams, and W. W. Simmons. The congregations were good, and a good interest throughout. There were no accessions, although there are a goodly number of persons not in the church. Forest needs a sweeping revival.

The meeting at Pelahatchie was in July. J. M. Morse did the preaching, except two sermons by J. F. Robinson and one by the pastor. There were three accessions to the church. The meeting lasted only five days.

At Morton we began the first Sabbath in August, and closed Thursday night. W. M. Sullivan did all the preaching, except one sermon. Three accessions.

These meetings gave our churches a great uplift, and leaves a good impression for Christianity in each community. There were no wounds made by what was said or done to undermine the work. It was all clear gain for Christ. Our people feel under lasting obligations to the brethren who helped in the meetings.

C. MCDONALD.

Morton, Miss., Aug. 8, 1896.

NOTICE.

Since my last report—July 13—I have received the following donations from brethren to help us build a church for the Lord here at Smyrna, Miss.:

Judge C. H. Campbell, Kosciusko, $2 50; C. Cramp, Memphis, Tenn., $1; Rev. J. C. Lowe, Verona, Miss., $1.

Brethren, we are hungering and thirsting for a church here, and can not get it without money. It seems to me some of you preachers are a little too stingy. I have written to more than fifty preachers of the North Mississippi Conference who get from $500 to $1,200 salary, and Bro. J. C. Lowe, of Verona, is the only one who has sent anything. May God bless you and yours, Bro. Lowe!

Oh, the joy of Christian assemblage. Brethren, help us build a church for God, and we will sing hosannah with a hallelujah like the voice of mighty thundering.

J. A. WILSON, P. C.

Smyrna, Attala county, Miss.

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P. S.—The above very low rate is made from now until the fifteenth of September. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

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Thursday, August 20, 1896.

The Steel Trial.

When the committee in the Steel case met on the twelfth, Dr. Steel challenged four of the seven committeemen. This caused a postponement of the trial to Thursday, the fourteenth. In reorgauizing the presiding Bishops enlarged the committee from seven to nine. The committee as finally constituted is as follows: Rev. B. M. Messick, D. D., of the St. Louis Conference; Rev. W. K. Piner, of the Louisville Conference: Rev. A. F. Watkins, of the Mississippi Conference; Rev. J. R. Moore, of the Little Rock Conference: Rev. H. D. Moore, of the Holston Conference; Rev. P. H. Whisner, of the Baltimore Conference: Rev. G. W. Wilson, of the Memphis Conference; Rev. — Southgate, of the Kentucky Conference; Rev. I. S. Hopkins, D. D., of the North Georgia Conference. There are three Bishops present—Wilson, Granbery and Hendrix. Dr. Steel is represented by Rev. W. F. Hamner, of the Memphis Conference. The Book Committee are represented by Rev. Paul Whitehead, of the Virginia Conference, and Rev. Collins Denny, of the Baltimore Conference. The church is to be congratulated upon the fact that this, its first trial of this character has fallen into such hands. Three wiser or more prudent men than the three Bisheps who preside in the case can not be found. The committee is also wisely chosen. We have a personal acquaintance with all the members of the committee except two, and we knew of no body of men of equal number whom we would be more willing to trust to sit in judgment upon in a case in which we were personally interested.

For the benefit of those of our readers who are not posted as to the history of the case we will state that the trial is the result of a demand made by Dr. Steel. At the May meeting certain members of the Book Committee criticised Dr. Steel's editorial conduct of the Era, whereupon Dr. Steel informed the Book Committee, through the Era, that the law provides a way for dealing with refractory General Conference officers, and asked them to proceed to deal with him in a legal way.

P. S.—On Monday night the committee completed its labors and made its report. Dr. Steel is continued in office, with a premise on his part to avoid in future the matters complained of by the Book Committee.

The Summer Home for Waifs, at Beauvoir, Miss., recently purchased by Dr. Alfred E. Clay, of this city, was formally dedicated on last Sunday, appropriate addresses being delivered by Bishop John C. Keener, and by Rev. Mr. Thompson, rector of the Episcopal Church at Biloxi. There are at present in the home thirty-nine boys from three to twelve years of age; forty-one girls from four months to fourteen years, and ten adults, the adults having the care of the children, six of whom require constant medical attention.

"Charity Administration: Its Abuses and Their Remedy."

The foregoing is the title of a strong and timely article in the August Cosmopolitan, some extracts from which we quote below. Notwithstanding the oft-repeated claim that the poor are down-trodden and neglected, the fact remains that Christian people are at present doing more to relieve distress and uplift the masses than ever before in the world's history. In the city of London alone it is said that $25,000,000 a year is expended in charity. In New York City, where there is a vast deal of poverty, large sums are expended in its relief and well-organized charities abound. The same is true of many large American cities, where the poor are huddled together in large numbers. While the world is in many respects cruelly selfish, yet it is gratifying to note how prompt and liberal are the responses made to the calls for the relief of particular forms of distress. Thanks to the benign influence of Christianity, the American public has only to be informed of pressing need in this or that quarter, when, lo! alms flow forth in generous streams.

It would be a great mistake, however, to assert that all is being done in the line of charity that can and ought to be done, or that the well-to-do are all as liberal as they should be. No one supposes that we have yet reached an ideal state of affairs. The poor we still have in large numbers among us; nor need we expect socialism, nor any other "ism," to equalize the conditions of men so long as all are not equally industrious, economical, and intelligent.

Indiscriminate alms-giving hinders almost as much as it helps, since it encourages idleness and fraud, and breeds crime. It is stated on good authority that there are now in this country not less than 100,000 men too lazy to work, living upon the liberality of the public. Tramps will continue to abound so long as people are foolish enough to feed them without making them work. "Sentiment," some one has well said, "will not solve the tramp question." Not many people will take the time or the trouble to ascertain the real condition of those who ask for help. The most needy and deserving are usually the most reticent about their condition. Hence the great need of societies for the proper distribution of charity, the officers of which are expected, or at least supposed, to investigate the worthiness of every case of distress reported. Says Prof. R. T. Ely, a leading writer on "Economics:" "We are beginning to hear of a science of charity, and it is sorely needed, for old-fashioned alms-giving is a curse."

It is a lamentable fact, however, well brought out in the article quoted from, that people who give in charity are far too ready to leave the whole responsibility with the society or organization through which they contribute. It is too often taken for granted that everything is well managed, whether any definite showing is made or not.

We may say further that relief work should never be left entirely to organizations; yet in our cities many Christians who could do personal work in the way of visiting the sick and ministering to the needy leave it all to charitable societies, or to just a few mission workers. Because contact with suffering is not pleasant, they excuse themselves from this form of service.

But we should not forget that the poor need our sympathy and encouragement as well as food and clothing. "Though I bestow all my goods to feed the poor, and have not love," says the Apostle Paul, "it profiteth me nothing." Charity so administered as to cause the loss of self-respect and manly independence is a positive injury. The effort now being made by some societies to secure employment, temporary or otherwise, for those out of work, can not be too highly commended. The main object in all charity work should be "to help the poor to help themselves."

The usefulness of organized charities is constantly enlarging and assuming new forms, and wonderful possibilities are opening to view; but there are certain dangers that must be guarded against. We hope that the evils mentioned are not as great as is supposed.

"Charitable institutions are a feature of Christian civilization. They are most numerous among the Anglo-Saxon race, because it is among them that Christianity has achieved its greater triumphs.

"Like every other human institution, charities deteriorate in their management and require careful watching. The history of their establishment is interesting. Almost from the beginning they were subjected to abuses and to the perversion of trust funds. This evil had increased to such an extent that during the reign of Queen Elizabeth there existed in England an enormous number of charities which were very corrupt, and in many instances had ceased altogether to fulfill the objects for which they were originated.

"To remedy this state of things, laws were passed, in that and succeeding reigns, to compel the managers of charities to apply gifts to the purposes for which they were given. Commissioners were appointed, in the beginning temporarily, and afterward permanently, with power to investigate the charities of the realm and see that all moneys were properly applied and accounted for.

"It was found that the greatest abuses existed in what were known as private charities, where the sole supervision rested in the hands of persons termed visitors, who had been nominated by the founders.

"That, at the present day, abuses exist in charities equal in enormity to those in Queen Elizabeth's time, no one believes; but that there are abuses a very cursory examination is sufficient to determine. This can be shown without going outside the societies' reports. The chief abuses brought to light are: First—The hoarding of large sums of money instead of using them to carry on the work of the society. Second—Using money for a different purpose than that for which it was given. Third—Incurring an enormous indebtedness, thereby endangering the stability and usefulness of the society. The constant cry is for a fund invested in bonds and mortgages, or other securities, the income only, and not always that, to be used for the purposes of the charity."

The writer, Mr. Bruen, does not deal in mere generalities, but gives a number of concrete examples to establish his point. Next he says:

"The reason why charitable societies are not better managed is that no effective oversight is kept on the management. There are two parties who should watch over all the charities: the one is the state, and the other is the people who contribute of their means to their support.

"As the state is the largest contributor to most charities by relieving them from taxation, granting them certain charter privileges, and very often handing over to them large appropriations of public money, the state should exercise a real and not an apparent supervision.

"Mr. James C. Carter, the distinguished jurist, gives it as his reason for believing that such supervision by the state should exist as follows: 'I think one great preventive acting upon the minds of men who are able to give, and do give large sums to charities, is, that they are not assured that it will be well applied. They are mostly men who have been accustomed during their lives to business methods, and who have been accustomed to ask themselves just what every dollar will do if applied to any particular purpose, and before they make the disposition to be satisfied that it will be applied to that purpose.'

"How often, in trying to get information, are we confronted with the question: 'Have you ever looked over the names of the Board of Managers? Do you know of what wealthy and distinguished men they consist?' Just as if this were any answer or guarantee that the affairs of the society were well conducted. Some of the most gigantic swindles in commercial life have had honored and respected names to further the enterprise—honorable gentlemen being the dupes, tools and figure-heads to impose upon an unsuspecting public in order to make them part readily with their hard-earned savings.

"How few givers to charity ever take the trouble to see that their gifts are properly applied. Many do not even glance at the published reports to see that their gifts are acknowledged. It is sad to have to relate that a few societies do not even publish a report. Ordinarily contributors think that they have accomplished their duty when they give, and would consider it a hardship to be compelled to study the annual reports. Some go so far as to look upon it as a reflection on the integrity of the men composing the Board of Managers to inquire how their particular gift had been disposed of. It is this reprehensible unwillingness on the part of the contributors to take trouble that causes so many charities to be mismanaged. Managers, like other mortals, do their duty better when they know that they are being watched."

"Which Way I Fly Is Hell."

Last Fall we noted in the columns of the ADVOCATE that two preachers of the Texas Conference, W. Wimberly and E. H. Harmon, had been suspended under a charge of immorality. When the Conference met, they were expelled from the church and ministry. Of this we also gave notice. Since that time we have heard nothing of Harmon. Some weeks afterward, however, we published the statement that Wimberly had united with the Cumberland Presbyterian Church. Now, Wimberly appears before the public again. During his suspension and trial he vigorously maintained his innocence, claiming that his visits to certain dens of infamy were for the purpose of finding and, if possible, rescuing his sister, who, he believed, was leading a life of shame. He introduced as witnesses two of his brothers, who corroborated much of what he said. Now, however, he confesses to the truth of every accusation made against him, and much more besides. He says that his fall antedated the Galvestou Epworth League Conference in August, '95, where his villainies were first exposed, by fully two months. He says he began his downward course by drinking. He says he was drunk most of the time for that period of two months; was drunk during the whole League Conference, and drunk on until the Annual Conference, and has been drunk ever since until about two months ago. He says the two men who appeared on the witness stand in his behalf, claiming to be his brothers, were not his brothers. They were two vile wretches, whom he hired to lie for him.

All this he wrote on the tenth of June last in a letter to Rev. G. C. Rankin, Houston, Texas, but requested Rankin not to make his confession public before the tenth of August. This request was complied with. Hence the public have not read this last sad chapter until now.

Some of the expressions in his letter remind us of Milton's line: "Which way I fly is hell. Myself am hell." In one place he says: "I am a most miserable wretch." Again: "My sin, my sin. Oh, it is so great! God help me and pity me." Again: "I am so guilty. As the days go by I realize more and more the magnitude of my fall. This is augmented a thousand times by the denial of my sin and my persistent claim of innocence." Again: "Nothing but the punishment of the damned in hell is commensurate with my awful sins."

Is not this an awful picture to gaze upon? What caused it all? Strong drink. "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!"

Wimberly had been for years a professor of the second blessing. Of course, his fall does not disprove the doctrine of sanctification, or any theory concerning it; but it certainly gives tremendous emphasis to the solemn warning, "Let him that thinketh he standeth take heed lest he fall."

A Modest Claim.

To hear some brethren talk, one would think that they have a monopoly of the Holy Spirit, and that nobody but themselves or those who pattern after them can have a revival. Marvelous indeed is the arrogance of others in claiming the credit for every good thing done in the communities where they labor or have labored. They seem to have forgotten the Savior's caution: "Other men labored, and ye are entered into their labors." Admirers of distinguished workers often join in ascribing praise to them which properly belongs elsewhere. Paul may plant, and Apollos may water, but God gives the increase. The following boastful statement from one of our Southern Methodist exchanges has hardly the right ring about it:

"Three years ago Bro. ——— started a fire-meeting in a slumbering church in ——— county, ———State; to-day it has 500 witnesses to the fullness of the Spirit's cleansing power. In the same time ten new churches have been built in that county. The fire and the blood will tell."

We happen to know something about the county referred to, and we are reasonably sure that the labors of the brother mentioned had nothing at all to do with the building of any of these churches save, perhaps, one. Is it possible that a roving evangelist who was in the county but a few weeks at most is to receive all the credit for causing the erection of so many churches in waste places, while the faithful pastors who have borne the heat and burden of the day are passed over in silence?

"The Children's Home Finder."

"The Children's Home Finder," of which we made some mention last week, is a 40-page, illustrated, monthly magazine, devoted to the interests of the National Children's Home Society. It has a Children's Department, Book Review, Letter Box, and other attractive features, and is in all respects a first-class family magazine. Its present subscription list numbers 15,000, and is rapidly increasing. The subscription price is $1 per year. Each new subscriber who sends $1.50 will receive as a premium a copy of Miss Armstrong's charming book, "The Children of the Bible." The magazine is edited and published at 167 Dearborn street, Chicago, by Rev. Geo. K. Hoover, D. D. Agents are wanted, and will receive liberal pay. The Children's Home Society is now organized in twenty States. It has placed over 7,000 children in good families.

A New Book.

A YOUNG PEOPLE'S HISTORY OF THE CHINESE. By Rev. W. G. E. Cunnyngham. With an introduction by Rev. Collins Denny, M. A. 12 mo. Cloth. 284 pages. Illustrated. 1896. Price, $1. Southern Methodist Publishing House, Nashville, Tenn.

The author, having spent nine years in China as a missionary, and having been, while there and since his return, a close student of the literature relating to China and her people, is well qualified to write such a volume as this purports to be. He has not attempted to give a consecutive history of the Chinese through all the centuries of their existence, his object being rather to furnish general information about China and her people. Accordingly, the book deals only with the most salient facts and features of Chinese character and history. The chapters which treat of the language, religions, diet, dress, social and domestic life, festivals and amusements, and superstitions of the Chinese, are especially interesting. It is a charming and instructive volume, and will be eagerly read by young and old alike. We regard it as a valuable contribution to our missionary literature. The book is beautifully printed and bound, and is adorned with thirty-two handsome illustrations. It deserves wide circulation.

NOTES.

Be sure to read our reduction of prices on our Bibles. Notice also that those who subscribe under the $1 offer got the benefit of these rates.

***

Rev. A. J. Jarrell, of the North Georgia Conference, died at his home in Cartersville on the first.

***

Rev. R. H. Wynn, pastor at Algiers, La., is helping his father this week in a meeting on the Baker circuit.

***

Dr. Goucher, of Baltimore, gives $5,000 a year for three years to enable the M. E. Church, South, to inaugurate its West China Mission.

***

Rev. W. L. Graves, of the North Mississippi Conference, has been elected superintendent of Hamilton Hall at the Southern University, of Greensboro, Ala.

***

We were favored, last Monday, with a call by Rev. L. W. Cooper, of the Mississippi Conference, who was passing through the city en route to Pearlington, where he will assist Bro. Forsythe in a protracted meeting.

***

The largest Conferences are the North Georgia, 83,000; Virginia, 69,000, and South Carolina, 68,000. Each of these is larger than the largest in the Northern Church, the Philadelphia, which numbers 61,000. — Central Methodist.

At the Louisiana Baptist State Convention, held at Crowley, last week, Rev. Dr. D. I. Purser, of this city, was elected president for the third time.

***

What your howler for liberty wants is not liberty to do right, but a license to do wrong at the expense of other men's liberties.—Richmond Advocate.

***

The Roman Catholic Church authorities in St. Louis, it is reported, will soon formally forbid their coreligionists to sing in Protestant choirs. The church objects to attendance by its members at Protestant Church services.—Exchange.

***

Rev. J. P. Moore, a member of the North Mississippi Conference, and pastor of Okolona circuit, died at the parsonage in Aberdeen, Miss., on Wednesday, Aug. 5. His remains were carried to Eupora, Miss., for interment. His wife died July 8.

***

Mrs. R. K. Hargrove is accompanying the Bishop in his tour of the Western and Coast Conferences. She is making the Woman's Parsonage and Home Mission Society a special feature of woman's work at home.—Pacific Methodist Advocate.

***

It is probably without a parallel, that Dr. Adam Miller, of Chicago, in his eighty-seventh year, should finish the course and pass the examination entitling him to receive his diploma as Doctor of Philosophy from the Chicago School of Science. — Exchange.

***

The growth of Methodism is one of the religious phenomena of the age. Counting the population of the country at 65,000,000, nearly one in ten is a Methodist. The Methodists number one in six of all professing Christians in this country, and one in four of all Protestants. To be a Methodist means something.—St. Louis Advocate.

***

Of the long list of philanthropists who have given $1,000,000 or more to the cause of higher education in this country, only one himself was a college graduate. The single exception is Seth Low. Graird, Peabody, Cornell, Cooper, Rockefeller, Rich, Packer, Hopkins, Clark, Drexel, Vanderbilt, DePauw, Lick, Stanford and the others had not the advantages of college education.—Tennessee Methodist.

***

Charles A. Dana, who has been a journalist more than fifty years, and who gets through more work in a day than most men do in a week, ascribes his excellent health, his continued mental vigor and activity, at a time when most men have retired, mainly to never allowing himself to be in a hurry. This habit has, he says, saved him from the nervous disorders from which more than half of us Americans really die.—Exchange.

***

We are just in receipt of the announcement of Moffat-McLaurin Institute, a new institution of learning located at Meridian, Miss. It is a non-sectarian school of high grade for the thorough training of young women and children, and is enterprised by two most excellent and highly cultured ladies who have had much experience in teaching. Music, art, elocution, stenography and typewriting will be taught in addition to the usual branches. The best of instructors have been engaged for each department. We wish our friends, Misses Moffat and McLaurin, much success in their undertaking.

***

Those preachers who do not press, urgently and persistently, the various Conference claims upon their people, and wherever that is possible secure the full amount assessed, will fail in the discharge of a solemn and most important duty. Every dollar of deficit in any one of these claims cripples the operation of the church in that department of work, just to that extent. Furthermore, every member of the church is solemnly obligated to meet these demands, and we can never measure up to our Christian duty, and meet the requirements of church loyalty, until these claims are met in full, since the assessments represent, not the maximum, but the minimum amount. Brethren of the ministry and laity, suffer this earnest word of exhortation and entreaty for the sake of the cause we all love so dearly.—Central Methodist.

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PERIODICALS.

The Scribners have given us a very beautiful thing in the August issue of their Magazine, the Midsummer Fiction Number. Great attention has been paid to the making up and the printing, and the result is an admirable production of artistic and literary merit. The opening paper is "On the Trail of Don Quixote," a picturesque account of wanderings through the plans of La Mancha, by Mr. August F. Laccaci. Mrs. Alice Morse Earle writes delightfully about "Old Time Flower Gardens." The six short stories are of the best. Original, sparkling and entertaining, with illustrations by Smedley, Frost and other artists.

The Review of Reviews, for August, while largely given over to the issues of the presidential campaign, finds space for the treatment of other important topics. Besides the character sketch of Mr. Bryan, the Democratic candidate for the presidency, the Review has illustrated articles on Harriet Beecher Stowe and Dr. Barnardo, the father of "Nobody's Children." There is the usual elaborate resume of the current magazines; and the departments of "The Progress of the World," "Record of Current Events," and "Current History in Caricature" answer the typical American demand for what is up to date and "live."

The following is the table of contents of the Review of Missions for August: "Home and Foreign Missions—Alexander Latimer Blackford, D. D.," by James L. Kennedy; "The Present Outlook of Missions in Turkey," not by a Missionary; "Pilgrimages in China," by Mrs. W. H. Park; "Missionary Problems in Brazil," by Rev. J. W. Tarboux; "The Light in Darkness," by Rev. H. Loomis; "Work in India," by John R. Mott; "Mission Work in the Mountains of Kentucky," by Rev. C. H. Greer; "The Three Religions and Their Bearing on Chinese Civilization," by J. Lambert Rees, B. Sc. This magazine is brimful of highly instructive and interesting reading matter.

The Methodist Review (South), for July-August, opens with an able article on "The Problem of Divine Foreknowledge," by Prof. H. C. Sheldon, of Boston University. Rev. W. Harrison, of New Brunswick, discusses "Oxford High Anglicanism," being a review of Dr. Rigg's book on the subject. Dr. J. S. Bassett considers "The Culture Problem in Southern Towns." Prof. H. H. Stone favors better roads in the South. Prof. J. F. Crowell has a valuable article on "The Position of the Church in France." Prof. E. W. Bowen writes of "Virgil's Pre-eminence among the Christian Fathers and in the Mediæval Church." The editor concludes his admirable discussion on the "Itineraney" in the economy of Methodism. The number is up to the usual mark of excellence.

[From the Journal.]

Butter Making—Money Making. Your Chance.

A NEW INVENTION that will be a great money maker for those who are selling goods has just been put out by The Queen Butter Maker Co., of Cincinnati, who have patented a churn that will make butter in two minutes. We have watched the process; it is marvelous. The cream is placed in the churn, and a few turns of a large wheel will separate the butter, and it appears on the surface all gathered. It is the most wonderful machine that has ever been invented, and that it will be a tremendous seller anyone can see, and our readers should secure the agency at once. Everybody who keeps a cow must have one of these machines. No more standing an hour and a half or two hours over a churning. Anyone who is out of employment should not miss the opportunity, as it is a pleasure to sell what everyone wants to buy. All you need to do is to make butter on churning day, and everyone will be sure to buy. In one neighborhood from twenty to thirty churns can easily be sold, and the profit on these to agents will easily give them $150 a month. Write The Queen Butter Maker Co., of 38 East 3d St., Cincinnati, for circulars, and get the agency at once, as somebody may step in and your chance may be lost. Chances do not come every day of this sort.

EPWORTH LEAGUE.

By Rev. R. H. Wynn.

Prayer Meeting Topic for August.

THE REPROOFS OF CHRIST.

SUNDAY, AUG. 23—TO THOMAS, THE DOUBTER. (John xx, 24-29.)

Thomas has been partly misjudged by many—his one fault of doubting having been made to overshadow everything else in his life, and this is perhaps because so little is written of him in the gospels, beside the incident of his scepticism. One other reference (John xi, 16), which is not quoted so often, serves to present another side of his character. In the words, "Let us also go that we may die with him," spoken at a critical time, when Jesus was about to start from beyond Jordan to the scene of his death, and when it is probable that the remaining disciples were hesitating about accompanying him, we may read affectionate loyalty to the Master, and courage of the highest quality. Honest doubt is sometimes consistent with distinguished virtues.

When Christ was buried in the tomb, the hopes of Thomas were buried with him, for he did not understand that he would rise again, and he returned to his old employment with a sad heart. He was persistent in his refusal to credit the truth of the reports that he had risen, and declared that he would never believe, except upon very palpable evidence. This was not because he would not have been glad to believe, but it seemed to him impossible, and he could not believe. His faith must rest upon a strong foundation. He was willing, however, to put the matter to a test, and this indicates a lingering hope that the news might be true. With Thomas it was not so much "I will not believe," as "I can not believe."

On the next Lord's Day he was in company with the other disciples, and Jesus appears to them again. Immediately the doubt of Thomas disappears, and he rises to a sublime height of faith when he exclaims, "My Lord and my God."

The honest doubter is always willing to come to the light that he may see, and his doubt is only temporary. Thomas should never be regarded as a type of the large class of doubters, who regard their doubts as indicative of exalted intellect, and who parade them continually. The incident of our topic is a strong link in the chain of evidence concerning the resurrection of Christ. Thomas was a man who could not be carried away by visions, or by somebody's fancy; but was a practical man, and must have strong evidence to rest his faith upon. Nevertheless he believes. Some one has said that "Thomas doubted, that we might not doubt."

Christ's words in verse 29 do not contain severe reproof for Thomas, but they merely pronounce a blessing upon those who are able to exercise faith in Christ, even though they do not have a like sensible demonstration with Thomas.

(Read as a parallel passage to the above Matt. xi, 2-6.)

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Memphis Conference Female Institute.

Mr. Editor: Please let me say, through your columns, to those intending to patronize the Memphis Conference Female Institute the coming year, that it will be well to have all students in on the twenty-fifth of this month, as our school opens on the twenty-sixth, and better rooms are secured by coming early. The indications are that we shall be taxed to accommodate the great crowd coming. Fraternally,

Howard W. Key.

Jackson, Tenn., Aug. 14, 1896.

Notice.

I have received as a compliment through the hands of Bro. P. Howard, of Americus circuit, two dollars.

A. B. Nicholson.

Hazlehurst, Miss., Aug 13, 1896.

The East Mississippi Female College, Meridian, Miss., offers rare opportunities in music. The director of music is said to be one of the finest in the South. Last year he had students under him from nearly every Southern State. We are glad to have such advantages in one of our church schools. This institution has thirteen teachers and officers, each one a specialist. This strong array of talent puts this institution in the front rank of female colleges in the South. Let our people support our church schools.

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Next Session Begins September 23d, 1896.

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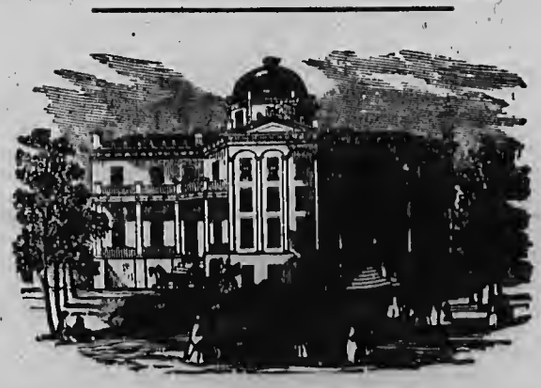

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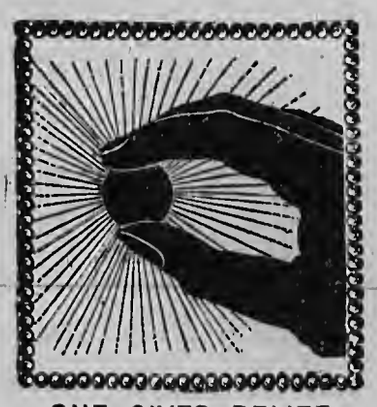

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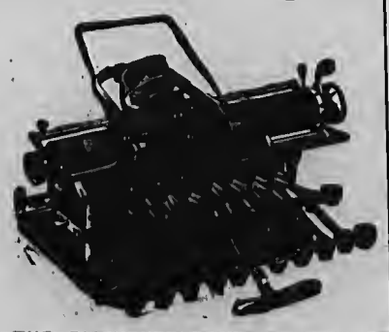

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COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

WHAT A BOY CAN DO.

"What can a boy do, anywar,"
You ask—"what grand and great?"
Listen a moment, lad, I pray,
And three things I will state.

A boy can make the world more bright,
By kindly word and deed;
As blossoms call for nature's light,
So hearts love's sunshine need.

A boy can make the world more pure
By lips kept ever clean;
Silence can influence shed as sure
As speech—oft more doth mean.

A boy can make the world more true,
By an exalted aim;
Let one a given end pursue,
Others will seek the same.

Full simple things, indeed, these three,
Thus staled in my rhyme;
Yet what, dear lad, could greater be—
What grander, more sublime?

—Christian Observer.

Scatter and Increase.

People will not believe it, and yet it is as true as the gospel, that giving leads to thriving. John Bunyan said:

"There was a man, and some did count him mad,
The more he gave away the more he had."

He had an old saying to back him—one which is as old as the hills and as good as gold:

"Give and spend,
And God will send."

If a man can not pay his debts he must not think of giving, for he has nothing of his own, and it is thieving to give away other people's property. Be just before you are generous. Don't give to Peter what is due to Paul. They used to say that "Give" is dead, and "Restore" is buried, but I do not believe it any more than I do another saying, "There are only two good men: one is dead, and the other is not born." No, no; there are many free hearts yet about, and John Ploughman knows a goodish few of them—people who don't cry, "Go next door," but who say, "Here's a little help, and we wish we could make it ten times as much." God has often a great share in a small house, and many a little man has a large heart.

Now, you will find that liberal people are happy people, and get more enjoyment out of what they have than folks of a churlish mind. Misers never rest till they are put to bed with a shovel; they often get so wretched that they would hang themselves only they grudge the expense of a rope. Generous souls are made happy by the happiness of others; the money they give to the poor buys them more pleasure than any other that they lay out.

I have seen men of means give coppers, and they have been coppery in everything. They carried on a tin-pot business, lived like beggars, and died like dogs. I have seen others give to the poor and to the cause of God by shovelfuls, and they have had it back by barrowloads. They made good use of their stewardship, and the great Lord has trusted them with more, while the bells in their hearts have rung out merry peals when they have thought of widows who blessed them, and orphan children who smiled into their faces. Ah me, that there should be creatures in the shape of men whose souls are of no use except as salt to keep their bodies from rotting! Please let us forget them, for it makes me feel right down sick to think of their nasty ways. Let us see what we can do to scatter joy all around us, just as the sun throws his light on hill and dale. He that gives God his heart will not deny him his money. He will take a pleasure in giving, but he will not wish to be seen, nor will he expect to have a pound of honor for sixpence. He will look out for worthy objects; for giving to lazy, drunken spendthrifts is wasteful and wicked; you might as well sugar a brickbat and think to turn it into a pudding. A wise man will go to work in a sensible way, and will so give his money to the poor that he will be lending it to the Lord. No security can be better and no interest can be surer. The bank is open at all hours. It is the best savings bank in the nation.—Spurgeon.

Travels in Iceland.

Iceland and Baffin's Bay form the great "iceberg factory" of the Atlantic. The enormous glaciers of northern Iceland, and the innumerable floes that clog Smith Sound and have crushed many a ship, slowly drift southward in detached fragments, which in more southern waters are called bergs. A recent traveler to Newfoundland reports great numbers of these dangerous bergs surrounding his ship.

"Fancy, if you can," he says, "three hundred towers of glittering ice, all shapes and sizes, to say nothing of the legion of broken pieces, many perfectly capable of staving a hole in the steamer, floating about everywhere around us." . . . . .

The long, weary, and fruitless search for our comrades in the "Jeannette" having come to an end, it was with feelings of profound sorrow that we turned the ship about and headed her toward civilization and life. As we left the great ice floes of the Arctic seas that held in their death embrace so many brave hearts, I think there was scarcely an eye of all that ship's company that was not brimming with tears. Even the great black ship herself seemed to feel that her mission had been a failure, and if she had her will she would still stay, and with all the power of her mighty strength she would beat her way through the icy barrier and carry back with her to home and loved ones those noble men who had so often trod her decks and were part and parcel of her very life. But we kept steadily on, and the Arctic monster never relaxed his grasp on our loved ones till he had crushed their ship and seen them one by one lay down their lives, victims to the Moloch of Arctic exploration.

Our first port of entry was at a place in the island of Iceland called Reykjavik, a snug, quiet harbor. There we had a grateful rest from the months of buffeting to which we had been subject during the search.

Going ashore one day, I was very much surprised to see what a comfortable, home like place it was. A nice church, a good schoolhouse, several stores and a very considerable number of dwelling-houses, mostly on one street, though several short ones branched off and ran up the hills on either side, and were soon lost among the great rocks and lava beds. There are no "sights" in the town worth recording, unless one regards the whole place as a "sight." Just outside the Arctic Circle it has been a scene of peaceful, honorable existence among discordant, warring nations for over one thousand years. It was just a few years ago that they celebrated the one-thousandth anniversary of their existence as a nation. Until very recently it was an independent country, an ideal republic; and though now, for political reasons, it is under the Danish flag, it is practically as independent as ever. Getting together a convoy of dwarfish horses for saddle and pack animals, a party of us started off one day under the guidance of a young man for the geysers and hot springs for which the island is famous. There is not an uneducated person on the island, and this young man, in addition to the advantages he could obtain at home, had traveled and studied in Europe and the United States. He was a genial, courteous gentleman in every respect at all times. The national and physical history of his island home were familiar subjects to him. How many boys who read this can tell the political history of the State in which they live? You ought to know it. His was a noble character, manly, thoughtful, truthful, and competent to carry out anything he undertook to do. Over rough mountain paths, across desolate lava fields, and through deep, dark valleys, he took us safely, and when at last we came to the geysers, he pitched tents and made us thoroughly comfortable for a week of sight-seeing and rest.

When Sunday came he kept it most religiously. His Bible came out, and was read with genuine devotion and love. The people of Iceland were at one time Druidical heathen, but through the efforts of early missionaries they embraced Christianity, and are now Lutherans of the most pronounced type. This young man had been taught from his earliest years to venerate and love the doctrines and practices of that faith. If the boys and girls who read this could only see as I have how much better, happier, and nobler every way are those who love the dear Savior than are those who have never heard of him, they would never begrudge the sacrifices their make for the missionary cause, but would gladly add to they gifts for the benefit of mankind in general.—Selected.

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Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD

HYGIENE.

To Boys Who Smoke.

If boys who smoke would only be sensible and see the folly of it, how much better it would be for them and others! Can you not see, do you not know, that you are going through a great deal of misery to do something you do not really like? You are enduring with a patience worthy of a better cause the suffering of a martyr, in order to acquire a useless, bad habit; and trying to cultivate a taste that makes you sick. Why should you treat yourself so meanly? You know perfectly well that you do not smoke because you enjoy it. It is only when you think some one (but assuredly not your parents) is looking at you. You always do this with an air of intense self-consciousness. Everybody, including yourself, knows that you are on exhibition. And it is such a pitiable, cheap show, too. You think people are admiring you, which they are not. Why, so far from exciting admiration in the minds of the beholders, if you boys could hear the remarks which people make when they see you smoking, you would never again try a cigarette where human eye could perceive you.

Moreover, it makes you disagreeable company. When you bring into society the horrid taint of stale tobacco in your hair and clothes, your absence is always more gratefully welcomed than your presence. So don't smoke, boys. It makes you stupid, so it does not help you in your studies; it is injurious to the heart, so it does not aid you in athletic sports. It does not do you one particle of good; it makes you appear silly and ridiculous; it is as disagreeable and offensive to yourselves as it is to anybody else; you do not get a bit of comfort and real pleasure out of it, and you all know it—so pray do not smoke!—Hall's Journal of Health.

Exercise for Nervousness.

Exercise is a sovereign remedy for most cases of nervousness. But the victim of nervousness should know how to exercise, and there is as much science required to enable one to apply this remedy as any other. Exercising the limbs will relieve nervousness caused by too much blood in the head. Exercising the chest and abdomen by deep or abdominal breathing will relieve nervousness arising from dyspepsia. The people are only fairly beginning to understand the disease-curing and health-promoting value of physiological exercise. Everyone who has the opportunity to take lessons and practical drills in the science of physical culture, from a person qualified to teach this great science, should do so.—Health and Home.

Tea and Coffee.

Dr. Bock writes as follows respecting the influence of tea and coffee upon character: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of tea and coffee drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. The snappish, petulant temper of the Chinese can certainly be ascribed to their immoderate fondness for tea."

THE CUISINE.

CONDUCTED BY L. A. E.

PINEAPPLE SHERBET.—Two cans of pineapple. Five pints of water. Three pounds of sugar. Six lemons, juice. Twelve eggs, whites. Press the juice of pineapple and lemon into the water, adding sugar and the whites of eggs beaten to a stiff froth. Whip together and freeze. —J. W. N.

LEMON SHERBET.—One quart of boiling water. One pint of cold water. One pint of milk. One pint of sugar. Four lemons, juice. One teaspoonful vanilla. Add juice of lemons to the boiling water and the sugar. When cool, strain. Add the cold water and commence freezing. The milk and vanilla should be added when the sherbert is half-frozen.—L. S.

Yon can not dream yourself into a character; you must forge yourself one.—Carter.

Cure Consumption

and lung troubles

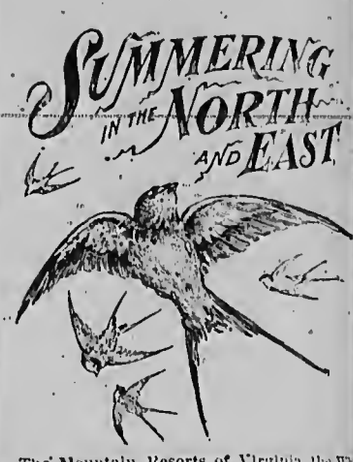
New York, Aug. 17, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Post Office address. Sincerely,

T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige—EDITOR.



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Mrs. M. E. Mullins.

Mrs. M. E. Mullins died at her home near Hazlehurst, Miss., on the twenty-fifth of July, 1896. She was born in South Carolina in 1829. Her maiden name was Perry. In early childhood her father removed to Mississippi. She was married in 1840 to John C. Sexton, who immediately after his marriage settled near Crystal Springs. In this vicinity she spent the remainder of her life. Her husband having died in 1861, she was married a few years afterwards to Rev. Hardy Mullins, of the Mississippi Conference, who lived but a short time afterwards. It was my privilege to know her from my earliest recollection, she being a neighbor and friend of my mother. She was a thoroughly consecrated Christian, firm as a rock in maintaining her religious convictions. She possessed in an eminent degree those qualities that caused her to be respected and beloved wherever she was known. As a wife and a mother she was a model. She had five sons, all of whom are still living. These are: J. F. Sexton and O. P. Sexton, prosperous farmers of Copiah county; J. S. Sexton, of Hazlehurst, one of the leading attorneys of the State, and Drs. F. M. and Luther Sexton, who stand in the front rank in their profession, the latter having occupied for several years a chair in the Medical Department of Tulane University. J. F. Sexton has represented his county in the Legislature for three terms. A friend says of her: "The pre-eminent success of her sons, each in his chosen line of work, was the pride of her heart and the inspiration of her happiest moments. On the other hand, the sons themselves all declare that to her rare judgment and never-ceasing counsels is due all they are or ever expect to be."

I have no words of language at my command that will give a more correct portraiture of her character than the following tribute from her gifted son, Hon. J. S. Sexton, which is clipped from a Hazlehurst paper:

My first recollection of her runs back to the death of my father, in 1861, and I remember her then as broken in health and crushed in spirit. She took up the burden of raising five sons, the eldest and only one who could render any assistance being then in the Confederate army. My father had undertaken new enterprises just as the war broke out, and, of course, these ventures were doomed to failure, and at his death his estate was heavily involved. Those who knew the surroundings and my mother's ill health were exceedingly anxious about the situation in which the family was involved, and more than one predicted poverty and sorrow as our lot. Out of the depth of her sorrow and the misfortune of her surroundings there sprang to her relief those rare business qualities which had thus far lain dormant, and she began the long, but finally successful struggle of battling with debt and the care of a half orphaned family of boys at that most unauspicious period of our country's history. Her first, and, in my judgment, most sensible step, was to move her family from Crystal Springs to the country farm left us by our father. Her purpose, as she stated it, was to take her boys away from the temptations incident to being raised in town without a father in such perilous times.

Not a member of our family knew anything about successfully cultivating the soil; and even if we had succeeded, there was no market for anything we might produce; there were no schools of consequence, and the conditions surrounding the family were hard in the extreme.

Debts to the amount of more than $5,000 were hanging over the estate, every farthing of which was paid, and the family had as good educational advantages as the country afforded. To accomplish this, unaided, must have required qualities worth emulating, some of which I will mention: In the first place it required great industry and an unbending purpose, and those who knew her best will remember to what a high degree she possessed these virtues. She was willing to "labor and to wait," and so she did, and at the same time required it of those who were dependent upon her. It required economy and integrity, and in these virtues she had no superior. She made it a study to make every dollar "go as far as possible," in her way of putting it, and she despised anything which savored of dishonesty, and tried to install that principle in her children. No creditor was ever asked to do anything more than wait, and finally every dollar of indebtedness contracted either by her husband or herself was paid with interest added.

It required patience, perseverance and self-sacrifice, and she possessed these virtues in a rare degree also. It required system, and of this she made a specialty. Each member of the family had his separate duty, and he was required to perform it. No one was allowed to avoid or shirk a duty. Though she had had but meager opportunities in youth, she was a well-informed woman, a great reader, and was possessed of a strong and vigorous intellect, and was a strong believer in the force and effect, oneness of an education. To this end she bended every energy of her being, and there was simply no sacrifice which she would not make in order to educate her children. As long as she could teach them herself she would work until midnight, if necessary, to aid them in their studies; and when they were advanced beyond her power to teach she procured the best teachers to be had, regardless of cost or what it meant in the way of sacrifice to her own comfort.

Knowing the baleful effect of evil associations, she erected around her home a barrier against the intrusion of evil associates, and on this matter, as well as most others, there was with her no compromise or half-way ground. More than once have I longed for the opportunity of attending or inviting what appeared to me then innocent amusements, but she saw them differently, and that was the end of it. It looked hard to me then, but I know better how to appreciate it now.

Her own life was absolutely merged into that of her children; and with a firmness which knew no yielding, and yet a love which was as boundless as the ocean, she set about her duties to them without ever as much as a thought of herself. Her one aim in life was to be a perfect mother for her fatherless children, and there is but one opinion among those who knew her upon that subject.

While her family claimed her first love and attention, she was not unmindful of the larger sphere of her duty to humanity as well. Charitable to the poor, loving and tender to the distressed, she became the counselor and comforter of many a poor widow and orphan who came to her for advice. Her old neighbors loved and honored her to the end, and were among the most sincere mourners who stood around her bedside and grave.

Without cant or public ostentation she was deeply religious. She took the "Man of Sorrows" as her guide, and followed that leadership to the end. During all of her trouble and sorrows I have never known anyone else who had such implicit confidence as she felt in the efficacy of prayer. She carried her burdens to the "Husband of the widow" and "Father of the fatherless" without any question as to whether in so doing she would find relief. I have never known anyone else who studied the Bible as she did. Without any extraneous aids or helps she read and studied it for what she found in it. She had committed it largely to memory, and there was hardly a condition possible for which she would not find a parallel and a word of comfort in the Bible; and in her last days, when her mental faculties were less acute, she never forgot the teachings of her Bible—a well-marked copy of which she has left us as a legacy—and could quote passage after passage applicable to her condition. Next to her Bible she loved the Methodist hymn book. Charles Wesley was her favorite poet. Her favorite song began, "Jesus, I my cross have taken," and I have heard her sing it a thousand times as she bore the cross of her new and trying responsibility. Her faith never wavered for an instant, and she talked of death with the resignation of a saint. She had expected it for years, and while she willingly waited God's providence in that as in all other things, it possessed for her no element of terror. She was deeply grateful for the evidences of that love and affection which formed a part of the very being of all those among whom her precious life had been spent, and it was a "labor of love" to minister to her wants in her old age. There were many who stood about her dying couch who felt that her life had been to them a constant benediction, and whose fondest recollections are coupled with her memory.

She has gone from among us, and has passed beyond the call of human voices, but the world is better for her having lived in it and having her example left. She entered the "valley of the shadow of death" in the full hope that there was light and life beyond; and I have no doubt that as the death-damp gathered upon her aged, but lovely brow, there arose on her vision the sunrise of the eternal morning.

J. S. SEXTON.

Such mothers are one of the greatest needs of the world to-day.

W. C. B.

If I do what I may in earnest, I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition!

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Jackson, La.

Something Good in Dixie.

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures this affliction as long and severely as I have, is a "verilable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successor, S. A. Steal and Rev. R. M. Standifer, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HONNOLL, Business Manager.

Holly Springs, Miss., July 15, 1896.

Millwood Female Institute,

NEAR JACKSON, LA.

A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept. 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent. Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.

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=LUMBER,=

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WESLEYAN FEMALE COLLEGE.

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Location. On high hill, with grand views, in a beautiful, healthful city.

Buildings. Beautiful, capacious, comfortable, Steam-heated. Worth with campus $225,000. Extensive improvements being made.

Faculty. Large, experienced, graduates of leading colleges and universities. Two new teachers, educated at Harvard and University of Chicago.

Laboratory in Science for 40 girls working at same time. Only way to learn science. Telescope.

Berlitz Method of learning French, German, Spanish, free to all. Music, Art, Elocution, taught as thoroughly as in any college. 36 pianos, eight just bought. Term begins Sept. 16. Catalogue in second edition. Address now.

J. D. Hammond, Pres., Macon, Ga.

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FOR YOUNG LADIES.

Privileges of Lectures, Museum, Apparatus, in Vanderbilt University. Three large buildings. Faculty of 30; pupils from 18 States. Highest advantages in Music, Art, Calisthenics, Health, Dressmaking. Fully equipped Gymnasium. Tennessee Centennial, May 1897. Provisions for pupils to see the Exposition. Address Rev. Geo. W. F. Price, D. D., Pres., Nashville, Tenn. Rev. W. F. Melton, A. M., Ph. D., Vice-President.

POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Car fare paid. No vacation. Enter at any time. Cheap board. Send for free illustrated catalogue. Mention this paper.

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Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most *thorough, practical* and *progressive* schools of the kind in the world, and the *best patronized* ones in the South. Indorsed by bankers, merchants, ministers, and others. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughon's New System of Bookkeeping," which cannot be taught in any other school.

$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all *"combined,"* can show in have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. $500.00—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. Write for price list.

Prof. Draughon—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

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Cherry Bros. Bowling Green, Ky.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

Self-Threading—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

The Needle is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

Self-Threading Shuttle—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

Loose Pulley for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

Parts Subject to Wear are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the New Orleans Advocate one year. To old subscribers we make the following offer: Pay your subscription to January, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

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N. B.—We pay the freight.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Nearly 80,000 barrels of California flour were sent to England this year.

A tornado struck Perry county, Ala., last week, and did much damage. Fifteen persons were killed.

Rev. Sam Small has offered his services to the Democratic Campaign Committee for Bryan speeches during September and October. They were accepted.

Mr. Bryan, in his speech at New York, last week, accepting the Democratic nomination to the presidency, made a detailed and extended argument in favor of the free coinage of silver.

A great rainstorm burst over Pittsburg and vicinity on Aug. 13, deluging a territory of several miles in area, swelling streams into torrents, sweeping away bridges and buildings, and sending lives into eternity.

The woodenware establishment of J. C. Morris Company, Limited, in this city, was burned on Aug. 14, and adjoining stores were badly damaged. The loss will reach one hundred and thirty thousand dollars.

The Democratic State Central Committee met in this city on Aug. 13, and endorsed Bryan and Sewall. Gov. Foster made an address, in which he said that party success means more for Louisiana than the triumph of any financial theory.

A party of Spaniards are in the city for the purpose of buying 3,000 mules for the use of the Spanish troops in Cuba. Kansas City, St. Louis, New Orleans and elsewhere will supply the mules. The purchase price is $100,000, which will be paid in gold.

FOREIGN.

The trouble which has been in progress in the Island of Crete, for some months past, has assumed an international phase which elevates it to the rank of highest importance.

Dr. Nansen, the Norwegian Arctic explorer, who sailed from Christiana, Norway, June 24, has reached Norway on his return home. He did not find the pole, but claims to have approached a little nearer than was ever accomplished by anyone before him.

It appears settled that the Czar will leave St. Petersburg on Aug. 24 for a European tour, and that he will return home on Nov. 1, the programme being Vienna, Breslau, Copenhagen, Balmoral, Paris and Darmstadt. The French are already working up the excitement.

DO NOT EXPERIMENT in so important a matter as your health. Purify, enrich and vitalize your blood with Hood's Sarsaparilla and thus keep yourself strong and healthy.

HOOD'S PILLS are the best after-dinner pill; assist digestion, cure headache. 25 cents.

The Spanish government is preparing a big bill of damages to be presented to the United States on account of the numerous expeditions alleged to have gone from our shores to the relief of the Cuban insurgents. In support of its claim to reparation it intends to invoke the precedent established by the United States against Great Britain in the celebrated Alabama claims awards made by the Geneva arbitration tribunal.

Here's a Chance to Make Money!

I have worked hard all my life and never had a streak of good luck till the past year, and I think my experience may be beneficial to many others. I have cleared more than $20 a day for over a year selling Climax Dish Washers, and I think any man or woman can do as well as I have, if they only WILL, as I had no experience. It don't take long to get rich clearing $20 a day. Every family wants a Dish Washer, and you can sell them at home; no canvassing. That is why a lady can do as well as a man. I put a notice in the papers, and people send after the washers. The Climax is far superior to any other Dish Washer. Everybody knows of the Climax now. For particulars address the Climax Mfg. Co., Columbus, Ohio, and they will start you in business, if you will only push.

A READER.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

White Castle	Aug. 22, 23
Pisquemine and Donaldsonville, at P.	29, 30
Lower Coast, at Wesley	Sept. 5, 6
Craps Street	9
Louisiana Avenue (11 A. M.)	13
Rayne Memorial (7:45 P. M.)	13

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND

Wesley, at Holly Springs	Aug. 21, 23
Pleasant Hill, at Bayou Scie	28, 29
Grand Cane, at Bethel	Sept. 2, 6
Mansfield, at Mansfield	12, 13
Caddo	12, 20

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND

Boyce and Colfax, at Camp Ground	Aug. 22
Spring Creek, at Camp Ground	24
Dry Creek, at Hopewell	29, 30

V. D. SKIPPER, P. E.

ARCADIA DIST.—THIRD ROUND.

Arcadia, at Simsboro	Aug. 22, 23
Bienville	29, 31

J. D. HARPER, P. E.
Arcadia, La.

BATON ROUGE DIST.—THIRD ROUND.

East Feliciana, at Camp G. (Thurs.)	Aug. 20
Greensburg, at Camp Ground. (Fri.)	21
Clinton	23, 24
Franklinton, at Pleasant Valley	29, 30

R. W. TUCKER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lake Charles—Broad Street	Aug. 22, 23
Lake Charles—Jackson Street	23, 25
Grand Chenieres	26
Rayne	29, 30

H. O. WHITE, P. E.

DELHI DIST.—THIRD ROUND.

Lind Grove, at Bonita	Aug. 22, 23
Bastrop, at Colony	27, 30
Oak Ridge, at Oak Ridge	Sept. 2, 6
Floyd, at Oak Grove	10, 13
Harrisonburg, at Vidalia	13, 14
Oakly and Sicily Island, at Peck sta.	26, 28
Winnsboro, at Dœuff Prairie	Oct. 3, 4
Lake Providence, at Pecan Grove	10, 12
Delhi, at Talliniah	13, 20
Waterproof, at Wesley	28, 28

B. F. WHITE, P. E.
Floyd, La.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—THIRD ROUND.

Meadville, at N. P	Aug 22, 23
Percy Creek	29, 30
Woodville	30, 31
Washington	Sept. 3, 4

L. S. JONES, P. E.

BRANDON DIST.—THIRD ROUND.

Raleigh, at Bay Springs	Aug. 22, 23
Hillsboro, at New Providence	26
Steen's Creek, at Richland	29, 30
Brandon	30, 31

W. W. SIMMONS, P. E.

SEASHORE DIST.—THIRD ROUND.

Escatawpa, at Scranton	Aug. 22, 23
Moss Point station	29, 30
Whittington, at Poplar Head	Sept. 5, 6
Bay St. Louis and Long Beach, at Bay.	12, 13
Augusta, at Galloway	19, 20
Black Creek, at Smith's C. (Mon.)	21
Nicholson, at McNeil	22, 27
Marion, at Advance (Wed.)	30

C. A. POWELL, P. E.

MERIDIAN DIST.—THIRD ROUND.

Neshoba and Mission, at Philadelphia	Aug. 22 23
Meridian—West End	20, 21
Chunkey circuit, at Concord	Sept 2, 6
Linwood circuit, at Pleasant Grove	12, 13
Meridian Central	20, 21

E. J. JONES, P. E.
Meridian, Miss.

VICKSBURG DIST.—THIRD ROUND.

Utica, at Learned	Aug. 22, 23
Mayersville, at Beulah	22, 2
South Warren, at —	Sept 5, 3
Mt. Olivet, at —	12, 13
Rolling Fork, at Redwood	19, 20
Anguilla, at Bethel	26, 27
Warren, at —	Oct. 3, 4

Pastors will please give special attention to Questions 17 and 18, and have their books in Quarterly Conference for examination.

J. M. WEEMS, P. E.

ENTERPRISE DIST.—THIRD ROUND

Energy, at State Line	Aug. 22, 23
Vossburg, at Central (Wed.)	26
Fuller	Sept. 2, 6
Williamsburg (Wed.)	3
Mt. Carmel	12, 13
Eastabuchie, at Hopewell	12, 20
Mathersville	26, 27
Enterprise and Stonewall (Wed.)	30

L. CARLEY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Hazlehurst	Aug. 22, 23
China Grove	29, 30
Whitestown, at Muddy Springs	Sept. 5, 6
Pleasant Grove, at Sartin's	12, 13

E. H. MOUNGER, P. E.

JACKSON DIST.—THIRD ROUND.

Flora at Brownsville	Aug. 22, 23
Camden, at —	12, 20
Madison, at Pocahontas	Sept. 2, 6
Lake City and Lodi, at Philips	12, 13
Pannia	12 20
Tranquil	26, 27

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	Aug. 20, 21
Columbus station	22, 23
Crawford	22, 30
Cedar Bluff	Sept. 5, 6
West Point	6, 7
Singleton (Thurs.)	10
Winstonville	12, 13

R. A. BURROUGHS, P. E.

CORINTH DIST.—THIRD ROUND.

Ripley circuit, at Jacob's Chapel	Aug. 22, 23
Jonesboro cir., at Camp G. (Wed.)	26
New Albany circuit, at Wells' Chapel	22, 30
Saltillo circuit, at Mooresville	Sept. 5, 6

HESLEP R. TUCKER, P. E.

WINONA DIST.—THIRD ROUND.

Sidon, at Sidon	Aug. 22, 23
Tchula and Brooklyn, at —	29, 30
Black Hawk, at —	Sept. 5, 6

J. B. STONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tremont circuit	Aug. 21
Fulton	22, 23
Amory	27, 30
Okolona circuit	Sept. 3, 6

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Wall Hill	Aug. 22, 23
Cockrum (Inst.)	26
Arkabutla	29, 30
Burgess (Wed.)	Sept. 2
Eureka (Thurs.)	3
Pleasant Hill	5, 6

T. C. WEBB, P. E.

MARRIAGES.

HOLMES-TYLER.—At Mars Hill Church, Aug. 9, 1896, by Rev. W. W. Williams, Mr. W. C. Holmes to Miss Ella Tyler, both of Montgomery county, Miss.

DOCHTERMAN—FOSTER.—At the residence of the bride's father, Dr. R. G. Foster, June 30, 1896, by Rev. A. D. Miller, Mr. C. B. Doehlerman and Miss Ida J. Foster, all of Claiborne county, Miss.

SPEED—SCOTT.—At the residence of the bride's father, Mr. Robt Scott, Aug. 13, 1896, by Rev. A. D. Miller, Mr. R. F. Speed, of Issaquena county, and Miss Serena Scott, of Claiborne county, Miss.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Camp Meeting Calendar.

Camp Meeting.	*Begins.*
Henington	Aug. 20
Sam Jones	Aug. 21
Rapides	Aug. 22
French Settlement	Aug. 28
Lake	Aug. 29
St. Tammany	Sept. 17
Leaf River	Sept. 18
Palmer Creek	Oct. 4

Camp Meetings.

The Sam Jones Camp Meeting will begin on the twenty first of August. All the preachers of the district are cordially invited to attend. We also invite the public at large.

D. F. GUICE, P. C.

The Leaf River Camp Meeting will begin on Friday night before the third Sunday in September next.

Ministers are cordially invited, and will be cared for by those lented on the ground. The camp ground is situated two miles west of Tuscanola, N. O. and N. E. R. R.

D. G. W. ELLIS, P. C.

SCRATCH AND SCREAM

My baby broke out with a rash. He would scratch and scream. It would take two to hold him, and one to put medicine on him. We had to hold him sometimes an hour before we could get him quieted down. All said that they never saw such a face or body on any baby as on him. I had to tie his hands tight in a cloth, night and day, for five months. My sister had used CUTICURA, and I began to use it. *After only one application, he lay down and slept* as he had not for a month, poor little fellow. He has not a scar on him now, and is as fair and his flesh is as soft as any baby While he had this disease I had to cut the sleeves out of his clothes, and put gauze underwear on him to keep him cool. I had to keep pieces of soft cloth around his neck, it was so wet with moisture from the sores, and I had to change the cloths sometimes ten or twelve times a day. MRS. A. HAYNES, Llaben, N. D.

SPEEDY CURE TREATMENT FOR BABY HUMORS.—Warm baths with CUTICURA SOAP, and gentle applications of CUTICURA (ointment), the great skin cure.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props, Boston, U. S. A.

MARY BALDWIN SEMINARY
FOR YOUNG LADIES,
STAUNTON, VIRGINIA.
Term begins Sept. 2d, 1896. Located in Shenandoah Valley of Virginia. Unsurpassed climate, grounds and appointments. Board, etc., with full English course, $250. Music, Languages, Elocution, Art, Bookkeeping, and Physical Culture, extra. [illegible] Write for Catalogue.

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Letters, Science, Engineering, Law, Medicine.
Session begins 15th September.
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Course for Degrees, with Electives; high standard. Also Com'l and Prep'y Courses. Library 30,000 volumes; working laboratory; good morals and discipline; six Churches; *no bar-rooms;* Special terms to candidates for ministry and sons of ministers. Increasing patronage from many States and several foreign countries. Healthful mountain location. Very moderate expenses. 44th year begins Sept. 16. Catalogue, with views, free. JULIUS D. DREHER, Pres.

East Mississippi Female College,

J. W. BEESON, A. M., President,

MERIDIAN, MISS.

Leased by the President for Fifteen Years.

Renovated, improvements added, Director of Music of marked ability engaged, specially trained and progressive teachers employed, with a high curriculum, and the knowledge of permanency, healthy location, religious atmosphere, a prohibition city, this becomes one of the best institutions in the South.

CONSERVATORY OF MUSIC, ART AND ELOCUTION.

RATES LOW.

One Scholarship of Free Tuition

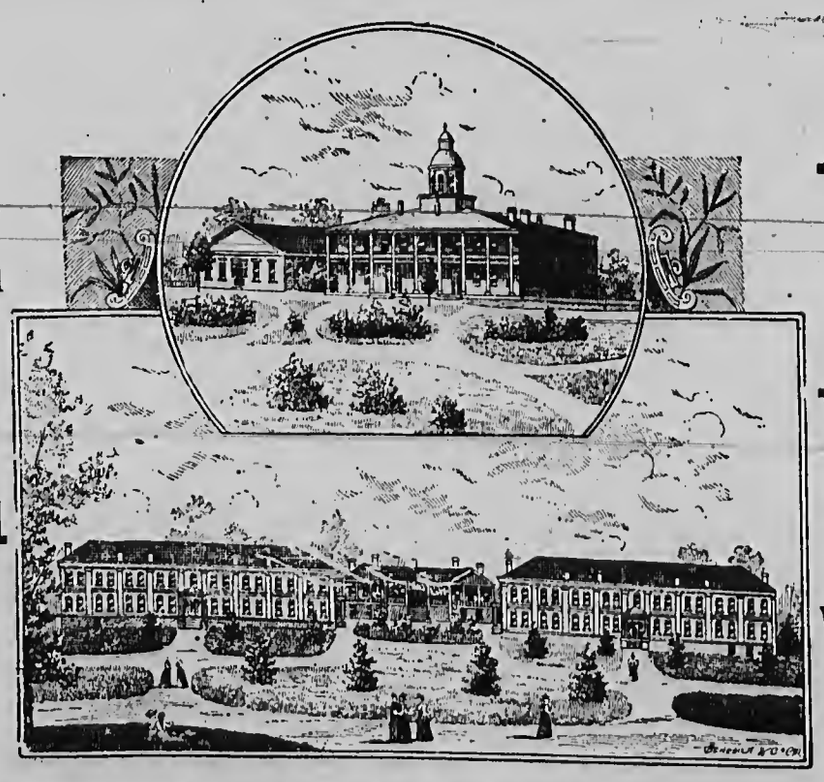
given to some worthy new pupil in every presiding elder's district in Mississippi, Louisiana and Alabama, to be appointed by the presiding elder.

For further information and handsome new Catalogue, address

J. W. Beeson, President.

WHITWORTH COLLEGE.

"I want a Christian Education for my daughter. Where shall I send her?"



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BROOKHAVEN, MISS.

BECAUSE it is an old institution with an honorable history and a glorious future.
BECAUSE it has a healthful location, pure water and delightful accommodations.
BECAUSE it has a faculty abreast of the times, sound in head and heart.
BECAUSE it has a Christian atmosphere. The Epworth League, the prayer meetings and the revival fires are what my child needs.
BECAUSE nowhere else do you find better advantages in Art, Elocution, Voice, Piano and Violin.
LAST, BUT NOT LEAST, *the price* is within the reach of all.

BOARD, WASHING AND TUITION FOR TEN MONTHS TO

14	Young Ladies (who do not object to work)	$ 40.00
40	Young Ladies (under certain conditions)	100.00
50	Young Ladies (Johnson Hall)	125.00
90	Young Ladies (Margaret Hall)	150.00

Write at once for Catalogue and other information to the President,

Rev. John W. Chambers, Brookhaven, Miss.

Christian Advocate.

VOL. 43.—NO. 35. NEW ORLEANS, THURSDAY, AUGUST 27, 1896. WHOLE NO. 2088

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MY WORK.

BY ELIZA J. CARR.

I can not labor in the harvest field,
Ne'er sow the seed, nor watch the fruitful yield,
So in my lonely room I bow in prayer,
"O blessed Lord, thy labor let me share,
The lowliest task that my weak hands can do
Grant me, so I may share thy blessing, too."

The Lord gave answer to my earnest prayer:
"Thou surely shalt my labor also share.
Do first the work that ever lieth near,
Thy heart make pure, so that thou mayest cheer
All those whom I may send to thee for aid,
Nor let thy comfort ever be delayed."

And now I strive for what I long deferred,
"To grow in grace and knowledge of his word."
My doors are ever open, all may share
Each blessing, and my tender, loving care,
And thro' my happy tears I oft can see,
This is the work my Lord hath given to me.

—N. W. Advocate.

Communications.

Duty of the Church to Its Young People.

BY STEWART BROOKS, ESQ., OF MOBILE, ALA.

(Concluded.)

VIII.

We have now a little book which is found in the hands of the youth of many of our churches about as frequently as is a copy of the Koran. It is not a very new book, being about a hundred years old, but to many of our youth it would be as new as the latest work on Roentgen rays. It is not very mysterious, either, but for many of them it contains as many wonders as are sung of in the Niebelungenlied. And yet this little book has probably run through more editions than "Uncle Tom's Cabin." It is called the Discipline, and we should see to it that it is studied intelligently by our youth. The Epworth League can help much in this work, and does in some churches. In the Government Street Church, Mobile, the League has had a Committee on Discipline study almost from its foundation, and the work of the committee has been productive of great good. Meetings have been held for the study of the Discipline, and members have been prevailed upon to make personal study of it. But this is not enough. The Sunday-school should make the Discipline a regular part of its curriculum, and should insist upon its systematic study, using especially those parts on the cardinal points of church law and doctrine, and the pronouncements against worldly amusements contained in the fifth division of the appendix. There is no reason why this work should not be commenced with the pupil of ten or twelve years who has completed the course of the primary and intermediate departments, and be continued through the junior and senior departments into the adult department. Especially should the Discipline be taught in the normal class, for one of the very drawbacks to Sunday-school instruction on the Discipline now to be met with is the ignorance of the teachers themselves on the subject.

IX.

A great drawback to this line of work in the Sunday-school is the misuse of the International Lesson system. That system, like fire, is an excellent servant, but a very bad master. It assumes this latter character when it monopolizes the whole time of a Sunday-school to the exclusion of all other branches of study. In many instances the lesson papers have actually run the Bible out of the Sunday-school. If we will hold the International Lessons in their proper place, we will have time not only for Bible study, but also for the suggested line of work on church doctrine and polity.

X.

As heretofore suggested, the training in polity should include training in the practical every-day administration of affairs in each particular congregation. On this point our youth, as they attain manhood or womanhood, too often find a great gulf fixed between them and the more settled members of the congregation. These more settled members pray in public and lead in the various church meetings. They are officers in the various organizations of the men and women of the church, and in the different assemblies of the people in the church they are seen discharging their respective functions. But how about the youth? All too often they have been given no real opportunity to lead a meeting; no systematic effort has been made to train them to lead in public prayer, or otherwise to make themselves useful. In the great congregation, in the prayer meeting, in the woman's society of the church, they occupy back seats, if present at all, and feel, as they sit there, the wide gulf that separates them from the others. This condition of things we can change, and we must change. Many of the officials positions in the church, Sunday-school, League, and other organizations in our congregations, can be efficiently filled by the youth. Furthermore, by a little judicious management, we can create many other offices and positions in which to utilize the energies of more of our youth, and by which to bind our youth to the church. With such a condition of things, they will move about in the discharge of their allotted functions feeling that they are being useful; that they are men among men and women among women. Occupied with their duties in the church, they will have less time to listen to the siren songs of the servants of sin. Busy with the Master's work, they will have no time for hair-splitting investigations as to how near they can walk to the chasm of sin without falling in.

XI.

Just a few words, before closing, on public prayer. How many churches have you seen in which there was an abundance of members who would lead in prayer? We may safely assume, then, that the church is badly in need of more praying members. And, aside from this, did you ever think what a steadying influence to a young person is the fact that he prays in public? All other things being equal, he is very much more likely to remain faithful to his church than the one who does not pray in public.

And this applies to girls as well as boys. Without going into the question of whether women should be expected to pray in the general prayer meeting, there are other meetings in the church in which, without doubt, they should be prepared to pray. Again, it is a shame and a reproach for a mother not to be able, if necessary, to lead her children in prayer around the family altar; and the Sunday-school girls of to-day will be the mothers of to-morrow. That girls can be thus trained in the Sunday school, I have demonstrated by actual experiment. When the Government Street Church, in Mobile, was founded in December, 1890, I was placed in charge of a small class of girls, ranging in age from fourteen to sixteen years, all of them strangers to me. We were given a class-room later on, and in about a year the membership of the class had grown to seventeen. Then, after preparing the ground very carefully, I laid before the class a plan to open our class-room work with prayer each Sunday, explaining the whole matter to them carefully, and appealing to their reason in favor of the plan. That Sunday I led myself, and the following Sunday called on one of the girls. From that time on our class exercises were regularly opened with prayer. I delayed calling on some of the more backward members until I could develop them more in other lines of work. Of that large class, only two that I asked declined, and one of those was a communicant in a church that does not believe in extempore prayer. Some months later, when the superintendent called me to a broader field of work and divided our class, it contained about ten members who were in the habit of leading in prayer, and of discussing their spiritual experience in class. Six of those girls have become faithful teachers in the Sunday-school, eight have assumed the duties of wifehood and motherhood, and one has gone to her rest. I can assure you that I look back with pride to the faithful attention to duty and the extraordinary intellectual development of that class. But with far greater gratification do I dwell on the knowledge that their souls are better for that work, and that in their various walks they are still disseminating the spiritual influence of our class.

My friends, if this can be done with girls, it can certainly be done with boys, and it is a service that the Master will accept.

XII.

Allow me to say, in closing, that I have addressed you in plain terms, and without any effort at oratory. I could not play the orator if I would, and I would not on such an occasion as this. The subject is not one for oratory, but for prayer and thought—for close, prayerful study. In addressing you I have tried to select from the vast realms of the subject allotted me a few cardinal points on which my experience, in a measure, justifies my speaking. What has been said is necessarily condensed, and is only intended as suggestive. We can address one another on great principles, but when it comes to the application of these principles in detail we should depend largely on our own efforts for plans. God gave us our individuality, and we should not ignore this fact in our efforts to serve him.

The study that I have done in preparing for this occasion has been of much benefit to me. My prayer is that God will bless the effort to his service.

In the Living Present.

Have read of marriages in moving trains, in ascending balloons, etc., but now comes the news from Europe of one contracted in an iron cage, containing six large lions. The officiating clergyman declined to enter the enclosure, and performed the ceremony in front of the iron bars. It was during the public performance of a circus. Thousands of attendants. The bride was gaudily attired, though the groom wore his usual uniform. The ceremony over, at a given signal the lions, elephants, etc., furiously roared. The boisterousness of the audience can be imagined.

Filled cheese is an artificial product, the same as oleomargarine. Recently Congress has enacted laws regulating its sale. Europeans had been complaining of fraud. The laws enacted will be in force on September the fourth. All filled cheese has to be appropriately stamped. Vendors of same must in their store exhibit a sign stating the fact. Heavy penalties fixed in case of transgression.

Mohammedanism advocates total abstinence from alcoholic beverages. For several years capitalists endeavored to obtain from the government in Constantinople the concession of starting a brewery in Jerusalem. It has been refused, though the applicants offered liberal payment for same. The local government of Palestine can and does give license to sell, but not to manufacture intoxicants. Is it not high time for Christian governments to give this matter serious thought?

The Salvation Army, we are afraid, sometimes courts opposition. In Belleville, Ill., the Roman Catholic and infidel rabble attacked the same during divine service. While we deplore the excessive demonstrativeness of the Army, the attack has aroused intense indignation among Protestants. But what are we going to do about it? Political demagogues need the rabble in carrying their self-seeking plans.

Without love life is a burden—the incipiency of hell. At death love will not cease. Faith and hope will retire to oblivion; but love will continue to animate, to charm, and to bless. Then exercise a loving disposition here below! Love. Not only the lovely. That is natural. Love for Christ's sake. He died, the just for the unjust. He loved even his enemies. Yes,

"The saints of God have found
Heaven begun below."

Where love is, there is heaven. Hate belongs to the vocabulary of hell.

The Japanese are denominated the Frenchmen of the East. The appellation correct as to the utter indifference in matters of religion. Ito, the prime minister, is a professed atheist. High and low embraced infidelity. That being so, the present prosperity will be of short duration. Our missions are but as the golden fringe of dark, threatening clouds at sunset.

Ohio follows the example of New York, electrocuting convicted murderers instead of hanging them. It is said to be more humane. Well, penitentiary for life would be even more humane. Repetition of his crime would also be impossible. Termination of life as a punishment can be insisted only in creating terror among the lawless element. Public hanging or decapitation would, it seems to us, answer the purpose best.

ICH DIEN.

Correspondence.

Letter from Asheville, N. C.

BY REV. CHAS. F. EVANS, D. D.

MR. EDITOR: This letter, you will observe, hails from Asheville, N. C., where my part on the programme of the Southern Biblical Assembly has drawn me for the past two weeks. It may interest your readers to know that this particular assembly is one feature of the work of the American Society of Religious Education, which is non-sectional and interdenominational. Its object is to promote interest in the subject of religious education as it may be prosecuted at the Sunday-school, fireside, and the colleges, or other literary institutions, either orally or with aid of textbooks. It seeks also to enlist scholars in the investigation of biblical, philosophical, historical, and other themes, as they affect religious education, and to make that study available to the public by discourses and the printed page. In addition, it seeks a better training for Sabbath-school teachers, and provides a noble course of instruction on the English Bible at these assemblies as supplementary to a course of home reading and investigation according to a syllabus which is issued from year to year. The excellent quality of this instruction is well certified by some renowned names on the programme this year, among whom are observed Dr. James H. Carlisle, of Wofford College; Rev. Dr. A. T. Robertson, of the Baptist Theological Seminary, Louisville, Ky., and Rev. Dr. H. A. White, of Washington and Lee University, Lexington, Va. The lectures of Dr. Carlisle will need no word of commendation to our Sunday-school teachers who have read their Sunday-school Magazines; and the mention of his themes—Saul, David, Absalem, and Solomon—will awaken the sharpest regret among hundreds who failed to hear his lectures. It was no small privilege to hear Dr. White in a series of ten lectures on the Old Testament, part of which were historical, part expository, and part critical. Though much younger and of less fluency and scholarship than Dr. Carlisle, his fine taste, learning and tender Christian spirit united to make the daily study of the Bible a means of grace. "The Study of the Apostolic College," rather homiletical than critical, by Dr. Jas. I. Vance, of Nashville, Tenn., was a rare treat. He divided his subject as the Savior did the apostles when he sent them forth in pairs, and gave us six discourses on the following topics, viz.: "Peter and Andrew; or, The Extremist and Conservative;" "James and John; or, Old Age and Youth;" "Philip and Bartholomew; or, The Dullard and the Sage;" "Thomas and Matthew; or, Doubt and Conviction;" "James and Thaddeus; or, Duty and Doctrine;" and "Simon and Judas; or, The Zealot and the Traitor." Doubtless one purpose of the Savior in sending them forth "two and two" was that each might be the complement of the other, and thus not only double the number of persons reached, but as never could be done apart, that each might count in the measure of his efficiency a full unit.

Among other notabilities on the programme, whom it was a pleasure to meet, were Gen. Jno. Eaton, late United States Commissioner of Education, and Rev. Dr. J. E. Gilbert, the urbane and gifted secretary and ruling spirit of the national society, both resident in Washington; and Rev. Hugh Johnston, D. D., the bright, witty and eloquent Canadian, now pastor of the Metropolitan M. E. Church of the same city. I must not forget to mention also Rev. Dr. J. C. Kilgo, the brilliant preacher and lecturer, now president of Trinity College, North Carolina, and Dr. H. F. Chreitzberg, our worthy pastor at Asheville.

The next assembly will be at Asheville in August, 1897, and pastors who desire to combine improvement and recreation will be glad to hear of arrangements for board at four dollars per week at this famous health resort. Louisianians and Mississippians will find many of their own people here. One good sister, a little near of sight and dull of hearing, from Carondelet Street Church, came to the altar after my sermon to inquire if I was related to the Dr. Evans who used to be in New Orleans. It did me good to meet my old friend, Hon. Judge E. C. Fenner, of your city, though I regretted to see his splendid physique so reduced.

Leaving Morristown, on the S. R. R., and about forty miles north of Knoxville, and traveling west with many a winding bout, in less than three hours we arrived at this lovely spot, called "The Land of the Sky." Without exception, this was the grandest ride of my life. According to the map, in the early afternoon we crossed the Blue Ridge, but according to the facts in the ride, we were all the way in mountain gorges, through which the French Broad river for sixty miles poured its panting torrents. The river is, I suppose, about 400 feet wide, and has a floor of solid rock. On either side mountains, also of solid rock, rise sheer from the water's edge hundreds and hundreds of feet, and while generally clad with foliage, were frequently bare and rugged, sometimes shaping themselves like towers of a vast cathedral hoary with age, and again shapeless, as if torn by some mighty convulsion of nature out of all relationship to surroundings. At one place I was particularly impressed with the construction of the rock, which, from an elevation of probably 200 feet, receded at an angle of forty-five degrees to a point a mile distant in such a way as to show separate laminations from four to six feet thick that lay upon each other to this great height. It looked like a huge piece of masonry without any special shape or use; but at other points the same masonry looked like brickwork, excepting in point of color. For fifty miles our road ran with scant privilege between the river and the mountains; and as the river for thirty-eight miles had a fall of 800 feet, and was always in view, we had a scene of rare beauty and sublimity. It would be vain for me to attempt any description, and yet the adjectives "mad" and "boisterous" and "rapid" and "flashing" and "foaming" and "whirling" and "splashing" make a strange medley in my recollection of the ride.

This little city is 2,376 feet above tide water, and claims a population of 15,000, though occupying space enough to quarter ten times that number. I asked the carriage driver, on my way from depot, what supported the town, and the sable gentleman replied, "Its delightful climate." It has every appearance of thrift in its finely appointed residences, stores, and public buildings. My genial host, Col. J. M. Ray, who has watched the town's growth for forty years, says that one hundred thousand visitors annually pay tribute to the salubrity of its climate.

Through courtesy of Dr. Chreitzberg, our brainy and popular pastor, I was permitted to survey the country from some of its historic eminences. I stood on one peak 3,800 feet high, and looking southwest saw twenty miles off Mount Pisgah, 5,757 feet high, and in opposite direction Mount Mitchell, 6,700 feet high, thirty miles distant, and yet neither seemed too far away for an easy morning drive. I presume no country is in higher state of cultivation, for there were luxuriant corn-fields one to two thousand feet above the city level on mountain sides, where a horse could not walk or man hardly stand. Some one asked how the farmer managed to get his seed planted on such heights, and was told, "Some were planted with a shot gun and some with a mountain howitzer."

Of course, one great object of interest here is the Vanderbilt estate, called "Biltmore," after his father and mother. It comprises 120,000 acres of land lying between the French Broad and Swannanoa rivers. Already he has spent from six to eight million dollars, and yet continues at the rate of a million annually. Seventy-five miles of macadamized road, as good as the government road on Missionary Ridge, runs through his grounds. Twelve miles of this, called his Arboretum, is fringed with six million of propagated plants of multiplied varieties. Indeed, everything that will grow in this climate he is carefully cultivating, and has made arrangements for exchange with the great florists of all lands. He has four tree-ferns which are said to have cost him $40,000. His palace is in the style of the Gothic renaissance, and is built principally of sandstone and marble, with framework of steel, and inside finishings of mahogany and other hard woods. Its total length is 700 feet, and greatest width 192 feet, while from basement to turret it is 190 feet high. It has ample provisions for entertainment in banquet, concert, and dancing-halls, an art gallery, libraries and apartments for indoor games, and courts for outdoor exercises, together with lakes for fishing and boating, and preserves for hunting, not to mention his well-stocked stables for driving, and a herd of some 300 fine Jersey cows. I was told that he also ran a nursery of shrubs, plants and trees, a truck farm, a brick and tile factory, a lumber and planing-mill, and a sash and blind factory. By means of a written permit I was admitted to these grounds and privileged to drive through them, but not allowed to go through the palace. Mr. Vanderbilt pays liberal salaries to all of his servants; very liberal to the superintendents of the several departments, and to the chief superintendent twenty-five thousand a year. There is one abatement to Mr. Vanderbilt's happiness—he is a bachelor. I feel sure it is not his misfortune, but his fault, and yet he is in good repute as a Christian gentleman of literary habits and benevolent impulses. I have bought a glass paper-weight, in which is a picture of a rude log-cabin that is named "The house Mr. Vanderbilt could not buy." It is situated in the midst of his estate, and has about it five acres of ground, and is the property of a negro man. He was offered five hundred, then a thousand, then two, three, four and five thousand dollars for his place; but he declined it all bravely, saying he did not care to sell, as Mr. Vanderbilt was a clever gentleman and a good neighbor. He was offered ten thousand dollars, and this he also declined, saying if it was worth so much to Mr. Vanderbilt, it was worth that to him, and so he holds possession, and lives on good terms with his rich neighbor.

Aug. —, 1896.

LEAD ME, O LORD!

BY ADELAIDE A. PROCTER.

I do not ask, O Lord! that life may be
A pleasant road;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead—
Lead me aright,
Though strength should fail and though heart should bleed,
Through peace to light.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee.

Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord! till perfect day shall shine
Through peace to light.

—Exchange.

Correspondence.

Letter from California.

I have just returned from a day's "outing." Mrs. Oats, Coral, Coleman and myself got us up some fruit, a beefsteak, and some bread, tea, and so forth, after our breakfast this morning, and drove about six miles to "Gage's Wells," when we spent the day enjoying a family picnic. "Gage's Wells" consist of 150 artesian wells sunk in the basin of the Santa Ana river, out of which a vast volume of water flows, with which many hundreds of acres in the vicinity of the city of Riverside and in Riverside county are irrigated, and a vast country, that would otherwise be bleak and barren, is made to blossom as the rose. These wells are just below where the river emerges from the mountains. The water flowing out of these wells is what is called the underflow of the river. The river basin is about an average of a half mile wide, which, with the exception of a small stream a few inches deep and a few feet wide, is a dry-looking sand-bed. Every mile or two ditches penetrate this stream and carry all the water away to irrigate the farms, leaving a perfectly dry bed below, apparently; but within a few hundred yards enough water collects to form a stream similar to the one above the ditch. These ditches extend from several miles above the mouth of the canyon, from which the river issues, to the ocean, a distance of, perhaps, 100 miles. Each ditch carries water to hundreds of acres, containing numerous ranches of various sizes. Each ditch is controlled by a corporation composed of those who own or those who lease the lands, each acre of land being entitled to a certain amount of water called "a water right," and the sale, or lease, of the land carries with it the water right, which makes the purchaser, or lessee, a member of the corporation. After all the water of the river had been exhausted by these ditches, there were still vast portions of the adjacent country without water. Observation taught the people that the sand in the river basin, extending hundreds of feet in depth, was full of water, and some enterprising man induced capitalists to engage in a scheme of sinking these wells. They secured a charter and rights from the State, sank the wells and now sell the water to the ranchers. The system we visited today is owned by a syndicate in London, England. There are other similar enterprises lower down the river, and plans are on foot for new companies to open up others still.

Picnics of all sorts are the order of this season all over California. Our church gave one for the Sunday-school a few weeks since, and we all went to Rabel Springs, about five miles from town. These are numerous hot springs, where the water boils up from the earth so hot and in such a quantity as to form a considerable stream, which continues its thermal properties for some miles below, and is known as "Warm Creek." These springs are fitted up with beautiful shaded pleasure grounds, numerous bath-houses, and an artificial lake, where one can enjoy a warm swim. This lake is three hundred feet in circumference, nearly circular, and the water from one to six feet deep. There were over two hundred of us in our picnic, and many of them from five years old up to fifty were all in the swim. It was quite an interesting sight.

About a week ago some of the young people of the church made up a party for a moonlight picnic at Rabel Springs, and the preacher and family were invited to join it. At 7:30 P. M. the crowd gathered at the church, and a ranch wagon, drawn by four stout horses, carried twenty-two of us. We were indeed a jolly party. We had a number of well-filled lunch-baskets along. After such of the crowd as so desired had enjoyed a swim, we ate our lunches and returned home.

These moonlight picnics are numerous, but this is the only one I have participated in, and, therefore, it was a novel experience to me. This is the camping and pleasure season of California. Everybody expects to spend some time in this sort of life during the three Summer months. They go, some into the mountains, and some to the sea-coast. One traveling along the beach would see the white tents of the campers on almost every available spot from San Diego to British Columbia, and one in the mountains would see the same thing in every canyon possible to get into. The result of this is that there is very little business done, and the habitations in town and country are to a large extent tenantless. It causes the churches to be empty, and no progress is possible in religious work. Many of the churches close up entirely. In some cases two congregations will unite, and their pastors will each take turns in having an "outing," the one remaining at home doing the preaching for both congregations. I have been a party to this plan in some of my charges. This year six churches of the city (Presbyterian, Congregationalist, Baptist, Campbellite, and two Methodist) are uniting during July and August in the Sunday evening services, each preacher taking his turn in the preaching. The services are all held in my church, it being the most central, and having next to the largest seating capacity, and being the best appointed church in the city.

I suppose I had better close, as I have already made my letter too long for space and editor's good temper, though I know the latter is well-nigh inexhaustible. I have not written as I intended when I began, but trust it will be satisfactory to a large class who may be interested in the peculiarities of California life. My former letter contained a misstatement, which, I presume, was a slip of the pen. It stated that the thermometer in Summer often goes up to 120. I should have said it sometimes goes up that high. The average temperature is not higher than 80. It has not gone above 113 this year, and that was only for two or three days. Q. A. OATS.

Delhi District, Louisiana Conference.

I am in the midst of my third round of quarterly meetings. I can report spiritual growth generally. Up to date over two hundred converted and joined the church. I believe that the Rayville charge leads in numbers, and Floyd next. Bro. Evans expects to have the new church in Monroe enclosed by Conference, if not finished. Bro. Riggs, on the Floyd work, will complete a real nice new church at Oak Grove very soon, and when completed will have it paid for.

The drouth is probably as bad in my district, generally, as in any part of the State. We will not average more than one-seventh of a crop in corn or cotton; and the drouth, continuing so late, the pea, potato and hog crops, together with Fall gardens, will be almost an entire failure.

Our pastoral claims were in advance of last year, generally, down to the first of July. Since that time they are falling off. Our general collections will probably be very short. Some of the pastors have subscriptions about covering all claims; but whence the ability to pay? It may be that the government will be called on for help; but it should be the last resort, as there is quite a tendency to idleness and spendthrift all the time, expecting government aid in case of great scarcity. The health of the country this far is good. "We trust in God and do good;" thus "we dwell in the land, and verily we shall be fed."

B. F. WHITE.

Floyd, La., Aug. 15, 1896.

Can You Help?

MR. EDITOR: I enclose you a sample of letters often received by college presidents. Our hearts are made to bleed for young ladies longing for an education. They beg to be allowed to work their way through, at any sort of work. We assist many worthy young ladies, but thousands are begging for an opportunity. Will our wealthy laymen not help the girls of the land? They endow male schools, but what about our girls, who are to be the mothers of the coming generation? Somebody will have to give an account for this neglect. The letter is as follows:

"DEAR BROTHER: I have a favor to ask of you, and for humanity's sake I hope you will grant it. I have a niece, Miss ——, at ——, Ala., who should, by all means, be at college. She is a bright, energetic, ambitious girl, but is poor. Her parents are utterly unable to send her without help. They could furnish her books and clothes. Now, my request is, that you take her and finish her education, and allow her the privilege of paying you afterwards. This she will gladly do, I think. I myself will become personally responsible for the obligation. It may be that she can teach during vacation and pay you in part at least each year. I myself may be able to pay some each year. But to school she must go, somehow, somewhere. I would like for you to have her—you know the family. Can you help me in the matter? Yours sincerely, etc.,

——."

I will take a few girls of this kind if some brother will recommend them and be responsible.

J. W. BEESON,
Pres. East Mississippi Female College.
Meridian, Miss., Aug 14, 1896.

Communications.

Rev. David Merchant.

The subject of this sketch was born in Lawrence county, Miss., Feb. 21, 1834, and died at his home near Ellisville, Miss., March 31, 1896.

Bro. Merchant was blessed with Christian parentage. His father was a local preacher. Our brother was born of the Spirit, and joined the Methodist Church when quite young. The exact date is not known to the writer.

He was married to Miss Eliza Reed, Dec. 10, 1865. Four children—three boys and one girl—were the fruit of this marriage, all of whom, with the mother, survive him.

From Bro. R. B. Downer I learn that Bro. Merchant entered the Mississippi Conference on trial some time during the war. After traveling a number of years, failing health compelled him to locate. He was readmitted into the Conference in 1884, but, on account of physical infirmities, he was soon placed upon the superannuated list.

Bro. Merchant never professed to be a ten- or even a five-talent servant. He felt that he possessed, at least, one, and he did all he could to improve it. He was thankful that he was counted worthy to labor even in the hyways and hedges of his Master's vineyard. He served scanty fields and hard circuits, where his consecration to the Lord was oftimes severely tested; and, so far as this writer has been able to learn, he never flinched, or asked the Bishop or presiding elder to change his appointment. The following are some of the charges he served, viz.: Ponchatoula, Baton Rouge circuit, Louisville, Carthage, Coleville, Williamsburg, State Line, Marion, Walker, and others. These circuits were very large in those days, and the pastor was compelled to be continually on the go in order to do the pastoral work and fill his appointments, which the following, copied from Bro. Merchant's diary for January, 1874, will show: "Sabbath, 18th, preached at Enon; Monday, 19th, traveled, and spent the night at Bro. H.'s; Tuesday, 20th, traveled, and spent the night at Bro. Harper's; Wednesday, 21st, saw Bro. E. J. Taylor, went with him to Bro. L.'s, spent the night; Thursday, started to Zion's Seminary, was caught in a hard rain, stopped and spent the night; Friday, 23rd, went with Bro. T. to Z. S., and from there to Bro. Jno. Napier's; Saturday, 24th, went to Williamsburg, spent the night with Bro. Holloway; Sabbath, 25th, preached from St. Luke xv, 18, rode eight miles and preached again, spent the night at Sister McR.'s; Monday, 26th, went to Bro. W.'s, spent two nights; 28th, went to Ellisville and preached at night; 29th, went 16 miles, and preached, and spent the night with Mr. B.," etc.

Bro. Merchant loved the institutions of the church, and contributed freely for their support. Once at Conference a collection for foreign missions called from him a subscription of $25, and at the time he served a $100-mission himself; yet in due time the subscription was paid.

While a superannuate, he cheerfully out of his meagre allowance contributed towards "Conference claim-ment fund," "Millsaps College," and the various Conference collections. He loved the brethren, and was always willing to sit at their feet and learn. Humble and meek, he passed through life hopeful, and trusted in the Lord to supply all his need.

For many years he endured great bodily suffering, and over a year before his death he lost the sight of his right eye from intense pain. He was confined to his bed several weeks before he died, but he bore his afflictions patiently—yea, even joyously. His favorite expression during his last illness was, "Glory! Glory!" He realized for some time that his active mission was ended, and, therefore, death was a welcome messenger to both soul and body. His end was peace. He sleeps near a little schoolhouse where he loved so well to preach, near Ellisville, Jones county, Miss. In due time the Master will give him his reward. F. M. K.

P. S.—I thought surely some one who knew Bro. Merchant better would have furnished the ADVOCATE with a sketch of his life ere this, or I would have had this published sooner. K.

Rev. J. P. Moore.

"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." We were forcibly reminded of this fact as we stood around the bedside of Rev. J. P. Moore and saw him breathe his last.

Bro. Moore, of Okolona circuit, Aberdeen district, North Mississippi Conference, is no more. He died Aug. 5, at seven o'clock P. M., at the Methodist parsonage in Aberdeen. His death was triumphant, and his end was peace. His wife had just preceded him about a month. So in death they were not long separated. They leave one little girl, the heritage of the church. Truly a good man has gone from his work.

J. A. POE.

Aberdeen, Miss., Aug. 14, 1896.

W. F. M. S.

Edited Weekly by North Mississippi, Mississipp and Louisiana Conferences.

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Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport

More Laborers.

Sisters, the Master has come and calleth for thee! By him "who spake as never man spake" we are not only encouraged, but commanded to "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." The report from the Woman's Board of Foreign Missions and the Conference societies all show that never before was there a more urgent need for laborers for mission work than the present.

(The middle wall of partition between Foreign and Home Missions we believe has been broken down by the all consuming love of our Savior, and together they stand as one—"His harvest.")

Many splendid resolutions have been recently adopted by the Plan of Work Committees of the W. F. M. Society and P. and H. M. Society of our church. It remains for us now to do that which we resolved.

With an enthusiasm born of faith in God, at the W. B. F. Missions, recently held in Washington, D. C., we pledged an effort on our part to enroll for the coming year one hundred thousand members for the foreign work. Our faith takes hold of the promise: "Ask what thou wilt in Jesus' name, and it shall be given unto thee."

With new work opened in Sang Kang, and a determination to enter, if possible, Japan next year, the need for more laborers is very great. Those "at ease in Zion" must be aroused, and, believing God's way to be the best way at all times, let the M. E. Church, South, as a unit pray for more laborers in his harvest.

The late Mr. Neeshima, of Japan, when planning an evangelistic tour, said to his followers, "Advance on your knees." Prayer without work is idle presumption; but when joined together and blessed of God, forms a "combination" that will unlock the vaults of heaven and enable us to remove the mountain of difficulty now rising before us. Then as quickly as the voice of one is heard, "Here am I; send me," the church will respond with means and shouts of praise that shall bring honor to God and bring to his Son the promised "heathen for his inheritance."

From our own Mississippi Conference we have one consecrated to this work—Miss Lelia McNemar, who for the past few years has been seeking an education at E. M. F. College preparatory to mission work. At the recent Conference of the W. F. M. Society, at Natchez, it was deemed best to have her enter next year the Scarritt Bible and Training-school at Kansas city. To do this we desire the scholarship offered by them for six hundred subscribers to the "Evangel," organ of the school, which is ably edited by Miss Elizabeth E. Holding—monthly, for 25 cents per annum. In our Conference we have as members of the church 35,061. When we remember the fourfold blessing that will follow—a blessing to the editor and school, a blessing to the Woman's Foreign Missionary Society, a blessing to our candidate, and a blessing to every home that the "Evangel" enters—how quickly should the six hundred subscribers be obtained! Who will not deny themselves twenty-five cents to aid so many?

We trust our presiding elders will aid our district secretaries of the W. F. M. Society in their efforts to obtain during the month of August (school opens Sept. 10) the required number to secure this scholarship.

In our woman's work the office of district secretary is as important as that of our presiding elders in our church; it being the duty of the district secretary to organize auxiliaries and use every available means to promote the advancement of the work. To secure these subscribers seems at present the most urgent need to advance the work in our Conference. If the ministers will aid us in this, the cash pledged by the delegates at Natchez can be used for necessary outfit and traveling expense.

Since the meeting of the W. B. F. M. in Washington, D. C., Miss Lily Stradley, of Northwest Texas Conference, has been appointed by the local board to work in Brazil, and will go on the steamer with Miss Ida Shaffer, about Aug. 4. Miss E. Leveritt, of North Georgia; Miss Lizzie Martin, of North Carolina; Miss Jennie Saunders, of South Carolina, and Dr. Margaret K. Polk will sail for China about the twentieth of August.

While we pray for more laborers, let us remember these. May their lives be precious in God's sight, and as they turn their faces from native land and loved ones here, may the abiding presence of the Holy Spirit comfort, cheer and guide them, crowning their efforts with abundant success—all to the glory of God!

MRS. J. B. CHATFIELD,
Cor. Sec. W. F. M. Soc., Miss. Conf.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The following is the list of our Conference officers, with their addresses, for our W. P. and H. M. Society, Louisiana Conference:

President, Mrs. F. A. Lyons, 4124 Prytania street, New Orleans; first vice-president, Mrs. J. T. Sawyer, 1212 Constantinople street, New Orleans; second vice-president, Mrs. W. H. LaPrade, Shreveport; third vice-president, Mrs. T. B. White, Ruston; fourth vice-president, Mrs. Linus Parker, Calhoun and Garfield streets, New Orleans; fifth vice-president, Mrs. W. C. Black, 1715 Second street, New Orleans; corresponding secretary, Mrs. Florence E. Russ, 3502 Camp street, New Orleans; Conference treasurer, Mrs. S. S. King, 1527 Camp street, New Orleans; recording secretary, Mrs. E. R. Kennedy, 1476 Magazine street, New Orleans; State organizer and solicitor for Our Homes, Miss Mary Werlein, 5806 St. Charles avenue, New Orleans.

District secretaries: New Orleans district—Mrs. S. A. Montgomery, Webster, near Garfield street, New Orleans; Baton Rouge district—Mrs. C. W. Carter, Jackson; Shreveport district—Mrs. A. L. Burch, Haughton; Arcadia district—Mrs. A. E. Guthrie, Ruston; Delhi district—Mrs. M. E. Carr, Oak Ridge; Opelousas district—Mrs. M. M. Hayes, Opelousas; Alexandria district—Mrs. T. S. Randle, Pineville.

MRS. FLORENCE E. RUSS.

Selections.

Cleansed as She Went.

A young lady was deeply concerned about her spiritual interest, and after a severe struggle started to visit her pastor to ask him to show her the way of life. As she entered the horse car, in carrying out her purpose, she saw seated there several of her friends, who asked where she was going. The tempter immediately said: "Don't tell them where you are going, but answer them in some evasive way." At the same time the Spirit whispered to her: "Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you." She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house he came to the door to meet her. She paused from embarrassment for an instant, and then said: "Doctor, I started to come to see you to ask you to lead me to Christ; but now that I am here I have come to tell you I have found Christ." "As they went they were cleansed."—The Rev. B. Fay Mills.

This truth comes to us more and more the longer that we live, that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, somehow do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

The best things in the divine life, as in the natural, will not come to us merely for the asking; true prayer is the whole strength of the whole man going out after his needs, and the real secret of getting what you want in heaven as on earth lies in the fact that you give your whole heart to it, or you can not adequately value it when you get it.—R. Collyer.

The greatness of small things is seen in the fact that the hens of the country produce forms $125,000,000 of wealth each year. That exceeds the product of all the gold and silver mines put together, and even if they do cackle a little, they do not make half the commotion made in the battle of the "standards."

Everything which befalls us is part of our heaven and education. Every event and condition of life is a lesson which is to be turned to account to make us more worthy of Him who by suffering was made perfect, who Himself entered not into joy until first He had suffered pain.—Dean Stanley.

The love we have to God is realized in our love to men. It can not abide alone. They who have thought to gain it by retirement and meditation have found it only a will-o'-the-wisp, save as it has issued in the love that seeks men and tries to do them good.—Herman Packard De Forest.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

The only fountain in the wilderness of life, where man drinks of water totally unmixed with bitterness, is that which gushes for him in the calm and shady recess of domestic life.—William Penn.

If I ever feel like envying anyone, it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own and whose will is the divine will.—J. G. Whittier.

Too many sermons would have no Bible in them, if it were not the fashion to take a text.

Happiness is not found in getting the world, but in giving it up.

The happiest heart that ever beat
Was in some quiet breast,
That found the common daylight sweet,
And left to heaven the rest.
—Chaney.

It is the house of God—go in,
It is the Christian's home by right;
There seek some nook, confess thy sin,
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FROM THE WORK.

Rev. J. B. Cassity, Rayville circuit: "I have held within the last month three protracted meetings. Did all the preaching myself. Results: Eighty-two accessions, and probably about the same number of conversions."

Rev. M. L. White, Montrose, Miss., Aug. 12: "Held protracted services at Holder Church the fourth Sunday in July. It lasted seven days. Rev. D. C. Langford came Sunday night; did some fine preaching. Several conversions, nine accessions to the church; church greatly revived. The good Lord is with us in great power. We are expecting great things on Montrose circuit."

W. R. P. Jones, Steward, Cockrum circuit, North Mississippi Conference, Independence, Miss., Aug. 2: "We have just closed a great meeting at my church, led by the pastor, O. L. Savage. His preaching for seven days was in demonstration of the Spirit and power, clear and scriptural. He is one of the greatest workers I ever saw. Dr. H. T. Gaines came in at the close and preached with great power. Bro. Gaines is one of the foremost young men of our church. Our church was greatly blessed. Several conversions and accessions."

Laura L. Chevalier, Vidalia, La., Aug. 11: "Rev. J. W. Davis addressed a good congregation Aug. 9; the evening service at 8 o clock. Rev. H. J. Harris addressed the Sunday-school. The Discipline was read by the pastor; Rev. J. Davis commented on it. The Sunday-school well attended; two accessions to the church; baptized two children. Quarterly meeting will be held here the second Sunday in September; protracted to the third. We ask the prayers of the Christians for a revival in the Vidalia Church, the outpouring of the Holy Spirit upon our town."

Rev. W. J. Porter, P. C., Indian Bayou, La., Aug. 14: "On Sunday night, the ninth instant, we closed a nineteen-days' meeting here. The Lord was with us in convicting and saving power. I received fifteen into the church, and other applicants yet to be received. Forty-seven professed conversion, and three sanctification. Bros. Walker, Manley, Smith, Cheney and Saunders preached for me during the meeting. Bro. Vail, of the Union Gospel Mission, New Orleans, was with me from beginning to close. I go to Garland to-day to hold a meeting with Dr. Frazer, of Crowley."

Rev. E. S. Lewis, Shaw, Miss., Aug. 12: "Despite the hot, dry weather our preachers are moving around, holding meetings and looking after the Master's work. Crowe, Countiss, Spraggins, and, in fact, nearly all in the Greenville district have had good meetings. Some are having them now. Bolivar county is to have a local option election, Aug. 28. We are going to win. Madison and Claiborne have pitched the time. At Shaw we are more than holding our own. We have recently purchased blinds for the parsonage, and every now and then we pick up a member."

Rev. E. T. Breland, Washington, Miss.: "Have just closed a remarkable meeting at this place. As the brethren who have served this work well know, Washington has not had a real revival for a long, long time; but God has smiled upon us again. Bro. Hopper was with us a few days and did all the preaching. He has changed his manner of preaching somewhat, and is now very bold, but gentle and tender. God approved his labors by slaying several sinners during the first sermon and by saving souls at every service. There were about 20 clear conversions, 10 accessions and 5 or 6 professed entire sanctification and testified to the same. Praise the Lord."

Rev. R. E. Rutledge, P. C., Barlow, Miss., Aug. 14: "Barlow circuit—We have held revival services at Lebanon, Rehoboth and Brandywine with the following results: At Lebanon—The Christians were revived and went to work. Family altars were erected. One accession. At Rehoboth—The Lord greatly blessed us. Rev. M. L. Burton could not be with us but one day on account of getting sick. The Holy Spirit was with us in the first service, and seemed to remain. A number of the saints shouted praises to God. Fifteen or twenty were converted, and about forty reclaimed. Young men begun praying in their homes. Seven accessions. Our beloved presiding elder, L. S. Jones, was with us four days at Brandywine, and, being baptized with the Holy Ghost, his words were 'the power of God unto salvation.' Many were brought into the light and peace of God. Both old and young told what a dear Savior they had found. Ten accessions. Our hearts are overflowing with joy. Hallelujah!"

Rev. L. J. Jones, Raleigh, Miss., Aug. 13: "We continued our meeting at Trinity five days, beginning first day of August. The last service was the best. We had a precious time. Many were heard to praise God in the highest. There were several conversions; twelve accessions to the church. We have a good prayer meeting, a large Sunday-school and some good workers in Trinity Church. We have just returned from Polkville. I had the pleasure of being with Bro. J. H. Foreman in a meeting at that place. Oh! what a good time we had. Many praised God. During the services a few days before the meeting started some one started the report that Bro. J. H. Foreman was dead. His friends came far and near to see if the report was true. Some visited the parsonage, his home in Trenton. Some came to Polkville during the meeting to see if the brother was dead, and when they saw it was a mistake there were many glad hearts. I wish to say Bro. Foreman is not dead, but is doing a fine work on the Trenton circuit. May God continue to bless his labors, and may his people that seem to love him so dearly continue to appreciate him as their leader in spiritual things!"

Rev. D. P. Bradford, Shubuta, Miss., Aug. 11: "On Sunday night, the second instant, we closed a very delightful meeting in Shubuta. Sister Snell was with us during the meeting, which lasted ten days. We found that in spiritual force she had perceptibly grown since she was with us two years ago. An old sinner, in expressing himself concerning her, gave the secret of her power and success when he said, 'She is thoroughly in earnest, and her whole soul is enlisted in the work of saving souls.' There were no shallow presentations of the Word in any of the messages she delivered. Genuine repentance would be evidenced by its fruits. Every dishonest dollar in the hands of the truly penitents would be disgorged if possible. The religion of the Lord Jesus means just balances, an honest yard-stick. It means a life that the house servants, the employees, in every business of life, will see the Christ in you. In other words, to accept the Lord Jesus Christ, as she presents him, means a new creature. Sometimes when we have seen her stand for five hours a day and plead with sinners as she moved among them in the vast congregations, our sympathies have been enlisted, thinking surely she can't stand this another day such weather as we are having; but the next service would find her as fresh apparently as if she were just beginning the meeting. She urges her hearers to reach after the highest possible attainments in the divine life; and, although I was not prepared to accept in every particular her mode of obtaining this great blessing, yet there was a manifest desire on the part of our people to reach after loftier things than we had yet attained unto. In our invitation we did not restrict her as to her manner of presenting the truth as she understood it; and yet only in one service did she present the doctrine of sanctification in a way that we could not accept it. The church was made stronger by her visit, while many a soul will date its spiritual birth from this meeting. It was no trouble for her to keep an audience three hours at night, and no complaint. It was impossible to obtain the number of conversions in such large congregations. But there were many very bright conversions. We received six applicants for church membership. Several additional family altars."

BAYOU SARA CIRCUIT.

My Summer vacation has been spent on the Bayon Sara circuit, preaching, visiting, etc. This appointment is one of the works that come to us from the Mississippi Conference in the accession of the Florida parishes. Bayon Sara, the only town on the work, is a very old town, and is so situated as to be important as a commercial centre. There is a large brick Episcopalian Church at St. Francisville, also an Episcopalian Church at Laurel Hill and St. Mary's. These two latter places were once strongholds of Methodism, but our church has dwindled in members, the cause has languished, and these appointments have been entirely abandoned by us. Methodism seems to have gained some prestige in the parish of late—only this year the police jury has ceded a piece of ground to our church in the town of St. Francisville (upper Bayou Sara) for the purpose of erecting and maintaining thereon a house of worship. There is some promise of improvement on the work. We have held two protracted meetings with some good accomplished. Had Rev. J. F. McClellan and Rev. Thos. Carter with us at Concord Church. The Star Hill people have recently completed a new church, which is very prettily situated and is neat and commodious.

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Thursday, August 27, 1896.

The Steel Trial.

In our issue of last week we gave the result of the Steel trial, but had not space for the report of the committee. We present below the official statement of the result of the trial:

"After all the evidence was in and before the verdict was finally rendered, Dr. Steel appeared before the committee and, after talking the matter over with them, he was presented with the following agreement, drawn in his presence—in fact by himself and a member of the committee—which he signed:

"I hereby agree and covenant that I will most earnestly endeavor to perform the duties of my office as editor of the Epworth Era in such manner as may command the approval and sympathy of the constituted authorities of the church and the hearty co-operation of all the brethren. I, furthermore, agree to accept the action of the Committee on Trial as expressing the mind of said authorities and brethren, and shall defer to their counsultation of all the several points involved in the premises and will carefully avoid all the matters complained of in the bill of charges and specifications.

"Witness my hand this 17th day of August, 1896. S. A. STEEL.

"In consideration of the fact that Dr. Steel assures this committee that he will avoid the things complained of in his editorial management of the Epworth Era, therefore,

"Resolved, That we reconsider our action in sustaining the complaints of inefficiency and misconduct, and adopt the following as our verdict in this case: In view of all the evidence, written, oral and printed, which we have considered in connection with each of the specifications, we, the committee of trial in the case of Dr. S. A. Steel, find the charges largely sustained, and approve the course of the Book Committee in the matter, and yet in the spirit of charity, taking fullest account of all extenuating circumstances, we feel that the ends of justice and good government may be sufficiently secured and Dr. Steel have an opportunity to redeem himself and measure up to the demands and possibilities of his high office, and as Dr. Steel in a formal interview has given all assurances required by the committee touching the future conduct of his official work, the decision of the committee is that he be continued in office. Passed by a unanimous vote."

The distinguished English painter, Sir John Millais, president of the Royal Academy, died on the thirteenth instant. He was born in 1829, and won his first medal at the Society of Arts when only nine years of age. He is better known as a commercial draughtsman and colorer of "popular pictures" than as a true artist. Lady Millais was formerly the wife of John Ruskin, the celebrated writer and art critic, from whom she divorced herself to marry the man whose name she now bears. It is stated that after a period of banishment lasting about forty years, Lady Millais has just been privately received at court, the rule of Queen Victoria's court having been to receive no divorced woman, whether innocent or not.

Making a Business of Religion.

To make a business of anything is equivalent to devoting one's best energies to the matter in hand. Nobody expects to see a dawdler achieve honor or fortune, unless it is by the merest chance. The successful business man is almost always the one who, having a distinct aim, gives himself wholly to the work in hand. Many a man has ruined himself by not sticking to one thing.

The same singleness of purpose and earnest devotion to duty ought to characterize the Christian in all the relations of life. Without these two elements personal religion will be a failure. Deficiency at either point will bring disappointment and defeat. Of what a vast number of Christians it may be said that they are cold and unfruitful! The great secret of their lack of zeal and usefulness is that they are not wholly given up to God. Not having made an unreserved consecration of themselves, they have not been "transformed by the renewing of their minds;" and so they are continually running after the world and its pleasures. Or, if once they made an entire surrender, such is not true of their present experience.

The temptation to make religion a secondary thing is an ever recurring one, and it is thus that Satan oft gets the advantage of us. Many will not "seek the kingdom of God and his righteousness first;" but still they are foolish enough to think that God ought to fill their storehouses and barns with plenty, forgetting that the promise of abundant temporal blessings is conditional. Weakness and vacillation are as sure to attend those who do not place God first in their affections as that an empty sack will not stand upright. The secret of spiritual stability and power is letting Jesus reign as King. They who do not serve him with all their heart are as unstable as water. How deeply expressive is the testimony of the Psalmist: "I have set the Lord always before me; because he is at my right hand, I shall never be moved."

Despite the many warnings of Scripture, people persist in believing that they can serve God acceptably without an entire consecration. Church members frequently make compromises with Satan, and then imagine that God approves. The man who does not make religion his chief business can not remain a converted man, for God will not abide in a divided heart. We often hear nowadays of "Sunday religion." Alas! that there is so much of it. Not that people worship the Lord overmuch on the Sabbath, but they dishonor him by not serving him more through the week. It is a sad fact that a good many church members are never devout save at church. Some close-fisted business men who resort to dishonorable methods in money making think to atone for such practices by contributing liberally to the church or to charity, as if we are to do evil that good may come! Men like to be counted pious, and labor in many ways to keep up the appearance of righteousness; but ofttimes in the heart selfishness and vanity are exalted above self-denial and humility.

It is even true that men and women may be active and prominent in church work without having the genuine piety which commends itself to all within the home. Unselfishness and suavity elsewhere will hardly make up for selfishness and sharpness of tongue within the family circle.

According to the world's idea, religion and business should ever be divorced, and not a few men act upon this principle. Yet if we follow Christ truly, we must apply his teachings to everything we do. There is no relation of life to which the ethics of the gospel do not reach. Our constant prayer should be:

"Teach me, my God and King,
In all things thee to see;
And what I do, in anything,
To do it as for thee.

"If done t'obey thy laws,
E'en servile labors shine;
Hallowed is toil, if this the cause,
The meanest work divine."

We often smile at the crude ideas most negroes have of the connection between religion and daily conduct. Many of them seem hardly to connect the two at all. Not a few members of the Caucasian race, however, display a similar weakness. They believe in a theoretical honesty, but do not scruple to beat their way on a railroad train, if the conductor happens to overlook them; or to overcharge for goods where it is possible to do so. The Sabbath, they think, ought to be respected; yet, in order to save a few dollars, they will travel on a Sunday excursion. They proclaim themselves the friends of sobriety and personal purity; but mingle unhesitatingly in society with the dissolute and dissipated.

Making a business of religion is quite a different thing from "making gain of godliness," as is done by those who join the church in order to be supported, or in order to win patronage, position, or a higher place in society. Nor does it mean, as was once supposed, that a man must renounce the world in the sense of forsaking all secular employments. It is now seen that Christians are to be "in the world, but not of the world." Even yet there is a lingering superstition that Christians ought to be "peculiar" in dress, etc., the word "peculiar," as it occurs in the Scriptures, being supposed to mean "strange" or "striking;" whereas it simply means "his own."

Although the day of monasticism has about passed away, the notion still abides that holiness is, in a measure, incompatible with a life of ordinary toil. Some imagine that if they were only preachers or religious teachers, serving God would be easier, and their usefulness would be increased. Wishing to be in other places than their own, and sighing for grander opportunities, such persons oft slight heaven-sent duties and opportunities. We would do well to remember the Scripture injunction, "Let every man abide in the same calling wherein he was called." Whatever our lot may be, God's purpose is that we should honor him in it. As the Rev. James Denny, one of the contributors to the "Expositor's Bible," expresses it:

"Perhaps some of us crave leisure, that we may be more free for spiritual work; and think that if we had more time at our disposal, we should be able to render many services to Christ and his cause which are out of our power at present. But that is extremely doubtful. If experience proves anything, it proves that nothing is worse for most people than to have nothing to do but be religious. Religion is not controlled in their life by any contact with realities. In ninety-nine cases out of a hundred they do not know how to be quiet, but are vain, meddlesome, impracticable, and senseless. The man who has his trade or profession to work at, and the woman who has her household and social duties to attend to, are not to be condoled with. They are in the very place in which religion is at once necessary and possible; they can study to be quiet, and to mind their own business, and to work with their own hands, and in all this serve and please God. But those who get up in the morning with nothing to do but be pious, or to engage in Christian works, are in a position of enormous difficulty, which very few can fill. The daily life of toil, at the bench or the desk, in the shop, the study, or the street, does not rob us of the Christian life; it really puts it within our reach. If we keep our eyes open, it is easy to see that this is so. If we can not be holy at our work, it is not worth taking trouble to be holy at other times."

A Sensation in Church.

Mulberry Street Church, Macon, Ga., witnessed a very sensational occurrence on last Sunday, the twenty-third. On the Sunday previous the pastor, Dr. Monk, preached a sermon in which he paid his respects in his vigorous style to the saloons and the concert halls. The saloons, long accustomed to such things, do not seem to have been much stirred up over the attack. Not so, however, with the concert halls. A report of the sermon having been published in the city papers, Demetrius and his fellow-craftsmen made much noise. A newspaper reporter called upon Dr. Monk for an interview. Dr. Monk received him graciously, but asked that no report should be made of what he said. This request was disregarded. So last Sunday Dr. Monk in his sermon referred to what had been published and spoke of it in a way not very complimentary. The aforesaid reporter was in the audience, and as soon as the benediction was pronounced he rushed to the pulpit and used very violent and abusive language to Dr. Monk. About this time the reporter ran against the fists of some of the church officials who were present. It is said that the matter is likely to get into the courts. The above we gather from a special dispatch to the Picayune.

An Outrageous Conflict of Authority.

On Saturday, the twenty-second, certain parties in this city who desired to sell liquors on Sunday applied to Judge Theard of the Civil Court for an injunction restraining the police from interfering with them while engaged in such sale. The mayor, however, acting under the advice of the city attorney, issued orders to the chief of police to disregard the injunction and arrest every man who violated the Sunday law. Under these instructions, two arrests were made. On Tuesday the mayor and the chief of police were summoned to appear, on Monday next, before Judge Theard to answer to a charge of contempt of court. They will doubtless be fined and imprisoned. The case will then go before the Supreme Court under a writ of habeas corpus. A decision will be rendered immediately.

Says the Times-Democrat:

"An association, by means of an injunction granted ex parte, on the mere representation of the applicant, and without any hearing of the opposition, is authorized to suspend or violate the statute as far as it is concerned. The mayor insists upon the enforcement of the law as it appears to him, and is arrested as a law breaker, and sentenced to imprisonment as such. Positions, it will be seen, are completely reversed. The man who breaks the law becomes plaintiff; the officer who enforces it is converted into a defendant, and is called on to show cause why he should not be punished for carrying out a statute. It will be seen that this is quite a change from the old system, an innovation introduced in the last twenty years. Then the officers of the picnic association would have been arrested for alleged violation of the Sunday law, and on their trial the question would have come up whether the law applied to picnics or not, whether it was valid and constitutional, and just how far it extended. Now the mayor is the man to be arrested for enforcing the law, and the constitutionality and meaning of the statute are tested on the issue of a habeas corpus to release him from imprisonment."

It is a travesty upon justice and an outrage upon civilized society for such a state of things to exist. Injunctions are a good thing in certain cases, but their use to prevent the regular enforcement of just laws, as in the present instance, is an abuse of power and a menace to good government. The continuance of this sort of thing will soon bring the lower courts into contempt, and make our police officers mere figure-heads, without the power to enforce laws enacted for the protection of public morals. The way things have been going, it would seem that injunctions are granted in the interest of lawlessness. It is high time for this matter to be taken to the highest court for adjudication, that there be no more hurtful conflict of authority.

The Picayune pertinently remarks:

"If the Civil Court can paralyze the police authorities and prevent the enforcement of a criminal law of the State in one part of the city, it can do so in any part of the city; and if such Civil Court can authorize persons to defy and violate one criminal law, it can accomplish a like result with any criminal law. Apparently an injunction issued from a Civil Court can stop anything except a riot."

Destitution in Louisiana.

A few days ago a mass meeting was held at Ruston, La., in Lincoln parish, to ascertain the amount of destitution prevailing in the parish as the result of the drouth, and to take steps toward relieving those in distress therefrom. A committee, previously appointed, reported having found twenty-one white and four negro families in the western part of the parish living on bread and water, with no prospect of a harvest later on to relieve their dire need. In another place sixty-eight families are asking for help. In other sections the situation is about the same, some families having enough to run them for about a month, others being already in want. The sad part about it is that these people are industrious and thrifty, and hitherto have been independent. All the crops in that part of Louisiana are said to be almost a total failure. We are glad that systematic effort is being made to administer the needed relief. Now is the time for true charity to flow.

Death of Rev. James M. Wright, D. D.

It is with profound regret that we announce the death of this veteran soldier of the cross and prominent minister of the gospel. He died at Hobson Chapel parsonage, near Nashville, on the seventeenth instant, being nearly sixty-seven years of age. Dr. Wright spent nineteen years of his ministry in educational work, and twenty-one in the active pastorate. He joined the Tennessee Conference in 1854. During the past five years he has served as literary editor of the Tennessee Methodist in connection with his pastoral work. He was a gifted editor, a strong and earnest preacher, and a scholar of no mean order. His death is a great loss to the church and to humanity. A pure, lovable and faithful man has gone to his reward.

Ministerial Aid Association.

DEAR BRETHREN: We have applications for aid from three most excellent and worthy young men. Our treasury is empty. Only one month until school opens. These young preachers can not return to college without some aid from us. Will not those who can do so send at once a contribution for this worthiest of causes to Dr. C. G. Andrews, Vicksburg, Miss. A little from many will help us much.

Yours fraternally,
T. B. HOLLOMAN,
Pres. Min. Aid Ass'n.

Aug 18, 1896.

Notice.

The East Mississippi Female College will take one young lady who wants to make a specialty of music, and give her music lessons under the director for her services in playing for the Kindergarten Department. She to pay her board and washing. Write at once to

J. W. BEESON, Pres.
Meridian, Miss.

NOTES.

Let your friends and neighbors who are not subscribers know about our $1 offer.

Have you read our new price list for the Holman Bible? If not, do so, and order at once.

Col. O. J. Moore, of Winona, Miss., a leading layman in our church, died at his home in that city on the twenty-second.

Rev. H. W. May, of the Louisiana Conference, is making a sojourn in the city for the purpose of procuring medical treatment for his daughter.

The Baptists of one Missouri town are said to be lying awake nights trying to select a pastor from a list of forty who are "willin'."—Mid-Continent.

Miss Mary Abigail Dodge, familiarly known as "Gail Hamilton," died at Hamilton, Mass., on the seventeenth instant. She was a writer of considerable ability and fame.

Rev. F. N. Parker, pastor of Rayne Memorial Church, this city, has gone on an outing with his mother to Asheville, N. C. They will spend several weeks sniffing the mountain air.

A liberal-minded gentleman of Brooklyn, N. Y., provides one thousand bottles of sterilized milk daily for the sick children of the poor of that city. A noble deed.—Exchange.

Miss Belle Kearney, of Mississippi, is now lecturing in Maine in the interest of the W. C. T. U. She is being greeted with large and enthusiastic audiences, and the papers of that section speak in high praise of her addresses.

Dr. W. R. Lambuth, after several weeks sojourn in Mexico, looking after mission interests, returned to the city last week. He holds up remarkably well considering the amount of hard work he performs.—Nashville Advocate.

The manager who has charge of Ian Maclaren's lecturing tour in this country in September says that he is in greater demand than any foreigner who has ever come here, not even excepting Stanley. Already most of the fifty-five appointments for the lectures which he will give on this side the water have been made.—Pittsburg Advocate.

The New York Board of Health has ordered fifteen of the worst tenement-houses in that city to be vacated and destroyed. The work of regenerating the districts occupied by that kind of buildings is thus begun.—Exchange.

We take pleasure in publishing the following extract from a letter written by a member of the faculty of Johnston Collegiate Institute, Greensburg, La: "We expect a good attendance the coming session. The demand for catalogues has been large. We had to have a second lot priuted."

We are sorry to learn that Rev. C. M. Lyons, paster of Louisiana Avenue Church, New Orleans, has had to give up his work on account of ill health. We sincerely hope that he will soon be restored to soundness of body. It is a pity to lose such a faithful and promising worker from the active ranks.

Woman's World and Jenness Miller Monthly, of New York City, publishes in the current issue two very timely and practical articles for women, "How to Become Self-Supporting" and "How Cheaply Can a Woman Go to College?" and a host of other matter that appeals to woman and all her needs. Sample copy mailed for only ten cents.

Rev. Thos. L. Lallance, city missionary, has moved his tent to Carrollton, corner of Oak street and Carrollton avenue, where services are being held every night. Rev. L. A. Reed, the Carrollton pastor, and other resident ministers are helping in this good work. The attendance is said to be increasing, and we devoutly hope that great good will be done. The meeting will probably continue several weeks.

It is announced, in the secular papers, that Mr. Robert Post, of Nashville, Ohio, has made an unsolicited donation of $5,000 to Wooster University. Mr. Post lately visited the University, and was so much impressed with the prospects of the institution and its claims to the support of its friends, that, after his visit, he hunted up the Rev. Mr. Donaldson and handed him the cash.—Exchange.

Probably the largest single collection ever raised for foreign missions was taken at Old Orchard Camp Ground, Maine, on the ninth instant, the immense sum of $101,500 being the total of the offerings and pledges. Ninety-five per cent. of the latter, it is said, are as good as gold. Truly the Lord is opening the hearts and purses of his people. Would that such a spirit of liberality could be aroused among Southern Methodists.

That old and stanch firm of J. Morris, Co., Ltd., since their recent misfortune in being burned out, has opened up again with an entirely new stock of goods just two doors below their old stand, namely: 314 and 318 Tchoupitoulas street, and 413 and 419 South Peters street. They are now ready to fill all orders promptly, and we bespeak for them a continuance of the same liberal patronage with which they have hitherto been favored, and of which they are in every way worthy.

Mr. J. R. Bingham and wife, of Carrollton, Miss., are sojouraing for the season at Monteagle. They will come down to Nashville on Saturday, the fifteenth. They are interested in everything that pertains to the church and its institutions, and, of course, are interested in Vanderbilt University and our Publishing House. They visited both institutions, and though their time was limited, they looked over six floors of our House and got a pretty good idea of the magnitude of the establishment.—Nashville Advocate.

We take pleasure in directing the attention of the readers of the ADVOCATE to the handsome advertisement of the long-established music house of Phillip Werlein, which appears on the last page of this issue. On account of removal Mr. Werlein is offering great reductions on all musical instruments and sheet music, as will be seen from his advertisement, and as he is a great believer in doing just what he advertises, we heartily recommend him to our readers, with the assurance that they will save a great deal by purchasing from him before his removal.

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Centenary College.

The next session opens Wednesday, Sept. 2. It is desirable that students begin work at the opening. The schedule of the Jackson railroad is arranged to meet all passenger trains of the Mississippi Valley road at McManus. There is no need for anyone to stop at Ethel.

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Next Session Begins September 23d, 1896.

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Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to August, '97.

P. S.—The above very low rate is made from now until the fifteenth of September. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

Attention.

I receive many letters from the brethren, asking me to assist them in meetings. As I am away from home a great deal, it often happens that I receive these letters too late to be of any service to them. I wish to say, through the ADVOCATE, that if the brethren will write me long enough before the time of their meetings for me to be able to make my arrangements, I shall be glad to help them. Have just been in a glorious meeting with Bro. J. Wilson Brown at Pocahontas. Church graciously blest and many conversions and additions to the church.

Fraternally, J. S. PARKER,

227 North West Street, Jackson, Miss., Aug. 17, 1896

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I am prepared to take thirty students and will use every effort to give them a home while at college. Terms: $12 per scholastic month. Let me hear from anyone contemplating attending Millsaps College.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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TESTIMONIAL.

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Yours, most respectfully, MRS. A. W. MOORE.

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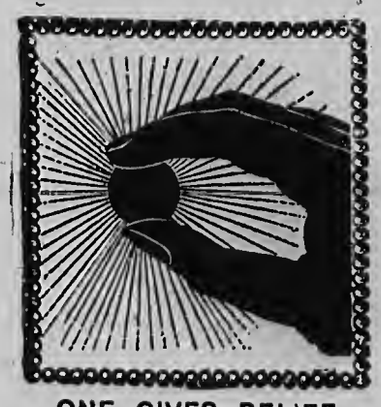

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HOME CIRCLE.

Where the Plough Shall Fail to Go, There the Weeds Will Surely Grow.

In my young days farmers used to leave broad headlands; and, as there were plenty of good-for-nothing hedges and ditches, they raised a prime crop of weeds, and these used to sow the farm, and give a heap of trouble.

Weeding is wanted now, for ill weeds grow apace, and the hoe must always go; but still, lands are a fine sight cleaner than they used to be, for now farmers go a deal closer to work, and grub up the hedges and make large fields, to save every bit of land. Quite right, too. The less there is wasted the more there is for us all.

"To clothe the fields with plenty and all our barns endow,
We'll turn up every corner and drive the needful plough.
No weed shall haunt the furrow, before us all shall bow,
We'll gaily yield our labor to guide the useful plough."

It would be well to do the same thing in other concerns. Depend upon it, weeds will come up whenever you give them half a chance. When children have no school to go to they will pretty soon be up to mischief; and if they are not taught the gospel, the old enemy will soon teach them to thieve and lie and swear. You can tell with your eyes shut where there's a school and where there's none; only use your ears and hear the young ones talk.

So far goes the plough, and where that leaves off the docks and the thistles begin, as sure as dirt comes where there's no washing, and mice where there are no cats. They tell me that in London and other big towns vice and crime are sure to spread where there are no ragged schools and Sunday-schools; and I don't wonder. I hope the day will never come when good people will give up teaching the boys and girls. Keep that plough going, say I, till you have cut up all the charlock. Don't leave a rod of ground for the devil to sow his tares in. In my young time few people in our parish could either read or write, and what were they to do but gossip, and drink and fight, and play old gooseberry? Now that teaching is to be had, people will all be scholars, and, as they can buy a Testament for a penny I hope they will search the Scriptures, and may God bless the Word to the cleansing of their souls. When the schoolmaster gets to his work in downright earnest, I hope and trust there will be a wonderful clearance of the weeds.

The best plough in all the world is the preaching of the gospel. Leave a village without Christ crucified, and it soon becomes a great tangle of thorn, and brier, and brake, and bramble; but when sound and sensible preaching comes, it tears all up like a steam plough, and the change is something to sing about. "The desert shall rejoice and blossom as the rose."

Inside a man's heart there is need of a thorough ploughing by God's grace, for if any part of our nature is left to itself, the weeds of sin will smother the soul. Every day we have need to be looked after, for follies grow in no time, and come to a great head before you can count twenty. God speed the plough.—Spurgeon.

If there is a stranger at your table be careful not to let the conversation dwell upon local or personal topics of which he knows nothing. There is no more refined torture to a sensitive person than the sense of isolation created by being ignored in this thoughtless fashion.—Exchange.

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HYGIENE.

Longevity of Brain Workers.

BY M. CORA BLAND, M. D., IN HEALTH CULTURE.

It is a popular truism that the laws of health are but imperfectly understood by even the learned. But it is also true, that the obviously important rules upon which health and longevity depend are so entirely self-evident that thoughtful persons of all ages and countries have recognized them, and some have obeyed them, reaping the reward thereof in vigor of body, clearness of mind and prolonged life. Yet many of the world's intellectual giants have yielded to the demands of unrestrained appetite, unbridled passion and unregulated ambition to so great an extent as to seriously impair the powers and invite disease and premature death.

Examples of the first class are rare, of the latter numerous. The reason for which must, I think, be found in the dominant power of the senses over the intellect and the moral sentiments in those of full physical endowments.

During what we term the Dark Ages under the universal reign of the Pope the masses of the people were serfs, living as best they could upon the most meager fare and in the most wretched habitations, while the church dignitaries, the nobility and sovereigns reveled in all sorts of luxury and dissipation. The result was that the average length of life in Europe sank at one time as low as seven years; yet among the most learned and devout monks there were examples of men who, for religious reasons, lived simple and abstemious lives, enjoying almost uninterrupted health down to a great age.

In modern times no class of people show so many examples of long life in proportion to numbers as the various types of brain-workers. Those who follow intellectual pursuits under the guidance of the moral sentiments are exceptionally free from the dissipations of fashionable life, not only, but they live earnest, industrious, devoted and happy lives. Constant occupation saves them from *ennui* and the consciousness that they are promoting the progress and happiness of the race is a constant source of enjoyment; and there is no factor in the whole range of sanitary or hygienic agents so potent as virtuous contentment resulting from the consciousness of being in line of noble duty.

Whittier, Longfellow, Emerson, Bancroft, Geo. Ripley Carlyle, Ruskin, Gladstone, Tennyson, Lydia Maria Child, Elizabeth Cady Stanton, Susan B. Anthony and Charlotte Fowler Wells, are notable illustrations of my proposition.

Rev. Dr. Sawyer, of Boston, is in excellent health, and still quite actively engaged on occasion in the ministry at the age of 91. In a recent conversation relative to his health habits he said: "Something over fifty years ago my health gave way from overwork. I then adopted the Graham diet which restored my wasted energies, and I have enjoyed excellent health from that time to the present." Prof. Alva Curtis, founder of the Physio Medical College of Cincinnati, and a famous medical and hygienic reformer, reached the age of 84. In an interview with him only two years previous to his transition this illustrious octogenarian said: "I have never used tobacco or any form of intoxicants or taken any poisonous medicines; my diet is very simple, I seldom eat meat of any kind, I exercise systematically and have always made it a rule to stop all mental or physical effort short of absolute fatigue. The result is I can do better work and more of it in a given time than I could fifty years ago."

Mr. S. C. Hall, editor of the London Art Journal, wrote at the age of 80: "I am entirely free from the bodily ailments to which age ordinarily subjects humanity. I attribute my physical and mental vigor entirely to my temperance habits."

William Cullen Bryant, who died at the age of 84, furnishes in his life a fine illustration of brain workers who maintained the equilibrium of their forces. Mr. Bryant began life with a feeble constitution, his father and his father's mother having died of consumption. Writing to a leading health journal relative to his habits of life he said, "I breakfast on milk with brown bread or oat meal or wheaten grits and baked sweet apples, when I can get them. My dinner is composed largely of vegetables. I never drank tea or coffee; have never meddled with tobacco except to quarrel with its use. I abominate all drugs and narcotics and have always carefully avoided everything which spurs nature to exertion which it would not otherwise make. My lungs were delicate in youth and it was feared that I might become consumptive. I was once subject to dyspepsia also, but since I have practiced chest exercise with some diligence it has entirely left me. Whether I owe my good health, which is rarely interrupted even by slight ailments, to these habits I leave the reader to judge."

Notwithstanding the evident fact that intellectual labor is so promotive of health, I am aware that Bayard Taylor and Charles Dickens and a host of lesser lights have passed off the stage of action in middle life or before. But allow me to respectfully suggest that the health habits of these short-lived literary men were not those of Bryant or Socrates or Seneca.

The majority of the race seek happiness in the realm of the sensuous to the neglect of the higher sources of perennial joys which lie hid in the possibilities of the mind and tax all their powers of body and brain in the interest of foolish pleasure and unholy ambition. The thoughtful minority, in contrast with these, study the laws of their being and obey them; live healthy, harmonious lives, fill up the measure of faithfully finished work, and enjoy the constantly increasing happiness of health of body and content of mind to a ripe old age; and then from the summit of the mount of terrestrial wisdom they view with calm delight the dim outlines of the illimitable realm of perennial youth and unlimited possibilities.

THE CUISINE.

CONDUCTED BY L. A. B.

WHITE CAKE.—Cream half a cupful of butter and two cupfuls of sugar together; sift in three cupfuls of flour with two teaspoonfuls of baking powder; mix with a cupful of sweet milk. Add the well-beaten whites of eight eggs; flavor with extract of lemon. Turn into a cake-mold, and set in the oven to bake one hour. When cool, cover with cocoanut icing.—Exchange.

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Something Good in Dixie.
Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; do right to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes at times unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this cure, I received by mail that watch enabled me to talk with much ease and infinite satisfaction, which, to one who endures this affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and highly recommended in church circles, and by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which every cripple can do, and those needing the benefit of it GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the afflicted.
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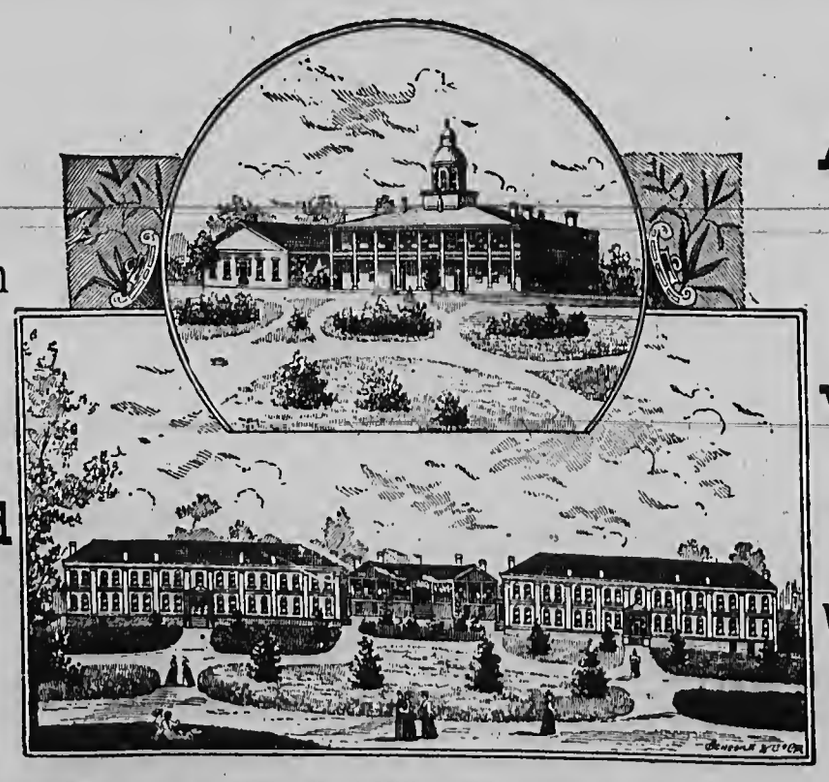

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In Memoriam.

REV. WILLIAM BRADFORD JOHNSON.

At twelve o'clock on the twenty-first day of July, 1896, at the residence of his son, Mr. L. B. Johnson, one of the best men that ever lived in Jefferson county, Miss., was transferred from the church militant to the church triumphant. He had been in declining health for some time, and, though in his eighty-eighth year, showed wonderful tenacity for life; but the weary wheels of life at last stood still, and Bro. Johnson passed to his reward in heaven.

He was born of godly parents near the place where the town of Fayette is now situated, on the eleventh day of November, 1808. His father was a minister of the gospel, and at the time of his death a member of the Mississippi Conference. His mother, a saintly woman, lived to an extreme old age, and is remembered by many of the present generation as a woman of decided force of character. He began life with a frail body, and my recollection is that he attributed his health and longevity to the exercise of his lungs in preaching. Doubtless we may add to this, "a good conscience," which contributes to health as well as to happiness.

Bro. Johnson was converted and joined the church at a watch-night service, Dec. 31, 1829. He was then twenty-one years of age. He was married to Mrs. Mary Ann Hunt (nee Osborn), Nov. 10, 1831, with whom he lived happily until a few years ago, when she preceded him to the better land. God blessed them with six children, four of whom survive, all worthy members of the church of their parents. Soon after his conversion he was licensed to preach. Being a man of good natural and acquired abilities, he soon developed into one of the best preachers in the country. For some years he remained a local preacher, devoting much of his time to secular business, in which he enjoyed a good degree of success. He was much esteemed by his fellow-citizens as a man of affairs; was elected sheriff of his county at one time, and made a faithful and an efficient officer. Soon after this he joined the Mississippi Conference, and continued in the pastorate for some eighteen or twenty years. Having some property and a growing family, he never broke up his home, but served circuits adjacent to his place of residence. He was a popular preacher and a faithful pastor, and his services were not only acceptable, but much in demand. For reasons satisfactory to his own mind he finally returned to the local ranks. I knew him best as a local preacher; was for several years his pastor; enjoyed his confidence, and esteemed him highly in love for his work's sake. As a local preacher he was very useful in many ways. His pure life and deep devotion made him a tower of strength in the church and circuit. He was wise in counsel and helpful in revival meetings. He had no peculiarities, was not hard to get along with, and gave his pastor his hearty support and co-operation, even when he was younger and less talented than himself, which was often the case.

He grew old gracefully. Pure in heart, upright in life, godly in conversation, he ripened for the good world, and shed a benign influence all around. Nearly all of his old comrades had gone before, and a new generation had grown up about him; and, with a heart all aglow with love, and with mental faculties unimpaired, he never lost his interest in, or his hold upon, the present generation.

The following tribute to his memory by the Rev. J. Perry Drake, one of his former pastors, is as beautiful as it is just, and will be read with interest:

"Dear Bro. Wm. B. Johnson's name is sweet to my memory, both as a child under his ministry, and afterwards as his pastor. This was indeed an honor and a privilege to me. He was always so gentle and loving, full of faith and the Holy Ghost. Few, if any, uncharitable words ever fell from his lips, for the law of love was graven on his heart. Intimately associated with about all of his neighbors for four years, I never heard a word of criticism against him. All seemed to look on him as a saint beyond reproach. His business integrity was also subject of commendation. Once, talking to me on the much-discussed theme of sanctification, he said in substance: 'My wife professed the blessing, and lived it. I have never been able to see it as some do; but, Perry, don't ever be afraid of yourself or of anybody else getting too much religion.' He was a great reader of the Bible. Much of his time was thus spent. He used to say to me: 'Each time I read it, it becomes more precious and comforting, and I find new beauties in it every day.' I had the privilege of burying his sainted wife and mother at old 'Bethel' ground. He endured these great sorrows with Christian grace and fortitude. He seemed to live for his grandchildren, doing all in his power for them. They were all devoted to him at the old home. The kindly eyes so dimmed with age and tears of earthly sorrow are now opened wide to clear visions of heavenly glory. May all his posterity follow him thither! I feel a personal bereavement in his removal."

Our dear brother's remains were laid to rest by the side of his wife at old "Bethel," near Fayette; his pastor, Rev. J. W. Crisler, assisted by Rev. J. G. Galloway, officiating. He was buried with Masonic honors by Thomas Hines Lodge No. 14, of which he had been a member since the twenty-second of June, 1844.

W. B. LEWIS.

Natchez, Miss., Aug 14, 1896.

OBITUARIES.

COBB—CHARLES M. CLAYTON COBB, son of Willis M. H. and Elizabeth Cobb, was born in Newton county, Ga., in January, 1847, and died July 22, 1896, at his home in Panola county, Miss. His father moved to this State in the Spring of 1858. Here the family has been well and favorably known to this day.

Bro. Cobb was married to Elisabeth Lively in 1879. God blessed this union with one daughter. Bro. Cobb joined the church several years back, and loved the Methodist Church. He had his foibles, as other men. For several years he has been afflicted, and has had a great deal of trouble. He was a good neighbor, always ready to help the widow and the orphan. He was a man who had many friends. We are informed that he died in great peace. This should be a source of great comfort to his sorrowing kindred and friends. He leaves in this country his mother and his wife, one sister and precious daughter to mourn their loss. To all these we extend our sympathy, and pray that they may so live that they shall meet their loved one by and by in heaven. W. M. YOUNG, P. C.

TATOM—Mrs. CAROLINE A. TATOM (nee Tomblinson) was born in Lawrence county, Miss., March 25, 1813, and departed for heaven on Sunday, Aug. 2, 1896, at the home of her son, Bro. James W. Ratliff, Sr., in Edwards, Miss. She joined our church when very young, and continued a faithful member to the ripe age of eighty-three years. When about eighteen years old she was married to Mr Simpson Ratliff; later in life to Mr. J. W. Tatom. She became the mother of ten children, several of whom, with many grandchildren, remain to bless her memory. She has lived in Hinds county, Miss., ever since her first marriage, honored and revered by a large circle of friends. A long and painful illness was endured with characteristic patience and resignation to the Master's will. A few days before her transition, while alone communing with her Savior, she was heard to burst forth in rapturous shouts of praise. The peaceful end of the upright was hers. Like a shock of ripe corn in his season, she has been garnered above. J. P. DRAKE.

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I read in the Christian Standard that Miss A. M. Fritz, Station A., St. Louis, Mo., would give an elegant plated hook spoon to anyone sending her ten 2-cent stamps. I sent for one and found it so useful that I showed it to my friends, and made $12.00 in two hours, taking orders for the spoon. The hook spoon is a household necessity. It can not slip into the dish or cooking vessel, being held in the place by a hook on the back. The spoon is something that housekeepers have needed ever since spoons were first invented. Anyone can get a sample spoon by sending ten 2-cent stampt to Miss Fritz. This is a splendid way to make money around home.

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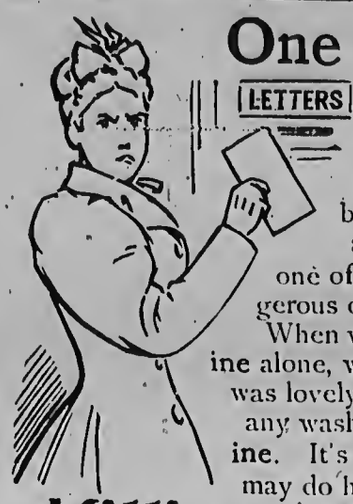
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75 cents per bottle. Sold by all Druggists.

Hall's Family Pills are the best.



One complaint

LETTERS that we heard of was from a woman who said that Pearline hurt her hands! We knew that this couldn't be—looked into the matter, and found that she was using one of the poorest and most dangerous of bar soaps with Pearline. When we induced her to use Pearline alone, without this soap, everything was lovely. Use no soap, when you do any washing or cleaning with Pearline. It's needless, expensive, and it may do harm. 470 James Pyle, N.Y.

Millions NOW USE Pearline

BELLS

Best Alloy Church & School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.

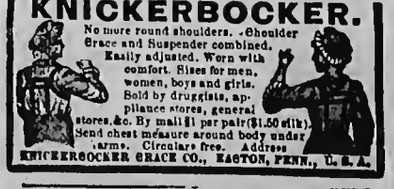
BLANCARD'S IODIDE OF IRON. PILLS.

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

KNICKERBOCKER.



No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail $1 per pair ($1.50 d/lr). Send chest measure around body under arms. Circulars free. Address KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

HARDIN COLLEGE AND CONSERVATORY

Founded by Ex-Gov. Hardin. Grand success. Patrons in 28 States. 24 professors from 8 universities, and 5 conservatories. A $1,000 piano at May festival. German conservatory, Scharwenka, Director. Largest, cheapest, best. Send for prices. Mexico, Mo.

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FOR YOUNG LADIES,
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Term begins Sept. 2d, 1896. Located in Shenandoah Valley of Virginia. Unsurpassed climate, grounds and appointments. Board, etc., with full English course, $250. Music, Language, Elocution, Art, Bookkeeping, and Physical Culture, extra. Pupils enter any time. Write for Catalog. M. J. BALDWIN, Prin.

UNIVERSITY OF VIRGINIA
CHARLOTTESVILLE, VA.
Letters, Science, Engineering, Law, Medicine.
Session begins 15th September.
Mild climate. Excellent gymnasium. For Catalogues address
WM. M. THORNTON, LL.D., Chairman.

ROANOKE COLLEGE,
SALEM, VA.

Course for Degrees, with Electives; high standard. Also Com'l and Prep'y Courses. Library 21,000 volumes; working laboratory; good morals and discipline; six Churches; *no bar-rooms*; Special terms to candidates for ministry and sons of ministers. Increasing patronage from many States and several foreign countries. Healthful mountain location. Very moderate expenses. 44th year begins Sept. 16th. Catalogue, with views, free. JULIUS D. DREHER, Pres.

HOLLY SPRINGS FEMALE COLLEGE.

The Epworth College
(Formerly MALONE)

Is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successor, T. A. STEEL and REV. R. M. STANDIFER, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
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EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
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No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HONNOLL, Business Manager.

Holly Springs, Miss., July 15, 1896.

Millwood Female Institute,
NEAR JACKSON, LA.

A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept. 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent. Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.
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WESLEYAN FEMALE COLLEGE.

Mother of Female Colleges. Owned and operated by the Methodist Church for collegiate education of girls, with no view to gain.

Location. On high hill, with grand views, in a beautiful, healthful city.

Buildings. Beautiful, capacious, comfortable. Steam-heated. Worth with campus $225,000. Extensive improvements being made.

Faculty. Large, experienced, graduates of leading colleges and universities. Two new teachers, educated at Harvard and University of Chicago.

Laboratory in Science for 40 girls working at same time. Only way to learn science. Telescope.

Berlitz Method of learning French, German, Spanish, free to all. Music, Art, Elocution, taught as thoroughly as in any college. 36 pianos, eight just bought. Term begins Sept. 16. Catalogue in second edition. Address now

J. D. Hammond, Pres., Macon, Ga.

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—FOR—
Young Ladies.

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NASHVILLE, TENN.

Rev. GEO. W. F. PRICE, D. D., *President.*
Rev. W. F. MELTON, A.M., Ph.D., *Vice-President.*

Leading Southern College for Women.

Three grand buildings, amply lighted, thoroughly heated, finely ventilated. Curriculum extensive. Twenty resident officers; seven Vanderbilt lecturers. Scientific experiments in the Laboratories of the University. Languages, Literature, Musical Conservatory, Art, Gymnasium, Dress-making, Stenography, Typewriting. Admirable climate. Health unexcelled. Tennessee Centennial Exposition, May-November, 1897. Ample provision made for pupils to attend. College located on the grandest thoroughfare of the city, along which all public parades pass. Cars direct to the Exposition in few minutes. Send for Catalogue.

POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Car fare paid. No vacation. Enter at any time. Cheap board. **Send for free illustrated catalogue.** Mention this paper.

Draughon's Practical *Business Colleges,* Nashville, Tenn., AND Texarkana, Tex.

Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most *thorough, practical* and *progressive* schools of the kind in the world, and the *best patronized* ones in the South. Indorsed by bankers, merchants, ministers, and others. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughon's New System of Bookkeeping," which cannot be taught in any other school.

$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all "*combined*," can show to have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. **$500.00**—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. **Write for price list.**

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

VIRGINIA COLLEGE.
FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 10th, 1896. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from twenty States. For catalogue address

MATTIE P. HARRIS, President, Roanoke, Virginia.

East Mississippi Female College,

J. W. BEESON, A. M., President,

MERIDIAN, MISS.

Leased by the President for Fifteen Years.

Renovated, improvements added, Director of Music of marked ability engaged, specially trained and progressive teachers employed, with a high curriculum, and the knowledge of permanency, healthy location, religious atmosphere, a prohibition city, this becomes one of the best institutions in the South.

CONSERVATORY OF MUSIC, ART AND ELOCUTION.

RATES LOW.

One Scholarship of Free Tuition

given to some worthy new pupil in every presiding elder's district in Mississippi, Louisiana and Alabama, to be appointed by the presiding elder.

For further information and handsome new Catalogue, address

J. W. Beeson, President.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Orange growing is being abandoned on the peninsula of Southern California, and the orchardists are cutting down their trees and planting the land with coffee, cotton and sugar cane.

The Navy Department has detailed a special board of officers, with Rear Admiral Walker as chairman, to consider the problem of a reserve fleet and to devise a plan of procedure.

Li Hung Chang, special ambassador from the Emperor of China, will arrive in New York by the steamship "St. Louis" on Friday, Aug 28. Major Gen. Thos. H. Ruger, U. S. A., commanding the department of the east, who has been designated by the President to act as his representative, will meet him on his arrival and escort him with a detachment of the Sixth Regiment, United States cavalry, to the Waldorf Hotel, where he will remain during his stay in New York as the guest of the nation.

A Dandy Thing to Sell!

I have been doing so well this summer selling an imitation object that I think it is my duty to tell others about it. I have not made as much money as some lines of staple, but I never make less than $8, and often $5 a day. The object is nice and small (of pocket size); a novelty; a fine seller; a first-class warming pan, and a pile measure. These eight objections will make the object such a necessary article that it will sell at nearly every house, as it is to cheap. You can get a sample by sending 25 cents, 10 two-cent stamps to pay postage, etc., to W. H. Baird & Co., Station A, Pittsburgh, Pa., and they will mail you a dipper, and you can go right to work. Anyone can make $3 or $4 a day anywhere.

A. READER.

Gray Hair Made Dark.

I saw in your paper a statement that Zulu Voller would restore any head of hair to natural color in three weeks. As I was very gray I sent for a sample package, and in less than three weeks my hair was perfectly restored to natural color. My wife's hair was a light red, and by using Zulu Voller, her hair is now a beautiful auburn. Anyone can get a sample package of Zulu Voller by sending 21 two-cent stamps to Wilton & Co., New Concord, Ohio, and if it does not restore the hair to natural color in three weeks they will return your stamps. It is not only restores the hair to natural color, but will stop the hair falling out immediately and is one of the best hair tonics made, and you take no risk, and if it does not satisfy you perfectly, they will return your stamps.

A READER.

A Wife Equal to a Gold Mine!

Will some of your readers give me a good recipe for making cold starch? I am selling self-heating flat irons and iron a little at every house and have to use some starch every place and want to know how to make good cold starch. My husband was in debt and I being anxious to help him thought I would sell self-heating flat irons, and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make $7.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. The J. F. CASEY & CO., St. Louis, Mo., will start anyone in the business, as they did me, if you will address them.

MRS. A. RUSSELL.

MARRIAGES.

WOOTEN—SANDIDGE.—In Gretna, La., on Monday, June 29, 1896, Mr Robert A. Wooten to Miss Carrie O. Sandidge.

Camp Meetings.

The Carlhage Camp Meeting will commence on Sept. 11, 1896. It will continue ten days. Rev. J. L. Morrill, of Georgia, and Mrs Mary McGee Snell will be with us.

O. A. LUCKETT, JR., Sec.

Carthage, Miss., Aug. 18, 1896.

The Saline Camp Meeting will begin Thursday before the second Sunday in October. The public are invited to attend, and will be taken care of at reasonable rates; and all ministers of the gospel are requested to attend, and will be cared for free of charge.

P. HOWARD, P. C.

Americus, Aug. 20 1896.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Sturgea circuit	Sept. 19, 20
	26, 27

L. A. BUSBOOMS, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 6, 7
Water Valley Main Street	13, 14
Oxford station	20, 21
Water Valley—Wood Street	27, 28

H. C. MORRHEAD, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND

Mt. Pleasant cir., at Marshall Institute	Aug. 22, 23
Ashland circuit at Black Jack	29, 30
Pontotoc circuit	Sept. 5, 6
Ashland circuit	12, 13

J. D CAMERON, P. E.

DURANT DIST.—THIRD ROUND.

Chester, at South Union	Aug. 22, 23
Ashton	29
Ebenezer, at Bethany	29, 30
Rural Hill	Sept. 4
Lonisville	5, 6

J. H. MITCHELL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Belen circuit, at Belen	Aug. 24, 23
Greenville circuit, at Dunbar	29, 30
Tunica circuit, at Evansville	30, 31
Lula circuit	Sept. 5, 6
Lakerton and New Salem, at Sandy B.	12, 13
Arcola circuit	19, 20

L. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Jefferson Street	Sept. 11-13
West Chapel	19, 20
Centerville, at Centerville	19, 20

L. S. JONES, P. E.

Camp Meeting Calendar.

Camp Meeting.	*Begins.*
French Settlement	Aug. 28
Lake	Aug. 29
Carthage	Sept. 11
Star Promise	Sept. 11
Leaf River	Sept. 18
Palmer Creek	Oct. 4
Saline	Oct. 8

WOMEN AND WOMEN ONLY are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily. To cleanse, purify, and beautify the skin, to allay itching and irritation, to heal chafings, excoriations, and ulcerative weaknesses, nothing so pure, so sweet, so speedily effective as warm baths with CUTICURA SOAP, followed, when necessary, by mild applications of CUTICURA (ointment), the great skin cure.

Sold throughout the world. Price, CUTICURA, 50c. SOAP, 25c. RESOLVENT, 50c., and $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Produce Luxuriant Hair," mailed free.

SELLING OUT.....

On account of Removal

To 614=616 Canal Street.

SINCE 1853.....

PHILIP WERLEIN has been the foremost in the Music Trade of the South.

If you have not dealt with him, give a trial order now and save as below.

New Improved Upright Pianos (Guaranteed 5 Years) **$175.00 Up.**

New " Organs, $25.00 Up.

All Pianos reduced from $50.00 to $100.

All Organs " " " $10 to $50.

95 Cents will purchase $2.10 Sheet Music. *Musical Instruments in Proportion.*

Buy now and get your choice at your own price.

Philip Werlein, 731 Canal Street.

One of the outrageous exactions imposed upon the city was the practice by the old boodle Council of making no deduction, as the contract required, for the defective electric lighting such as lamps that did not burn, but of paying the contractor in full, as if the lights had been all they should be. The new Council has determined to put a stop to this sort of robbery, and on last Thursday night the Council Lighting Committee reported that there should be a reduction on the July bill for electric light.

The Salvation Army in California is to establish a prison gate home, or a temporary refuge for discharged convicts.

ARE YOU TIRED all the time? Then your blood needs to be enriched and purified by Hood's Sarsaparilla, the One True Blood Purifier. It gives vigor and vitality.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

Reports from the province of Pinar del Rio, Cuba, are to the effect that the insurgents have taken rails from the tracks for the purpose of throwing up entrenchments near Taco Taco. It is estimated that at least two kilometers of the tracks have been torn up. For this reason, passenger trains and two freight trains have returned from Artemesia and through traffic on the railroad line is now interrupted.

The principal address before the National Bar Association, at Saratoga, N. Y., on Aug. 20, was delivered by the Lord Chief Justice of England, Lord Russell. His topic was International Arbitration, and it received close attention. Lord Russell believes that war is a relic of barbarism.

Do You Feel Depressed?

Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain workers.

The Anchor Line steamer "City of Hickman," from St. Louis to New Orleans, struck an obstruction at Island 40, about twelve miles north of Memphis, and was badly disabled. A big hole was torn in the "Hickman's" bottom and the officers beached her to prevent her sinking. All of the passengers were taken off by the "Chickasaw" and brought to Memphis. The "Hickman's" cargo will be saved, but it is believed the boat will break to pieces. She is valued at $50,000; insurance, $20,000.

A Chance to Make Money.

I have made $1,610 clear money in 87 days, and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the washer, and every washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5,000 a year. My sister and brother have started in the business and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., Station A, Pittsburg, Pa., and if you don't make lots of money it's your own fault.

MRS. W. M.

Something like two months ago there was a considerable sentimental commotion stirred up in various parts of the country by the planting in the grounds of Yale University, at New Haven, Ct., by the graduating class of 1896, a sprig of ivy taken from the grave of Gen. R. E. Lee, at Washington and Lee University, at Lexington, Va. The ivy has since been removed.

Did You Ever Make Money Easy?

MR EDITOR: I have read how Mr. O. E. B. made so much money in the Dish Washer business and think I have beat him. I am very young yet and have had little experience in selling goods, but have made over eight hundred dollars in ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they can not help but buy one. For the benefit of others I will state that I got my start from the Second City Dish Washer Co., St Louis, Mo. Write to them and they will send you full particulars.

I think I can clear over $3,000 the coming year, and I am not going to let the opportunity pass. Try it and publish your success for the benefit of others.

J. F. C.

MUL-EN-OL, Nature's Great Healer and Pain Destroyer. Often is it that lives are lost that might have been saved by the timely use of MUL-EN-OL.

Wanted.

By a young lady of several years' experience in the school-room a position as a teacher in Mississippi, Louisiana, or Alabama. A public school preferred, though a private school will be accepted. Best of references given. Address

Miss C. O. P., this office.

Hon. Hoke Smith, Secretary of the Interior in Cleveland's Cabinet, has resigned the position. Ex Gov. David R Francis, of Missouri, has been selected by President Cleveland as his successor.

Making Money—Butter Made in Two Minutes.

EVERYBODY KNOWS what a fortune there is for a man that can sell a churn that will make butter for him in two minutes instead of the long hour's work that the ordinary dasher churn compels. Now any of our readers who want to make money, should write the Queen Butter Maker Co., 21 East 3d St., Cincinnati, for circulars. Everyone who keeps cows must have a churn and how easy it will be to sell a churn as the above. Anyone can sell from a day and make $150 a month easy. Take it into any farmer's house on churning day and they will not let you take it away after you have churned their butter for them in two minutes. Will. T. Isor, Batavia, sold five machines the first day and made $12.50, and only worked in the morning; this will give him $75 a week. Any person can do this, as the Butter Maker sells itself.

100 Students.

Iuka Normal Institute flourished last year. Prospects are for a boom in '96 and '97. This prospect forces us to close out our primary and intermediate departments that we may accommodate a greater boarding patronage. We can receive 100 more boarders by doing this. We want this 100. Our plan is, for $80 ($40 on entrance and $40 Jan. 19, '97) to give meals, coal oil, fuel, furnished room except bed clothing, and tuition in any of our literary departments 10 months to any student who has never attended the Normal, until 100 have applied. Students who accept will board with the President.

HOW TO SECURE THE SCHOLARSHIP.

Write to H A. Dean, Iuka, Miss., your acceptance of the scholarship and give postoffice, county and State. All applications will be registered as received. "First come, first served."

MUL-EN-OL is a clear, pleasant, penetrating Liniment. No grease, no stain.

Christian Advocate.

VOL. 43.—NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 3, 1896. WHOLE NO. 2089

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

BEYOND.

BY ELLA WHEELER WILCOX.

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant countries near.

So close it lies that when my sight is clear
I think I see the gleaming of the strand;
I KNOW, I feel that those who've gone from here,
Come near enough to touch my hand;
I often think, but for our veiled eyes,
We should find heaven right round us lies.

I can not make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier and see
The seal of death on some well-beloved face,
But that I think: "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there;
One more to make the strange Beyond seem fair."

And so for me there is no sting to death.
And so the grave has lost its victory;
It is but crossing with deep, bated breath
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious, than before.

—Exchange.

Letter from "Gilderoy."

La me, man; I have nearly melted this year. It has been hot, hotter, hottest. In the hall in this roomy parsonage, far removed from the sun, the mercury has ranged from 82 at daylight to 99 in the afternoon for full thirty days in succession. It has been sweltering heat; hard on man and beast, and very trying on crops of all kinds. All crops will be short this year. Now and then a farmer manifests surprise that I am interested in the farms and farming. Well, all I get comes out of the ground. I look to the land for my living, and so does the lawyer, the doctor, the teacher, and the merchant. It all comes out of the ground. If the crops fail, we all suffer. The preacher often suffers first and most. He has no way of forcing his claim. He lives by faith, and not on mortages. His claim can be put off. It is voluntary and not legal. No wonder, then, that the preacher is personally interested in the success and prosperity of the farmers. If they live, he lives; if they suffer, he suffers; if they are short, he is short. In this ship we all sink or swim together.

Meetings are being held all over the country. They are pretty successful everywhere. The church is revived, sinners convicted, mourners converted, and the cause of God advanced. In every place some souls are going on to perfection. They grow in grace and in the knowledge and love of God. Our Lord grew in stature, in wisdom, in grace, and in favor with God and man. This is the normal method of increase. It accords with the laws of nature, mind, and spirit. It is the law of the kingdom of God in the human soul. A mustard seed, a lump of leaven—the one to grow, the other to work. In some soils the mustard seed germinates quickly and grows rapidly, and under favorable conditions the leaven works more rapidly than in others. A babe for milk, a strong man for meat. The prize set before us is to attain to the measure of the stature of full-grown men and women in Christ Jesus. We were apprehended by Christ that we might lay hold of this prize.

Well, Conference is not far off. The time will soon be here. May we all be ready for it! It seems to me we could very well divide out the charges and dispense with one presiding elder's district in the North Mississippi Conference. We employ too many men, and pay out too much money for supervision. We do not need so many men nor so much money to run this machine. When the law will admit of it—as I doubt not it will at the next General Conference—four presiding elders' districts will be all we will need in North Mississippi. I think this, and I mean no offense to any person when I say so. If others think differently, why, all well and good. They have the same right to think for themselves that I have to think for myself. I knew of one good brother who has been gathering up some statistics as to the number of men and the amount of money it takes to superintend the work of Southern Methodism. If any man, who knows our territory fairly well, will take the Minutes of the North Mississippi Conference, and try, he can absorb one district and have the whole work supervised just as well as it is now. It will pay to think on this a little between now and Conference. The Bishop will need all the help and light he can get on this subject. He is specially charged with the work of forming districts. This year we have a Bishop who knows our territory about as well as any man among us. If I am not mistaken, he is powerfully opposed to wasting men and money—specially so for overseers on the Lord's farm. This is the age of small farms and intensive farming—not intensive overseeing.

Our territory is, comparatively, small, and, with the present facilities for travel, every part of it is easily reached. It is less labor and expense to reach twenty pastoral charges now than it was to reach twelve or fourteen a few years ago. The conditions are all changed. They are not what they used to be. Our preachers begin now with far more knowledge and more experience than they used to have. They are better able to run the farm in the absence of the superintendent. If a beginner should not know what to do in any given case, there are laymen in every charge who could tell him what ought to be done. The presiding elder is not absolutely indispensable in every place every day in the year.

It is not proposed to do without him, nor to minify him, but rather to increase his dignity and the importance of his work by enlarging his sphere of operations.

Let the brethren think on these things; talk them over, confer, consult, take counsel together.

GILDEROY.

Our Church Schools.

The schools of the country are soon to open their doors for another session of work. How manifold are the elements that enter into this work and into the effect it shall have on the hundreds and thousands of young lives that fill these schools! Each pupil is to be affected by the complex forces that operate on his vital being during his stay in school. Body and soul are to be affected; the interests of this life and that which is to come are involved. The "bread-and-butter" side of the matter, though important, is yet small compared with the proper training and equipment of the being itself.

On this account the church must, and does, take hold of the school question, and makes some effort to provide for the scholastic life of her children. Much more must be done, not to multiply colleges, but to equip adequately those we have. Just now the season is upon us for filling our colleges and seminaries with students for the next year. This ought to be a labor of love and of patient continuance, and Methodists certainly ought to patronize the schools authorized and endorsed by their own church.

I feel interested in the two schools which have a special claim on the North Mississippi Conference—Millsaps College for young men, and Grenada Collegiate Institute for the daughters of our Conference. I write with the stronger emphasis in their favor because it was my good fortune to witness the exercises of their last commencements. I am sure that both these schools afford to our people the conditions of a thorough scholastic training, together with that attention to the physical, the moral and the religious life which moves towards a complete education. Millsaps College has completed four years of labor with demonstrations of markod success. The wisdom of its foundation is vindicated. The trustees are earnest men sincerely striving to make this institution a noble blessing to our young men in all departments of their life-work in both Church and State. The faculty is able, earnest, Christian. The young man who is willing to mind his business there will find competent aid for his success, whether his strivings be in the departments of study, or of the social concerns, or in the development of the religious life.

The full audiences which Jackson gave to the public exercises of the college in June last were a high testimonial of the worth of the institution and of its influence in that community. Why should not the Methodists of the State combine to push this school to the fullest measure of service in the Christian education needed by our young men? Let no one slack his hand from doing his might.

Grenada Collegiate Institute holds her claim on the North Mississippi Conference especially, if not exclusively. The school is located in an excellent community, and shows a health record for ten years unsurpassed in the Southwest, if surpassed anywhere. The buildings are superior, and the management of the school secures every attention that can be reasonably asked, either in the departments of instruction, or that of domestic and social culture, or in that of moral and religious training. President J. W. Malone and his corps of assistants are enthusiastically devoted to their work, and have a conscientious care over the pupils committed to their trust. The prices are very moderate indeed for the service rendered. This institute has for many years done a noble work for the North Mississippi Conference, and has won her title to pre-eminence in our regard and support. Shall we meet the call which our own obligations lay upon us to unite in pressing this noble enterprise to complete success? Send the girls, and ask for catalogues.

Let me commend to the readers of this ADVOCATE an article, "Entering College," by Dr. Charles Foster Smith, in the Nashville Advocate of this Aug. 27.

W. T. J. SULLIVAN.

Aug. 29, 1896.

Look Out!

A short communication from "Layman," in the ADVOCATE, of Aug. 13, suggests thought along lines involving most closely the weal of all social institutions. There is a wrong at the point suggested by "Layman" which ought to be righted in some way, but "Layman's" method is not, in my way of thinking, the way to right up wrongs. It seems to me that "Layman" proposes to do wrong in order to punish a wrong done by another. "Layman" has taken a solemn vow to "support" the "institutions" of the church, of which the ministry is one.

Now, if a preacher fails to do his duty, what is the remedy? Starvation by "Layman's" suggestion? But what is the law? What does the church say is the right thing in such cases? If "Layman" is to be the judge, then any other layman may sit in judgment, and a half dozen or more laymen may, for mere whims, virtually nullify the whole machinery of the church, e. g.: This layman does not want a certain "official organ," but an unofficial one. If the preacher refuses to assist him in obtaining the paper of his choice, he pouts, and, on taking the judgment seat, proceeds to condemn the preacher as unworthy of his support; but if he assists, then the other condemns him on his private personal judgment.

Judgment is with the Conference, and not with an individual. This preacher about whom "Layman" writes has done wrong, but "Layman" should take the case to the Conference with proper complaints, and let that regularly constituted judiciary pass upon it. Any other method is anarchical, however offensive such an expression may be. The trouble in all such cases as "Layman's" lies in the fact that there is no appeal from judgment rendered ex parte by an unauthorized judge. Moreover, whims, more often than otherwise, constitute the motive power in all such conclusions.

Let us suppose a charge with ten heads of families who have to support the preacher, and see whether or not on the plan suggested by "Layman" any man may not be "starved out."

No. 1 objects to the preacher "because he preaches too loud," contrary to the Discipline.

No. 2 objects to paying anything because the preacher talks "so easy nobody can hear him."

No. 3 refuses to pay the preacher because he "dresses too fine," or because "he wears a 'hickory' shirt."

No. 4 ties up the purse-strings because the preacher "does not preach the right doctrine"!

No. 5 exempts himself from payment of church dues because the preacher condemns his unholy methods in his transactions, in commerce or in politics.

No. 6 adopts the starvation plan because the preacher "spends more time at one place than is necessary."

No. 7 violates his church vows because the preacher takes public conveyance to his Sunday appointment instead of working his own broken-down horse.

No. 8 considers the preacher unworthy of his support because "he does not visit from house to house" as No. 8 thinks he should.

No. 9 ostracises the preacher because he resents hyper-criticism; says "he is too vain and hard headed" to be supported by him.

No. 10 finds an excuse to keep his money in his pocket "because the preacher uses tobacco."

It may be that none of these things are true, or, if true, viewed in a proper light, are no transgression of any law, human or divine. However, under this self-authorized judicial proceeding a hearing by a competent and impartial judge or jury is impossible. The "accused" is denied a hearing, and condemned according to the whims of the "accuser." This is not law. It is not religion. It is anarchy gone to seed. If any man is to be judged and condemned by another man who may be so disposed, it is "the law of the strong against the weak." I do not know what it is if not this.

Our church has regularly constituted courts, and regularly authorized judges and juries, for the determination of all disputed questions; and whoever has a knowledge of one's having violated any law is himself a party to such violation if he withholds such knowledge from the authorities.

"Layman" will not argue that because a tax collector does some wrong act, he will not, for that reason, pay his taxes. He owes certain duties to his country, and no conduct of the official with whom he deals can exonerate him from these duties. So he owes his church something, and conformity to its rules and regulations is required upon his part as much as on the part of others. "Who art thou that judgest another?" If your preacher goes wrong, follow him up to the Annual Conference, and lay your case, with the evidence of it, before that body as the Discipline directs, and you will not have to violate your sacred vow to "support the institutions" of the church in order to punish some real or supposed derelictions of the preacher.

Another monstrously cruel thing about this plan of "Layman" is this: It indiscriminately punishes innocent women and children for wrongs which they never did. The wife and children are not yet held responsible for the conduct of the husband and father. Such a course is worthy only of heathens, "who, being without law, are a law unto themselves." I am surprised that "Layman" should have fallen upon such error. The principle is a bad one, the spirit is worse, and the consequences outrage every law, both human and divine. The divine law says, "Judge not." "Tell it to the church" as a last resort, and then you may treat him as a "heathen and a publican." The human law says, "All men are esteemed innocent until proven guilty," and courts of suitable jurisdiction are established in Church and State for such objects.

J. A. PARKER.

Aug 13, 1896.

President J. W. Beeson.

MR. EDITOR: It occurs to me that it may be of interest to many of your readers to know something of the character and ability of the new president of your East Mississippi Female College, located in Meridian, Miss. While a Presbyterian, I have for four years past been intimately associated with President Beeson, both in educational and religious work. When he was president of the Marengo Female College, at Demopolis, Ala., I was principal of the Marengo Male Academy for three years, and the fourth year I was pastor of the Presbyterian Church at Demopolis. The newly elected president has always been an earnest, progressive and successful educator. He has had charge of the Marengo Female College during the past three years, so trying upon institutions of like character from a financial standpoint. The maintenance and growth of the college has rested entirely upon the energy and ability of its president. It has no endowment, and is just what its president makes it in every respect, while its location brings it in contact with as much competition possibly as any college in the State. President Beeson, by his untiring energy and executive ability, not only maintained his college in the face of these difficulties, but steadily advanced it in the extent of its patronage, the scope and thoroughness of its curriculum, the capacity, beauty, and equipments of its buildings, and in its general usefulness. In his careful selection of teachers he has an eye not only to intellectual proficiency and attainments, but also to their Christian character, and their experience and success in the past. He controls his household of teachers and young ladies with tact, but firmness, thus obviating any friction that may occur, and making school life as home-like as possible. It has often been my pleasure to note the contentment and happiness of the young ladies under his charge. Those mothers who intrust their daughters to Prof. Beeson to educate may rest assured that every attention will be given to the comforts of their home life, while they will be most strictly guarded from hurtful influences and associations. He has made his profession his life-work and study. He adopts, and has his teachers adopt, the most progressive and successful methods of teaching, and the thoroughness of his work is well attested by the standing and accomplishments of his graduates. He was superintendent of the Methodist Sunday-school in Demopolis, which became during his administration by far the largest and most progressive in that section. He has also always been a loyal Methodist, devoted to his church, bold and fearless in his stand against wickedness in all places, and ready to meet the strongest demands upon him in the Christian work. It is his purpose not only to educate the young ladies in his care, but to lead them also to Jesus Christ. Organized and aggressive Christian work is always maintained in his school through the systematic study of the Sunday-school lessons, Bible training-classes, etc. I think I am correct in saying that for the past two years every young lady in college had accepted Christ as her Savior, and united with some church by the close of the session. Under the guidance and blessing of God's Spirit, Prof. Beeson is sure to make the East Mississippi Female College one of large usefulness and great prosperity.

Very sincerely,

A. G. IRONS,
Formerly Pastor Presbyterian Church, Demopolis, Ala.

Hampton, Va., Aug. 26, 1896.

In the Living Present.

A Little Rock paper informs our political preachers that abuse is not argument. In Quebec, Canada, the Roman Catholic hierarchy used all its influence during the recent election to defeat the liberal ticket. But it was elected nevertheless. Now Cardinal Gibbons advises the clergy of our country to abstain from politics. Bishop Newman, of the M. E. Church, on the other hand, requests the preachers "properly" to inform their hearers in matters of politics.

The Washington Post has a poetical writer whose satire, irony and wit are inimitable. As proof of this read his following character sketch of the professional politician:

"He drank, chewed an' smoked, an' was likewise profane;
He got angry at small provocation
So he give up the job of reformin' hisself,
And went to reformin' the nation."

Sing Sing Camp Meeting has been annually held for sixty years. This year Rev. Thos. Harrison, the boy preacher (an old boy, though), has been the attraction. As an innovation several days were given to specialists for exclusive service. So the Salvation Army had their entire day. So had the temperance cause, the children, and also the old folks. Wonder if "Old Folks at Home" was sung on the last-named day!

Rightly Longfellow says:

"We can make our life sublime."

Li Hung Chang, the hoary statesman of China, who is now the much-honored guest of our nation, was the son of a poor and illiterate villager. And you complain of inherited poverty. That you are the slave of unfortunate circumstances. Fie! A freeman is not a slave. Create your circumstances! Up, and doing!

On Sept. 23 it will be sixty years that Queen Victoria has reigned over Great Britain. Appropriate celebration is designed. Virtue and honor, peace and good-will, prosperity and happiness, have been promoted by her wise counsel and example. She had the good sense of selecting sensible advisers.

Dr. Arthur T. Pierson is no longer a Presbyterian. Summoned before the Philadelphia Presbytery, he was requested to explain his course in being immersed by young Spurgeon. After patiently listening to the explanation, the Doctor was, without discussion, unanimously expelled from the Presbyterian Church. Where, now, is the eccentric evangelist? A Baptist he declines to be.

A celebrated European statesman had publicly expressed himself depreciatorily about the Cretan revolutionists. Whereupon an indignant Scotchman sent him a letter expressing dissent, etc. The statesman replied that, from consular reports and statements of missionaries, he had learned that St. Paul's statement of the Cretans' characteristics was true to this day. Said apostle says in Titus i, 12, "The Cretians are always liars, evil beasts, slow bellies."

Rubens was indeed a great painter. With one stroke of his brush he could change a laughing child into a weeping one. But some of our pedagogues are his equal, if not his superiors, using the rattan instead of the brush.

ICH DIEN.

FAITH.

BY ELLA WHEELER WILCOX.

I will not doubt though all my ships at sea
Come drifting home with broken masts and sails;
I shall believe the hand that never fails,
From seeming evil worketh good for me;
And though I weep because those sails are tattered,
Still will I cry, while my best hopes are shattered,
'I trust in thee"

I will not doubt, though all my prayers return,
Unanswered, from the still, white realms above,
I shall believe it is an all-wise love
Which has refused these things for which I yearn
And though, at times, I can not keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I shall believe the heights for which I strive
Are only reached by anguish and by pain,
And though I groan and writhe beneath my crosses,
I yet shall see, through my severest losses,
The greater gain.

I will not doubt: Well-anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail,
To breast the mighty, unknown sea of death.
Oh, may I cry, when only parts with spirit,
"I do not doubt" so listening worlds can hear it,
With my last breath.

—Exchange.

Communications.

Unity of the Church.

We believe in the unity of the church of God. To our mind there are many convincing texts of Scripture to prove that the church is one, both in the old and new dispensations; and whether called Abrahamic, Christian, Roman, Greek, or Protestant, so they were, or are, true believers in Christ. In the old dispensation they looked forward to Christ; now we look backward, but to the one Savior. "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." (Rom. xi, 16–18.)

The Jews who believed in the promised Messiah, and accepted him when he came, remained in the true church, or passed in the church from the old to the new externals of God's one church. The Gentiles who became believers were graffed in, and became partakers of the promises made to Adam, Abraham and others down to the coming of Christ, and fulfilled by him.

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit." (Eph. ii, 19–22.)

This shows the spiritual unity of all who have built on this chief corner-stone, which is Christ.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." (Gal. iii, 16–18.)

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii, 28, 29.)

As sure, then, as we are Christ's, we are Abraham's seed according to the promise: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii, 8.)

In Mark xii, 1-12, the parable of the vineyard shows the unity of the church before and after the coming of Christ.

"Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." (Heb. ii, 12.)

"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." (Acts vii, 38.)

Here we have New Testament authority that there was a church both in the time of David and Moses.

"And did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them: and that Rock was Christ)." (I. Cor. x, 4.)

They were then Christians in spirit, but not called by that name.

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." (Heb. xi, 25, 26.)

Moses was with the people of God, and a believer in Christ in the best sense.

"For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit." (I. Cor. xii, 13.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. iv, 4-6.)

One body is here spoken of. It is spiritual, having a common hope and faith, and God manifesting his love through and in them. If any claiming to be Christians, and have God working through them for good to others, and have God in them in satisfactory experiences of grace, they must be a part of the body of Christ. If Christ calls men of any sect to preach the gospel, and men are regenerated, and a reformation follows their work, they must be of God. If God did not call young men of any of our denominations to preach, in a generation or so we would cease. God puts his seal on us in perpetuating our ministry and blessing our work in his name.

We do not find Bible testimony that the church was organized by John, Christ, or the apostles. On the day of Pentecost those who were baptized were "added" (Acts ii, 41), and in verse 47 were "added to the church." Was it organized on the day of Pentecost? Or was the church organized when Christ spoke to Peter about the rock? Was Christ, the great Head of the church, preaching and working miracles, saving souls, and having disciples follow him, and he not yet in the church? Some people believe that John the Baptist baptized Christ into the Christian Church as an example for us to follow. If that is a fact, John must have set up the church, or some one previous to his time. Please give us the proof. For convenience, give us the book, chapter and verse where John set up the church.

Several branches of the church unchurch all Christians except themselves. This decision is based on one or the other of the three phases of "succession"—church, apostolic, or baptismal. If we had been excluded for the lack of true religion, or because we did not have the divine approbation, there would be more justice in the judgment rendered against us. Intelligent men, with the Bible in their hands and live consciences in them, are apt to be right. The most religious people are the most charitable. I am glad Christ is to be the judge.

There may be divisions on non-essentials in the externals of religion, and yet unity on the essentials. We give some proof of this.

"Now this I say, that everyone of you saith, I am of Paul; and I of Apollus; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (I. Cor. i, 12, 13.)

Even in the apostles' day there were "contentions" in the church.

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." (Acts xv, 1, 2.)

These Christians were divided as to circumcision, yet belonged to the same church

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (Gal. ii, 11.)

Here was a division of opinions, and both apostles and workers in the same spiritual kingdom. The sure test is to have the spirit of Christ (Rom. viii, 9), and the bringing forth "the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. v, 22, 23.)

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John x, 9.)

C. McDONALD.

Morton, Miss.

Some Statistics.

MR. EDITOR: Looking over the Minutes of the late session of the Louisiana Conference, I find some very suggestive facts, to which I desire to call the attention of the preachers, and, through them, the attention of our congregations also. And in connection with these details from the Minutes, I want to present other details, which, from a missionary point of view, properly belong to the same vital interest.

First of all, there are 9 charges in the Conference to which no assessments were made by the district stewards, or, if made, were not reported. Every charge should be assessed for something, even though it be a mission. Self-support is an essential basis, and no mission is too poor to pay something for itself as a contribution to a common cause.

Secondly, there are 10 charges which paid nothing for missions, or, if so, it was not reported at the Conference session. One of these charges paid the pastor $500, and the presiding elder $100. Another of these charges reported 250 members—250 nothings for missions (?). Still another, which paid the presiding elder $60, and the pastor in charge $387.70, reports nothing for missions. Another paid for ministerial support $463.70, but paid nothing for missions. Only 22 charges in the entire Conference paid the assessment "in full." Sixty-two charges paid less than one-half the assessment. Twenty-seven charges paid less than one-fifth of the assessments. Most of these charges are in the older part of the Conference, and, as the figures show in some instances, are on a self-sustaining basis.

Surely these people do not know that there are three "white" parishes in South Louisiana where there is not a place at which the Word of God is read and expounded to the people! There are eight parishes in our State (Louisiana) having a majority of white inhabitants, with a population of 132,098, and only five resident preachers of our church! In these eight parishes, among this 132,098 people—most of them white people—there are only twelve places where the gospel is preached as Methodists understand it and accept it. In 16 parishes, which contain nearly one-fourth of the population of Louisiana, we have 1,178 members, 13 preachers, 28 preaching-places—1 preacher to every 21,528 of the population!

These people must be served by the people of Louisiana, if served with the gospel at all. The total population depending on these 13 preachers and 28 preaching-places is 279,868! Poor as this showing is for Methodism, we are very far in advance of other evangelical churches.

"Men of Israel, help."

J. A. PARKER,
Sec. Board of Missions.

Revivals.

MR. EDITOR: Your excellent editorial this week (Aug. 13) on "Emotionalism" commends itself to the thoughtful as food convenient for the times. We are in an age of protracted meetings and great revivals.

I feel emboldened after a ministry of five years in the local ranks and nineteen in the traveling work—making twenty-four in all—to offer a few suggestions in regard to revival work, for I began my ministry in a revival, and a scarce let up from that day to this has been my experience. My suggestions are for the benefit of brethren younger than myself in this cause, not presuming to teach those who have the advantage of me in years and experience.

I suggest, first, what to preach. Preach nothing but the Word of God. Second, how to preach. Preach as for God. Remember that you stand in his place. It is his Word and his cause, and should be presented as such, and not as our own. Seek the Holy Ghost to guide and to inspire the message with peculiar directness. Deliver the message in pure language that will commend itself to the intelligence and the consciences of men. Trust the Holy Ghost for power in your ministry. Preach in your own style, and not in another's. Let your English be pure, and not the low slang so common to this age. Preach to "hit," and not to miss. As the old-time hunters would say, "Chow your bullets," that they may tear their way through. Be sure to proportion your powder and shot—not too much of the one for the other. Preach fearlessly, but lovingly. Fear neither man nor woman, but respect the angels and fear God. Fear not to expose sin, though it may cut your meat and bread short. Compromise the truth with nothing. But we are confronted with another matter in our revival work of magnitude rather large for the writer to handle—that is, who shall help in the meeting. Of course, the Discipline puts the pastor in the lead, but who shall be his helper? I would suggest that he call his church together for prayer and fasting, and make his best workers his helpers. Let the pastor do the preaching. Let his own choir and congregation do the singing, and his own members and workers do the praying and the altar work—the preacher in the lead. If he must have ministerial help, let him call one of his brethren in the pastorate to his help. Let that helper be a man full of the Holy Ghost and common sense—a man adapted to revival work (for some good preachers are not). Let an evangelist be the last resort, and in no case get a man who is in the habit of abusing the pastorate to the people. Let the pastor, in selecting help, consult his presiding elder when convenient to do so. In fact, no discord should exist at any station on the line, from the Bishop down to the Official Board. If we are not loyal to those over us in authority, what can we expect of our members? This fraternal spirit all along the line is conducive to successful revival work. If we must differ, let it be in love. Let converting and sanctifying power be stressed. Let the people have a chance to tell what God has done for them, that God may have the glory, and that all may get the benefit of direct experience of saving grace.

R. M. BLOCKER.

Jeanerette, La., Aug 13, 1896.

Correspondence.

To "Layman or Sextus."

DEAR BROTHER: Your communications in the ADVOCATE are always read by me, and usually with approbation; but one sentence in your article, of July 30, must have been hastily penned by you, and without due thought: "The brain secretes thought as the liver secretes bile." If that be true, then the brain is mind, and mind is matter, and the old Sadducees were right in saying there is no angel, nor spirit, nor resurrection of the dead. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." (I. Cor. xv, 13, 14.)

T. L. MELLEN.

W. F. M. S.

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EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport

A Card of Thanks.

The Woman's Foreign Missionary Society of the North Mississippi Conference desires, through the columns of this paper, to express their earnest appreciation of the faithful work of their former treasurer, Miss Mollie A. Clark, and to return to her their heart-felt thanks. For eleven years she has occupied the most laborious post in our Conference society, and without one cent of remuneration has transacted all our business interests with unswerving fidelity. We can not fail also to include in this tribute of appreciation and thanks her worthy brother, Mr. E. W. Burton, who has so faithfully assisted her, and under all circumstances shown such genuine interest in our work. Too much could not be written in their praise, and the North Mississippi W. F. M. S. will ever hold them in grateful remembrance, and prays that God, the great Rewarder of all good deeds, will one day recite out to them their rich deserts.

This card was delayed owing to Miss Clark's holding over as treasurer a short time after the annual meeting of the Conference Society.

(Signed) Mrs. T. B. Hargrove, president; Mrs. S. M. Thames, vice-president; Mrs. S. E. Dean, corresponding secretary; Miss Ella Grider, recording secretary; Mrs. Clara Fant, treasurer; Mrs. J. F. Evans, auditor.

The members of the Woman's Board have long been anxious to open work in Japan, but not having the money to purchase property, or to pay salaries, they have not been able to make a beginning. They have recently appropriated $1,000 to defray the expenses of two young women who are missionaries of the General Board, a committee having been appointed to confer with them in regard to establishing regular work. We hope that this is our beginning.

Let each president stress the contingent fund at her monthly meeting. It is needed to enlarge the work. At the late annual session of the Woman's Board the members pledged themselves to secure new members enough to get the whole number up to 100,000, if possible. This needs the strength of every individual in the societies. Can't you get one new member and one more dollar? We have heat and dust and drouth and inertia and hard times, and "it is with difficulty that burthened Christian runs because of this load on his back; but the highway is fenced on either side with a wall, and that wall is called Salvation. So I saw in my dream that just as Christian came up with the cross, the burthen loosed from his shoulders, and fell from his back. The sight of the cross eased him from his burden."

MRS. JOHN S. YOUNG.

512 Edward St., Shreveport, La., Aug. 14, 1896.

P. AND H. M. S.

EDITORS.

Mrs. H. W Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. R. R. Kennedy, of Louisiana Conference

To the Auxiliaries of the North Mississippi Conference W. P. and H. M. Society.

DEAR SISTERS: This is the last quarter of the Conference year. The early part of October is the time appointed for our "going up" to plan ways and means for another year's work and to retrospect the past year. This is essential to our success. Nothing can be accomplished without thinking, planning, and working. Yet many of the women who are appointed to carry on this part of the machinery are preachers' wives, and women who can ill afford the time and means to go to Oxford in October. At the last annual meeting a contingent fee of ten cents was asked of each member of each auxiliary, per annum, to defray this expense. We have heard from two auxiliaries and have one dollar and forty-five cents in the treasury. You see by this that the most of us are asking for "a little more sleep, a little more slumber, and a little more folding of the hands."

O sisters of North Mississippi, arouse yourselves! Let us be up and doing, that this Conference year may tell for us in eternity. We have done much in the past four years. There are now only twelve charges in our Conference which have not some kind of a home for the preachers. Let there not be an idle woman's hand until we can say, when the appointments are read out, no faithful man of God in our Conference can feel uneasy as to what he can do with his family. If every woman in North Mississippi Conference would only lift her share of the burden, another four years would find us with this end accomplished, and with our reap hooks, bright and sharpened, to enter some broader field to garner for the Master.

The Lord has seen fit to afflict me this year more than usual; therefore I have not been able to answer as promptly as I would have liked, nor to write each one of you the letter I expected: but I am thankful it is as well as it is. I know there are women in each auxiliary who have suffered more than I. Let us be grateful for the "rod" of affliction as well as the "staff" of joy, and send up our officers and delegates to Oxford with more determination to do God's will, more zeal and knowledge for this work, and more love to our neighbors. I shall expect full reports from each auxiliary, including all dues, contingent fees, and pledges for the S. Myra Smith Scholarship. Of the three hundred and ninety dollars pledged at the last Conference less than two hundred dollars have been sent in. I am praying God that no auxiliary treasurer will fail to do her duty. It takes every member to fill out the whole, and may he forbid that any woman shall clog the wheel.

Your Conference treasurer,

MRS. ROWAN THAYER.

Greenwood, Miss.

Selections.

Do Not Meddle with God's Plans.

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, every brigade and regiment must wait the commander's orders. If any battalion move independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well in the end. So each individual must always wait for God's commands to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests; move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hand to it, but it will strike wrong. You can hurry the enfolding of God's providence, but you will only mar the divine plan, unless you wait for him.

You can tear the rosebud open before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands. Every time you interfere you make a flaw. Keep your hands off, and let God weave as he pleases.—Parish Visitor.

It is said that the late Dr. A. Bonar, of Glasgow, began a sermon to his people, on one Sunday morning, in the following way: "Once upon a time a congregation asked their minister to give them strong meat. Next Sabbath he preached on the duty of Christian giving. And they sent him no more requests for strong meat."

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—James Russell Lowell.

We claim for religion the highest influence upon the intellectual faculties. Education may, so to speak, give them feet, but religion gives them wings; and if, for a time, religion seems to abash and humble the mind, it is that afterwards it may give it a wider charter, and stir it by a mightier impulse.

Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.—John Ruskin.

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—Thomas Carlyle.

Man, in society, is like a flower blown in its native bud. It is then only that his faculties, expanded in full bloom, shine out; there only reach their proper use.—William Cowper.

Whose neglects a thing that he suspects he ought to do because it seems to him too small a thing is deceiving himself. It is not too little, but too great for him.—E. B. Pusey.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—E. E. Halo.

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You must desire first to become *good*. That is the first and great end of life. That is what God sent you into the world for. —Charles Kingsley.

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FROM THE WORK.

Rev. T. H. Porter, P. C.: "On Aug. 8 we closed our week's meeting at Mt. Vernon Church, of Tyro circuit. Results: The church was greatly revived. We had sixteen or seventeen conversions, fifteen accessions to the church on profession of faith, fourteen adult baptisms. Bro. W. S. Lagrone, of Senatobia, assisted us, and did some as good preaching as the Mt. Vernon people have heard in a long time. Let God be praised for the wonderful exhibition of his power among us."

Rev. Thos. B White, Ruston, La., Aug. 17: "Scottsville Camp Meeting is now in progress. I attended. Tenth consecutive year for me. This 'feast of tabernacles' is a blessed place for edification, confirmation, conversion, and to obtain the peerless blessing of sanctification. I praise God for the continent-wide influences that have gone out from there. Not so many in attendance, perhaps, as formerly. The wide-reaching drouth and scarcity of money prevented many longing, hungry souls. A young brother of our Conference kept account up to Sunday night, and reported 46 conversions and 67 entire sanctifications. Such were the scenes at the altar it was difficult to keep count. Meeting under full headway when I left Monday morning. The preaching of Carradine, Morrison and Sister Snell (the fire-baptized prophetess) was full-orbed, in 'demonstration of the Spirit, and with power,' as if 'anointed of God.' Some came 500 miles. Many thrilling incidents. Praise God for full salvation! Amen."

Rev. F. B. Ormond, P. C., Linwood charge, Mississippi Conference: "The Lord has blessed his people at Hopewell this Summer. We began our meeting at that point on the morning of the second Sabbath in August, and closed the following Thursday afternoon. Bro. Dan Scarborough, the beloved pastor of the Neshoba charge, was with us two days, and preached four gospel sermons which were blessed of the Lord to the edification of the congregations. The visible results of this meeting are as follows: Several conversions and reclamations; 10 accessions to the church—9 on profession, 1 by certificate; 4 infants baptized. In this meeting I had the grand privilege of baptizing a brother and his wife and their two little girls, all of whom joined the church. We give God the glory. We closed a four days' meeting at Talichulok, the Indian Church, to-day (Aug. 17). Will give an account of this meeting through the ADVOCATE later. God bless the editor and all who read the paper!"

Rev. H. C. Morehead, Water Valley, Miss., Aug 21: "No one can tell, as yet, the damage sustained by the people of this entire section in consequence of the long, dry, and, for two weeks or more, intensely hot weather. While this is true, we are by no means disheartened or idle. We are being led to glorious victory by our faithful pastors. The Oxford Camp Meeting and the meeting conducted by Bro. McIntosh, at Charleston, were times of great power and large ingathering. Many others of much good to the church and people have been and are being held. All glory to God!"

Rev. W. T. Woodward, Simsport, La., Aug. 14: "We protracted four days only, circumstances of my helper being of such a nature that he could not remain with me longer. Bro. F. N. Sweeney, of Dry Creek circuit, did the preaching. His preaching was simple gospel truth, told in a plain, practical way; unadulterated. Sinners were converted, backsliders reclaimed, and sixteen accessions to the church. The foregoing facts is the result of the first services ever held in our new church (Bayou Marine). I am confident my predecessors will rejoice to know that the Bayou Marine Church is now being used, and souls are being converted in it. Bro. R. C. Grace was the founder of this appointment. All the people love him. Building 25x40, with walls 12 feet in the clear, with five and a half foot arch; weatherboarded and covered with hand made shingles. All and all, we have a very handsome little church. Building of this church is largely due to Capt. Sam J. Norwood, Sr., our big hearted philanthropist to all charitable causes. He is ever ready to aid the church of the living God. May the choicest blessing of God abide with him and his! Pray for us."

Rev. C. P. Moss, Eureka circuit, North Mississippi Conference, Eureka Springs, Mo., Aug. 21: "I have just finished my round of revival meetings. Great good was accomplished for Christ and Methodism. Many souls were brought from the night and death of sin into the light and life of righteousness, and the membership of the militant hosts quickened and lifted to a loftier altitude of Christly living. We are indebted to several ministerial brethren for valuable services, but especially to Rev. L. D. Worsham. He was with us at Eureka, and did the preaching from Tuesday to the close of the meeting. His sermons were charged with the divine magnetism and power peculiar to the gospel messages of salvation when delivered by an earnest soul fired with the Holy Ghost. He is simple and straightforward, both in his preaching and method. There is no clap trap in his manipulation, and no sensationalism in his sermon. He believes the gospel, delivered in the old-time way and with the old-time fire, will prove in our day, as in the days of our fathers, the power of God unto salvation. As a result of such faith and such preaching, many, both old and young, were convicted of sin and brought into the joyous experience of redeeming love. His visit to us was pleasant and profitable—a benediction and season of refreshing from the presence of the Lord. The people of Eureka will ever revert to it as one of the oases on the pilgrimage highway from earth to glory."

Rev. A. D. Miller, Hermanville, Miss., Aug. 21: "We have held four meetings on the Hermanville circuit. The first at Hermanville, commencing the third Sunday night in July, and closing the fourth Sunday. We had fine preaching by Revs. T. B. Holloman, M. J. Miller, and H. M. Ellis. Some good done; no accessions. Will have another meeting later. Second meeting at Bartonton. W. L. Linfield did all the preaching after Monday (pastor did the preaching Sunday and Monday). Had a good meeting. Church much improved and strengthened; 12 accessions (11 received and 1 applicant). Bro. Linfield is a good preacher and good worker. Third meeting at Pisgah second Sunday in August. Bro. J. G. Galloway did all the preaching, and did it well. We had a tolerably good meeting, with 6 accessions to the church. Fourth meeting at Sarepta Church third Sunday in August. Bro. J. W. Crisler did the preaching after Sunday, and the people were pleased with him. He is a good preacher. We closed Wednesday evening, with 2 accessions, 1 adult baptized, and 12 children. Pretty good number of children for one meeting. Upon the whole, we had good meetings all around. Much good done. Now, if we will only hold the ground we have, and press forward! May God bless all the people! We expect to hold two other meetings—one at Carlisle and another at Hermanville. The one at Carlisle the first Sunday in September; the one at Hermanville the week after the third Sunday in September, and to run over the fourth Sunday. Bro. I. L. Peebles, of Meridian, is to be with me at Hermanville. Pray for us, that we may have gracious meetings. Let everybody attend that can. May God bless all the people!"

SWEETWATER MEETING.

Aug. 9, 11 A. M., this meeting opened with a good congregation. Your correspondent had been called to aid in the meeting by the pastor, Rev. J. D. Crymes. From the beginning there was a deep interest on the part of a portion of the church. The interest increased from the beginning, and some twenty-five were reclaimed, converted, or sanctified.

Bro. Crymes has done a good work in every respect. He has preached a full and faithful gospel, visited from house to house, circulated good religious literature, and held meeting after meeting, with efficient help, for the conversion of sinners and the sanctification of believers. The harvest is now being gathered, and the people are seeing that they have, as pastor, a man that cares for their souls.

This, I will venture to say, will prove epochal in the history of Caseyville circuit. There is a return to the old paths of Methodism. There was much heart searching and adjusting among the people. Many saw it was not consistent to use God's money to purchase tobacco with which to defile the temple of the Holy Ghost, and voluntarily, without any public vow, cast it away from them.

The meeting closed Aug. 16, except night services were to be continued, at the request and for the benefit of seekers. We confidently believe this good work will go on. Many family altars were erected, and many who did not profess any definite blessing gave abundant evidence of a purpose to live a better life. I expect to meet many loved friends from the Caseyville circuit in the kingdom of God. To God be all the glory.

I am now with Bro. R. B. Downer, of Voesburg, in a meeting at Central Church. This is now the second day since I reached here, and already many are crowding the altar. One has been reclaimed. We are confidently expecting a great victory.

Will you pray for us? Lord, revive thy work! is the constant prayer of my heart. Let all who will join in the prayer and expect an answer. (John xv, 7; Mark xi, 24.)

C. H. ELLIS

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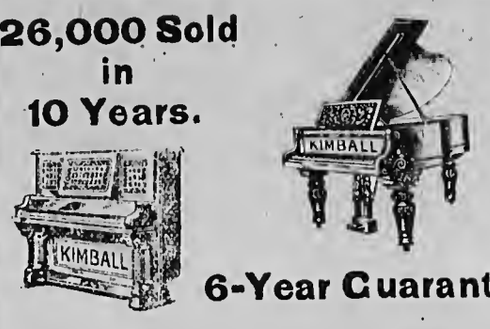

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Rev. W. G. BLACK, D. D., Editor and Publisher.

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Thursday, September 3, 1896.

People like to be told of their virtues, but never of their faults.

Some men fancy themselves sagaciously firm in matters involving the carrying out of their plans, when they are simply unreasonably obstinate.

This is the way some render a certain passage of Scripture: "I will let my light so shine before men, that they may see my good works, and glorify me."

Strange to relate, many church people who live well and dress in fine raiment practice the most rigid economy in paying their church dues. They believe in saving all they can by stinting their pastor and the missionaries. To such the Lord says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Doing Our Part.

The church—and the world, too, for that matter—is greatly afflicted with people who are content to let others do for them what they ought to do themselves. A few are made to carry the burdens which ought to be shared by all. An ideal church member is one who not only leads a pure life, but who does his part of giving and of ministration. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." Brother, are you shifting your duties upon somebody else's shoulders? Our weakness is in the lack of workers rather than in the unfaithfulness of those who labor for the Master.

Church Relationship.

The following paragraph from one of our religious exchanges, written by an experienced pastor, states a lamentable fact about church relationship. It is true of church members in the South who change their place of residence as well as of those in other sections. Hundreds of members would be lost to us every year were they not hunted up, and many, after being found and visited by the diligent pastors, will not put in their letters. It is a sad commentary on Methodist loyalty that so many of our people, on moving to other localities, either drift off to other churches, or can not be made effective. Says the brother:

"When I was pastor in Kansas, twenty years ago, I often heard the older pastors say that it took 'a pretty good religion to bear transportation across the Mississippi river.' My later experience leads me to think that it takes a pretty good religion to bear transportation anywhere. Thousands of members are lost to the church every year by the change of homes. There are enough of such within a mile of the church served by the writer to make a numerically large church by themselves; almost every city pastor can tell the same story."

The Visit of Li Hung Chang to America.

This week our republic has the honor of entertaining Li Hung Chang, the distinguished representative of the Chinese Empire, who is now making a tour of the world. For some time past he has been visiting the different courts of Europe, the sovereigns of which have vied in showing him attention and respect. He was present at the recent coronation of the Czar of all the Russias, being probably the most notable personage in attendance upon that imposing ceremony. Hon. John W. Foster, who has long been an intimate friend of the viceroy, in an interesting sketch of him in the August Century, remarks: "He is the most distinguished visitor which the continent of Asia has sent to Europe during this generation, . . . a successful soldier, an able statesman, an accomplished diplomatist, and a trained scholar."

Li Hung Chang is said to be of pure Chinese descent. He is now seventy-four years of age, and has served his country as a public officer for nearly half a century. He is six feet in height, of commanding presence, and, in spite of his numerous years, is robust and active. This is said to be the first time he has ever visited the Occident, and the second time he has been outside of his native land. He is a man of remarkable literary attainments, judged by Chinese standards, having in his school-days distanced twenty thousand competitors in the final examinations at Pekin. In China, it should be remembered, promotion to the various grades of public office depends entirely upon the successful passage of competitive examinations in the Chinese classics; not upon favoritism. Says Mr. Foster: "China is the only land which bases its aristocracy on letters, and in this respect is a near approach to a pure democracy." The highest positions in the empire are thus open to the humblest subject who passes the ordeal of the scholastic examinations.

The viceroy, Li Hung Chang, is, for a Chinese statesman, remarkably liberal-minded and progressive—in fact, too much so to be in favor with his people, who are ultra-conservative. The establishment by the Emperor of a college at Pekin, with a full corps of foreign professors, for the instruction of Chinese youths in European languages and the modern sciences, was largely due to his influence. He has effected a number of important public improvements, and strongly favors several changes in the system of government which would be of vast benefit to China if they could be carried out. One of these is a plan to modify the examinations so as to make fitness, rather than the scholarship, the test of admission to public service.

During the late war with Japan he was appointed by his government minister plenipotentiary to negotiate peace, which duty he performed with eminent success. It is to be doubted whether any other Chinese official could have obtained as favorable a treaty, though at first its terms brought down upon his head a storm of abuse.

Gen. Grant, between whom and Li Hung Chang a close friendship existed, it is said, regarded the viceroy as one of the three great men of the world living in his day. As an evidence of the latter's respect for Grant, the Chinese minister at Washington has instructions to lay a wreath of flowers on the general's tomb at Riverside on each anniversary of his death.

In a speech at a reception tendered him recently by the London Chamber of Commerce, the viceroy stated that as long as he lived he would advocate progress, industry and commerce in his native land, and urge the building of railroads all over China.

It will be remembered with profound pleasure that during an interview with Bishop Hendrix, in the city of Pekin, he said: "Say to the American people for me to send over more missionaries for the schools and hospitals, and I hope to be in a position both to aid and protect them." No doubt the recent edict of the Emperor of China removing all restrictions upon the propagation of Christianity in his empire was partly the result of Li Hung Chang's advice and influence.

A man of such profound sagacity and statesmanship is sure to learn much in a tour such as he is making. It is to be hoped that he will carry away none but the most favorable impressions of America, of her citizens, industries, and civilization. Who can foretell what great benefits will accrue to China and to the cause of Christianity from her viceroy's study and observation of Western civilization?

A Friend of Missions.

About seventeen years ago Lady Li, the wife of the viceroy, was taken very ill. Native physicians and the usual methods of treatment were of no avail. The advice of an English surgeon in Tientsin, where in her palace the lady was suffering, was solicited, but as Chinese etiquette forbade him to treat her, he could do no more than consider the symptoms second-hand as they were reported to him, and he suggested that a surgical operation would, in his judgment, be necessary in order to save her life. As no man durst undertake such an operation it seemed as though the lady was doomed. But the surgeon made this suggestion:

"I have heard of a young woman from America, a graduate of a good medical school, and a trained nurse, who can be trusted to perform the heroic operation which will save the life of the lady. She can do the work as well as any other surgeon I know. Her name is Miss Leonora S. Howard, and she is to be found in the Methodist Medical Mission in Pekin."

As soon as possible a messenger was sent in search of Miss Howard, who had not long before arrived in Pekin to reinforce our mission there. She accepted the trust, and we may not doubt that she took with her to the viceroy's palace not only her books, her case of instruments and medicines, but also a heart unusually prayerful, a soul that was full of pleading desires that God might give her tact, wisdom, grace and skill for the critical work to which she had providentially been assigned. She took charge of the patient, in due time performed the operation, brought her patient safely through the ordeal and staid in the palace until recovery was assured. Then, when Li Hung Chang, in his gratitude, offered her a purse of gold—a great treasure for a poor girl in a foreign land—her reply was given:

"I did not do this work for the sake of money; I did it for Christ's sake. I am glad to have had the privilege of saving the life of Lady Li. I am grateful for your offer of gold, but I can not take it. I am paid by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. But, if you wish to help the work I am engaged in and help the women of China, so that they may have medical and surgical aid of the best sort, then you may give this money and whatever you please besides to our hospital work!"

The viceroy gladly did as Miss Howard suggested, and became from that time a friend of our medical missionaries. His gift led to the establishment of a hospital for women, wherein multitudes of native women have been treated. Some time later he sought help from the medical missionaries for his aged mother, who had been taken very ill. This lady, before she died, gave a thousand dollars to the medical mission as a token of her appreciation. —Central Advocate.

The Sunday Law Case.

The celebrated Sunday law case has taken a new turn. Judge Miller, of the Supreme Court of Louisiana, has issued a writ of certiorari and prohibition directed to Judge Theard, restraining him from any further proceedings in the case until the question of jurisdiction involved shall have been passed upon by the Supreme Court. The Supreme Court does not meet until the second of November. Meantime the mayor and the chief of police will go on enforcing the Sunday law. During the five or six weeks that have passed since the authorities commenced to enforce the Sunday law, the benefits of the law have been manifest in ways too numerous to mention. The number of Sunday fights, cuttings, shootings, etc., has been diminished very greatly. The Charity Hospital ambulances get a little Sunday rest. It has been demonstrated, too, that the men who kick against the enforcement of the law are not, as a rule, the men who drink, but the men who sell; and by this we mean the men who derive profit from the selling. The wage-working bar-tenders are glad to have one day in seven to rest. If the law continues to be enforced for the next two years as well as it has been for the past few weeks, opposition to the law from respectable sources will cease entirely.

We hope and believe that those who seek to imprison the mayor and chief of police for performing the duties required of them by their oath of office will soon receive a lesson which they sadly need. We do not believe that the Supreme Court will concede to every petty Civil Court in the State the right to annul any statute at its will, and then punish executive officers for refusing obedience to its mandates. If this is the regime under which we are to live hereafter in Louisiana, then we have before us a period of strife and turmoil such as we have never witnessed. If the saloon element of this city want to see an excitement far surpassing that of the recent city election, just let them get our mayor behind the bars for the wonderful offense of enforcing law.

A Novel Case.

The Colorado Conference of the M. E. Church, at its session last week, had rather a novel case of discipline on its hands. One of its members, Rev. F. P. Passmore, a rabid Third Party Prohibitionist, has been for some time denouncing both the Democratic and the Republican parties as whisky parties, and declaring that no Christian, and especially no Methodist, can vote with either of those parties without violating his obligations as a member of the church of Christ. He publicly proclaimed that Bishop Warren, who lives in Colorado, and all ministers who refuse to vote the Third Party ticket, are in league with the saloon. He was expelled.

Education.

Education does not necessarily produce piety. Not a few erudite men have been and are infidels. Many, unlettered, have been devout. But the acquisition of thorough schooling is, nevertheless, a sacred duty and a necessity.

Intellectual faculties admit of development. Dwarfs may become giants. Now, a good school is mind-drill. Learn methodically to think, to investigate, to analyze, compare, deduce results, acquire opinion. The blight of centuries has been prejudice. It sways the scepter now. Men hold opinions without previous individual research. But the school intellectually emancipates. In port large steamships may be towed by small steam-tugs, but freemen should spurn the idea of being led by the nose.

It is a common mistake, that the school should store the memory with facts. That storage will subsequently take place, and with previous mind-drill can be easily accomplished. The school is to furnish intellectual independence. Not properly to school our children is as damnable as when capitalists hoard their wealth in coffers, farmers not till the soil in due season, parents not supervise the development of the physical make-up of their progeny.

The acquisition of education is also an imperious necessity. There is now no avocation in life where learning is not needed. According to the bucolics of the ancients learning was a useless commodity in rural life. This is certainly not true now. Even to make the tillage of the soil profitable we must have previous scientific knowledge of same. Otherwise, the more learned neighbor will succeed far better, and will ultimately possess our land.

It is an almost general and positively hurtful mistake, that a college graduate must either be preacher, physician or lawyer. We need such graduates in the counting-room, in mercantile pursuits, at the plow. In every department of human effort there is now sharp competition. If not properly educated, our offspring will find themselves "hewers of wood and drawers of water."

It has been observed that, as a rule, female schools and colleges are better frequented than those for males. If this is attributable to the avariciousness of the parents, employing the boys as farm hands or clerks, it is cruel. If it is owing to the mistaken idea that manual labor will be the boy's future employment anyhow, it is high time to be better informed. To succeed as farmer, clerk, merchant, thorough education is necessary.

Fortunately, there is no lack of good schools among us. Centenary and Millsaps, Brookhaven and Mansfield Colleges have ample capacity of accommodating all applicants. Bye and bye, parents will die. Will leave to their children bonds and lands. But the heritage may prove their ruin. Give them a good education. This is a capital which business reverses can not affect. JEAN PAUL.

NOTES.

Now is the best time to get up a list of new subscribers. Call attention to our $1 offer, with its premium privileges, and you will be astonished to find how easy a job it is. Thanks to the brethren who are diligently pushing the canvass.

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The St. Louis Advocate reports Rev. Felix R. Hill, Jr., as critically ill.

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The Crystal Springs Camp Meeting, which closed last Sunday, is reported as the most successful ever held there.

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Certain editors we know of need not take the trouble to state that their articles are written in great haste. Their readers will find it out.

***

Rev. J. M. Henry took his departure Monday for a two weeks' sojourn in South Carolina. He goes to visit his mother and other relatives.

***

While Rev. M. M. Black has been rusticating in the ADVOCATE office, his pulpit has been ably and acceptably filled by Rev. A. H. Shannon, of Millsaps College.

***

Mrs. J. H. Davis, of Louisiana Avenue Church, a fine Christian character and a diligent church worker, died a few days since. She was the daughter of Bro. J. H. Campman.

***

Rev. George D. Parker has been appointed by Dr. Sawyer to fill the vacancy caused by the retirement of Rev. C. M. Lyons from the pulpit of the Louisiana Avenue Church. He will serve until Conference meets in December.

***

At the session of the St. Louis Conference, to be held Sept. 30, Dr. John Mathews will preach a semi-centennial sermon. He was licensed to preach Nov. 5, 1846. He is wonderfully well preserved. May his bow long abide in strength!

***

Silliman Institute, Clinton, La., is one of the prosperous institutions of the Southwest. It has spacious and beautiful grounds and large, well-constructed buildings. It has an admirable president and an able faculty, and is a thoroughly up-to-date institution.

***

Mr. Geo. H. Dwyer, of the firm of Dwyer Bros., wholesale dry goods and notions, in this city, died last week. He was buried by Dr. B. M. Palmer, of the First Presbyterian Church. Mr. Dwyer was foreman of the ADVOCATE when Dr. Linus Parker was editor.

***

The Hon. L. V. Stephens, Democratic nominee for governor of Missouri, has long been a leading layman of our church in that State. From every quarter we hear the strongest testimony concerning his worth as a citizen and a Christian.—Nashville Advocate.

***

Both the editor and the readers of the ADVOCATE are under obligations to Rev. M. M. Black, of the Mississippi Conference. For some weeks past it has been necessary for hygienic reasons for us to take a partial rest. During that time he has done most of the editorial work.

***

During his stay in the city Rev. H. W. May preached at Carondelet Street Church, much to the edification of the congregation. He also made proof of his ministry by dispensing the Word in the Lallance tent. He has just completed at Arcadia a beautiful parsonage, which is said to be one of the very best in the State.

***

With all his other more notable qualities, John Wesley was a man of affairs and of great practical wisdom. He never lost sight of a judicious and sensible view of conditions and situations. A letter of his, recently discovered, written in March, 1787, to Adam Clarke, is a forceful illustration of this fact: "Do not please the devil by preaching too loud or too long, but please God by denying yourself therein. The whole service should begin and end in about an hour, unless sometimes on Sunday morning, when you may probably a little lengthen the service." These words of the founder of Methodism are particularly pertinent for the minister during the heated season. It is best in summer to shorten all the services of the church. — Zion's Herald.

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words in good order. —Francis Bacon.

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Southern Seminary and Conservatory of Music, Bowling Green, Va., presided over by Rev. E. H. Rowe, late president of Wesleyan Female College, Macon, Ga., offers first-class facilities in every department. It has a well-equipped faculty, is admirably located in Northern Virginia, near Washington, and is in every way worthy the attention of those having daughters to educate.

***

There is one result of the present hard times which is working for good, surely. That is the "shut down" of 294 whisky distillers in Kentucky. Only six stills are now running in the whole Blue Grass State! This closing period is to last for eighteen months, it is understood. It is pleasant reading to note the main cause of this effect—the fact that more Kentucky whisky has been made than people will buy. The annual consumption has dropped from thirty to twenty million gallons.—Mid-Continent.

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In a local-option election held last week, Bolivar county, Miss., went dry by a handsome majority. One remarkable feature of the election was that the negro vote was cast almost solidly against the saloon. This is another vindication of the wisdom of the franchise clause of the new Constitution. The class of negroes who vote under the new regime are people of sufficient intelligence and moral stamina to estimate the saloon at its true worth. Under the old Constitution the ignorant, vicious negro vote was always cast for the saloon.

***

The distinguished philanthropist, Sir Donald Smith, has given $2,000,000 to found a woman's college in Montreal, Canada. Sir Donald is Canadian high commissioner to England. He is old, and of fabulous wealth, his gifts to Canada now amounting to more than $5,000,000. His life has been replete with "hair-breath 'scapes by land and sea," and his conversation is in consequence exceedingly entertaining. In early years he lived at Hudson's Bay, being largely identified with the frontier life. He was one of the chief projectors of the Canadian Pacific railway.—Northwestern Advocate.

***

Rev. W. G. Evans, after being confined to his bed for thirty-eighth days with malarial fever, left, under medical advice, on Aug. 17, for Chattanooga, carrying his family with him. The change of climate has proved quite beneficial. He is now able to drive out occasionally, and hopes to be able soon to return to his charge at Patterson. In a private letter he thus speaks of the kindness of the people of that city: "During my sickness the people of all denominations and of no denomination showed themselves to be true neighbors in many ways. I am anxious for the time to come when I can return and show my appreciation of the kindness of my friends by ministering to them as beautifully in spiritual things as they have done to me in carnal things." He also says: "I found my father and family in fine health. He is just closing a very successful year at Centenary Church, in this city."

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What some men call plain preaching is only another name for impudence, wholesale abuse, and disregard of all propriety.—NEW ORLEANS ADVOCATE.

Quite true. There is a good deal of that sort of preaching, because there are a good many who like to hear it. It is true, also, that the idea a good many people have of a "live" paper, is one that disregards all the courtesies of life and shows no respect for those in authority. Not long ago a good brother, in reply to our refusal to publish an article, intimated that we were afraid to publish it. He was right. There are a great many things that we are afraid to publish. We have but one object in view in the conduct of this paper, and that is to make it helpful, a means of good to its readers. Whatever, in our judgment, will do harm instead of good, we are afraid to publish. The man who expects to scare us into a violation of this rule by the threat that we will be considered cowardly, is opening on a cold trail.—Alabama Advocate.

CHILLIFUGE CURES CHILLS

This is guaranteed. If it fails, you get your money back. It also cures Fever and all malarial troubles. It is a perfect substitute for quinine, being better to take, better in its operation, better in its effect. It's as pleasant to take as orange syrup. It purifies the blood, renovates the system, strengthens the nerves. Restores good health to young and old. Sold everywhere. Price 50c. Prepared by FINLAY, DICKS & CO., New Orleans.

Notes by the Way.

Topisaw Camp Ground, twelve miles east of McComb City, claimed us for a few days. This is a delightful place for such a gathering—retired, quiet, cool, and surrounded by a spirit of genuine Christian communion. This was our second visit after a lapse of eight years. Many familiar faces greeted us. Few camp ground associations have prepared so carefully for the comfort of the ministers as this. The comfortable beds, or bedsteads with patent springs, give one quite a home-like feeling. Fire, water, perfect order, pleasant associations, all conspire to give the visitor a time of refreshing to body, mind, and spirit. In this section the people seem well-to-do. Crops are very good, and seasons have been sufficient to guarantee a good living to the husbandman. Here we met a goodly company of young men and young women, whom we tried to impress with the idea of securing a higher education. So many are content to stop short of what the advancement of the age demands. So many parents incline to measure the child by their own advantages and their acquirements, forgetful of the fact that education has advanced with the age, and what was sufficient fifty years ago is but a beginning now. Here we found Bro. Backus, with the aid of neighboring pastors, carrying on a fine meeting. We were permitted to occupy the pulpit and talk Millsaps College. I trust the seed sown fell in fertile ground.

A failure to make connections threw me in Yazoo City on Sunday, where I met many friends, talked college, preached in the new church Sunday morning. I did my best Bro. Featherstun said "well done"), and they heard me gladly. Here, again, we were with friends of former years. This little city has grown steadily and surely, notwithstanding the argument (?) made eight years ago that prohibition would kill it. Where were vacant lots there are now large mercantile establishments. Wooden buildings have been replaced with brick, three large brick churches have been built, a magnificent brick public school-building, an imposing two-story temple by the Knights of Pythias. Where was a cotton field producing a bale to the acre is now the "Lintonia Annex," a little city of itself, and new houses going up all the time. Not a vacant store or dwelling, not a business hurt, and an increase of twenty-five per cent. in population, tells the story of the eight years' reign of prohibition. During two days I saw not a drunken man.

T. B. HOLLOMAN.

Aug. 18, 1896.

Wanted

By a middle-aged lady, a situation as nurse or companion for invalid lady; would keep house for an old couple or family; would oe matron for college or teach young children. Address J. R., This Office.

Water Valley Camp Meeting.

The Water Valley Camp Meeting is wonderful in power and results. Fifty conversions up to date, and the meeting continues with increasing interest. Great crowds, perfect order, and the presence of the Holy Ghost promise still greater results. Bros. Dorman, Lester, Lewis, Morehead, Braswell and Clifford are preaching with great power.

J. A. BOWEN.

Water Valley, Miss., Aug. 26, 1896.

Another Smart Woman.

My husband is poor but proud and he does not want me to work, as I have nothing to do I get restless, and after reading in your paper Mrs. Russell's experience selling self-heating flat irons I concluded I would try it. I wrote to J. F. Casey & Co., St. Louis, Mo., and they treated me so nicely that I felt very much encouraged. As soon as I got my sample iron I started out, and sold a irons the first day clearing $13. I have not sold less than 8 any day since, and one day sold 17. I now have $26 clear money, and my husband does not know I have been working at all, but I am afraid he will be mad when I tell him. Have I done right or should I quit work and leave him to struggle alone. AN ANXIOUS WIFE.

You are doing just right, your husband should be proud of you, go ahead and show the world what an energetic women can do. That self-heating iron must be a wonderful seller, as we hear of so many that are succeeding selling it.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for September.

THE ENEMIES OF CHRIST.

SUNDAY, SEPT. 6—(TEMPERANCE LESSON)—THE ENEMIES THROUGH PASSION AND APPETITE: (Matt. viii, 28, 29; xxvi, 67-74; xxvii, 28-31; Luke xv, 13.)

I.—THOSE POSSESSED BY EVIL SPIRITS.

The powers of hell were manifest in unusual ways when Christ was upon the earth, as if to counteract the displays of heavenly power that attended Christ's appearance. As if in mock anticipation of the work which Christ was to do in dwelling within man's soul, to bring all of its disordered elements into harmony, the evil spirits of hell took visible possession of certain ones, and wrought wreck and ruin upon their bodies, minds, and souls. These were expressions of the hatred of Christ's arch-enemy, Satan, or "the god of this world." But in every case where these evil spirits were in Christ's immediate presence, there was a recognition by them of a superior power, and, in the case of the Gergesene demoniacs, there is a cry of terror and a plea for mercy. They are always powerless to resist when Christ commands them to depart, and these miracles of casting out devils and of restoring their victims to health of body and sanity of mind, furnish striking visible proofs of his power to "destroy the works of the devil." Christ has power to drive out from the hearts of sinners the devil of sinful passion and appetite. Notwithstanding the great power of diseased appetite over man's will and intellect, yet it is inferior to the power of the Savior, who is willing at any time to respond with his help.

II.—THE JEWISH COUNCIL AND THE ROMAN SOLDIERY.

Our second reference presents one of the most disgraceful scenes ever enacted. The intense hatred of the Jewish elders towards Christ has burst into an uncontrollable flame of passion, and the dignified council chamber is the scene of brutal and cowardly insult. A mock trial of Christ was held in the presence of Caiaphas, and a desperate effort was made to prove certain charges against him, but without success. Finally Christ, in answer to the high-priest's question, acknowledged himself as the Son of God, and claimed further to be the judge of man. The high-priest rent his clothes in holy horror, and declared that witnesses were no longer necessary. He was at once adjudged guilty of blasphemy, and worthy of death. Then follows the scene of disgrace. The elders spit in his face, strike him with their fists, slap him with their hands, and taunt him concerning his divine claims by blindfolding him, striking him, and calling upon him to prophesy as to who had struck him. This scene marks the official rejection of Christ's claims by the Jewish nation, through its representative body. "He came unto his own, and his own received him not." The third reference presents another disgraceful scene, but this time it is Pilate's soldiery, and they act under orders from superior authority, as they carry out the hellish work of cruelly scourging and crucifying Christ.

III.—THE INTEMPERATE PRODIGAL.

The touching parable of the son who "wasted his substance with riotous living" in a far country is familiar. Every individual sinner, no matter in what direction his unsubdued sinful nature leads him, is an enemy of Christ, but may be reconciled by divine grace.

Bluff Creek Camp Meeting.

The grounds face a running streamlet, from which it obtains its name. A five-hundred-dollar tabernacle occupies a central position in a hollow square of thirty-four tents. The area consists of ninety-eight acres enclosed, and two acres open land. A drove well furnishes sparkling, healthful waters for man and beast. A season ticket costs twenty-five cents, and fifteen hundred and three were registered on the books. Children under ten years have access free of charge.

An incorporated Board of Trustees has the following personnel: T. D. Lipscomb, president, Capt. T. D. Lindsey, W. F. Pipkin, W. W. Warren, A. N. Brown, E. Watson, W. L. Haney, O. E. Townsend and J. Yarborough. The business tact and energy of these gentlemen have met all indebtedness and it stands free of financial embarrassment.

It may shock the unthinking to relate that the regular ministry held the best meeting ever known in that section. The evangelist was "conspicuous by its absence." Instead of sending off for an evangelist to send off for the Lord, kneeling on the promises, we sent for him immediately. Revs. R. W. Tucker, C. W. Carter, D. D.; C. C. Miller, F. D. Van Valkenburgh, T. L. Luster, J. P. Haney, N. J. Roberts, Harvill and Montgomery did as forceful, spiritual preaching as the most critical could desire. Bro. Crisler, of Whitworth College, was a tower of strength at the altar and in the pulpit. What power lies dormant in the beloved laymen, if only they shut up in their hearts the tongue of fire, kindling their souls into a burning passion for souls and for God! The consecrated women worked with an enthusiasm born of the Holy Spirit. The brush-wood meetings were clothed with remarkable reclaiming and regenerating energy.

The rivalry that culminates in a preaching match gave place to earnest, deep-hearted sword thrusts at sin, and the slain of the Lord number 108 souls. Quite a number of these were church members below the conversion point, but the Spirit strangely warmed them up to the working point. A sinner, giving his impression of its scenes, said: "Gentlemen, those men are terribly in earnest. If it was necessary, they would crawl over an acre of mud on their hands and knees to get a chance to pray with you."

Whole families were converted, and such scenes of reconciliation between bitter foes, and joy-lit faces beamed forth the grace light, tears mingling with praises, and the whole atmosphere was tremulous with the sounds of happy voices. One brother, describing his feelings, said: "It was like dough in a pan. It rises until it flows over the sides, and I have something in my breast like dough, and if it keeps a swelling I will bust."

The choir, conducted by the efficient Bro. Wm. McLean, did much to add to the attractiveness and spirituality of the services. My heart is full because "my spirit doth rejoice in God my Savior." H. W. RICKEY.

A Dandy Thing to Sell!

I have been doing so well this summer selling combination dippers that I think it is my duty to tell others about it. I have not made as much money as some I read about, but I never make less than $3, and often $5 a day. The dipper can be used as a fruit jar filler; a plain dipper; a flour strainer; a funnel; a strainer funnel; a sick-room warming pan, and a pint measure. These eight different uses make the dipper such a necessary article that it sells at nearly every house, as it is so cheap. You can get a sample by sending, as I did, 15 two-cent stamps to pay postage, etc., to W. H. Baird & Co., Station A, Pittsburgh, Pa., and they will mail you a dipper, and you can go right to work. Anyone can make $3 or $4 a day anywhere. A READER.

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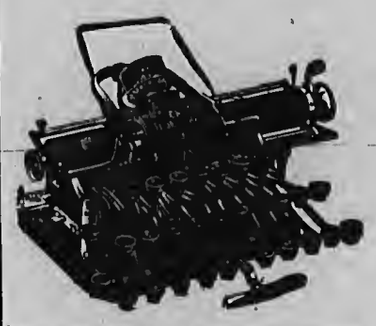

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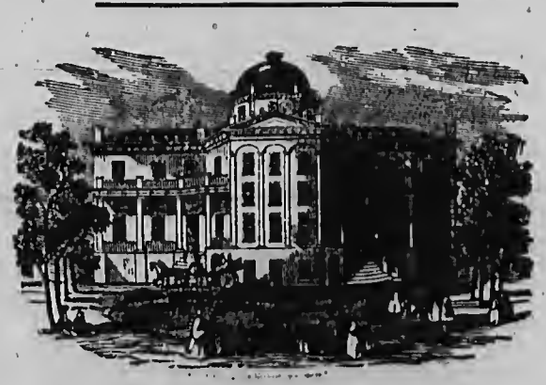

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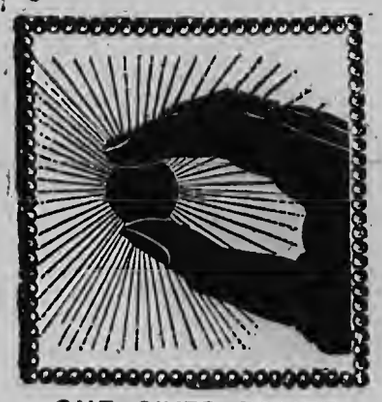

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HOME CIRCLE.

THE BOY WHO EXCELS.

BY EMILY F. MORTON.

There is room in this world for the boy who excels
In each task he is given to do;
For, though difficulties arise in his path,
He can always find his way through.

When at school or at play, or when doing the chores,
He will earnestly strive to excel;
For whatever's worth doing, says this little man,
It certainly worth doing well.

Now, boys, if to fame and success you aspire,
You have a long ladder to climb:
The goal's at the top, and to reach it you'll find
You must climb just one step at a time.

You see at the foot of the ladder
There are myriads still on the ground,
Desiring to climb, but not willing
To patiently go round by round.

Outstrip them, brave boy; and start upward,
With the top of the ladder in view,
Determined you'll make such an effort
No other boy can excel you.

If thus truly and bravely you triumph
The whole of your life's journey through,
You'll find when you finish the battle,
A reserve seat in heaven for you
—Youth's Advocate.

A Man in a Passion Rides a Horse That Runs Away with Him.

When passion has run away with a man, who knows where it may carry him? Once let a rider lose power over his horse, and he may go over hedge and ditch, and end in a tumble into the stone-quarry and a broken neck. No one can tell in cold blood what he may do when he gets angry; therefore it is best to run no risks. Those who feel their temper rising will be wise if they rise themselves and walk off to the pump. Let them fill their mouths with cold water, hold it there ten minutes at least, and then go indoors, and keep there until they feel as cool as a cucumber. If you carry loose gunpowder in your pocket, you had better not go where sparks are flying; and if you are bothered with an irritable nature you should move off when folks begin teasing you. Better keep out of a quarrel than fight your way through it.

Nothing is improved by anger, unless it be the arch of a cat's back. A man with his back up is spoiling his figure. People look none the handsomer for being red in the face. It takes a great deal out of a man to get into a towering rage; it is almost as unhealthy as having a fit, and time has been when men have actually choked themselves with passion, and died on the spot. Whatever wrong I suffer it can not do me half so much hurt as being angry about it; for passion shortens life and poisons peace.

When once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all. A thunder-storm curdles the milk, and so does a passion sour the heart and spoil the character.—Spurgeon.

The Evil of Carelessness.

The children had been put to bed. I had finished my evening paper. My tired wife, who had been picking up and putting to rights the many articles which the children had left strewn about, came and sat down beside me. With a weary sigh she said, "Do you not think churches and parents should look upon carelessness as they do upon falsehood and theft?"

"That, dear wife," I replied, "would be a rather severe view to take of it. There is usually no wrong intent on the part of the careless person."

"Nevertheless," argued my wife, "their act entails labor and loss to others, which they have no right to impose. When you stop to think of it, how much more is broken or lost through carelessness in a household than is stolen, and think of the many weary steps some one must take to put in order what has been carelessly left in disorder!"

"You are tired, to-night, dear," I said, "your judgment is a little harsh. Children at least have some excuse; for they are so forgetful, you know."

"And why," she asked, "can they remember that it is wrong to steal or to lie, and yet forget that their carelessness causes the burdens of others to be needlessly increased? It is because we weakly say, 'Oh, they didn't mean to,' or 'They didn't think.' If we treated lying or stealing as leniently as we do carelessness, I shudder to think what society would become. No; if teachers and parents would find as few excuses for carelessness as they do for some other sins, it could be as effectually stamped out as have been the others."

I was about to reply that children outgrew this fault as soon as they realized what a fruitful source of trouble it was, when I remembered how this failing still clung to me, and caused others vexation and loss. So I remained silent.

"It is better," resumed my wife, "for the children themselves that this selfish habit should be broken up. I remember listening, when a little girl, to a children's sermon by our old pastor. One sentence alone I carried away with me; it was this: 'Remember, children, that what we neglect to do, tired hands will have to do.' I have never forgotten it, and by bearing it constantly in mind I overcame a naturally careless and thoughtless disposition. I have been happier in consequence."

"Yes," thought I, "how happy you made your father's home, and how happy you have made mine, by your unselfish spirit!" And kissing the tired little woman good night, I resolved to request our minister to preach from the text, "Remember, what we neglect to do, tired hands will have to do," and to have these words painted and framed and hung in our sitting-room.

I know of other households with tired mothers where these words might bring a blessing. Do you?—A. R. M., in N. E. Farmer.

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40 YEARS THE STANDARD.

An Unwelcome Visitor.

A merchant sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business.

A zealous friend of religion entered the office. "I want to interest you a little in a new effort for the cause of Christ," said the good man.

"Sir, you must excuse me," replied the merchant, "I'm too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I can not tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you good morning."

Then, bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting room, went home, and retired to his bedchamber.

His unwelcome visitor had followed him, and now took his place by the bedside, whispering, ever and anon, "You must go with me."

Humanity, mercy, and religion had alike begged his influence, means and attention in vain; but when death came he was powerless—he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we can not be too busy to die.—Christian Worker.

Needless Candor.

"One of the hardest questions to decide," spoke meditatively the observing woman, "is how far one is justified in telling the truth."

"That is easy enough," replied the careless young person, as if it were a conundrum. "Always tell the truth, of course."

"I won't ask whether you always speak it yourself," coolly remarked the observer, "but I would like to ask you to recall the most unpleasant and least popular woman you ever met, and tell me if she was not a woman who prided herself upon always telling people her opinion of them and their doings, and of saying exactly what she thought upon every subject under heaven, without any regard for other folks' prejudices or feelings."

"Why—I don't know—yes!" slowly.

"The queer part is," went on the observer, "the self-elected truth teller is feared always, not loved. Why is this? She thinks it is because she is a martyr to the cause of truth and pride herself still more on her virtue and consequent martyrdom. Is that so? She grows more and more aggressive. She takes a fierce joy in speaking the cruelest truths to the natures least fitted to bear them. She triumphs in the 'candor' and 'courage' which enable her to do it. It is a great pity."

"What is your opinion about it?" curiously from the careless young person.

There is a rare tact in speaking the truth in love, never wielding it in such a way that it can do harm or crush some sensitive soul. Nor is it necessarily always right to speak at all. There are virtuous reserves.

One may be silent if one has nothing kind to say. The haste to tell every little bit of gossip, every unfortunate or hasty speech a friend has ever uttered, is not induced by candor, but by pure malevolence.—Harper's Bazar.

HYGIENE.

Dietetic Hints.

"Why is it that the hot weather affects me so much more than it does so-and-so?" Simply because your stomach is the place where the fuel is applied which keeps the machinery of the human body in motion. If you bank up the fires with loads of fuel you must expect a corresponding heat, while if you use fuel sparingly, choosing that which is almost non-combustible, the heating power is decreased and some degree of comfort is obtained.

The Almighty, when he planned the universe and appointed the seasons, made provision for the proper dieting of his people. He knew that in the hot seasons cool fruit and crisp green vegetables would best serve the purpose of health giving, and health keeping; therefore, he made strawberries, cherries, currants, to ripen in June and July, instead of at Christmas. Man, who is continually trying to improve on the Creator's plan, may by forcing get green peas and strawberries at Christmas, but what an inferior article to that which nature gives us.

While I am not a vegetarian, I believe that life could be sustained without the use of flesh diet, and I believe that such a life would be free from many of the terrible diseases by which the human race is now ravaged. One step which could not fail to benefit mankind, would be the adoption of the Jewish idea that pork is unclean, and not fit for human food. Pork in the Winter is a dangerous thing to indulge in, and in the Summer becomes positively deadly. And yet we find plenty of people who ignore the provision made for a distinctive Summer diet, and persist in eating heavy and unseasonable foods, for which they must pay the penalty from day to day by increased physical discomfort. Of course, in a great many homes the proposition to discard flesh diet altogether in the Summer would meet with instant and overwhelming opposition. But good judgment can regulate matters so that no such stringent measures are needed. A little meat judiciously chosen, with its ill effects counteracted by the accompanying cooling fruits and vegetables, may be conceded. Light soups, from which all grease has been carefully removed, lean broiled chops and steaks, not too highly seasoned, fish, etc., are there to choose from, the essential part in their preparation being the use and retention of as little grease as possible. High seasonings must be tabooed in hot weather also.

Some people find it very hard to get along without coffee, but if they can manage to dispense with it during hot weather they will be rewarded by increased physical comfort. In any event the indulgence should be limited to one cup a day during the Summer. Tea is not as heating as coffee; indeed, I have known people to drink hot tea in preference to cold lemonade on a warm day, declaring that "it sweated the heat out." But I would not advise a hot drink of any kind at the noon lunch or dinner.

I think, too, that it is advisable in the hot days to have a very light meal in the middle of the day if possible. In some households this arrangement for various reasons can not be made, but in others, I would advise it, even at the cost of a little inconvenience. To load up the stomach with a hearty meal just when one is going to face the worst heat of the day, working hard perhaps, is not good policy. A late dinner, that is, a six o'clock meal, when the day's labor is over, is not so apt to prove an inconvenience, and there is usually more leisure for enjoying it and digesting it afterwards.—Helen Combes, in New York Observer.

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T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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and by placing them in a healthy condition, drives disease and pain from the system.

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OBITUARIES.

LLOYD—Bro I. O. LLOYD, son of William and Serena Lloyd, was born in Copiah county, Miss., Dec. 6, 1844. At the age of fourteen years he professed religion while a student in Oakland College, and soon thereafter joined the M. E. Church, South. From that time to the date of his death there has never been a break in his relation to the church of his choice, and for sixteen years he has been a faithful and painstaking steward. The writer has twice been his presiding elder, and during this time never knew him to suggest or assent to the lowering of his pastor's salary, nor found him justifying a failure to pay the assessment. True to every trust imposed, there is no surprise that the Burtonton Church, where he publicly gave his young life to his Lord, and spent the days of his active service, always delighted to honor him, and now deeply deplore his going from them.

On the sixth day of December, 1865, he was married to Miss Emma Baldwin, to whom, and to the children God gave them, he was most tenderly devoted in thought and in effort to the hour of his death, which occurred on the eighth day of February, 1896. While he will be greatly missed by the ministry, the church, and the community, the supreme loss will be felt in the home so sadly afflicted by the death of husband and father. May the hand of "our Father" safely lead these sorrowing ones to that haven of rest where he waits and watches for their coming!

J. M. WEEMS.

LEE—A dark cloud overshadowed our entire community on last Tuesday morning when the news was flashed around that little Gertie Lee was very ill, and there was no hope for her recovery. Everything was done that medical skill, the attention of friends, and the love and devotion of parents and relatives could do for her relief, but it was all of no avail. God had laid his hand upon her, and said, "Come up higher." She suffered the most excruciating pain—membranous croup having claimed her as its victim—until the end came Wednesday morning at eleven o'clock. She was the idol of her parents, being unusually bright.

On Sunday previous to her demise her parents consecrated her to the Lord by having her baptized, little thinking that our heavenly father would so soon call her from the church militant to the church triumphant. Lora Gertrude died Aug. 5, 1896, aged one year and eleven months.

God has only transplanted the little life in a Summer clime, and, as he welcomes the little ones among the angels, may he comfort the sorrowing ones and draw them nearer heaven.

"Your dear little babe, so tender and sweet,
Will be tenderly cared for till next you meet;
Pillowed so sweetly on Jesus' breast,
Gertie awaits the coming of the rest."

B. W. LAWIS.

Fair River, Miss., Aug 11, 1896.

NICHOLLS—The subject of this memoir was of that class of whom the Savior said, "Of such is the kingdom of heaven," for REGINALD HARTWELL NICHOLLS was a bright-eyed, sweet-toned child of three years. He was the son of W. B and Mrs. Carrie B. Nicholls; born July 5, 1893, and died of congestion, at Coldwater, Miss., July 23, 1896.

Although his illness was very brief, little "Reg" was a great sufferer. His death was quite a shock, both to the family and friends, for the silent messenger came unexpectedly. He was sick but a few days, and the symptoms were not considered alarming until a few hours before the end. But the summons came, and the precious child went home to Jesus. "Reg" was a sweet and handsome child, the light and joy of the home; but God takes the brightest and fairest flowers to transplant in the garden of the skies. If the bud was so beautiful here, what must be the beauty of the full-blown flower there? Heaven and the angels have gained what for the time the stricken parents have lost. He can not return to you, but you can go to him. May God, by his gracious touch, fit you for eternal companionship with himself and loved ones gone before!

H. T. CUNNINGHAM.

Coldwater, Miss.

WILSON—Mrs. JANE E., widow of the late Robert Wilson, of Vicksburg, Miss., and daughter of John and Annie Ferguson, was born in Warren county, Miss., Oct. 9, 1819, and died on July 22, 1896, in the sixty-seventh year of her life. She became a member of the Methodist Church in very early life, and the morning and evening of her womanhood were devoted and consecrated to the cause and kingdom of our Christ. Being of a buoyant temperament, she was a bright, joyous Christian through life, and in death the spiritual triumphed. Although her death was so sudden, and such a surprise and shock to the community in which she lived, yet her devout, consecrated life evidences victory when the fatal conflict came.

To say that we miss her, and that her death is a great loss to the church of which she was a faithful member, does not express our bereavement; but we sorrow in the hope of a joyous resurrection and a reunion in heaven. While she is sleeping in the silence of God's acre her friends are cherishing the blissful hope of meeting her in the beautiful beyond. May the great Healer of our sorrows apply the balm of Gilead to the hearts of the bereft!

W. W. HURST.

KENT—Died July 31, 1896, GILES W. KENT, Jr., son of S. A. and Bettie Kent (nee Griffin), aged 7 years, 7 months and eight months.

Little Willie was a bright and promising child, of prominent features, and it was proverbial that he was exceptionally intelligent for one so very young. A precious jewel, the hope and joy of his father, the heart's fond treasure of his loving mother, and affectionately loved by all who knew him, it was a heavy stroke of sorrow to the doting parents, for in him were centered all their hopes and aspirations for the future. Oh, who can realize the painful, ineffable anguish ruthlessly lacerating the tender heart-strings of young parents save those who have passed through similar crucial ordeals? Weep not, dear parents; he can not come to you, but you can go to him. Your little gem, the jewel and treasure so precious to your hearts, is now clear of the coming evils of this world, and is among the beautiful, shining angels of the "Father's mansions."

"Hark! the golden harps are ringing,
Sounds unearthly fill the ear;
Millions now in heaven singing,
Greet his joyful entrance there."

GRANDPA.

BISHOP—Died at Conshatta, Newton county, Miss., Sept. 24, 1895, of typhoid fever, Miss BETTIE BISHOP, youngest and only single daughter of Mr. and Mrs. Joshua Bishop. She was born at the same place March 25, 1862; joined the M. E. Church, South, in the Summer of 1883. She was a consecrated Christian, and devoted to her church. During her last illness, which lasted eight weeks, I visited her often. She was always so glad to see me, and have me sing and pray for her. She would always thank me with tears in her eyes, and say she enjoyed it so much. She bore her suffering with Christian fortitude. She expressed herself as willing to go or stay, just as God willed it.

Just one year ago these loving parents had to give up a devoted Christian son. Miss Bettie's death was especially sad to her mother. No one only those who knew the devotion of this mother and daughter—can appreciate or understand the sorrow of that mother's heart. But God's grace was sufficient for her. Her aged father and several devoted brothers, as well as many friends, were deeply grieved. But we do not grieve as those that have no hope. We submit reverently to our loving and merciful heavenly Father, who doeth all things well.

W. M. WILLIAMS, P. C.

Decatur, Miss.

WATSON—Mrs. FRANCES C. WATSON died at the home of her daughter, Mrs. M. E. Ward, Ellisville, Miss., May 31, 1896. She was born Aug. 16, 1810, and was married to Mr. C. L. Watson, April 28, 1836, who preceded her to the better world. In childhood she gave her heart to Christ, and joined the Methodist Church, of which she was a faithful member until death removed her to the church triumphant. Her character was not marked by any one conspicuous, overshadowing excellency, but by the blending of many, so that there was symmetry in her life. There was in her the grace of proportion. Her religion was not a garment worn, but an influence absorbed, and the result was that her life was uniform rather than luminous. She was true in every relation of life. Six children survive her—four daughters and two sons. Our prayer for them is that they may follow their dear mother as she followed Christ.

F. M. K.

WELLS—MARGARET ADALINE, only child of W. R. and Mariah Wells, died at Union, Newton county, Miss., Aug. 9, 1896; born Jan 29, 1894.

Little Addie's death was peculiarly sad. She was unusually bright for a child of her age. She was the pet of parents and grandparents.

About three years ago these parents lost their little Hayden, who was about the same age as little Addie when she left them. This new sorrow brings the old sorrow anew to their hearts, but they are trusting in Him who said, "I will never leave thee nor forsake thee."

W. M. WILLIAMS, P. C.

UPTON—The following resolutions of respect and love were adopted on the death of Mrs. L. L. UPTON:

Whereas, it has pleased God, in his inscrutable wisdom, to remove from our midst our beloved sister, Mrs. L. L. Upton, president of the W. C. T. U. of Rayville; therefore, in a special meeting of that body, be it

Resolved, That in the death of our president the cause of temperance has lost one of its most zealous workers, and the church a faithful member and a living example of the truths of the Christian religion.

Resolved, That the cause of education has suffered a severe loss. Her chosen profession being that of a teacher, she labored not alone to cultivate the mind, but to instruct those committed to her care in a knowledge of the higher and grander duties and responsibilities of life.

Resolved, That our community has lost one whose rare excellence of character made her the favorite of all who knew her.

Resolved, That we extend our deepest sympathy to her family in their great bereavement, and pray that their loss may be sanctified to their spiritual and eternal welfare.

Resolved, That a copy of these resolutions be furnished the family, and also published in the CHRISTIAN ADVOCATE and Richland Democrat.

MRS J. S. BRAZLEY for Com.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars; free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

There is only one place in the world where you will have the fullness of power, and that is God's place for you. That we are not "called" sometimes means that we are not within calling distance. Your spiritual life will be deepened the moment you find God's place for your life. You say you do not know what his place is. God knows. He can tell you. Why not ask him? Eddy.

The New Hook Spoon Free to All.

I read in the Christian Standard the Miss A. M. Fritz, Station A., St. Louis, Mo., would give an elegant plated hook spoon to anyone sending her ten 2-cent stamps. I sent for one and found it so useful that I showed it to my friends, and made $18.00 in two hours, taking orders for the spoon. The hook spoon is a household necessity. It can not slip into the dish or cooking vessel, being held in the place by a hook on the back. The spoon is something that housekeepers have needed ever since spoons were first invented. Anyone can get a sample spoon by sending ten 2-cent stamps to Miss Fritz. This is a splendid way to make money around home.

Very truly, JENNETTE S.

School Medals —AND— Class Pins.

WE MAKE A SPECIALTY OF DESIGNING AND MANUFACTURING SCHOOL PINS AND EMBLEMS, And if desired, will make and submit designs for approval.

NEW NOVELTIES IN SILVER IN GREAT VARIETY.

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AS AN EDUCATOR

CENTENARY COLLEGE has done as much for Louisiana as any school in the State. It has done more for the church than any school in the Southwest. The good work is still going on, and getting better all the time. The next session begins Sept. 2. Send for catalogue and see our easy terms.

REV. C. W. CARTER, Pres.

Jackson, La.

HOLLY SPRINGS FEMALE COLLEGE.

The Epworth College

(Formerly MALONE)

Is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater things under my successor, J. A. STEEL and Rev. R. M. STAFFORD, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HONBOOL, Business Manager.

Holly Springs, Miss., July 15, 1896.

Millwood Female Institute,

NEAR JACKSON, LA.

A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent. Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.

Jackson, La.

Edward McGehee College for Girls

Has just been rebuilt in latest modern style, in the midst of one of the most beautiful and healthful parks on earth.

COURSE OF STUDY equal to the best.

BOARD AND TUITION to suit the times.

FACULTY all true and tried successful specialists.

Fall session opens Sept. 2, 1896.

Before placing your girls, write

J. A. MONROE, A. M., Pres't, Woodville, Miss.

Seines, Fishing Tackle

CROQUET, BASEBALL GOODS, BASKETS, FREEZERS, WATER COOLERS, REFRIGERATORS,

Ice Chests, Fruit Jars, Hammocks, Lamps, Lanterns, Brooms, Brushes,

TWINES, ROPE AND PACKING, AXLE GREASE, WHIPS,

Blank Books, Stationery, Soaps, Corks, Oars, Scales, Sieves, Bird Cages, Traps, Cheese Safes,

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W. W. CARRE, LUMBER, NEW ORLEANS, LA.

MANSFIELD FEMALE COLLEGE,

MANSFIELD, LA.

The Female College of the Louisiana Conference.

Full College Course, including Ancient and Modern Languages, Sciences, Mathematics, and Business. Superior Advantages in Art, Elocution, Vocal and Instrumental Music. The buildings elegant, grounds beautiful; location one of the most delightful in the South, noted for its health record. Influences refining and Christian. Boarding Department under the immediate supervision of the President and family. Forty-fourth session begins Sept. 2, 1896. Send for Catalogue. T. S. SMITH, A. M., President.

LaGrange Female College

Opens September 16, 1896. Brick buildings, electric lights, waterworks, baths, Gymnasium. Conservatory advantages in music. Elegant pipe organ. ART AND VOICE CULTURE specialities. Elocution free. Bookkeeping and harmony free. Sight singing daily. Dressmaking, typewriting, stenography. Economical uniform. Health unsurpassed. Best social surroundings. Pupils board with Faculty in College Home.

Rufus W. Smith, President, LAGRANGE, GEORGIA.

Southern Seminary and Conservatory of Music

1867-1896. BOWLING GREEN, VA.

REV. R. H. ROWE, President. Late Pres't Wesleyan College, Macon, Ga.

PROF. W. H. SANBORN, Director of Music. (Royal Leipsic Conservatory, Germany.)

DEPARTMENTS: Language and Literature. (Besides Ancient and Modern Languages, etc., rare advantages in English under Specialist in English from Vassar.) Science—Art—Music—Elocution and Business. SOCIAL CULTURE: Through systematic efforts and association of officers and teachers with students. Distinguishing feature of this institution. LOCATION: Northern Virginia near Washington, D. C., offering rare advantages to young ladies from lower Southern States. (See Prospectus.) HEALTHFUL; picturesque; accessible. No change of cars from Atlanta, Ga. Terms reasonable. Special rates to ministers and to teachers. Session opens Sept. 9. Write for prospectus and further information.

Nashville College FOR YOUNG LADIES.

Privilege of Lectures, Museum, Apparatus, in Vanderbilt University. Three large buildings. Faculty of 30; pupils from 18 States. Highest advantages in Music, Art, Calisthenics, Health, Dressmaking. Fully equipped Gymnasium. Tennessee Centennial, May 1897. Provisions for pupils to see the Exposition. Address Rev. Geo. W. F. Price, D. D., Pres., Nashville, Tenn. Rev. W. F. Melton, A. M., Ph. D., Vice-President.

VIRGINIA COLLEGE. FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 10th, 1896. One of the leading Schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far famed for health. Twenty-five American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Students from twenty States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Virginia.

East Mississippi Female College,

J. W. BEESON, A. M., President,

MERIDIAN, MISS.

Leased by the President for Fifteen Years.

Renovated, improvements added, Director of Music of marked ability engaged, specially trained and progressive teachers employed, with a high curriculum, and the knowledge of permanency, healthy location, religious atmosphere, a prohibition city, this becomes one of the best institutions in the South,

CONSERVATORY OF MUSIC, ART AND ELOCUTION.

RATES LOW.

One Scholarship of Free Tuition

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For further information and handsome new Catalogue, address

J. W. Beeson, President.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Camp Meeting Calendar.

Camp Meeting.	Begins.
Carthage	Sept. 11
St. Tammany	Sept. 17
Leaf River	Sept. 18
Palmer Creek	Oct. 4
Saline	Oct. 8

NEWS OF THE WEEK.

DOMESTIC.

Mr. Bryan visited a county fair in New York State, on Aug. 28, and made a speech to 15,000 people.

President Cleveland came to New York, on Aug. 29, to receive Li Hung Chang and exchange greetings.

A committee from the Republican National League visited McKinley at his home in Canton, O., on Aug. 28, and be addressed them. Delegations are calling on him frequently.

The city of Canton, Col., has extended the time in which the young folks may perambulate the streets. Hereafter the curfew bell will ring at 10 o'clock instead of 9 on Saturday night.

Thomas B Ballentine expended $75,000 in founding a home for the aged at Norfolk, Va., and then met with the extreme disappointment of being unable to find ten worthy persons in the city who were willing to enter it.

Li Hung Chang was received in New York, on Aug. 29, with great honor. Eleven of the new warships of the U. S. navy took part in the reception. Gen. Ruger, U. S. Army, received the distinguished Chinese in the name of the President.

The "Sound Money" Democrats held a convention in this city on Aug. 27. Delegates to the convention at Indianapolis, on Sept. 2, were chosen. Senator Don Caffery, the chairman of the convention, has received a telegram stating that he had been chosen permanent chairman of the Indianapolis convention.

FOREIGN.

The Canadian government has introduced the eight-hour system in all offices and works under its control.

Glasgow's underground railroad is now running. Trains pass over seven miles, making twelve steps, in twenty-eight minutes, and the ventilation is good.

Great Britain has another small difficulty on her hands. It appears that the Sultan of Zanzibar has recently died, and that a certain Said Khalid, being desirous of securing the succession for himself, took possession of the royal palace and proclaimed himself Sultan. Acting under instructions from London, the commander of the English naval forces bombarded the palace, and in less than an hour it was in ruins. Said Khalid and his leading followers took refuge at the German consulate. The Island of Zanzibar and certain other tributary territory form a British protectorate. The Sultan is merely the nominal ruler, the administration of affairs, as well as the collection of the revenue, being in the hands of a British resident.

Feed the nerves upon pure, rich blood and you will not be nervous. Pure blood comes by taking Hood's Sarsaparilla, which is thus the greatest and best nerve tonic.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

Only those who love souls can learn how to win them.

For Nervous Females.

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."

London coal dealers have formed a syndicate with a capital of $15,000,000.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

A Chance to Make Money.

I read how one of your subscribers made money selling Dish washers; I ordered one, and my lady friends were charmed as they hate dish washing. My brother and I commenced selling them, and have made $1,700 after paying all expenses. We don't canvass any. Our sales are all made at home. Pop corns or send for them. The Mound City Dish Washer is the best Dish washer on the market. Our business is increasing, and we are going to keep right on, until we make ten thousand dollars. We sell from 5 to 15 machines every day and some days more. The Dish washer is lovely, every housekeeper wants one. There is no excuse to be poor when so much money can be made selling Dish Washers. For full particulars, address The Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success.—A READER.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅞	— —
Ordinary	5⅞	— —
Good ordinary	8 15-16	— —
Low middling	7 5-16	— —
Middling	7⅜	— —
Good middling	7 9-16	— —
Middling fair	6¾	— —
Fair	8 7-16	— —
Galveston middling	7 3-16	— —
Mobile middling	7	— —
Memphis middling	7⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅝	3 7-16
Prime yellow	3⅛	6⅜
Gray white	— —	6 15-16
Choice white	— —	3 15-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅝	1⅝
Good	4	4⅛
Fair	6	3⅛
Prime	4⅛	4⅜
Rough, ₩ bbl	1 30	4 15
POLISH, ₩ ton	16 00	14 00
FLOUR.		
Extra Fancy	3 10	3 20
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	3 30	3 75
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 70	— —
Cream meal	1 80	— —
Grits	1 90	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	25	30
Yellow	— —	31
Mixed No 2	— —	29
OATS:		
Western	— —	28
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	45	47½
HAY:		
Prime	13 00	15 00
Choice	13 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	7 00	7 25
Prime Mess	7 75	8 00
Rumps	7 50	— —
BACON:		
Fancy Breakfast	8	8¾
Shoulders	— —	4½
Sides, short rib	— —	4¾
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10¾
DRY SALT MEAT:		
Shoulders	4¼	4⅝
Sides, short rib	— —	4
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	16	— —
Common	12	— —
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	18	— —
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	— —	4
OILS:		
Coal, bbls	5¼	— —
Coal, cases	15¾	— —
Cotton seed, crude	19	19½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western	1 40	1 75
Chicago, ₩ 100	— —	— —
Louisiana, ₩	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	85	— —
ONIONS:		
New Louisiana	65	1 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6 1-16	— —
Jute, 1¾ lb. ₩ yard	5 11-16	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6	— —
TIES:		
₩ bundle	1 00	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	4 25
Young Chickens	1 00	4 75
Chickens, Southern	2 50	3 00
Young	1 00	2 25
Turkeys, Southern	6 00	10 00
EGGS:		
Western	10	10½
Southern	10½	— —
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	10	— —
Burry	3	7
COUNTRY HIDES:		
Green Salted, ₩ lb	4½	— —
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	6 00	— —
Meal	17 25	17 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Butter Making—How to Churn in Two Minutes—Making Money Easy.

ONLY THOSE WHO HAVE CHURNED BUTTER for an hour and a half on a warm day know how hard work it is to make butter and everyone will be delighted with the news that a machine is now made by The Queen Butter Maker Co., of Cincinnati, by which butter can be made in from two to five minutes. Anybody can sell 5 a day and make $150 a month. The machine is made small enough so that any farmer churning from two to five gallons can use the churn. Anyone who wants to make money should secure the agency for the Butter Maker. M. T. Hiner, Columbus, made butter in two minutes before six farmers and sold five on the spot, making $12.50 in half an hour. Easy to make money. The Queen Butter Maker Co., 29 East Third Street, Cincinnati, Ohio, will send circulars to anybody that may desire to know about the Machine. Anyone who is looking for something on which they can easily make a good salary should secure one of these machines, and see how easily they can be sold. Every farmer will buy one.

Richmond, Va., has recently made a report of its experiment in the way of municipal gas works. It is claimed that the citizens have been supplied with gas at 25 per cent. less than is paid in New York. The actual cost of manufacture was 70 cents per thousand feet.

A Rare Chance to Make Money!

I am convinced that anyone that will hustle, can make from $10 to $15 a day selling Climax Dish Washers. They give such good satisfaction that every family wants one. You can wash and dry the dishes in two minutes, without danger of breaking dishes or without wetting the hands. In the past six months I have cleared over $20 a day without canvassing any; people either come or send for Washers, and my trade is increasing all the time. This business is equally good in country, town or city, and any lady or man can make money anywhere if they will only try. After careful examination I find the Climax decidedly the best Dish Washer made. The Climax Mfg. Co., Columbus, Ohio, will give you full instructions. Go to work at once and let us hear how you succeed. It is certainly our duty to inform each other of these golden opportunities. A READER.

Wanted.

Several young ladies who can pay most of college expenses in money and balance in work about college. Address J. W. BEESON, Pres't, East Mississippi Female College. Meridian, Miss.

Wanted.

A young lady thoroughly competent desires a position as bookkeeper, or stenographer and typewriter. Is willing to do other clerical work. Very best of references given. Address F. E. G., this office.

Get the pattern of your life from God, and then go about your work and be yourself.—Phillips Brooks.

No matter how much pain to the square inch your special skin disorder gives you, —HEISKELL'S Ointment can cure it.

HEISKELL'S Pills will assist the Ointment more quickly to relieve and cure by removing all humors from the blood. Ointment 50c., Pills 25c. At druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philada.

$75 MONTH AND EXPENSES; experience unnecessary; position permanent; sell seller. PEACE MFG CO, Cincinnati, O.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail. DRS GREEN & SONS, Specialists, Atlanta, Ga.

MARRIAGES.

McGEE-MILLER.—At the home of the bride's parents, Lake Charles, La., July 12, 1896, by Rev. Geo. W. Reeves, Mr. R. W. McGee to Miss Ellen L. Miller, both of Lake Charles, La.

JENSEN-STANSBURY.—In the Jackson Street M. E. Church, South, Lake Charles, La., Aug. 27, 1896, by Rev. Albert S. J. Neill, Mr. John H. Jensen to Miss Georgia A. Stansbury, both of Lake Charles, La.

Hair Restored to Natural Color.

I have used many preparations for restoring hair to natural color, but never had satisfactory results till I used Zulu Vniler; it will restore any hair or beard to its natural color in three weeks. If it does not they reinra your money, so you take no risk. People who have never tried it can get a sample package which contains enough to restore any one's hair to natural color, by sending 21 two-cent stamps, to pay postage, etc., to Wilson & Co., New Concord, Ohio.

The regular price is $2.50 per package. If it does not restore your hair to natural color, or make any color of hair darker in three weeks, they will return your stamps. This proposition is so fair that thousands are using it. It is harmless, but never fails. Why can't big money be made by selling Zulu Vniler from house to house?

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

The man who is hunting for an easy job is making slow progress toward heaven and immortal glory.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

The most certain sign of being born with great qualities is to be born without envy.—La Rochefoucauld.

CHILLIFUGE does not require a knittiug needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

100 Students.

Iuka Normal Institute flourished last year. Prospects are for a boom in '96 and '97. This prospect forces us to close out our primary and intermediate departments that we may accommodate a greater boarding patronage. We can receive 100 more boarders by doing this. We want this 100. Our plan is, for $80 ($40 on entrance and $40 Jan. 19, '97) to give meals, coal oil, fuel, furnished room except bed clothing, and tuition in any of our literary departments 10 months to any student who has never attended the Normal, until 100 have applied. Students who accept will board with the President.

HOW TO SECURE THE SCHOLARSHIP.

Write to H. A. Dean, Iuka, Miss., your acceptance of the scholarship and give postoffice, county and State. All applications will be registered as received. "First come, first served."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 5, 7
Water Valley Main Street	12, 14
Oxford station	20, 21
Water Valley—Wood Street	27, 28
Coffeeville, at Antioch	Oct. 3, 4
Charleston, at Oakland	10, 11
Grenada cir., at Bethel (Tues.)	13
Tatum, at Tippo (Thurs.)	15
Strathmere	17, 18
Torrance	24, 25
Toccopola, at Midway (Fri.)	26
Paris	31, Nov. 1
Elsey (Tues.)	7, 8
Slate Springs (Thurs.)	10
Chapel Hill, at — (Thurs.)	12
Pittsboro, at Pine Ridge	14, 15
Water Valley circuit, at Wyatt Chap'l	21, 22

The recording secretaries will please have their journals at quarterly meeting. Local preachers must be present, and present written reports before passage of character. Let pastors and officials all make a faithful effort to do their whole duty as we close 1896.

H. O. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood station	Sept. 12, 13
Carrollton station	15, 28
Valden, at Columbiana	26, 27
Winona station	Oct. 3, 4
West, at —	10, 11
Indianola at Indianola	17, 18
Winona circuit, at Bethlehem	21
McNutt at McNutt	24, 25
Carrollton circuit; at Marvin	31, Nov. 1
Sidon, at Greenbriar	7, 8
Dublin and Brooklyn, at —	14, 15
Black Hawk, at —	21, 21

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Sept. 12, 13
Okolona station	19, 20
Tupelo station	26, 27
Nettleton circuit	Oct. 3, 4
Buena Vista	5
Huston mission	10, 11
Verona and Nettleton	16
Shannon circuit	17, 18
Sparta	25
Houston and Wesley	24, 25
Prairie	26
Aberdeen circuit	31, Nov. 1
Quincy circuit	7, 8
Amory	5
Fulton	12
Trenton	14, 15
Okolona circuit	21, 22

S. M. THAMES, P. E.

Aberdeen, Miss.

COLUMBUS DIST.—FOURTH ROUND.

Sturges circuit	Sept. 19, 20
Starkville station	26, 27
Brooksville	27, 28
Macon	28, 4
Starkville circuit	Oct. 3, 4
Columbus circuit	10, 11
Columbus station	11, 12
Shuqualak	17, 18
Hebron	24, 25
Winstonville	Nov. 1, 2
Singleton (Wed.)	4
Crawford	7, 8
Cedar Bluff	14, 15
West Point	15, 15
Tibbee	21, 22

E. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Jefferson Street	Sept. 11-13
Wesley Chapel	19, 15
Centerville, at Centerville	19, 20
Roxie, at Homburg	26, 27
Harlow, at Bahoboth	Oct. 3, 4
Woodville	10, 11
Fayette, at Fayette	17, 18
Meadville, at Meadville	24, 25
Percy Creek	31, Nov. 1
Gloster, at New Church	7, 8
Washington, at Washington	14, 15
Amite at Woodland	21, 22
Wilkinson, at Hopewell	28, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. B. JONES, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

(In Part.)

Brookhaven	Sept. 19, 20
Martinville, at Tabernacle	26, 27
Providence, at Bahala	Oct. 3, 4
Wesson	10, 11
North Wesson, at Beauregard	10, 11
Adams, at Ebenezer	17, 18
Caseyville, at Bethel	24, 25

E. H. MOUNGER, P. E.

COVERED WITH SCALES

Eczema made its appearance on my head in its worst form, and it continued spreading until my face was covered with scales and became a horrid sight. I had a fine head of hair seven years' growth, and had to sacrifice it. I was in despair. The physicians had failed even to relieve me, when one recommended CUTICURA SOAP. My father procured a set of CUTICURA REMEDIES, and in three weeks the scales left my face and the skin lost its florid hue. *In six weeks I was entirely cured.* My face was smooth and my complexion clearer and finer than it had ever been before.

Miss MARION A. SMITH, Sunbury, Pa.

SPEEDY CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT, greatest of humor cures.

Sold throughout the world. Price, CUTICURA, 50c; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure the Worst Eczema," mailed free.

BLANCARD'S PILLS. IODIDE OF IRON.

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumor, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Sept. 11, 13
Franklin	19, 20
Abbeville, at Abbeville	21, 27
Morgan City—Quarterly Conference	Oct. 2
Morgan City—preaching (at 11)	4
Patterson preaching (at night)	4
Patterson—Quarterly Conference	4
Rayne—Quarterly Conference	10
Rayne—preaching (at 11 o'clock)	11
Crowley—preaching (at night)	11
Crowley Quarterly Conference	12
Indian Bayou, at Indian Bayou	11, 11
Prudhomme City, at Long Point	26, 18
West Lake, at Sulphur Mine	31, Nov. 1
Grand Chenier	1, 2
Lake Charles—Broad Street	8
Lake Charles—Jackson Street	15
Lake Arthur	14, 15
Plaquemine Brulee, at Church Point	21, 22
French Miss.—Breaux Bridge—Q. C.	28
French Miss.—B. Bridge preaching	29
Lafayette—preaching (night)	29
Lafayette—Quarterly Conference	29
Jeanerette Quarterly Conference	Dec. 5
Jeanerette—preaching (at 11)	6
New Iberia—Quarterly Conference	7
New Iberia—preaching (at night)	8

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Ringgold, at Grand Bayou	Sept. 5, 6
Shubberly, at Andrew Chapel	11, 12
Gansville, at Rochester	12, 13
Liabon, at Mt. Zion	26, 27
Summerfield, at S. S. (Tues., Wed.)	29, 30
Farmerville, at Mt. Nebo	Oct. 1, 4
Downsville, at Downsville	10, 11
Haynesville, at Haynesville	11, 12
Valley, at Pleasant Valley	24, 26
Minden, at Minden (Mon., Tues.)	26, 27
Vernon, at Wesley Chapel	31, Nov. 1
Arcadia, at Arcadia	2, 3
Ruston, at Ruston	14, 15
Vienna, at Antioch	21, 22
Bienville, at —	28, 29
Homer, at Homer	Dec. 1, 2

J. D. HARPER, P. E.

Arcadia, La.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

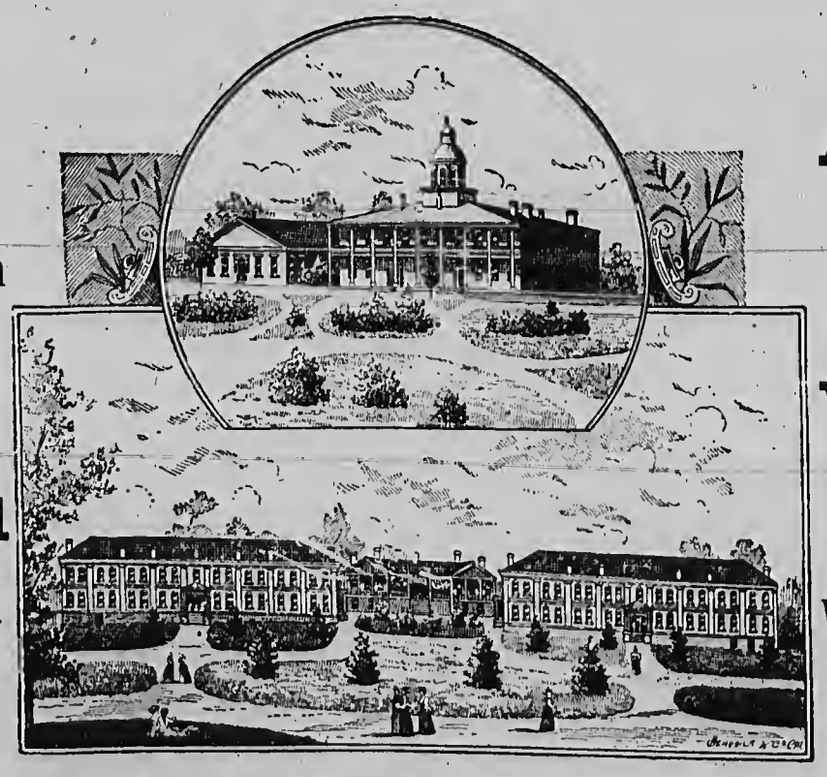
BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WHITWORTH COLLEGE.

"I want a Christian Education for my daughter. Where shall I send her?"



Anxious fathers and mothers will make no mistake if they send TO Whitworth College, BROOKHAVEN, MISS.

BECAUSE it is an old institution with an honorable history and a glorious future.
BECAUSE it has a healthful location, pure water and delightful accommodations.
BECAUSE it has a faculty abreast of the times, sound in head and heart.
BECAUSE it has a Christian atmosphere. The Epworth League, the prayer meetings and the revival fires are what my child needs.
BECAUSE nowhere else do you find better advantages in Art, Elocution, Voice, Piano and Violin.
LAST, BUT NOT LEAST, *the price* is within the reach of all.

BOARD, WASHING AND TUITION FOR TEN MONTHS TO

14 Young Ladies (who do not object to work)	$ 40.00
40 Young Ladies (under certain conditions)	100.00
50 Young Ladies (Johnson Hall)	125.00
90 Young Ladies (Margaret Hall)	150.00

Write at once for Catalogue and other information to the President,

Rev. John W. Chambers, Brookhaven, Miss.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

EVERY YEAR.

"You are growing old," they tell us
Every year;
"You are more alone," they tell us
Every year;
You can win no more affection,
You have only recollection,
Deeper sorrow and dejection
Every year.

There come new cares and sorrows
Every year;
Darker days and darker sorrows
Every year.
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us
Every year.

Too true! Life's shores are shifting
Every year;
And we are seaward drifting
Every year;
Old places changing fret us,
The living more forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year;
And its morning star climbs higher
Every year.
Earth's hold on us grows slighter,
And the heavy burthen lighter,
And the dawn immortal brighter,
Every year.

—Unknown.

Communications.

Colonel Hector G. W. Barb, Packed in Ice, in Post Oak Circuit.

Let me introduce you to Colonel Hector George Washington Barb: "Among the hearers of Brother Oakhart was Colonel Hector G. W. Barb. The Colonel had honored the occasion with his presence. The Colonel gave something at the proper time. The boy who carried the hat around looked up at the slight sound, and saw the Colonel's face. The Colonel had a face. The Colonel was rich as cream, lived pretty much on cream, and ate his own cream. The Colonel was moral; could talk you an hour on pure religion; he liked to see that kind. . . . The Colonel was so kind as to express himself pleased with the sermon. . . . The Colonel was not a member of any church. Mrs. Hector G. W. Barb was of the First Church of Oakville. The Colonel, however, was, on a Sabbath morning, a regular attendant at the Methodist."

Then follows a description of the "Colonel's" costly and sumptuous home; the "Colonel's" fine horse and carriage; how the "Colonel" once had a Bishop to dinner; how "the Bishop wished so much that the 'Colonel' were a member, and thought what a tower of strength the 'Colonel' would be to the cause in those parts." "The new preacher, whoever he might be, or the new elder, when he saw on what a horse the 'Colonel' rode to church, and in what a house the 'Colonel' lived, and what a fine, tall, well-favored, dignified-looking gentleman the 'Colonel' was, usually preached right at the 'Colonel' for the first three months. The 'Colonel' would let you preach to his negroes on the plantation, or let them go to the meeting-house, as you pleased. The preachers tried preaching in the 'Colonel's' sugar-house for two years."

The pastor of Mrs. "Colonel" Barb is referred by her to the "Colonel" for her church dues. The "Colonel" replies, "My preferences are Methodistic." Further talk causes the "Colonel" to say: "Well, I am unfortunate, I confess. The First Church comes on one side, on account of Mrs. Barb, and one of the Methodist stewards on the other side, on my own account. Really, you gentlemen of the church are rather hard. You are running two saws on me. However, I suppose that I must do something. I will speak with Mrs. Barb about it."

The elder of the Methodist Church pries the "Colonel" for his church, and the reply is about the same. And there is no record that the "Colonel" ever paid a penny on either account. And there is a record that the "Colonel" had "never yet paid the missionary anything for preaching to his negroes."

That is pretty much all "Post Oak Circuit" has to say about "Colonel Hector George Washington Barb."

And yet I seem to know him well, as if I had known him long and were conversant with his life. The short description of the "Colonel," and the few remarks he makes, furnish to everyone of sensibility or imagination a vivid conception of this character. Voltaire and Junius were great masters of insinuation. So were Aristophanes (after the decree) and Juvenal. It wasn't safe to the last two to be specific. Janius, too, had to be wary, although both he and Voltaire wrote more from a penchant of style, and the pride of a masterliness of portraiture by a few features, rather than by minute description. It is superfluous to speculate why the author of "Post Oak Circuit" gives us this unique sketch of "Colonel Hector George Washington Barb." It may have been in a mere whim of resourcefulness, the sportiveness of versatile influence of style, or from what the law calls "abundantia cautillæ"—a most studious precaution. There was an occasional "Colonel" Barb in the South in that day, and it would not do to particularize him so as to leave him known to every reader. But every man old enough to have known the ante-bellum rich slave owner has met "Colonel" Barb. And I'll venture everyone of these colonels who, in his day, read "Post Oak Circuit," knew his portrait. Of course, though, he could not make a fuss about it. It silently rankled in his heart, or, maybe, he talked it over bitterly with Mrs. "Colonel" Barb. Not, of course, that every rich slave owner was a "Colonel" Barb. He was—let us be thankful—a rare bird, but a foul one.

I am thankful to the author of "Post Oak Circuit" (no matter what his reason) that I am privileged to read the "Colonel's" character between the lines, and have, measurably, the privilege of my own conception. The degree of revulsion one feels at the "Colonel" is something of a criterion of one's own character; and I flatter myself that I have a deep abhorrence (far above or below contempt) for the "Colonel," and could pile a Pelion of objurgation upon him.

And I am by no means certain that there is not meant to be conveyed a delicate compliment to both one's virtue and penetration in the pregnant reserve of the author's style. Certainly it is done with the courage and trustfulness of power. Charles Lamb happily says, "It is peculiar to the character of high genius alone to trust much to readers."

Somehow we hate the "Colonel" as we do Lovelace in Richardson's "Clarissa Harlowe," although their characters are so different. But, I mean of the way each insinuates himself into one's abhorrence, and lacerates virtue like a poison. Lovelace is rollicking, full of devil-may-care gayety and hey-day of the blood, bold, saucy, defiant of decency, the calculating, deliberate, would-be assassin of chastity. The "Colonel" is "sullen and severe without religion," pretentious without merit, rich without hospitality or liberality, ceremonious without politeness, haughty without dignity, dexterous, with a maladroit finesse of punctilo. All the more odious with his management and veneering of ceremoniousness, that saves him from common contempt and shallow observation, and which masks his substantial nothingness from profanum vulgus. It stirs a virtuous indignation to see with what dexterity he fences himself against outspoken and unreserved disgust.

Thus the author makes the "Colonel" odious to uncultured sincerity and manly downrightness and uprightness of character, and a virtue that has its deep insights by its penetrating intuitions; and he unmasks him by the brilliant indirectious of his innuendoes, and the masterly insidiousness of his dramatic satire, to the admirers of adroit and ingenious attack. To such, the "Colonel" is insinuated rather than revealed; and that by a succession of indirections of increment in disparagements, in such delicate gradations of depreciation as to be almost indiscernible in intensification. Read over the adroitness with which he fritters away the "Colonel's" principal claim to consequence by everlasting repetition of his title; making the latter a lash upon the bare back of his pretentiousness in the resounding laceration of the curt periods. See the mereiless irony, the sly and mocking affectation of ceremoniousness of the iteration of "Colonel" until its shallowness of consequence becomes emphatic by our own revulsion at its odious intrusiveness. And mark the dire ambiguity of that awful sentence: "The 'Colonel' had a face!" What does it mean, or, rather not mean? Does it mean, in withering scorn, that being a human being, of course he had that common mark of a man? Or that it meant and "such a face?" Where was such a tablet written in the ineffaceable traits of his dark, indescribable character? Does it mean he had a face, but not a heart, in the common meaning of manly and virtuous figurativeness? A man so characterized must feel like one who has taken poison consciously, but knows not what kind nor how much, and knows not what antidote to take; and is in horrible suspense, awaiting death.

And death the "Colonel" has met at the author's hand. Frozen in the placid frigidity of the author's fatal periods.

S. N. U.

In the Living Present.

Monte Carlo, the monster gambling establishment, realized last year a gain of fifty million francs. Five million francs were set aside as a so-called reptile fund for press comment. One-half of that amount was paid to leading Paris papers. They are thus required to laud the personages present, the scenery, concerts, etc., and ignore daily losses and suicides. Apropos, does the daily press advocate or denounce public measures from honest motives, or is it influenced by a money consideration? Think for yourself!

Receiving trashy literature by mail a daily occurrence. The publishers expect subsequent orders. The law does not prevent it, since said publications are not absolutely immoral. How to save ourselves from such deluge? Yes, we can refuse to receive same. But contents may be perused by inmates of the house before the landlord is aware of arrival of said publications. In Berlin two publishers were fined for sending books and papers to parties who had not previously ordered the same.

The Methodist Times, of London, advocates open-air preaching, in public squares, at market-places, etc. Most momentous movements had their origin in open-air meetings. Refers to Mohammed, Peter the Hermit, Wesley, etc. The Salvation Army owes its success to this method. Burns, the eloquent English socialist, however obnoxious his doctrine, had acquired his oratorical fluency by speaking much in the open air.

At every age of his life man has his toys, says the proverb. In Paris there are two large tailoring establishments for exclusive manufacture of dog-toilet. Orders come from every part of the world. Many from America. At the establishment we find costly dog-garments, some decorated with precious stones. Sad that so many of little sense should have so much money.

Russian papers discuss the question "if women are greater liars than men." Of course, the question admits naively that all, men and women, are liars. The question is simply one of comparison. An Italian savant answers above question in the affirmative. Now a Russian lady agrees with the Italian, but holds, according to the Novoya Vremya, that women lie from noble principle. Love usually endites the lies. Men lie, though less than women, from motives of avarice and vengeance.

The Brooklyn Eagle is not unjustly severe on most of our writers. Even our so-called religious novels are love stories. Says the Eagle: "The quickest way to get into print is to write a book that is not thoughtful, not true, not careful, but that has a ghastly and girlish love story."

A Protestant minister in Rome was arrested because he posted himself at the entrance of a Roman Catholic Church, distributing invitations to come to a Methodist meeting that night. Trustees and priest requested him to go to another place. Refusing, the police took him in charge. Zealotism is not Christianity.

ICH DIEN.

Correspondence.

Notes by the Way.

After leaving Topisaw, I hoped to have put in a day or so at Providence, but, owing to the failure of the previously announced evangelist to put in his appearance, and the consequent absence of neighboring pastors, this meeting, I learned, came to a speedy close on Wednesday.

On my way I was overhauled by Pastor Burton at Crystal Springs with an appeal for help until the coming of the delayed evangelist, who could not get in for two days. Yielding to his call, I stopped over at that historic place for two services. A previous engagement forbade further delay. I left Pastor Burton all alone, save the presence of Bro. George Morrison. I noted with sorrow the change as compared with the days of Johnson, Linfield, Heard, and other giants in their time, when from the first service the Word of God was preached with power and demonstration of the Spirit, and happy shouts went up from the altars. Evangelist Steward came, and we learn that a grand meeting was the result of his work. We know and love George Steward. He is a man of God, and moves the people as few men can; yet we are driven to the conclusion that the evangelistic movement has worked to our hurt at two points: the training our people to rely too much on the evangelist, thereby discounting the regular ministry; and the causing of our pastors to remain away from these feasts of tabernacles. I do not believe the work done under the present regime is as lasting or more extensive than in former days when pastors and people met together to work for the Master's cause.

Our longest stay was at "Sam Jones," where we had promised to meet with the brethren, and where, with six or eight preachers, all from adjoining works save two or three, we enjoyed a season of refreshing hearing good sermons, excellent singing, and witnessing some interest in the work of salvation. The congregations at this point were smaller than at any place where we have gone. In some particulars Sam Jones is equaled by none of the encampments of my knowledge. The unity of the Spirit might do something towards developing that point such as can not be done by all the preachers and evangelists combined. The rules forbade the taking of a collection, yet $20 were added to the Scienco Hall fund, making for the Natchez district a showing second to none except the Vicksburg, which still leads all others, and Wesley Chapel, on the Warren circuit, which leads the Vicksburg district.

My observations lead me to say that South and East Mississippi have suffered less from the protracted drouth, and have a prospect for a fair yield of both corn and cotton.

A day at Lake found the work at the camp ground under fine headway, with Little (?) Joe Nicholson and George Anders mustering the forces.

From Lako I went to Meridian to attend the Meridian District Conference, which met in West End Church on Thursday, Aug. 27. In the absence of a Bishop we found Presiding Elder Jones directing the affairs just as well as if he had been formally exalted to that office. We were sorry to find so few laymen in attendance, not more than twenty-five per cent. being present. The financial reports were not encouraging, though the brethren had great hopes in the early moving of the cotton crop. We hope to do better for our Science Hall fund later on in those parts. Three most pleasant days were spent meeting old friends. Our home was in the delightful family of Bro. C. R. McQueen. The son of a Methodist preacher, he delights to make the weary itinerant entirely at home under his roof. Wise in the choice of one to share his fortunes, his thoughtful wife knows exactly how to arrange the prophet's chamber for comfort and convenience. May Elisha's God ever remember the precious little ones of that home!

At the Lake Camp Ground I found our aged Sister Dillehay like Anna of old—happy in the service of the altar. Age is telling unmistakably on her, but she rejoices in hope of a brighter immortality.

T. B. HOLLOMAN.

Sept. 1, 1896.

Meridian District.

Meridian District Conference convened at West End, Meridian, Thursday, Aug. 27, at 10 A. M., and adjourned on Saturday, the twenty-ninth, at five P. M., R. J. Jones, P. E., presiding throughout the entire session. Preachers, with a single exception (and that unavoidable), were all in attendance. Lay delegates were not only present at roll-call, but seemed interested during each session. Disciplinary routine was carefully followed, and full scope was given for the discussion and probing into of the various subjects.

The presiding officer deemed upon the whole the spiritual interests of the district somewhat advanced. Special stress was made upon the religious exercises, and much of each day was devoted to them.

Among the resolutions which were offered and adopted we note the following, viz.:

DISTRICT EPWORTH LEAGUE.

Resolved, That the District Conference authorize the presiding elder to appoint a committee of five, who shall select time, place, and arrange programme for a District Epworth League Conference.

LOCAL AID SOCIETIES.

Resolved, That, as a District Conference, we strongly urge all local aid societies to be changed to Woman's Parsonage and Home Mission Societies.

Rev. T. B. Holloman, agent of Millsaps College, was present, and took part in all discussions. Collection for college was only $12.35; but he felt sure of an increase.

Prof. J. W. Beeson, of E. M. F. College, made a terse, practical statement of the condition of that institution, and spoke confidently of its great future.

The following was unanimously adopted:

We recognize with pleasure and marked appreciation the decidedly successful outlook of East Mississippi Female College under the management of Prof. J. W. Beeson, president. We note the improvements in buildings, both as to interior and exterior.

Resolved, That, as a District Conference, we indorse the action of the Board of Trustees of E. M. F. College in the election of Prof. J. W. Beeson for a term of years.

Resolved, That we will endeavor to see that the free scholarship in each presiding elder's district shall be filled with girls of real merit.

Resolved, That, as preachers and laymen, we pledge him our continued prayerful and cordial support.

The following were elected as delegates to Annual Conference: T. B. Bell, L. P. Brown, D. S. Harmon and S. S. Cope. Alternates—S. B. Watts, W. H. Ormond.

J. A. Moore passed an approved examination, and was unanimously recommended to Annual Conference for admission on trial. W. W. Holmes, of DeKalb circuit, was granted license to preach by a unanimous vote.

The licenses of the following local preachers were renewed: H. J. Moore, North Kemper circuit; James Johnson (Indian), Lynwood and Indian Mission circuit; J. F. Combs, East End, Meridian; L. B. Moore, Binnsville circuit; F. L. Crowsen, Binnsville circuit; J. A. Moore, Chunky circuit; R. L. Blank, Chunky circuit.

Binnsville was selected as the place for the holding of the next District Conference.

The various Methodist pulpits in the city were to be filled on Sunday by some of the visiting preachers.

Conference closed its session with prayer and benediction.

L. P. BROWN, Sec.

Water Valley Camp Meeting.

The Water Valley Camp Meeting closed yesterday (Friday) morning after eight days of earnest, successful effort. The preaching was clear, scriptural, strong and powerful. There was no effort at display, but an ardent desire to save sinners. The three pastors—Bowen, Clifford, Braswell—and the presiding elder were assisted in the preaching by Bros. Dorman, Lester and Lewis. From start to finish there was not a dull service; it was good, better and best. The oldest tent-holders present were unanimous in the statement that it was equal to the best ever held on that sacred spot. Now, for some of the visible results. Many backslidden and lukewarm Christians were reclaimed and renewed their allegiance to the Lord. Seventy-five were happily saved from sin. They came to the altar, knelt in the straw, cried for mercy and praised the Lord for salvation. Forty-five joined the different churches in and around the city—mostly our own church. Good order, characterized as perfect, prevailed from first to last. Many family altars were erected—in some instances, good women pledged themselves to lead in the devotions. Money was raised on the ground to inclose same with neat wire fence. A fresh interest amounting to real enthusiasm was manifested. Old tents are to be rebuilt and new ones erected until there is hardly a vacant lot left. This tidal wave of glory, I am sure, will not stop until the shores of eternity are reached. Amen!

H. C. MOREHEAD.

Opening Sermon

At Whitworth College will be preached on Sunday, Sept. 13, at 11 A. M., by Rev. T. L. Mellen.

It looks now as though we would open with 100 boarders. We have exhausted our supply of catalogues. If any of our friends have catalogues for this year unused, we would gladly pay the postage to have them returned.

The improvements now being made in Johnson Hall make it one of the most desirable college homes in Mississippi. At $125 for ten months (board, washing and tuition) we ought to add 50 more boarding pupils by Oct. 1.

JOHN W. CHAMBERS, Pres.

E. M. F. College.

We are very anxious to have all our boarders here at the opening of school, Sept. 16. If they can come the fifteenth, so much the better. They can then have a better selection of rooms and room-mates. The rooms are being engaged rapidly. The probability is that the college will be filled to its utmost capacity. The outlook was never brighter.

J. W. BEESON.

Meridian, Miss., Sept. 2, 1896.

ADVERT.

Every day its toll.
Every life its mission;
Now we till the soil—
Afterward, fruition.

Everything its time,
Every work its season;
And in ways sublime
God will tell his reason

Every eye its tear,
Every back its burden;
Tribulation here—
Peace in Christ our guerdon.

Every day its night,
Every night its waking:
Faith leads on to sight,
Endless day is breaking.

Every heart its pain,
Alternating pleasure:
Sunshine after rain—
Joy in fuller measure

Every shattered hope
May, like sunbeams riven,
Form a rainbow slope
To the gate of heaven.

—Exchange.

Correspondence.

Georgia Letter.

When I sent you my little notice offering to give $5 to every boy or girl who would sell ten copies of the "Boy in Gray," I hardly expected so many responses. Sometimes the little workers did not succeed in getting as many subscribers as they wished, but generally they succeeded in getting ten, or more; but whether they sell ten, or five, or even a less number, I allow them one-half of what they get. I do not think we can always say why we do anything. I am sure, however, we can say confidently what motive did not move us.

I am sure I did not write the "Boy in Gray" to make boys bad, or to arouse partisan hate. I think the little story tells of a life which, in some features, will never appear again. The old-time planters of the best type, the feudal baron as he really was, lord of a hundred retainers or serfs, whose rule was almost absolute on his domain, will never be seen again in America; and his picture has not often been fairly drawn. There were planters and planters; there were the absentee landlords of the sugar estates, whose thousand slaves knew nothing of him. Of him I could not write, for I did not know him. There was the cotton lord of the West, whose home was in North Carolina, Virginia, Tennessee, or Georgia, and whose plantation was in the Mississippi, Louisiana and Texas bottoms. He drew his revenues, visited his estate a few times in the year, attended to the finances, and left to his overseer all the executive work. He cared often only for the life, the health and the good work of his negroes; but there were many more such as I have pictured in Col. Lawson. The last class have passed away; but, as far as I can see, the great capitalists who run your sugar plantations and the plantations in the great valley of the Mississippi now differ but little, and differ not favorably, from the old absentee slave owner of the day that was.

I think the pictures of Squire Bass and John Jones, representatives of that class of sterling farmer, honest yeoman, as independent as kings and as plain as peasants, is one that is still to be seen all over the South.

The story of how the war commenced ought to be told to our children, and of how it progressed and ended; nor ought we ever to forget the fearful days of reconstruction.

Pardon me for saying so much of one of my own books. I sent it to the Northern Methodist papers to be noticed, and I do not think it was noticed at all in but one, and it was evident from the notice the reviewer had not read it all. He gave me a kindly mention, however, on general principles, and yet my aim was to hold out the olive branch to the North. The fact is, those people don't want olive branches. They want servility. You may call on them for anything if you will simply, cable like, confess your sins and premise to do better; otherwise, you must be kept in ward or ignored. In what a rage they lashed themselves because the Southern people paid a tribute of love to poor President Davis. The senseless hate of the North to that good old man is one of the strangest stories of narrowness ever told; but I was once fool enough to feel the same way to Mr. Lincoln. I called him Old Abe. I held him responsible for the war. I blamed him for all our ills, but I have long since repented of my folly, and have seen the sturdy Kentuckian as he was, and have honored his memory. I am glad, however, that we are to have a political campaign without the bloody shirt this time.

We are having a life and death struggle with the bar-rooms, which still rule in a few of our cities. We have driven whisky out of one hundred counties, and there are only a few in which it is sold. The trade is in the hands of Irish Catholics, or German infidels, or Jews, or negroes. In Macon, as you know, we have been whisky ridden, and if we were to have a local-option election, the negro and foreign vote would be too great for us, even if we could have a fair election, which I am sure we could not get. We propose, by the Bush bill, as it is called, to meet the trouble. It provides for absolute prohibition, but allows spirits to be sold by one person in a city, selected for the purpose, for medicinal and mechanical purposes. We are having a hard fight. A new complication has come in that the Populists are on the side of prohibition avowedly, and many Democrats will vote for their candidate for governor. This gives the anti-Bush bill men a chance to rally their forces, and cry out that prohibition is the measure of the Populists; but it is hardly likely that all the Democrats are silly enough to be deceived by this trick. The daily papers may not be in the pay of the liquor dealers, but if they are not, they are doing a great deal of gratuitous work for them. The open statement that Gov. Atkinson will veto the Bush bill if it is passed may not be warranted, but whether true or not, it will drive many votes from him to Mr. Wright.

Dr. Monk has opened the fight, and in no mincing words has denounced the well-known evils of our city. It is a positive shame that a few foreigners should bring such odium on a city which has in it so many good people, and the Doctor told the people so last Sunday night. All kinds of threats have been made against him—personal violence and suits for libel, etc.—but the kinsmen of sturdy old George Monk of the days of Cromwell don't scare worth a cent, and so the vaporing bullies merely talk. We may not succeed in our anti-saloon work, but we have forced the leading Democratic politicians to declare for local option, which declaration will stand until our election is ordered.

GEO. G. SMITH.

At Hazlehurst and Grenada.

At the earnest solicitation of the pastor in charge of our churches in above-named towns, we visited them in the interest of the young people in general, and of the Epworth League work in particular.

At Hazlehurst we preached and addressed the people for three successive nights, and though it was during the hottest weather we have experienced this year, yet the congregations were large and very attentive. Dr. Cooper loves the young people, and they love him. Our visit was delightful to us, and we shall ever remember it with pleasure.

Upon our arrival at Grenada we found that the "leader of Leagues"—Lewis—had literally billed the town. I was to deliver a lecture on "Methodism: Its Past, Present, and Future," for the benefit of the League library fund. Everybody was to bring a book or the equivalent. A committee of young ladies stood at the church door and supplied those who came with badges (the League colors), and the church was decorated for the occasion. The church was well filled with as appreciative congregation as can be found anywhere. At the close of the address they demonstrated the fact that they knew how to shake hands in regular Epworth League style. God bless Cooper and Lewis in all their works of faith and labors of love, and may the blessings of heaven rest upon the young people of Hazlehurst and Grenada!

THOMAS B. CLIFFORD,
President of Mississippi State Conference of Epworth Leagues.
Water Valley, Miss., Aug. 31, 1896.

From Bro. Kilgore.

My precious wife, who has been almost an invalid for fifteen years, and confined to her bed most of the time for more than eighteen months, is now rapidly wasting away with consumption. We very much need the prayers of those who love the Lord.

My work has been quite successful this year when I could leave home, but the above affliction has greatly hindered us.

E. G. KILGORE.
Greenville, Texas, Aug. 30, 1896.

Thanks.

MR. EDITOR: Permit me—in the name of all womanhood, and especially of widowed motherhood—to thank you and J. S. Sexton, Esq., of Hazlehurst, for your beautiful sketch of the life and character of his mother, Mrs. M. E. Mullins, as contained in the last ADVOCATE. Such an article is an inspiration for all women; and may its perusal guide many a despondent mother to loftier heights of spirituality and grander fields of usefulness and prosperity. How glad I am that her son admits her wisdom in sometimes denying her children amusements they then craved, but which he now knows would have lowered the high standard in morals she had erected for her beloved sons! May her mantle fall on many a weary, despondent, struggling mother, and lead each to a life glorified as hers was!

What heart can ever throb with love so pure;
What love can ever every shock endure
Like a dear mother's? O! let it be
The guiding star from earth to heaven for thee.

E. E. H.

Jackson, Miss., Aug 21, 1896.

Communications.

Who Ought to Educate Our Children?

To ask the question is to answer it. No one can love the child as the parent does. Our church brings thousands of souls into the kingdom every year into our own fold that are a dead weight. The honest preacher, with something of the solicitude of a true parent, looks upon these souls that God has given him for his hire, and yearns for their ultimate perfection. He soon learns that it is one thing to be a parent and quite another to successfully train these children into the well-rounded man and woman that is early idealized in the parent's heart. It is one thing to get people converted to Christ and quite another to make useful Christians out of them. A large draft must be drawn to do either. God requires us to pay heavily because it has cost him so much.

Our church has very properly emphasized the greatest of truths, "Ye must be born again," but she has not sufficiently stressed the idea of "growing up into Him in all things." The preacher's heart is filled with a deep joy when he sees a soul born into the kingdom, and no one but a preacher knows the anguish of soul when one of these little ones falls away. Our desire should be to make them "strong in the Lord and in the power of his might." Do we believe that the children of our church can be properly trained—that is, according to our idea of the Bible—in sectarian, in Catholic, in Episcopalian, and in other schools? I have known Methodist girls sent to other schools, and on their return to their home and to the church where they were baptized, and where they were taught all they ever knew of the blessed Christ, only to scoff and be a positive hindrance to the gospel. Mark this: the child holds to the church that weaves into its being the warp and woof of its interpretation of Christ.

We have made a good investment in this section of our great State. We have felled the forests, have opened up highways, have built wisely. For more than forty years we have done pioneer work, without the help of other zealous, good people. We have sown the precious seed; but who is to reap the harvest? The question is, "Are we to let other people educate our sons and daughters?" If they educate them, they will reap what we have sown. A half dozen schools live well on account of our patronage. The main cause is, we have not till the last few years had a school in the place our people were willing to patronize. When we find they will not send where we are established we must get in their road, so they can not pass us. Nothing is left us in this section but to seek a school close to the line of travel.

Epworth College, at Holly Springs, is in the right place for us. It has the right name, and two men that can be trusted with the training of our girls. Rev. R. M. Standifer is known better in this district than any other man in the Conference. He has secured more than thirty girls from this section lately, and that means much for every one of us. We heartily rejoice that Bro. Standifer and Dr. Steel have undertaken this work for the church.

The Conference already owes Bro. Honnoll, the retiring president, a debt of gratitude. His girls honor him, and they are an honor to the church. The success of Epworth College does not mean the failure of any of our schools, but will be as it has been, a co-laborer and an active stimulant.

R. H. B. GLADNEY.

P. AND H. M. S.

EDITORS.
Mrs. H. W Foote, of North Miss. Conference
Mrs. R R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

To Officers of Auxiliaries.

Another annual meeting is fast approaching. You know that October is the month for this meeting, and the place for holding it this year is Oxford. Our president will shortly announce, through this column, the exact date, but in the meantime the important question with us is, Are we ready for it? Are the officers of auxiliaries rounding up the work of the year as carefully as they should? Have you presidents kept before your women the spiritual side of this Parsonage and Home Mission work, or have you allowed your auxiliary to degenerate into a mere business organization that meets only to pay dues and discuss ways and means for raising your pledge money? Are you urging the election of a delegate to the annual meeting, even though it may require some self-denial on the part of your members to send her?—and is your society praying that this delegate may go in the Spirit of the Master and bring back such an increase of zeal and enthusiasm as to inspire all of you to more earnest and effective work for the coming fiscal year? Have you corresponding secretaries done your part in regularly reporting the work of your auxiliary to your district secretaries or to your Conference secretary? Have you treasurers been faithful in collecting not only dues, but the contingent fee as well, and are you now gathering up all the fragments that nothing be lost? If we have failed in any of these things, let us endeavor to redeem, as far as possible, our lost opportunities, and crowd into the next few weeks the best work of the year. Let us do this, not merely from pride in our auxiliary—though a proper degree of such pride is pardonable—but from loyalty to our Lord, who has permitted us to render him this service.

OUR HOMES.

This organ of our Parsonage and Home Mission Society is growing constantly in interest and usefulness; but, while its list of subscribers is daily lengthening, its circulation in our North Mississippi Conference Society has not increased as it should have done. Our Conference corresponding secretary pledged herself last year, at the convention at Asheville, to secure, if possible, one hundred new subscribers in our Conference during the year. When you consider the size of our society and the comparatively small number already subscribing, that seemed a very reasonable increase to promise, but—shall I confess it in print?—at the end of the last quarter hardly half that number of new subscribers were reported to her. Perhaps this quarter's reports may give a longer list, but we are afraid to hope.

Sisters, are we going to let Mrs. Featherstun go up to the convention at Little Rock, in November, and report that her society was less loyal than she thought? Oh, surely not! Let us make a strong effort before our annual meeting to complete the list. We must inform ourselves to accomplish the best work, and this little paper is full of information in regard to every department of our Parsonage and Home Mission Society.

DISTRICT MEETINGS.

In the intervals between annual meetings there is nothing more encouraging or interesting to the society than full reports of good district meetings. This column was of more interest to our North Mississippi Conference Society during the month of June than any other during the year, because it was devoted almost entirely to such reports. We hope that next year district secretaries will send to their Conference editor, whoever she may be, not only full reports of district meetings, but also any item of interest from their work. Our women don't care for platitudes from their editor. Her views of church work may be "stale, flat, and unprofitable." They want, and must have, fresh news from all over the Conference. The editor should, therefore, be furnished with all facts of interest to the society; everything to stimulate and encourage the members. With such help she ought to be able to make our P. and H. M. column a very important part of our Conference work.

MRS. H. W. FOOTE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.
N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport

May I tell you of a missionary "tea" we had last week? We have had several lately, and find them very pleasant. The hostess spreads the table and prepares the tea—iced, of course, now, while we are enduring the heated term. Then, as each lady drops in, she carries a suspicious looking basket, or box, which is deposited in some quiet nook, which seemed to almost be expecting such a burden. The ladies are invited into the parlor. At the appointed time the president conducts the devotional exercises. When the roll was called thirty-five names were heard, but not all answered. After all reports were submitted our delegate to the Annual Conference gave us a very interesting account of the meeting, which was highly enjoyed by each one present. All business having been attended to, and the meeting adjourned, the hostess invited the company into the dining-room. All those little boxes and baskets had mysteriously disappeared from the hall, and the contents must have reached the table, for it was filled with dainty things, but nothing expensive. How we enjoyed the sweet converse of neighbor and friend, and how our hearts glowed with greater love for this work, to which we all felt more closely bound, on account of what we had felt and heard that afternoon!

Our work is growing here, and we feel so thankful that God has touched the hearts of some of our most gifted young women, and brought them to us this year.

The juveniles are interested in their work, too, and we sincerely hope that they will continue to grow until the Water Valley Lilies will be the most fragrant with good works in our whole Conference.

S. W. H.

Water Valley, Miss., July 24, 1896.

To magnify the office of district secretary, I desire that they shall conduct the correspondence with auxiliaries, forgetting not to send quarterly reports to the Conference corresponding secretary, and a copy of the same to the president. I will send all missionary literature obtained for gratuitous distribution quarterly to them, and earnestly desire that they broadcast it throughout their district, whether they have auxiliaries at every charge or not. If they fail to furnish any auxiliary with leaflets or needed information, it will be my duty and pleasure to furnish same. I give below the names and address of district secretaries recently elected at Natchez, Miss.:

Jackson district—Mrs. R. R. Parker, Jackson, Miss.; Meridian district—Miss Sallie Smylie, Meridian, Miss.; Natchez district—Mrs. Robt. Reed, Natchez, Miss.; Enterprise district—Miss Anna Trotter, Laugsdale, Miss.; Vicksburg district—Mrs. J. M. Weems, Vicksburg, Miss.; Brandon district—Miss Lola Owens, Hillsboro, Miss.; Seashore district—Mrs. M. E. Denny, Sr., Moss Point, Miss.; Brookhaven district—Mrs. Stella D. Parker, Wesson, Miss.

Let every auxiliary in the Mississippi Conference report to their district secretaries before the tenth of September, giving number of members, active and honorary; subscribers to W. M. Advocate, Little Worker, and Evangel, with the amount raised during the quarter for dues, Conference fund, or "special," sending copy of same to Conference corresponding secretary.

MRS. J. B. CHATFIELD,
Cor. Sec. W. F. M. S., Miss. Conf.

Selections.

A man does not receive the statements that "two and two make four," and that "the pure in heart shall see God" on the same terms. The one can be proved to him—with four grains of corn; he can never arrive at a belief in the other till he realizes it in the intimate persuasion of his whole being.—Lowell's Essay on Dante.

For my part, my soul is like a hungry child, and I need Christ for my refreshment. I am a wandering sheep, and I need him as a good shepherd. I am like a frightened deer pursued by a hawk, and I need him for a refuge. I am a feeble vine, and I need his cross to lay hold of and to wind myself about. And, God be thanked, I know that Christ, too, is neither able nor willing to do without me. He is rich, I am poor; he has righteousness, I have sins; he has wine and oil, I have wounds; he has cordials and refreshments, I hunger and thirst. Use me, then, Savior, for whatever purpose or in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love and all my powers for the advancement of thy believing church, and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say: "Jesus needs me and I him, and so we suit each other."—Gottbold.

Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that people who have faith in your word will look upon it largely according to your representation; that you have promised to advance its interests; and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship.—Selected.

There are hours in which work is transfigured—in which it does not appear drudgery, but a mission: in which it is noble to do anything for God and man; in which every duty is attractive. All work then becomes a divine calling; and we see that men are not only called to be apostles, but also called to be carpenters, called to be merchants, soldiers, sailors, called to be artists, inventors, and that one can sweep a room for the sake of God, and be happy and Christian in doing it. And until our work is thus transfigured, and we see religion in it, it must be often a burden and drudgery.—James Freeman Clarke.

We are accustomed to talk of giving to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are his. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He gives thee the power to get wealth. Let us pay God his due.—Rev. J. B. D., in Missionary Link.

To know that there are some souls' hearts and minds, here and there, who trust us and whom we trust; some who know us and whom we know, some on whom we can always rely, and who will always rely on us, makes a paradise of this great world. This makes our life really life.—Churchman.

So live with men as considering all ways that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession or ask or God's honor to grant.—Hinshaw.

When God gives conversion he demands confession. The whole drift of the Bible is in favor of prompt approach to Christ, prompt acceptance of Christ, prompt confession of Christ and prompt obedience to his every call of duty.—Selected.

The Municipal League, of Milwaukee, has issued a campaign address calling for laws to prevent the giving away of municipal franchises, to repeal the street railway tax exemption bill and to prevent corrupt practices at elections.

WALL

Paper.

—SAMPLES FREE—

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I. HARDY, G. P. A.

New Orleans, La.

We would get more good out of the sermon if we would do more praying for the preacher.

Mary Baldwin Seminary.

By an act of the Legislature of Virginia passed during the session 1895-96, at the request of the Board of Trustees, the name of the Augusta Female Seminary, Staunton, Va., was changed to "Mary Baldwin Seminary," as an acknowledgment of their high appreciation of the valuable services and unparalleled success of Miss Mary J. Baldwin, who has been principal for thirty-three years.

The trustees report that at no period of its history has it had so superior a faculty, or has the management been better, every department being under the personal direction of Miss Baldwin.

"Mary Baldwin Seminary" is on the great trunk lines of the Chesapeake and Ohio, and Baltimore and Ohio railroads, in the beautiful Shenandoah Valley of Virginia, a section noted for its healthfulness.

Every parent with a daughter to educate should write for a catalogue.

FROM THE WORK.

Rev. R. M. Blocker, Jeanerette, La., Aug. 29: "We are having the best prayer meetings of any since I have been in charge at this place. We greatly need a baptism of fire. We are in the midst of a protracted drouth. We are praying for rain."

Rev. Thos. J. Upton, Zachary, La., Aug. 29: "We are moving along smoothly, and I trust profitably, on the Zachary charge to date. The good people, too, are not neglecting the temporal wants of their pastor and family, but are keeping us supplied with all the necessaries and some of the luxuries of life. May the Lord bless them!"

Rev. M. L. White, P. C., Montrose, Miss., Aug. 21: "Just closed a meeting at Cedar Grove Church. Was assisted by Bro. L. J. Jones and our presiding elder. Quarterly Conference held in connection with meeting. Fourteen accessions to church, and backsliders reclaimed, several conversions; whole community revived. I don't think I ever attended a better meeting. To God be all the glory!"

Rev. J. F. Wynn, Baker, La., Sept. 1: "A good meeting at Pipkin Chapel. Eight received into the church and about as many converted. Robert did the preaching, and did it well. At Deer Ford Bro. Lutz preached for me eight days and nights. The Word was attended with power. About twenty-five converted or reclaimed, and eight persons testified to having received a pure heart, instantaneously by faith. (Acts xi, 9)"

Rev. Chas. D. Atkinson, Jackson, La., Aug. 28: "I have held two revival meetings on my circuit during this month. We began at Salem on the ninth. Dr. C. W. Carter, Revs. T. J. Upton, W. J. Roberts and J. F. Foster did the preaching. Rev. J. F. McClellan conducted the music. We had several conversions and four additions to the church. My other revival was at Beutoville. The Rev. Daniel Matthei, of the M. E. Church of New Orleans, conducted the morning services in the German language and the evening services in English. The meeting was a great success."

Rev. D. W. Babb, Louisville circuit, North Mississippi Conference, Aug. 27: "The Lord has blessed the efforts of his people here beyond their deserving. We have been making progress upward all the year, though somewhat slowly. We have held two protracted meetings, which resulted in the organization of two prayer meetings, bringing many young men into active work in those meetings and the erection of a number of family altars. The membership of both churches revived, and 25 additions—in all this year, 32 additions. We are indebted for efficient work at one of the meetings to Bro. A. T. Buck, of Ethel circuit, and to Bro. George Farrish, of the Congregational Church, at the other. May the Lord reward them!"

Rev. W. D. Burroughs, Charleston, Miss.: "Three weeks ago Rev. W. M. McIntosh began a meeting here which resulted in the greatest revival that Charleston has ever known. The tent was crowded day and night for eleven days. Hot shot were poured into the camps of the devil until sinners came rushing to the altar crying for mercy. Some of the hardest sinners have changed their lives. Infidels have changed from infidelity to Christianity, and we know of one having burned up his infidel books. Card playing and dancing are here no more. There were one hundred and sixteen joined the different churches. Bro. Smith, the singer, and Bro Batte, the cornetist, added greatly to the meeting. Since the McIntosh meeting I have held one other with fine success. I hope to make a good report at Conference."

Rev. J. H. Rogers, Walthall, Miss., Aug. 17: "I want to say through the columns of the ADVOCATE that we have just closed the most wonderful revival that the town of Walthall ever saw. We began the first Sunday in August, and continued for seven days and nights, with increasing interest each service. About fifty conversions and thirty-five accessions. The old fathers and mothers, young people and children were converted and joined the church. Thank God for the power of the gospel! I want to say that Walthall is a religious town now. We have won a victory that will outlive the stars. We were assisted by that godly man, Rev. W. D. Bass, of Corinth, Miss. This consecrated man won the hearts of all who heard him. I like the way he preaches. I like the way he conducts a revival. I want to say to the brethren that this man is fine help in a meeting. He goes from here to Rural Hill to help Bro. Bowlin."

Mrs. L. Crary Sadler, Pearl River, La.: "A five days' meeting at this place resulted in two accessions and much interest being manifested by the members, and all were pleased and edified by the earnest and forcible preaching of Rev. J. B. Kent, who assisted the pastor, Rev. W. A. Clarke. 'The tokens of good' that even David longed for was not to be seen by the dear pastor who had prayed so earnestly for a shower of blessings; yet the promise is sure, and the 'word will not return void.' Bro. Kent won all hearts and made many friends. Our beloved presiding elder stopped over and preached one night for us. To have D. Sawyer with us was an unexpected and enjoyable pleasure. He is always a welcome guest. He baptized two infants—Currie Alexander McRee, and the pastor's baby, Helen Evangeline Clarke. At this little corner of the Lord's vineyard the good seed was sown by those who have labored through the toil and heat of the day, and if one should come and work but one hour and receive as much, let not the others fear. The Lord is a good paymaster."

Rev. F. A. Whitson, Congress, Miss., Aug. 22: "We have just closed our round of protracted meetings on the Pontotoc circuit, in which we have had fine success. We have held six meetings, resulting in about 50 conversions and 30 additions to the church. Some of those converted were in the church, but knew nothing of experimental religion; some others that were converted joined other churches. We scarcely ever saw such manifestations of divine power as were exhibited at times. The hard-hearted sinners were overcome at times, and 30 or 40 would come to the altar, and sometimes they would not leave when dismissed. One evening there were five or six converted after we dismissed, and at another service there were 3. One man about 60 years old was converted. Such complete consecration as was made by some of the church members I scarcely every saw. They became, it seemed, entirely submissive to the Lord's will, ready to do anything for the advancement of his kingdom, and oh! how they were made to rejoice at times. For this we praise God. We are very grateful to Rev. J. R. Roberson for 15 sermons preached. He is fine help. We will assist Rev. A. P. Leach here next week."

Rev. L. J. Jones, Raleigh, Miss., Aug. 28: "On the twenty-second of this month our third quarterly meeting convened at Bay Springs. Our meeting continued five days. Our presiding elder remained with us until Tuesday. We had Bro. White with us from Monrose. Our quarterly meeting was one of the best. Churches were all represented; assessment for Bishops met in full. Every church in the bounds of this circuit is moving up to the front. The future is bright. The brethren at Bay Springs invited us into their new church on Saturday, the twenty-second, to hold our services. The church is not completed; it needs to be ceiled, and when finished it will be one of the best in the district. The five days we spent in this new church will never be forgotten by us, seeing our brethren and sisters rejoicing and praising God in their new church that they had labored so faithfully for, and seeing their children converted and joining the church during the meeting. We had good preaching, good singing and able prayers offered up, and in answer to all there were several conversions and twelve accessions to the church. We are doing all we can to get our people to subscribe for and read their church paper. May God bless you in your work!"

Rev. H. T. Boltz, Plain Dealing, La.: "We have just closed three more protracted meetings. The first meeting was held at Mount Pleasant, which began on Saturday before the third Sunday in July, which resulted in one accession to the church and the church greatly revived. Many testified that they had been blessed during the meeting. Our second meeting began at Plain Dealing on Saturday before the first Sunday in August, at which time and place our third Quarterly Conference was held. Our beloved presiding elder was present and preached and presided to the satisfaction of all who were present. The meeting continued the following week, which resulted in the church being lifted to a higher plane, spiritually. We were assisted by Rev. W. F. Henderson, of the Louisiana Conference, who labored faithfully and earnestly for the salvation of souls and preached some most excellent and soul stirring sermons. Our third meeting began the second Sunday in August at Collingsburg, and continued ten days, which resulted in many conversions and 22 accessions to the church, and the church most gloriously revived. Rev. J. H. Cummins, of the Little Rock Conference, ably assisted us in this meeting. One encouraging feature of these meetings is that they have resulted in the erection of many family altars, and a much larger per cent. of the membership partaking of the Lord's Supper than at any time heretofore. Notwithstanding the shortness of crops and the hard times, I believe that our collections will be in advance of last year. May God bless the dear brethren who labored so faithfully with us in these meetings!"

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Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures this affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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Thursday, September 10, 1896.

There is a world of difference between morality and spirituality.

The churchman who will not labor for the Lord, unless he is in the lead, has a questionable sort of piety.

Don't be so uncharitable as to impute unworthy motives to those who do not accept your plans and views.

The Christian who claims that he has not time to read his Bible might as well say that he has not time to eat.

In reply to the question, "What became of the devils that were cast out of the swine?" one of our exchanges suggests that they went into politics, and that they are there still.

Be kind, generous, magnanimous to others, and, as a rule, you will receive similar treatment from them. Be cold, selfish, uncharitable, unjust, and you may expect to be paid in kind. "With whatsoever measure ye mete it shall be measured to you again."

The open sesame to the human heart is kindness. The pastor who has not learned this lesson needs to begin anew. Kindness, however, must be real, not feigned. Nothing is more fatal to a minister than a suspicion of insincerity—mere professionalism.

Debt as an Excuse.

"I must be just before I can be generous" is a very proper saying under some circumstances. No man has a right to give away money belonging to other people. But this plea as often used is a sham and a fraud. A man with large means goes in debt simply as an investment; and as fast as one debt is paid he makes another. He reaps a large pecuniary harvest year after year from these investments, and then pleads his indebtedness as an excuse for not giving for ecclesiastical or benevolent purposes. Such an excuse will not avail at the bar of God; neither does it deceive men.

Generalship.

He would be a very poor general who would attempt to do the work of a private soldier. The same principle applies to the pastor. The pastor who attempts to do everything himself makes a huge mistake. There is a great deal of church work that can be done by laymen, and it is the business of the pastor to see that laymen do it. It will be a positive blessing to the laymen, and it will give the pastor more time for study in order to make himself a workman that needeth not to be ashamed. True, it is sometimes exceedingly difficult to get laymen to work; but here, as well as elsewhere, diligence, tact and perseverance are usually crowned with success. Many pastors greatly need to act upon the suggestion here given. They spend a large part of their lives in doing work which laymen could do as well, and thus detract necessarily from their efficiency as ministers of the Word.

The Bane Case.

We stated some time since that the college of Bishops at their May meeting overruled the decision of Bishop Wilson in the Bane case. Soon afterward we saw it stated in several papers that the college of Bishops did not act upon the case at all, holding that the case was not properly before them. Hoping that some official deliverance would be made on the subject, we have hitherto said nothing. Months have passed, however, and no official statement has been made. The last issue of the Arkansas Methodist has the following explanation of the situation:

These answers of Bishop Wilson were laid before the college. The Bishops decided there was nothing before them. There is but one possible conclusion. The college did not regard Bishop Wilson's opinion as to the nature of the law as an episcopal ruling. The Conference was free to grant the location of Bro. Bane if they desired. Bishop Wilson was of opinion that they were not compelled to do it. With the opinion of the Bishop that they were not compelled to grant the request, the brethren voting according to their judgment refused it.

Other Conferences have granted location to preachers to evangelize under pretest, doing what they could to dissuade them, and granting at the last that which they supposed they had legally no right to refuse. Bishop Wilson was of opinion that there was no compulsion, and that the Conference had a right to vote as it pleased. The college of Bishops considered Bishop Wilson's answers and decided that they were opinions and not episcopal rulings. Nothing else can be concluded.

We do not know whether Dr. Godbey speaks by authority or whether he is simply theorizing about the matter. If his statement is correct, then, we are worse at sea than ever before. Let it be remembered that the questions propounded to Bishop Wilson in this case were submitted in writing. Moreover, both of them were questions concerning the interpretation of law. "When an itinerant preacher publishes to the world and the church his purpose to locate and enter the evangelistic work, (1) is the proposed work of an evangelist compatible with the duties of a local preacher? (2) Is the Annual Conference to which he belongs compelled to grant him a location?" Bishop Wilson answered these questions as follows: (1) "Not according to the terms of the Discipline." (2) "No."

Now, if questions like these submitted in writing, and answered from the chair in an ex-cathedra way so as to affect the action of the Conference, are not legal questions, then we would like to know what constitutes a legal question. Moreover, when a Bishop answers a question put to him in writing how is a Conference to know whether his answer is an episcopal decision or whether it is a mere expression of opinion, and of no more value than the opinion of any other intelligent man? Great are the mysteries of law, ecclesiastical as well as civil.

Christian Education.

While we were thinking about writing an article showing the necessity of higher education by the church, the following article from the pen of our educational secretary, Rev. R. J. Bigham, came to hand. As we can not hope to present the subject in a stronger or clearer light, we copy it, hoping that it will receive the careful attention which it so richly merits. It is taken from the Wesleyan Advocate.

"That a civilization depends upon education, however it be given, will hardly be denied, if by civilization we mean the sum total of the religious, social, civil, and political forms and privileges under which a people live; and if we review the history of the connection of colleges in the United States with all those religions and legislative forces which have made us, the showing is remarkable.

"'Throughout the United States there is only one man out of two hundred who is a college man; that is, one-half of one per cent. Out of this small proportion it is astonishing how many come to the front in national affairs. Thirty-six per cent. of the House of Representatives, from the beginning, have been college men; also forty-five per cent. of the United States senators, fifty-six per cent. of the Vice-Presidents, sixty-five per cent. of the speakers of the House, eighty-three per cent. of the Supreme Judges of the United States, and seventy per cent. of the Presidents.'

"Now, the intimate relation of legislation with the progress of a people is one of the plainest and easiest read lessons of history. Legislation, regulating, as it does, commercial and domestic relation, has always hindered or advanced national development. Particularly in a free country does the national legislature affect the destiny of nations. That 'one man out of two hundred' has had wonderful influence among us. He put his image and superscription originally upon the Constitution, and since then has interpreted that instrument, and has decided the form and policy of our war measures, our tax measures, and our financial systems. Our whole legislative, executive, and judicial establishment has come from the plastic hand of 'one-half of one per cent.'—that is to say, colleges have affected our entire national life.

"Our colleges have had equal—if not greater—share in the constitution and progress of the visible church. We may take, at random, almost any Christian college in Virginia, Georgia, or South Carolina, for instance, and any man who will trace, in even its evident and most general outline, the history of such an institution, will be obliged to admit that Christian colleges have been indispensable to the progress of the church. If they were blotted out to-day, we would have to go out of business in this country or immediately rebuild them. Sherman's march through Georgia was not such a disaster as the loss of colleges in Georgia would be. If they could not be rebuilt, the State would be ruined, for it would be depopulated. No fifty-nine thousand square miles of territory can exist in a civilized condition in the nineteenth century without schools and colleges. Jeffersonian Democrats may bear a quotation from Thomas Jefferson on this question. He said a long time ago: 'People who expect to be ignorant and free in a state of civilization expect what never was and never can be.' Mr. Madison, also, is in evidence in this connection: 'Popular government without popular education is a prologue to a farce, or to a tragedy, or both.'

"But an education has an atmosphere, a complexion; and the consequent civilization will be like it. If education is Christian, a civilization will be Christian. Our ideas govern us. Give a people your ideas, and they will think your way, will go your way. This is the fundamental reason why education governs. If, then, a church would guide a people in heavenly directions, it must educate; and if a civilization is to be Christian, it must have Christian education.

"As to the question of our relative national appreciation of these truths, and our comparative educational advancement, there are said to be good grounds for congratulation. We spend for education $2.50 per head. Eighty-seven per cent. of all the people in the United States over ten years of age can read and write. 'There is no parallel to forty-two millions of people able to read and write.' All this may be well enough. It is to be remembered, however, that higher education in this country has hitherto been largely in the hands of the church, but that now what we call the State has entered this field. Her secular hand has built and equipped and endowed, and constantly supports the State University, which is really a modern thing. The public (common) schools are being developed and extended as never before. And these universities and these public schools are already secular. A secular civilization is certain to result within possibly one generation, and there is very high and urgent need that the church shall add, speedily and generously, to her educational outfit. The love of the people for Jesus Christ is the only ground upon which we can expect them to do their whole duty in this matter. Until we come to go about the building of our colleges exactly as we go about our missionary and other church enterprises, we will proceed at a poor, dying rate. Let us contribute to Christian education some large measure of self-sacrifice. In His name and for His sake let us begin to give to this cause. So will we be able, even in the South, to do all that we ought to do. Operations on any inferior plane will be neither successful on earth nor acceptable in heaven."

Woman's Personal Physical Charms, and How to Cultivate Them.

BY LUTHER SEXTON, M. D.,
Lecturer and Clinical Professor of Surgery, Medical Department Tulane University, New Orleans, La.

Dr. Luther Sexton, Lecturer and Clinical Professor of Surgery in the Medical Department of Tulane University, utilizes his leisure moments occasionally in writing for the medical journals. Unlike many professional men, he writes in such a charming style that he has attracted attention far and wide among the publishers of high-class journals, and has been offered extravagant prices for the products of his pen. These offers he is obliged for the most part to decline, overwhelmed as he is with the labors incident to an extraordinarily large practice. We present below a few excerpts from an article written by him and published in the August number of the Louisville Medical Journal. We would be glad to publish the whole but for its length.

Dr. Lefton has aptly said "with woman beauty is a duty." Personal beauty therefore becomes a rich possession; it is an accomplishment of rare dignity and power and should be cultivated to the highest degree of perfection.

The will and determination of the sturdiest type of manhood melts like mist before the rising sunshine of beauty's smiles; man's will, under the influence of a winsome woman, is like clay in the hands of the potter. "The downfall of the Bourbons in France is attributable to the suavity and brilliancy of her beautiful women, who rose and fell in royal favor during the dissolute reigns of Louis XIV. and XV." It is the power of beautiful women that leads men on to deeds of valor, and spurs their flagging energies to the accomplishment of their ambitions.

If the energies of all the beautiful women were combined and concentrated upon the uplifting of humanity, all evil on earth would be exterminated, and the millennium would be at once at hand. In thus uniting their best efforts to lead the world from darkness and despair, we would not have much longer to wait for the much-talked-of deliverance. Beauty is not cast in a common mold; it is one of the poems of motion, one of the harmonies of nature, and is not merely a human ornament, for which one is to be flattered and pleased. Remember, there is a beauty that blooms in the heart which is a joy forever, "a fadeless flower in the garden of eternity."

Beauty does not merely belong to the face or form; it is a sort of spirituelle as well as physical perfection. It is the perfect blending of life and feeling in harmonious combination, the combining into one beautiful whole of an indescribable charm and grace that can not be comprehended or explained. We have known persons of great attractiveness whose charm was undecipherable, for theirs was the grace of amiability, that beauty born of bearing and behavior, and was as refreshing as the breeze of morning to the brow of fever:

"Not beautiful in curve or line,
But something more and better,
The secret charm eluding art,
Its spirit; not its letter."

One of the worst enemies to beauty is indigestion; from its evil effects the waist is made larger, and the expression of the face is sometimes materially changed. With the acidity of the stomach comes a sour expression in which "crow's feet" and deep lines are left about the mouth and eyes, sure and ever present signs of poor digestion. Dieting is all important in such cases; wholesome rough food, with plenty of ripe fruit and fresh vegetables, should take the place of sweets, bon bons, iced desserts, iced drinks, starchy and fatty food. Indigestion often causes the pimples and rough skin of young girls; it is also productive of irritable temper and disposition, leaving a chronic frown upon the face which excites repulsion instead of attraction. A cheerful beaming expression is the index of the soul; therefore, we should, at all times, try to cultivate the habit of thinking of agreeable subjects, and conversing on pleasant themes. This is the philosophy of mental culture, and should be the theory upon which our lives are planned. It is on this account that your photographer asks you to think of some one dear to you, or of something pleasing, then he catches the expression of the soul as it lights up the countenance, and the picture taken thus is both artistic and natural.

Contrast an expression so illumined with a photograph in the rogues' gallery, and you get an antithesis of the first beautiful picture. There is an old legend in Roman history which illustrates how environments and age are reflected in facial expression. The artist had searched far and wide in all the ranks and stations of life for a young, sweet, saintly face as a model for his Madonna; at last he found one among the flower girls in the streets of Rome. At his studio he transferred her angelic expression and exquisite loveliness upon canvas, producing a masterpiece of innocence and beauty personified. After his locks had become frosted by age, and the cares of many years, he conceived the idea of painting the opposite of his chaste and seraphic Madonna. He searched among the slums and prisons of the great cities of Europe for the most hideous and vicious female visage he could find; in the guard house of one of the prisons he discovered the paragon of ugliness; she was so hideous that the mere sight of her almost froze the blood in his veins; when all her defects were reproduced in the painting and contrasted with his first lovely Madonna, it startled the artist. The fiendish countenance hounded him so much that he traced back her history and found to his horror that the lovely flower girl, whose picture had brought him encomium from all the great masters of art, and the other his incarnation of vice, were one and the same person.

Education, study and cultivation beautify and refine one's features, while a lack of intellect robs the fairest face of all its charms. The development of the brain in education takes precedence of the body and beautifies it in the same proportion that the mind is improved; so the brain is, to a certain extent, the sculptor of the body. Great and good thoughts ennoble and dignify the face and carriage. Gymnastics and art can not supply the defects of the mind or the lack of lofty ambitions and elevating principles.

Another means of becoming beautiful is to be generous and good, with an ever-prevailing kindness of heart. Women are more beautiful than men because they are better. The mind that reaches out with generous affection, fashions the features of the possessor of that mind with its own beautiful impress, just as the bud develops into the lily, which no artist can counterfeit. Generosity beautifies and irradiates with heaven's luster of loveliness the countenance of its possessor. An old story gives an account of four beautiful maidens who decided that the poor old beggar woman should determine between the beauty of their hands; one gathered strawberries until her fingers and nails were made pink with the crimson hue; the second laved her hands in the crystal brook that ran hard by, that the pearly drops of water might add beauty to her diamond-encased fingers; the third gathered geraniums and heliotropes until her hands were fragrant with their delicious perfumes; the hand of the fourth was dimpled and generous, but unadorned. The old beggar woman in making her decision said: "It is not the hand made pink by the tint of the berry, nor the one made fragrant by perfume of the heliotropes, or the one jewelled crowned, but the hand that gives that is the most beautiful, not only in the estimation of man, but in the sight of God."

So, after all, physical beauty is evanescent at best, and the only permanent effect of charming graces will finally lie in the sweet odor of remembrance which a virtuous and pious life shall leave behind it. Old age will come on apace, and youthful personal charms will give way to the wrinkled face and tottering form, but even then, the virtuous cultivation of a beautiful life and character in the past, leaves its richest traces like the hand of art upon a crumbling column; and like the dew of Gideon's fleece, the sweet perfume of beautiful young womanhood will remain when the fleece of your graces are gone.

NOTES.

Remember that our $1 offer to new subscribers will last only until the fifteenth of October. Now is the time to get up a list, or to tell your friends about it.

Rev. R. H. Wynn, pastor of Algiers, has had more than sixty accessions to the church since Conference.

The annual meeting of the National Woman's Christian Temperance Union will be held in St. Louis, Mo., Nov. 13–18, 1896.

Bro. Lallance will move his gospel tent in a few days to Claiborne street, in a section of the city where the gospel is much needed.

The people of Louisiana Avenue Church are much pleased with their new preacher, Rev. George D. Parker. He preaches well, and gives promise of being a good pastor.

Rev. Ira L. Bronson, of the Louisiana Conference, was married, Sept. 2, to Miss Lelia J. House, of Orwell, Pa. They will be at their parsonage home in Winnsboro, La., after the first of October. We extend our heartiest congratulations.

Says the United Presbyterian: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read and the work of the church often talked about." Every experienced pastor will say "Amen" to that.—Mid-Continent.

The St. Louis Advocate says: Bishop Granbery has appointed Rev. B. F. Haynes, editor of the Tennessee Methodist, to the pulpit of Hobson Chapel, to fill the vacancy caused by the death of Rev. J. W. Wright, D. D.

The Official Board of Mulberry Street Church, Macon, Ga., have published a card denying the statement that there was anything like a fisticuff in connection with the interview between Dr. Monk and an irate newspaper reporter.

President Chambers, of Whitworth College, is fortunate in having secured the services of Mrs. M. L. Herring as matron of the college. Sister Herring has had considerable experience in this line of work, and is a woman of fine Christian character—just the sort of woman to fill this important place.

Mrs. Culver, wife of Rev. Frank Culver, of the North Alabama Conference, now stationed at Anniston, died a few days since and was buried at Enterprise, Miss. Mrs. Culver was a daughter of the late S. T. Taylor, well known in Mississippi Methodism. She was a woman of admirable character.

Buffalo, New York, has adopted a new system of religious benevolence. The city has been divided into 171 districts and each district has been placed in charge of some church. Each church is to be responsible for charitable work in the district it undertakes to cover.—Central Methodist.

The Annual Conferences of the M. E. Church have commenced voting on the woman question. The General Conference having already voted in favor of the proposed change, if three-fourths of the members of all the Annual Conferences concur, women will be eligible to membership in the General Conference.

Thirty ministers, representing as many different missionary societies, called in a body upon Li Hung Chang a few days since in New York, and presented him a formal address thanking him heartily for his kindness to our missionaries. The address states that in no nation of the world do American missionaries receive more just and generous treatment than in China. The distinguished Celestial seemed much pleased.

Many hard things have been said about the ruler of Turkey, but nothing uttered has equaled the truth. His name is a synonym for cruelty and treachery. From semi-official sources we now learn that the diplomatic correspondence, about to be published in London, proves that the Sultan of Turkey was himself the originator and constant director of the hideous massacres by which, according to the evidence in the same correspondence, 100,000 Armenians were massacred. Every well-informed person believed this before, but the documents will formally complete the evidence.

We are not surprised to learn from various reports that the larger part of the persons who died of heat prostration during the recent hot wave were users of alcoholic stimulants. In spite of the claim that the drinker takes his liquor in the winter to warm him and in the summer to cool him, the fact is that, other conditions being equal, the first man to go down before the blizzard, as well as the first to be prostrated on the scorching pavement, is the man who uses alcoholic drink as a beverage. Drunkenness is a crime against God, closing the gate of heaven, but it is also a sin against nature, cutting off the mortal man before his time.—Pittsburg Advocate.

The East Mississippi Female College has added an industrial department to its already extensive course. In this will be taught dress-making, cutting and fitting, fancy work, dining-room work, etc. This is an excellent idea for our church colleges. Every young lady ought to have training in these lines. Let our people encourage this institution in its advanced lines of work. President Beeson has added several departments this year, including Normal, Kindergarten, Type-writing and Stenography, Business Course, Dress-making, etc. Our daughters need not go to State schools for industrial work. Let them go where the religious influence is prominent.

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EPWORTH LEAGUE.

By Rev. R. H. Wynn.

Prayer Meeting Topic for September.

THE ENEMIES OF CHRIST.

SUNDAY, SEPT. 13—ENEMIES THROUGH GREED OF GAIN.

(Matt. viii, 30-34; xxvii, 3-5; Mark x, 17 22; Luke xii, 15-21.)

I.—THE SWINE OWNERS.

An entire community turned out to request the speedy departure of Christ from their midst; and how trifling the occasion of it! Some hog owners had lost their property. Attributing the cause of their loss to Christ, they succeeded in getting all their fellow-citizens to join them in asking him to leave their part of the country. Christ was not the real cause of the drowning of their swine, as he simply permitted the evil spirits, when driven out from their human habitations, to choose their own course, and these evil spirits, therefore, were the cause of the panic among the herd of swine that resulted in their death.

How insignificant is a little financial loss when compared with rich spiritual gain that accompanies it; but to the sordid minds of these ignorant men there was no compensation whatever in their loss, either in the salvation of the two demoniacs, who had hitherto terrorized the entire surrounding country, or even in the benediction of Christ's personal presence among them.

II.—THE BETRAYER.

Greed of gain perverted the conscience and mastered the will of Judas Iscariot to such an extent that his name is synonymous with covetousness and hypocrisy of the worst sort.

Though there are no palliating circumstances in the awful crime that he committed, under the influence of his sinful passion for money, yet he can not but command our deep pity when we see him in the agony of remorse returning the thirty pieces of silver to the chief priests and elders, and going out to hang himself.

III.—THE RICH YOUNG MAN.

A very sad incident indeed. A young man of good family, and of exemplary life, feels that he is not in possession of eternal life, and comes in great haste and earnestness to inquire of Jesus. Jesus looks within his heart, and sees that his affections are so strongly centered upon his riches, that it will be impossible for him to obey the law of Christian love, unless he should give them up entirely. So the severe remedy is prescribed, but it proves too much for him, and he goes away in great sorrow, an almost-persuaded, but, nevertheless, an unsaved man. This young man is the type of that very large class of young people, who would like to be Christians, but find it impossible to sever the cords that bind them to the world. Christ's loving heart yearns over them, as it did over the young man; but love can not compel.

IV.—THE RICH FOOL.

A man may be very intellectual, and yet be guilty of the deepest moral folly. Our Lord's parable presents a man, who is so infatuated by the pursuit and possession of earthly wealth, that he is absolutely forgetful of his soul's want, and is entirely occupied in planning for more personal comfort and enjoyment, during the years to come.

Any planning for the future that does not contemplate the welfare of the soul, rather than the body, is foolish and very dangerous.

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Hood's Pills are purely vegetable, and do not purge, pain or gripe. All druggists. 25c.

From Bro. Holloman.

Mr. Editor: In my "Notes by the Way," as they appear in the last issue of the Advocate, your erasures from the original present me in rather an embarrassing light. In my note from Yazoo City, you make me say I "preached in the new church Sunday morning. I did my best (Bro. Featherstun said, 'Well done'), and they heard me gladly." Now, all of this may be true (I certainly did my best), but for the sake of my blushes I would ask the untrimmed sentence inserted which reads thus: "I preached in the new church Sunday morning, and because of sickness of pastor, to the colored people at 3 p. m. I did my best. Bro. Featherstun said, 'Well done,' and they heard me gladly."

T. B. Holloman.

From Water Valley.

Water Valley grows apace and Methodism is at the front here. We have just closed our camp meeting with wonderful results. About 40 accessions to the church and near 75 conversions. The ground is to be fenced at once, a comfortable house erected for visiting preachers, and many other improvements to be made before next year.

May your efforts to give us a good, orthodox Methodist paper be crowned with the very best success.

Thomas B. Clifford,
Pastor Main Street M. E. Church, South.
Water Valley, Miss.

Eupora, Miss.

Great revival in Eupora, Miss. The interest increases with every service. The Holy Ghost is with us in converting power. This meeting is the greatest victory for Christ that we have seen for many years. Bro. J. B. Mitchell is in great favor with all his people. He is succeeding wonderfully well. J. A. Bowen.

Eupora, Miss., Sept. 2, 1896.

Ellisville, Miss.

The new Methodist Church at Ellisville, Miss., will be dedicated the fourth Sabbath in September. Rev. W. C. Black, D. D., will preach the dedicatory sermon. All ex-pastors of the Ellisville Church are cordially invited to be present.

F. M. Keen, P. C.

Wanted.

A young lady who can teach dressmaking, cutting and fitting, fancy work, etc., and make uniforms, etc., out of school hours, to pay college expenses, in part or in full, according to the amount of work.

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P. S.—The above very low rate is made from now until the fifteenth of October. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

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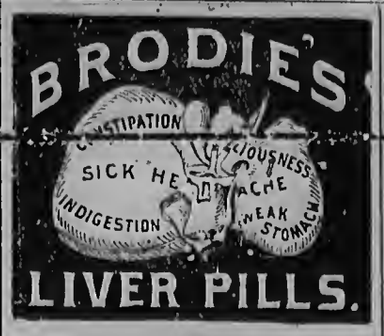

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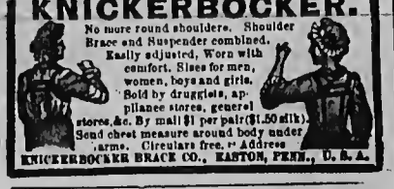

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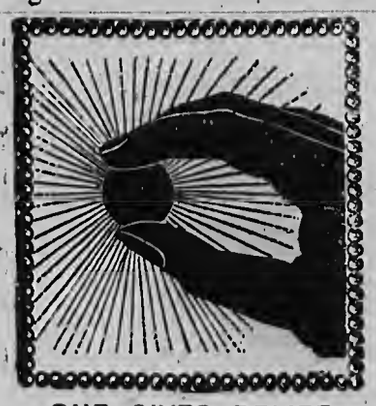

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OUR ANGEL CHILD.

BY ANNIE WINSOR HAYGOOD.

We laid her gently down, a tiny flake
A little tired dove, with weary wing,
No more our nest to know;
Our hands we wring,
The while the choirs of heaven sing.

We left her tiny form to the frail care
Of yellow leaves to gird;
Left to the music of the storm-tossed trees
Our little singing-bird!
Our sonls did weep,
The while our child did sleep.

We went back to our empty home—alas!
Alas! for childish feet
Whose pitter-patter on our old house floor
Made life so sweet.
Our grief grows wild
For this, our angel-child.

We poorer are for her sad loss, and yet,
Heaven much the richer now
For one who wears a wreath of immortelles
Upon her shining brow.
How can we weep
For one who wakes from sleep?

A Black Hen Lays a White Egg.

The egg is white enough, though the hen is black as a coal. This is a very simple thing, but it has pleased the simple mind of John Ploughman, and made him cheer up when things have gone hard with him. Out of evil comes good, through the great goodness of God. From threatening clouds we get refreshing showers; in dark mines men find bright jewels, and so from our worst troubles come our best blessings. The bitter cold sweetens the ground, and the rough winds fasten the roots of the old oaks. God sends us letters of love in envelopes with black borders. Many a time have I plucked sweet fruit from bramble bushes, and taken lovely roses from among prickly thorns. Trouble is to believing men and women like the sweetbrier in our hedges, and where it grows there is a delicious smell all around, if the dew do but fall upon it from above.

Cheer up, mates, all will come right in the end. The darkest night will turn to a fair morning in due time. Only let us trust in God, and keep our heads above the waves of fear. When our hearts are right with God, everything is right. Let us look for the silver which lines every cloud, and when we do not see it let us believe that it is there. We are all at school, and our great Teacher writes many a bright lesson on the blackboard of affliction. Scant fare teaches us to live on heavenly bread, sickness bids us send off for the good Physician, loss of friends makes Jesus more precious, and even the sinking of our spirits brings us to live more entirely upon God. All things are working together for the good of those who love God, and even death itself will bring them their highest gain.—Spurgeon.

Literature in the Home.

The habit of reading, acquaintance with good literature and love of it are almost always home products. Taste for reading is most easily acquired in early years, and without effort in a family atmosphere favorable to it. Commonly the most important, the determining years of training for a child are between the ages of five and ten, and this is as true with regard to the mental growth that comes by means of books as it is with regard to the habits and the character that make for a useful and honorable life. I do not say a successful life, for the word success is very much misunderstood. If I did use it in relation to a human career, I should not mean by it the production of a selfish, unscrupulous, rich man. There are many cases in which men and women, by native force or favoring circumstances, have overcome the lack of early home advantages, the want of an intelligent home atmosphere and of books, but for the majority the home life is a determining feature in a man's intellectual life, that is to say, in regard to self-cultivation and the development of the finer graces of the mind, from which come the greatest enjoyment and satisfaction amidst the struggles and discouragements of this world.

I do not need to say that the love for books, the habit of reading, is the best refuge in advancing years from ennui of life. The habit of playing games, of interesting one's self in social life, of gossip, even of travel, have all been recommended or noted as resources against ennui in middle life and old age. But all of them put together, and we will throw in politics and various reform agitations with them, do not compare for the satisfaction of the mind, for the occupation of the hours of loneliness or leisure, with the one habit of reading the best books, for interest in an acquaintance with literature, that is with the most interesting and stimulating thought of all the ages. The habit of reading is that, but it is something more. Judicious, well-directed reading, which is study, teaches what life is, what the world is, and better fits a man for every duty and occupation he enters in. It broadens his views and makes him more competent. He will be a better workman, in field or factory, if his intelligence is broadened, improved and sharpened by acquaintance with books; he will be a more intelligent director of any business or any great enterprise, either of charity, commerce or manufacture, if he is a well-informed man in the literature of the world. He will be worth more, worth more measured by day wages or by salary. The habit of reading and comparing, a knowledge of what has been done and said before, of the experiments that have been tried in the past, make a man a better observer and judge of what is going on about him. By this knowledge he is better fitted to perform his duties as a citizen. I am not by this saying that mere "bookworms" are the best men for practical affairs. These are often only cocoons of knowledge, which are good for nothing until they are hatched and spun out in the action of practical affairs.

The question of literature at home thus becomes a very practical question. Nothing can supply in tender years the place of a home intellectual atmosphere in the formation of the habits of children. If they are accustomed to see books, or to hear at table intelligent conversation about the world of men and things reported in books and periodicals and newspapers, they easily form a taste for going to the sources that will inform or interest or amuse them. They will not look upon reading as a task, but as the pleasure it is.

If the home is full only of commonplace gossip and disregards the intellectual side, where are the children to acquire a taste for reading? Not in the streets, not in the athletic grounds, not in the schools. The theory of many parents, who think of the matter at all, is that they have nothing to do with real education, they are only concerned to make their children *good and happy*. They must go to school to learn. Never was a notion more disastrous. The schools do not supply the place of the home in education, especially in regard to literature and the habit of reading. The pupils go to school, in the majority of cases, not in all, as to a hated task. They are set to certain tasks, which seem to them dry and uninteresting. In only a few schools, as yet, is a pleasant door opened to them through which they walk, or rather run with interest, into the world of literature and the fascinations of science and entertaining knowledge of the world in which they live.

But this is not all. The schools, driven on by an unintelligent public sentiment, administered usually by men who have not the least conception of what education should be, are constantly overloaded with courses and studies beyond the capacity of the young mind to assimilate. The sole object set before them is the passing of an examination in order to get into the next grade or the higher school.

Now, what happens by wholly turning over education to the public schools, to the State, where there is no love of reading learned at home? Why, this is what happens, and what demands to be taken notice of. A large proportion of the children, of the young people, educated in this way, have no habit of reading, and do not in fact read at all or they read weak and vicious books which appeal to their lowest tastes. There is not the slightest exaggeration in the statement. Hosts of young men and young women come up for examination in colleges, and are admitted, who had never read any books except the text-books there are required by the examination to know. Of the whole world of history, biography, fiction, poetry, science, outside of these meager text-books, their minds are a blank, and thousands annually go through the district and high schools, following every turn in our mechanical scheme of education, without any habit of reading, any love of books, any conception of the world of thought, which is the important world.

I might say something about the loss in vigor of mind, in historical breadth, in language and style, in literary taste and discrimination, by the growing disuse of the Bible as a book generally read in their household. I will only add that the family in which the children do not acquire a taste for reading is either incapable of giving it, not having it, or is disregardful of the welfare of its posterity and of the State.—Charles Dudley Warner, in Good Housekeeping.

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HYGIENE.

Total Abstinence versus Moderate Drinking.

BY REV. W. H. BUCKS.

There are some well-meaning people and even some ministers of the gospel who advocate moderate drinking. A respectable English magazine reports that of the 50,000 clergymen of the Church of England as many as 4,000 abstain from the use of spirits! So according to this magazine eleven-twelfths of the clergymen of the English Church are tipplers at the wine cup. All the inebriates of this country of ours were once moderate drinkers. And I presume nearly all of them, at least a majority of them, expected to remain such. They thought they could be master of themselves and remain temperate. Liquor loves company. One glass clamors for another. Even the moderate use of a hurtful thing is injurious and habit grows. A small quantity may satisfy the appetite for a time, but gradually the appetite strengthens and demands more; thus the coils are being fastened around the individual and he is welding a chain which in many cases will drag to disgrace and ruin.

A minister of the gospel stood in a reform meeting and was showing how that a man might take strong drink moderately and yet do right, and how the head of a family might have strong drink on his dining-table and yet do right, and after he had made a powerful and eloquent argument, he sat down in the pulpit. Then an aged man arose in the audience and said: "I am a broken-hearted man. I have buried my only son. He started life with beautiful prospects. He is to day in a drunkard's grave, and when he was dying he told me that he started that awful habit at the table of a Christian clergyman, and that clergyman is the man who just sat down in the pulpit."

O young man, stand aloof from the drink habit. Never start in the path of drunkenness and you are safe. Never tarry at the wine cup. It is the first glass that costs. Stop at the beginning by not commencing to drink. The panther of evil habit has a velvet coat and a sleek skin, and comes softly through the night to a man's temptation and squats before the soul. In the name of God, stop before the demon fastens his iron fingers upon you, and you can not extricate yourself from his grasp. If all Christians would abstain from the use of intoxicants it would greatly lessen the curse of the drink traffic. There is a tremendous power in example. The total abstinence phase of the temperance work is too little emphasized at the present day. In our eagerness to seize hold upon more gigantic machines with which to cut down the weeds of intemperance and uproot the traffic, it is to be feared that the sickle of total abstinence has been neglected and allowed to rust.

Total abstinence is a duty which we owe to our fellow-men. We are in an important sense our brother's keeper. "If meat make my brother to stumble I will eat no meat while the world standeth." The Bible nowhere recommends or commends the use of alcohol as a beverage, but, on the other hand, warns against it in the most positive terms. It speaks of its direful effects and the fearful doom of the drunkard. There is no authority found in the Word of God for the use of liquor moderately as a beverage. But, on the other hand, the Bible approves and commends abstinence from intoxicating beverages. There is not a single passage to be found in the Scriptures condemnatory of total abstinence. The whole spirit and tenor of the Word teaches self-control and self-denial, both for our own sake and for the good of our fellow-men.

One of the most hopeful features in our temperance work is the instruction of the children as to the deleterious effects of alcohol on the human body. Temperance text books are used in many States of the Union. But this instruction must be reinforced by an example of total abstinence by parents and others. Our church through her excellent Discipline speaks in unmistakable terms of disapproval of the use of intoxicants as a beverage. And all her ministers and members have obligated themselves to abstain from them when entering into church fellowship.—Evangelical Messenger.

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OBITUARIES.

JOHNSON—Rev. William Branford Johnson, son of Rev. Jno. C and Deborah Johnson, pioneer Methodists of the Natchez country, was born about three miles east of Fayette, Jefferson county, Miss., Nov. 11, 1808, and calmly fell on sleep near the place of his nativity, July 21, 1896, thus spending his long life in the same community. He joined the Methodist Church, and was converted in the old church in Fayette at a watch-night service, Dec. 31, 1829, and thence onward to the end, Enoch-like, he maintained a most holy life, living by faith, walking with God in sweet fellowship with him, and keeping all his commands and ordinances blameless. He was very soon afterwards licensed as a local preacher, and for years exercised his gifts and graces as such when occasion arose, and his services were much in demand in all this region of country. He was made a Mason in Thomas Hinds Lodge No. 58, at Fayette, June 22, 1844, and always being in good standing with the order, he was buried by members of that lodge after religious services at the house by Rev. Jno. W. Crisler, pastor on the Harrison circuit.

In 1859, after a very exciting canvass, he was elected over a very popular opponent (and an office holder besides) sheriff of Jefferson county, serving one term as such, and then came out of office, and out of politics, too, without spot or stain on his official or Christian character. After his term as sheriff he was admitted into the Mississippi Conference, and traveled for eighteen years, always and everywhere a very popular and acceptable pastor. Feeble health caused him to locate and spend his declining years quietly and peacefully on his farm, surrounded by family and friends, for he never had an enemy, and even infidels could not find any defects in his daily life. He went in and out before the people of this county for nearly three generations, and no one ever heard aught against Uncle Billy Johnson, for he was emphatically a pure man, without guile or reproach, and everybody loved him.

Eight years ago this Summer he and the Rev. John G. Jones, life-long friends and co-laborers often, spent a quiet day together—their last meeting on earth in a Christian home in Harrison. It was good to be there and note how these old soldiers of the cross, though than in age and feebleness extreme, would fire up with wonted ardor while speaking of the many hard-fought battles against sin and wickedness in which they had so often engaged together in the long ago. Totally dissimilar in disposition—one a veritable Boanerges, at least at times; the other meek and quiet, who at all times and everywhere preached only a gospel of love and charity for all—their lives had been strangely similar. Each had commenced early in life to serve the Lord under the trying circumstances of those pioneer days, when churches and church privileges were few, and Christians scarce. Each had waged a long warfare marked by trials and triumphs; each had lost a loved companion, but each got happy at the near prospect of meeting again on the eternal shore, where trials and partings never come.

Now that Uncle Billy has joined that angel band, it requires no stretch of the imagination to picture a home over there, brighter, holier and happier than all the rest. A few years ago, while suffering excruciating agony from a malady requiring an intricate and dangerous surgical operation to relieve, the doctor suggested to Uncle Billy that perhaps he had best go to a hospital where facilities for treating such cases were more perfect. The reply came quick and with the utmost calmness: "No, doctor; no. In this room my aged father died. My mother and my wife died here, too, and right here I am nearer heaven than I would be anywhere else on earth." As I watched the old soldier fighting his last battle in that very room, methought of that angel band of kindred who, doubtless, were all there to bear him away on snowy wings to the eternal home of the soul, and I could almost hear the welcome plaudit: "Well done, thou good and faithful servant; enter now into the joy of thy Lord." E. R. Jones,
For Committee.

Harriston, Miss.

At the third Quarterly Conference of the Harriston circuit, held at Harriston, Aug. 1 and 2, 1896, on motion of Rev. Jno. W. Crisler, it was resolved that E. R. Jones, Jackson Millsaps and Willis Watkins be appointed a committee to prepare a suitable memoir of Rev. W. B. Johnson, late a member of this church.

Resolutions in respect to his death, and ordered that the same be spread upon the Minutes of this Quarterly Conference, and published in the New Orleans Christian Advocate:

Whereas, The death of Rev. William B. Johnson, long a member of the church, and of this church and Conference since its organization, has been officially announced; therefore, be it

Resolved, That it is with profound sorrow that we have heard of the death of our aged brother; yet we bow in meek submission to the will of God.

Resolved, That we are profoundly grateful to Him for permitting our deceased brother to remain so long with us—a shining example of all that was pure and good, holy and Christ-like.

Resolved, That in his death this church and community has suffered an irreparable loss, and that while we can not expect to see his like again, yet we can follow him as he followed the Master.

YOUNG—Mary, daughter of Max and Mar. [illegible] was born in New Orleans, La., Jan. 1, 1865; moved to Mayersville, Miss., during childhood, where she remained until Oct. 28, 1884, when she married Dr. J. L. Young, and moved to Greenville, Miss., where she lived until October, 1894, when she came to San Antonio, Texas, in quest of health. During her residence in this city it was the writer's pleasure and profit to visit her often. Her strong faith in God, exceptional patience and wonderful power of endurance were demonstrations of God's power to save and sustain under the most trying circumstances. She was subject to frequent and severe hemorrhages, and but little hope of her recovery was entertained by her friends; but she improved rapidly until the Spring of 1896, when she took the measles, and no sooner had she recovered from this affliction than she was taken with pneumonia, exhibiting a most wonderful vitality. But she never recovered from these attacks. Seeing the end was nigh, she expressed a desire to die among her people, and she returned to her Mississippi home, where she patiently awaited the summons. Hers was a triumphant death. She would frequently say, as the end approached, "I am going home to Jesus," and with a hallelujah and a "Thank God he now gives me rest," she went sweeping through the gates into the home of the soul. She leaves a sweet and bright little daughter and a true and devoted husband, who, in their bereavement, I commend to the God of all grace, who is able to keep them and bring them to the soul's everlasting rest.

KIBLINGER—Lenore Kiblinger was born in Jackson, La., Jan. 7, 1879, and died at the home of her childhood, Jan. 22, 1896.

She was a loving and affectionate sister, a tender, devoted daughter, and an ardent friend. Hardly had she entered upon the threshold of life ere disease fastened itself upon her. While in every stage of her affliction willing hands and loving hearts stood by her to give comfort in every way, yet in her seventeenth year she passed from among us.

At ten years of age she united with the M. E. Church, South, and was a consistent member until she died. For nearly two years she was a member of my class in Sunday-school, and I never met her at class that she did not have a perfect lesson. During her long affliction she was never known to utter a word of complaint—always cheerful, patient, and loving, the favorite of all. Mother, sisters and brothers can not mourn as those who have no hope. Her life was not lived in vain. In the garden of God's love she is calling us upward to her beautiful home, where I trust we shall all meet and bask forever in the sunlight of the land beyond the stars.

W. Jas McLean.

Gloster, Miss.

BISHOP—Miss Clara, daughter of B. T. and F. H. Bishop, was born July 21, 1873, in Holmes county, Miss., and she peacefully departed this life July 5, 1896. Her parents moved from Holmes to Warren county in 1877. Miss Clara was the only daughter of the home, and a faithful, devoted and loving one did she prove herself to that home. She joined the Baptist Church, of which her parents were members, in September, 1885, and remained a faithful member to the time of her death. She died of swamp fever, and was conscious to the last. She left a bright assurance of her acceptance with the Father, calling her loved ones and friends around her, talking lovingly to them of Jesus, and bidding them meet her in the home of peace.

May the Father of mercies deal gently with the loved ones she has left behind, lead them through this life, and bring them at last to that home where there will be no more parting and no more tears! G. A. Guice

WARREN—Sister P. A. Warren, wife of G. P. Warren, and daughter of Charles and Cormandel Pipes, was born Dec. 30, 1847, and died July 4, 1896, aged forty-eight years six months and four days. She was converted and joined the M. E. Church, South, at the early age of ten years. She was married Aug. 1, 1867. She was a consistent, zealous, and faithful member of the church all her life from the time she joined. Her last sickness was protracted, being confined to her bed thirteen weeks. She bore her affliction with great Christian fortitude and patience. She was a loving, faithful wife, idolized by her husband. She will be greatly missed by the church and community in which she lived. God blessed the bereaved!

Jno. A. Miller.

Ruston, La.

FITE—Matthias S. Fite was born in Smith county, Tenn., March 8, 1822, and died at his home in Panola county, Miss., near Emery Church, July 14, 1896. Bro. Fite moved to Mississippi in April, 1840, and settled the place at which he was living when he died. He was married Dec. 10, 1844, to Miss Nancy Marryman, of Lafayette county, Miss.

He was a consistent member of the Methodist Church for thirty-six years previous to his death. For the greater part of his church life he was steward in Emery Church, and a good one he must have been, from all accounts. He left a wife, six children and a host of friends to mourn his death. T. H. Porter, P. C.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

Camp Meeting Calendar.

Camp Meeting.	*Begins.*
Carthage	Sept. 14
St. Tammany	Sept. 17
Leaf River	Sept. 18
Palmer Creek	Oct. 4
Saline	Oct. 8

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

MUL-EN-OL is a clear, pleasant, penetrating Liniment. No grease, no stain.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

An address to the Irish at home and abroad, signed by all the foreign delegates, has been issued. It expresses the belief that the Irish National Convention was a representative one and voiced the Irish national spirit, and exhorts all who desire the welfare of Ireland to support the majority rule. The signers further appealed to the people of Ireland to unite for the cause of home rule.

Herr Krupp, the "iron king" of Essen, has purchased the Germania Ship Building Works for 6 325,000 marks. The entire plant will be transferred to Herr Krupp on Oct. 1, and the capacity for building ships will be increased.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the sorcness, and heals quickly.

The Czar and Czarina of Russia arrived at Breslau, Germany, on Sept. 5. They were received by the Emperor and Empress of Germany.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia circuit, at Byhalia	Sept. 19, 20
Holly Springs station	24
Potts' Camp circuit, at Pisgah	26, 27
Holly Springs circuit, at Sylvarena	Oct. 3, 4
Waterford circuit, at Soule Chapel	7
Red Banks circuit, at Victoria	12, 11
East Holly Springs circuit, at Liberty	17, 18
Cornersville circuit, at Cornersville	24, 25

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

DURANT DIST.—FOURTH ROUND.

Durant station	Sept. 12, 13
Pickens circuit, at Pickens	19, 20
Lexington and Tchula, at Tchula	26, 27
Kosciusko station	Oct. 3, 4
Poplar Creek circuit, at Friendship	9
Ethal circuit, at Liberty Chapel	10, 11
Belzoni circuit, at Belzoni	17, 18
Sallis circuit, at Springdale	24, 25

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Sept. 26, 27
Lyon	27, 28
Gunnison	Oct. 3, 4
Hill House	4, 5
Bolivar	10, 11
Greenville	11, 12
Felen	17, 18
Jonestown	18, 19
Friar Point	24, 25
Lula	25, 26

J. A. RANDOLPH, P. E.

CORINTH DIST.—FOURTH ROUND.

Booneville station	Sept. 13, 13
Corinth station	13, 14
Iuka station	20, 21
Boonerville circuit, at Carolina	22, 27

HESLEP R. TUCKER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Fort Jessup and Many, at Many	Oct. 3, 4
Mooringsport, at Greenwood	10, 11
Pelican, at Mount Pleasant	17, 18

J. L. P. SHEPPARD, P. E.

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from itching and burning eczemas and other skin and scalp tortures. None but parents realize how these little ones suffer. To know that a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure, will in the majority of cases afford instant relief, permit rest and sleep, and point to a speedy cure, and not to use them without a moment's delay is to fail in our duty.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Skin Tortured Babies," mailed free.

ALEXANDRIA DIST.—FOURTH ROUND.

White Chapel	Sept. 19, 13
Washington	13, 20
Big Cane	26, 27
Simsport	Oct. 3, 4
Grosse Tete	10, 11
Lecompte	17, 18
Alexandria	18, 19
Pineville, at Nugent	21
Colfax	24, 25
Montgomery	25, 26

V. D. SKIPPER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Decatur, at Centerville	Sept. 12, 20
Newton and Hickory, at Newton	20, 21
Homewood, at Pulaski	26, 27
Trenton, at Trenton	Oct. 3, 4
Clarksburg, at Lodebar	3
Mo tou and Forest, at Morton	8
Shiloh, at Shiloh	10, 11
Raleigh, at Raleigh	17, 18
Westville, at Pleasant Hill	24, 25

W. W. SIMMONS, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—Capitol Street	Oct. 4, 5
Jackson—First Church	11, 12
Benton (11 A. M., Sat.)	17
Yazoo circuit (11 A. M., Sun.)	18
Yazoo City (7 P. M.)	18
Sharon	24, 25
Canton (7 P. M.)	25

B. D. NORSWORTHY, P. E.

ENTERPRISE DIST. FOURTH ROUND.

Heidelberg, at Heidelberg (Fri.)	Oct. 2
Ellisville and Laurel, at Ellisville	3, 4
Shubuta, at Shubuta	10 11
Energy, at Oak Grove	17, 18
State Line, at Big Rock (Fri.)	23
Leaksville, at Adamsville	24, 25

L. CARLEY, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia station	Oct. 3, 4
Purvis, at Lumberton	10, 11
Pearlington, at P	17, 18
Nicholson	24, 25

C. A. POWELL, P. E.

"It's not so much where you are, as what you are, that makes your heaven." The bright cheery soul who lives the life of trust only sees the sunny side of everything; she has learned to endure cheerfully, and wear a bright face when everything looks dark.

It is positively injurious to be ever picturing to ourselves the woes of our fellow men unless we endeavor to relieve them. Every time our compassion is stirred, and no action is taken, our hearts are hardened and our religion impaired.—F. W. Robertson.

Whoever gets into the place God wants him to have, will have a good one.

Golden Yellow. Larger and Sweeter than the Chinese. Finest Flower for Winter. Frost Proof and Thrives in any Window.

Like the Chinese it blooms very quickly after planting, either in soil, sand or pebbles and water. May be had in bloom by the Holidays, each bulb producing several spikes, the exquisite beauty and fragrance of which will surpass everything. To introduce it we will send (together with 64-page Catalogue and sample copy of "Mayflower" with two lovely colored plates,) by Mail, postpaid, 2 Fine, Large Bulbs for 10 cents, or 6 for 25c.

OUR CATALOGUE, ELEGANTLY ILLUSTRATED, of all kinds of Plants and Bulbs, for Fall Planting and Winter Blooming, also new Fruits, Shrubs, etc., is now ready, and will be mailed FREE to all who apply. Choicest Hyacintha, Tullps, Narcissus, and other Bulbs, at greatly reduced prices. Write for it at once. Address

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BUSINESS NOTICES.

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IN

PIANOS AND ORGANS,

WRITE TO US!

JUNIUS HART, 1001 Canal St., New Orleans.

NEWS OF THE WEEK.

Jesse Grant—Gen. Grant's son—has left the Republican party and has gone into the Populist party. He can not support the financial plank of the Republican party.

The encampment of the G. A. R. was formally opened at St. Paul, Minn., on Sept. 3. The order is in good financial condition, and has a membership of 340,610.

Li Hung Chang was in Washington on Sept. 4. He was escorted to the various points of interest, and was much pleased with the Washington Monument. Ex-Secretary of State Foster, his old friend, entertained him at a banquet.

The Queen of England has consented to receive a petition containing the signatures of 7,000,000 women against the liquor and opium traffics. The signatures were gathered by the World's W. C. T. U. Francis Willard and Lady Henry Somerset head the list.

The Sound Money Democratic National Convention at Indianapolis, on Sept. 3, completed its labors by the adoption of a platform of principles and the nomination of a presidential ticket. The candidates are Gen. John M. Palmer, of Illinois, for President, and Gen. Simon B. Buckner, of Kentucky, for Vice-President.

Make the Most of Yourself.

It is the duty of every man to make the most of himself. Whatever his capacities may be, he is sure to find some place where he can be useful to himself and to others. But he can not reach his highest usefulness without good health, and he can not have good health without pure blood. The blood circulates to every organ and tissue, and when it is pure, rich and healthy it carries health to the entire system, but if it is impure it scatters disease wherever it flows. Hood's Sarsaparilla is the one true blood purifier. It cures salt rheum, scrofula, catarrh, dyspepsia and rheumatism because these diseases have their origin in the blood.

The Mother of Female Colleges.

Wesleyan Female College, Macon, Ga., has the proud distinction of being the first college in the world to confer a diploma upon woman. She has that diploma framed and hanging on her walls. It should be preserved to the end of time, for the day on which it was handed to the young graduate by Wesleyan's first president, that grand man, Bishop Pierce, was an epoch in the history of woman. There are hundreds of female colleges now, but Wesleyan should always be honored as being the leader in this movement for the education of woman. The new president of the college, Dr. Hammond, has plans for advancing the college in every way. He is not content that Wesleyan should be the foremost female college of the South Atlantic and Gulf States, but desires that it will occupy the place in Southern Methodism which the Woman's College of Baltimore does for Northern Methodism. He is bending all his energies to that end. His aim is that the very best secular education to be obtained shall be given under Christian auspices.—Southern Christian Advocate.

100 Students.

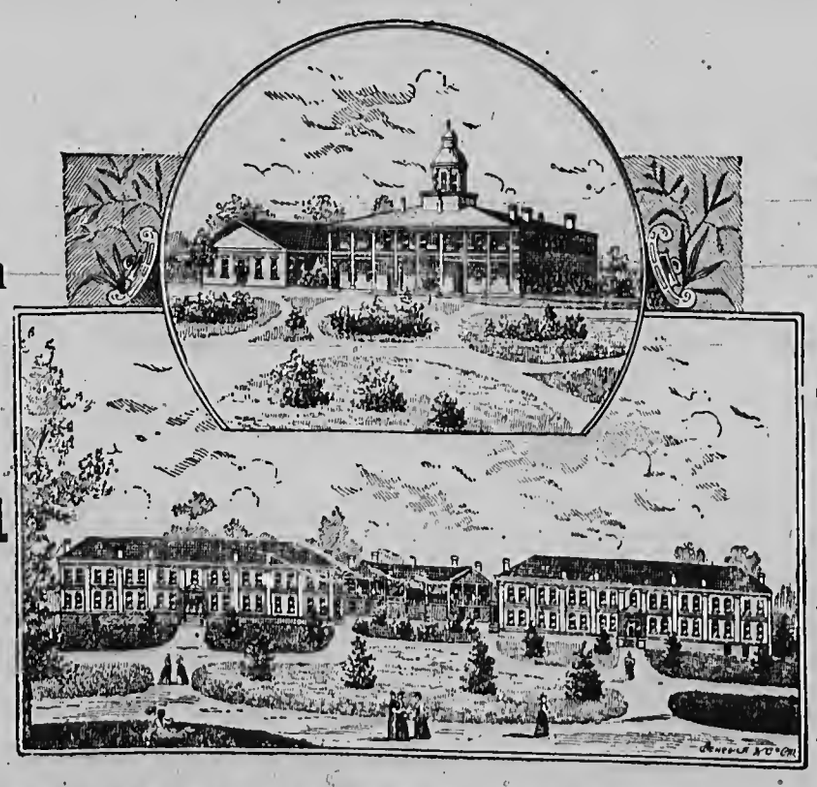
Iuka Normal Institute flourished last year. Prospects are for a boom in 96 and 97. This prospect forces us to close out our primary and intermediate departments that we may accommodate a greater boarding patronage. We can receive 100 more boarders by doing this. We want this 100 Our plan is, for $80 ($40 on entrance and $40 Jan. 19, '97) to give meals, coal oil, fuel, furnished room except bed clothing, and tuition in any of our literary departments 10 months to any student who has never attended the Normal, until 100 have applied. Students who accept will board with the President.

HOW TO SECURE THE SCHOLARSHIP.

Write to H. A. Dean, Iuka, Miss., your acceptance of the scholarship and give postoffice, county and State. All applications will be registered as received. "First come, first served."

WHITWORTH COLLEGE.

"I want a Christian Education for my daughter. Where shall I send her?"



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BECAUSE it has a healthful location, pure water and delightful accommodations.
BECAUSE it has a faculty abreast of the times, sound in head and heart.
BECAUSE it has a Christian atmosphere. The Epworth League, the prayer meetings and the revival fires are what my child needs.
BECAUSE nowhere else do you find better advantages in Art, Elocution, Voice, Piano and Violin.
LAST, BUT NOT LEAST, *the price* is within the reach of all.

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14 Young Ladies (who do not object to work)	$ 40.00
40 Young Ladies (under certain conditions)	100.00
50 Young Ladies (Johnson Hall)	125.00
90 Young Ladies (Margaret Hall)	150.00

Write at once for Catalogue and other information to the President,

Rev. John W. Chambers, Brookhaven, Miss.

Christian Advocate.

VOL. 43.—NO. 38. NEW ORLEANS, THURSDAY, SEPTEMBER 17, 1896. WHOLE NO. 2091

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE DEATH OF THE FLOWERS.

BY WILLIAM CULLEN BRYANT.

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear.
Heaped in the hollows of the grove, the Autumn leaves lie dead;
They rustle to the eddying gust and to the rabbit's tread.
The robin and the wren are flown, and from the shrubs the jay,
And from the wood top calls the crow through all the gloomy day.

Where are the flowers, the fair young flowers, that lately sprang and stood
In brighter light and softer airs, a beauteous sisterhood?
Alas! they all are in their graves; the gentle race of flowers
Are lying in their lowly beds with the fair and good of ours.
The rain is falling where they lie; but the cold November rain
Calls not from out the gloomy earth the lovely ones again.

The wind-flower and the violet, they perished long ago,
And the brier-rose and the orchis died amid the Summer glow;
But on the hill the golden-rod, and the aster in the wood,
And the yellow sunflower by the brook in Autumn beauty stood,
Till fell the frost from the clear, cold heaven, as falls the plague on men,
And the brightness of their smile was gone from upland, glade, and glen.

And now, when comes the calm, mild day, as still such days will come,
To call the squirrel and the bee from out their Winter home;
When the sound of dropping nuts is heard, though all the trees are still,
And twinkle in the smoky light the waters of the rill,
The south wind searches for the flowers whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more.

And then I think of one who in her youthful beauty died,
The fair, meek blossom that grew up and faded by my side.
In the cold, moist earth we laid her, when the forests cast the leaf,
And we wept that one so lovely should have a life so brief;
Yet not unmeet it was that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers.

– Exchange.

Communications.

"The Epworth League a Failure Outside of Towns and Cities" Reviewed.

We are glad that our brother selected so appropriate a text as he did when he said: "Nothing has seemed to meet the requirement in training the young for church work more effectually than the Epworth League. I mean in those places where its system can be applied and its methods are practical," but object to both the treatment and application. Truly no other institution of our church has more fully shown itself useful and more adapted to work set before it than the Epworth League; and we do not object to the matter quoted until the writer begins to explain that certain conditions are necessary to success, viz.: cities and towns, or a dense population. This is true only in so far as that people are necessary, numbers are necessary, and intelligence is necessary for a successful organization. It is also true that where there are many people many social barriers arise before the Epworth League, and afford hindrance to it. I will be charitable, and truthful, too, and grant that the Epworth League may be run successfully in cities and towns, and then submit that the same may be done in rural districts, for here we have sufficient numbers and intelligence, and abundant willingness. The system can be applied and the methods are practicable. The system is exactly suitable in that it affords social intercourse, literary engagement, intellectual growth, devotional work, and opportunities for deeds of love and mercy. Our young folks want to associate. None are more social than the young people in the country. What they lack in the matter of facility they make up with their earnestness and natural strength. They will go—go in buggies, on horseback, in wagons, and on foot. They like to go, and delight in the going, and are really glad they have some distance to travel. A street car is a bother in the eyes of young people who have horses and like to ride. We want no electric car when the road meanders through the forests, and birds sing or whistle along the way, thus affording so delightful a ride on horseback, or stroll on foot in delightful conversation. I have known them to be regular in attendance, coming two or three miles on foot and seven on horseback. I knew one Epworth League whose membership ran over fifty, and this church was ten miles from a railroad. On this same circuit there were three Leagues at work, all having a good membership. That part of the system pertaining to literary work is well suited to our young people in the country. They have hungry minds, and will read with increasing desire such books as the course of reading has in it, if properly directed. An Epworth League library is greatly prized, and the readings, debates, recitings, and such work as naturally comes up, are engaged in with interest and great profit. Under this developing power I have seen communities revolutionized socially, intellectually, and religiously; and the same was certainly brought about by the Epworth League system of work out in the country. Under this system of social and intellectual work, properly guided, the dance, sociable, and other questionable engagements can be driven out of the community in the country. We have seen it done. Is it so in towns or cities?

The devotional work of this system is the grand part of it. We lead our young people on step by step from some simple part in the services to such labors and activity as are abundantly useful. I have observed this from a word or two spoken in bashfulness to acceptable preaching of the gospel. In our country Leagues we have interesting Bible readings, prayer meetings, praise meetings, and song services. With such help as is thus afforded in the League system of Christian work, the spiritual life of a church is found mainly in its young people. It is delightful to see them in their burning zeal and great earnestness work to bring sinners to Christ. In the country we find the sick and needy, and give the needed help. Now the system is all right and perfectly practicable. But when you come to "its methods," we say you can not find them. That is, there are no fixed methods by which we are to do the work. The Epworth League is for young life in our church, and is flexible as to methods, so as to be able to adjust itself to young people of the church wherever they are found. In whatever they need most the League sets itself to work to help them. Methods of work must of necessity be manifold, varied, and varying, to suit various and changing conditions.

As to your objection to restriction of membership to certain age, that difficulty is now removed, and we can have the senior, or the junior League, or both, according to age of the young folks. We are agreed further that we need wise men to lead this great movement and plan to perfect its usefulness. We fail to see, however, that you are right when you seem to teach that one organization should be the limit. You, doubtless, mean that the church members should do all the work needed to be done without any new machinery. The church, my brother, stands in her dignity, power, and glory—and we all are members—but the Epworth League is a piece of new machinery more suitable, more complete, and more rapid. We have concluded to try to save our young people. We want now to introduce them as factors in church work and the evangelization of the world. By this League movement our church is harnessing and training the greatest power yet found for future success. If I were to place my experience in opposition to yours, it might be encouraging to some, for while you failed the first time and will make no further effort, I succeeded agreeably in my first movement, and have been succeeding ever since. I guess you have heard the story or advice given by the man who lisped. He said: "If at firsth you don't thinck—if at firsth you don't thinck—justh keep thucking until you do thuck theed." What we need for successful Epworth League work in the country is more pastors to study the work and labor to promote it. It will then succeed.

BEN P. JACO.

Olive Branch, Miss., Sept. 9, 1896

A Reply to "Gilderoy."

In the ADVOCATE, of Sept. 3, "Gilderoy" again springs the question of presiding elder's districts by advocating a reduction of the number in our North Mississippi Conference. We are doing so well with the present arrangement that it appears almost out of order to raise the question; but, as the issue is before us, and Bro. "Gilderoy" concedes to others "the right to think differently" from himself, if they so choose, I suppose a little discussion of the matter is in order.

It is with reluctance that I take issue with my brother in this matter, as I have great respect for his usually wise judgment; but I feel impelled to do so for what I conceive to the best interest of our work. It seems to me that the uninformed (of which there are not a few) would be impressed by "Gilderoy's" expressions that our presiding eldership is considered as simply a work of "supervision" and "overseeing," and that its worth is to be estimated by dollars and cents. He says: "We could very well dispense with one presiding elder's district by dividing out the charges. We employ too many men and pay out too much money for supervision. We do not need so many men, nor so much money, to run this machine."...."A man can absorb one district and have the whole work supervised just as well as it is now."...."If I am not mistaken, he" (the Bishop) "is powerfully opposed to wasting men and money, specially so for overseers on the Lord's farm."

The presiding elder is not to be considered as merely an executive to "supervise" and "oversee," but as also a preacher of the gospel and a fellow-laborer in the Lord's work. His duties are "to travel throughout his district, in order to preach and to oversee the spiritual and temporal affairs of the church." Thus we see that, as he goes, he is to preach as well as "oversee." The latter function is not to be disparaged or neglected in the least, but the former is to be magnified and performed as well. Therefore, they are not to be heard who would ignore the presiding elder as a preacher, and recognize him only as an official visitor to preside over the Quarterly Conferences. He may not be as able or eloquent in the pulpit as others, even as the pastor; but he is entitled to every recognition as one of the accredited ministers of the church, and his ministry will do those good who will receive it with readiness of mind. Every pastoral charge, preachers and people, however capable the former, or intelligent and pious the latter, need the visitations and ministries of a competent presiding elder four times a year, embracing a Saturday and Sunday each time, besides his assistance in protracted meetings and other special occasions. Therefore, the districts should be so arranged that each Quarterly Conference can have, as far as practicable, the benefit of Saturday and Sunday services. "Gilderoy" truly says that "this is an age of small farms and intensive farming—not intensive overseeing."

Now, let us apply this to the matter in hand, and have smaller districts and more intensive presiding-elder work in his various functions, and the good resulting therefrom will be manifest. We have, for illustration, the new district made a few years ago. It is composed largely of border territory from other large districts which could not receive the personal attention of the presiding elders that was needed, and, consequently, never developed much. Now, that same territory is receiving two or three times as much presiding-elder presence and service as ever before, and the results are seen in a gratifying development of interest in church work.

I voice the sentiment of many—and, I believe, a large majority of the preachers and members in our Conference—when I say that we can not dispense with even one of our districts without detriment to the work. We have not "too many men employed" in the presiding eldership. Some of them may be receiving more money than is necessary to run their part of "the machine," but that is with them and those whose business it is to fix their salary; and some of them may not be measuring up to the full stature of their official position—that may be looked after by the Bishop and his advisers. But, we need the full number that we now have—one more would be better—and that many can be found who will be worth to our work all that they will cost; men who will magnify their office and make it honorable by all diligence and faithfulness in being up to date with fresh sermons and in line with the progressive work of the church.

"Gilderoy" says: "It is not proposed to do without him or to minify him, but rather to increase his dignity and the importance of his work by enlarging his sphere of operations."

I don't see that the size of the "sphere of operations" would affect the dignity. They have only so much of that in reality anywhere you place them, and the work can not be made any more important by increase of sphere; but the larger the "sphere" the more they are spread out, and they may be spread so thin as to make no impress. Let us have the sphere of reasonable size, and a competent man in it to do intense work, and let self and dignity take care of themselves, and all will go well and prosper.

G. W. BACHMAN.

Kosciusko, Miss., Sept. 5, 1896.

Mississippi Conference—Should Be Redistricted.

There are in the Mississippi Conference eight small and weak presiding elder's districts. Two of these, we think, should be absorbed, leaving us but six. This, of course, would make the districts much stronger and, doubtless, more satisfactory. For many years, up to two years ago, we had but seven districts, and nearly all of one of them was thrown into the Louisiana Conference. The proposed change would make the six districts little more than their former size. Of the eight presiding elders, some of them—about half—are comfortably supported, others meagerly, some but partially. This arrangement would give full support to all. The financial pressure, which has been general since the districts were cut down in size, has made the increased assessments on the pastoral charges much more keenly felt than they otherwise would have been. The change would relieve this trouble and arrest the friction which it has produced in many parts of our Conference. The change would also give us two of our strongest men for pastoral work.

There are no difficulties, geographical or otherwise, to hinder this arrangement. The law, which presents more than twenty appointments in a districts, could be easily met. We have at present one hundred and twenty-one appointments. Twenty to each of the six districts would give us one hundred and twenty. One of the above could be bracketed; several of them might be without injury. Or better: If there should not be too many men to provide for, a dozen of the appointments, if necessary, could be absorbed, and, in this way, give pastors a comfortable support; whereas, some of them have been so pressed as to render them very uncomfortable and more or less inefficient. The fact is, that without better support many of our pastors will be forced to locate or to undertake something else in connection with their pastoral work. In many cases the addition of another church would give the necessary relief.

This change can be made by absorbing the Vicksburg and Enterprise districts. Any man acquainted with the territory and appointments can, by a few minutes' study, see that there is no difficulty in the way. Vicksburg, with the appointments north of it, could be put either in the Jackson or Natchez district. Let the other of these two districts take the appointments between Jackson and Harriston. We know no other difficulty, an explanation of which need be suggested.

With this arrangement there would be appointments near the boundaries of each of the districts which could be placed as desired to strengthen and evenly balance the work of the districts. With it there would not be a weak district in the Conference. With this arrangement it would not be necessary for one presiding elder to pass through the district of another, as is now the case. Of the six districts, all of them, Meridian excepted, would have comfortable parsonages, and all of the parsonages, with possibly one exception, would be centrally and admirably located. For the Meridian district, with the increased strength which the strong appointments down the Mobile and Ohio would give, a parsonage might be easily secured. For district travel the railroads throughout the Conference could not be better utilized.

B. S. RAYNER.

Centreville, Miss.

Correspondence.

To the Presiding Elders of the North Mississippi Conference.

DEAR BRETHREN: Did you get a letter about June 3 from Rev. Walter R. Lambuth reading about like this?

DEAR BRETHREN: We would respectfully call your attention to the mass meetings provided for in the Discipline, page 151, paragraph 357, and ask you to see that they are held in every charge in your district, and, if practicable, at every church in the charge. We mail you under another cover sample copies of a suggestive program prepared for these occasions. They will be furnished to any of your preachers desiring to use them at 8 cents per dozen, or 50 cents per hundred.

We would further request that you see to the appointment of a good man to canvass your district for the Review of Missions. You are aware of the necessity of a united and systematic effort to bring up full collections for missions.

WALTER R. LAMBUTH, Sec.

I'm very sure each presiding elder got a letter very much like this. But what of the results? You may have given earnest heed to this request. If not, 'tis to be hoped that now the protracted meeting season is about over, that you, as presiding elders, will call the attention of your preachers to paragraph 357, which says: "It shall be the duty of the preacher in charge to hold missionary mass meetings in every church in his work, to circulate missionary literature, and to seek in every way the education and inspiration of his people concerning the salvation of the heathen."

Of course, the proceeds of these meetings go towards paying your regular assessment. Hold the mass meeting, distribute the missionary literature, and you will soon find that you have more missionary sentiment in your work than ever before, and you will report more money even from the hardest circuits and missions than ever before. Intelligent sentiment should always go before a collection. Will be a hard, dry pull when there is no sentiment, and a spasmodic giving when there is no intelligent sentiment.

Write to Rev. Walter R. Lambuth, Nashville, Tenn., for programs and missionary literature; and if you, as pastors, do not like the programs, or if 'tis not practicable to use it, get up one of your own—one you and your people can use. Somehow, somewhere, get up a missionary stir.

Brethren, don't rest too long after your protracted meetings, and be sure you don't let your people rest too long. Keep the fire burning. Don't lose faith in yourself, your congregation and your God to overcome the greatest difficulties. "Christ shall reign."

W. S. SHIPMAN,
Sec. and Treas. Board of Missions.

Notes by the Way.

MR. EDITOR: A communication from Dr. W. T. J. Sullivan, in your issue of Sept. 3, is worthy of reading and rereading by all our Mississippi Methodists. Loyalty to our institutions is the best endowment we can ask.

"Jean Paul," also, makes some happy hits in his article on "Education."

As the season advances and the time for opening approaches, the prospects of Millsaps grows better and better. The indications now are for a full attendance. Parents sending sons should secure board as near the college as possible, that they may have the more direct oversight of the faculty and assistance from the professors.

A more quiet, peaceable and religious community than that at Millsaps College I do not know. The new building has suffered some delay, but is going up very satisfactorily. A very ornate building, and wisely planned for the purposes for which intended. Equipment fund growing, but yet short of demands.

ON THE CAMPUS.

A day's rest on the campus gives me opportunity to consider our surroundings. A quiet little village of eighteen or twenty families, away from the dust and noise of the city, and with all the quiet and comfort of the country, make it a delight to one who would rest for a while. A community of Christian families, such associations are calculated to develop and strengthen the good in any young man, and discourage the evil. A more home-like, pious community I have not found.

T. B. HOLLOMAN.

Sept 3, 1896.

We have had some sharp struggles, on this side of the ocean, with horse-racing and its attendant evils, and have been, in some respects, successful. The good people of New Jersey had a long battle with the jockeys and their patrons, but the battle ended with a victory for the right, and now throughout the State there is comparative quiet both on the Sabbath day and on the week day, and betting books with their owners no longer thrust themselves upon the observation of the respectable classes in the cars and at the ferries. Those who want such things must hunt for them. Meanwhile, the races in England seem to be declining in attractiveness. "Derby Day" is still on the fashionable calendar, and some men, like Lord Rosebery, may win great stakes, but the attendance is falling off. The Epsom railway traffic tells the tale in figures. The receipts have fallen off fully one-third since the year 1884. There is still a great gathering, but it grows smaller instead of larger. It is no longer a national holiday.—Presbyterian.

ONE STEP AT A TIME.

BY MARGARET E. SANGSTER.

There's a mine of comfort for you and me
In the saying
We were tenderly taught, at the mother's knee,
In happy days of youth
It is, what if the road be long and steep,
And we too weak to climb;
Or, what though the darkness gather deep
We take one step at a time.

A single step and again a step,
Until by safe degrees,
The milestones passed, we win at last
Home, when the king shall please.
And the strangest thing is often this,
That the briery, tangled spots,
Which cumber our feet, should be thick and sweet,
With our Lord's forget-me-nots

It matters little the pace we take,
If we journey sturdily on,
With the burden-bearer's steady gait,
Till the day's last hour is gone;
Or if, with the dancing feet of the child,
Or the halting step of age,
We keep the goal, in the eye of the soul,
Through the years of our pilgrimage.

And yet in the tramp of appointed days,
This thing must sometime be,
That we falter and pause and bewildered gaze,
For the road has led to the sea.
And the foreman's tread is on one track
As once on the booming coast,
Where the children of Israel, looking back,
Saw Pharaoh's threatening host.

Then clear from the skies our leader's voice,
"Go forward!" bids us dare,
Whatever we meet, with fearless feet,
And the might of trustful prayer,
So, ever advancing day by day,
In the Master's strength sublime,
Even the lame shall take the prey,
Marching one step at a time.

And what of the hours when, hand and foot,
We are bound and laid aside;
With the fevered vein and the throbbing pain,
And the world at its low ebb tide?
And what of our day of the broken heart,
When all that our eyes can see
Is the vacant space where the vanished face
Of our darling used to be?

Then, waiting and watching and almost spent,
Comes peace from the Lord's own hand,
In his blessed will, if we rest content,
Though we can not understand.
And we gather anew our courage and hope,
For the road so rough to climb,
With trial and peril we well may cope
One single step at a time.

- Exchange.

Correspondence.

Sam Jones Camp Meeting.

MR. EDITOR: Allow me a few thoughts in regard to the Sam Jones Camp Meeting, which closed a pleasant and, I trust, profitable session on Monday last, on which day the annual meeting of the association was held, its officers elected (same as before, except one member of the Executive Committee), and reports received of the year's transactions. It is a matter for gratulation that the association is now under regular charter, and, per consequence, relieved from the friction of former days. There is now no obstacle to the success and prosperity of the association in its high and holy mission of trying to win souls for Christ. That such is the sole desire of all its officers and members, from President Jones down to the humblest member, I have no doubt.

The meeting just closed was quiet, and without any special demonstration, but I am sure that the great day of final accounts will show that much good was done, and that the cause and kingdom of God were advanced thereby. During the first days of the meeting there was a dearth of preachers, and there seemed to be a feeling of unrest, a sort of looking for and expecting the usual conflict of authority, which has been, in the past, a fruitful source of discord and hindrance to the work of the Lord. It is especially pleasant to remember that this year there was no quarreling or bickering between the authorities of the church and the association. The presiding elder, Rev. L. S. Jones, was present for two days only, having engagements in another part of his district.

Bro. Job Roberts, of Jackson, La., preached the opening sermon on Friday night, Aug. 21, and it was a good one, as were the several others he preached before leaving on Monday. I am no prophet, nor the son of a prophet, and yet I shall miss my guess if my young friend, Job, does not take a front seat in the ministry of the M. E. Church, if spared, which God grant he may be.

Bro. Holloman came on Saturday, and did some effective and most excellent preaching up to the time of his departure, which was on the twenty-sixth.

Monday brought Bros. W. B. Lewis and H. M. Ellis. Bro. Ellis remained to the close, and did the best and most effective work of the meeting. Indeed, in quite a long and extensive experience in protracted meetings, I have never seen a more zealous, consecrated, earnest worker in revival services than is Bro. Ellis. His method of altar work, and his persistence in completing a work when once begun, [illegible] old-fashioned Methodism and the "old-time religion."

Bro. Jno. A. B. Jones, president of the association, came on Wednesday, and upon him and Bro. Ellis devolved the conduct of the meeting from that time until its close. Faithfully and well was the duty performed, and quite a number of souls found peace with God at the altar during the week. The weather, though very warm a part of the time, was exceptionally good.

Death came to one of the tents and transferred to that "upper and better country" a devoted wife and an affectionate and beloved mother, Sister Robinson, who died, after a lingering and painful illness, on Sunday, Aug. 30, at 4 o'clock P. M.

The attendance was quite large, and the order good. That the Committee on Public Worship were unhappy in their selection of preachers to whom special invitations were extended, was amply demonstrated by the fact that but one of the entire list made his appearance. The others sent in excuses. Right here I desire to remark that the custom of using camp meetings as a theatre for the display of big ministerial guns is an outrage on the rights of the people as well as to the local clergy of the district in which the camp meeting is held. These meetings are peculiarly the meetings of the people, and in the selection of preachers their wishes should be consulted and fully respected. Had the Committee on Public Worship invited the preachers of the district, and those in charge of adjacent appointments, there would have been plenty of preachers to do the work, the people would have been better pleased, more good would have been done, and the humbler preachers of the Word would have felt that they had not been snubbed in the interest of outsiders.

Another important matter is the hymnology now most in vogue in our revival meetings. Instead of using the Methodist hymn book and those old-fashioned tunes, the singing of which has resulted in placing Methodism on the high spiritual plane she has so long occupied, every little evangelist that comes along is furnished with a new "song book," which includes about one grain of gospel melody to a bushel of chaff and doggerel! Such being the case, at each camp meeting it is necessary to employ an expert to teach the "choir" the new songs and tunes, thus effectually eliminating the element of congregational singing which has always been a power for great good in our connection. If these new-fangled tunes and alleged hymns had in them a modicum of the merit, as gospel songs, possessed by our old-time revival songs and tunes, the case would be different; but they have not. And why sane men should substitute this trash for the gospel as sung by the Wesleys, Watts, Doddridge, et als, is more than I can imagine. The idea of a solo, duet, trio, quartette or quintette at a camp meeting! Its absurdity is only equaled by the customary jingles used on such occasions! Think of a song, entitled "Beautiful Hands," being sung as a solo at a camp meeting! It will be a notable day when Methodists have grace enough to return to the hymns, tunes, class meetings and other peculiarities of primitive Methodism, and which have made it the mighty power for good that it has been up to the recent past. There are many reasons why Methodists should love camp meetings, chief among them being the mighty works that have been, and are occasionally being done at them, the friendships that are formed and perpetuated there, the communion of saints, and the annual reunion of these who love each other.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

There is another growing evil that I wish to refer to, and that is the indiscriminate and outlandish use of the word "Amen!" On several occasions, at the late meeting, I felt constrained to move out of hearing of some zealous brother who persisted in the use of this word, without rhyme or reason, being just as likely to say "Amen" to the sentiment, "The wicked shall be turned into hell," etc., as to, "Lord, revive us!" I do love to hear a hearty "Amen," and other of the responses peculiar to Methodism, when they fit in and are appropriate where used; but these irregular, sort of perfunctory "amens," "glories," etc., mar instead of beautifying a service.

May God be with, and bless, and keep all the dear friends we have met and made at Sam Jones Camp Meeting!—may his benediction rest upon each household!—may the pathway of each one of the participants in the last meeting grow brighter and better as we near the heavenly city!—and may we finally be reunited, an unbroken company, in our Father's house! Amen!

REX.

Natchez, Miss., Sept. 4, 1896.

Crystal Springs Camp Meeting.

We have just got home from Crystal Springs Camp Meeting. It was a glorious time—a first-class camp meeting. The preaching was equal to any I ever heard. Bro. Stewart and his father-in-law, Dr. Sullins, are masters of their work. Their preaching was both intellectual and spiritual, the results fully satisfactory. The congregation was full from the beginning all through to the end. Any way, there were people enough tented on the ground to make a large congregation, and the attention and behavior could not be better. I am told there are about one hundred tents, so called; but some of them are good two-story buildings, and one of the finest restaurants outside of a city, and from two to three families in one tent. The meeting closed the second Sunday night at a late hour after one of the most awful and terrific sermons preached by Bro. Stewart I ever heard on the rich man and Lazarus. It sent conviction to the unconverted; the number of young men that pressed to the altar and pledged to reform their lives and join the church the first opportunity I never saw before. About three hundred pledged themselves to join the church the first chance. While there was no great enthusiasm during the meeting, likely it was the best it was so. I was so unwell I could not attend the services regularly, but any way the Crystal Springs Camp Meeting for 1896 was a great success, notwithstanding the fears of many that the Chautauqua would be a great drawback to our camp meetings at that place. The lake built by the Chautauqua was quite an attraction with our up-country people.

A. B. NICHOLSON.

THE UNKNOWN SINGER.

BY FANNIE MINOR MONTGOMERY.

"Whoso offereth praise glorifieth me."

A singer sang by the wayside,
A song that was brave and gay;
By the dusty highway waiting,
That long, long Summer's day.

He sang of the blessed sunshine
That was ripening fruit and grain;
Of the woods, and winds, and streamlets,
Of clouds that would burst in rain.

He told of creation's beauties,
Of the watchful, patient care,
Of the boundless, tender mercies
That are resting everywhere.

He sang when his heart was heavy,
He sang if his heart was light,
From the morning's dewy freshness
Through the noon to darkening night.

Of the many busy travelers
Who along that highway fared,
There were very few who listened,
There were fewer still who cared.

But the Lord of all things hearkened
To that singer's loving lays,
And set apart for his glory
The one who had offered praise.

Communications.

Miss Eva Louise Yeates.

BORDER-LAND. VICTORY OF FAITH.

Less than a year ago Eva was a member of an interesting circle of friends in Starkville, Miss. Young herself, liberally educated, endowed with attractive graces of person and character, her life was full of hope and promise. It was known that her health had been failing for several months, yet it came as a sad surprise and a shock to the community when it was said that "Eva was dead." It was difficult to realize that she had gone from earth, and would no more brighten, by her joyous life, the family home and the society of her friends. Some things in the short course of her life suggest more than a passing notice.

She was born June 22, 1876, and died May 17, 1896. She was of excellent and large family connections, being the daughter of Dr. E. D. and Mrs. Janie Yeates, of Starkville, Miss. From childhood she had been often and intimately associated with the family of the writer. Gentle, affectionate, and confiding, she grew up into lovely young womanhood. She cherished no malice, and was not given to evil speaking. Beautiful in person, she was not haughty nor respecting, she was not haughty nor proud. Her mother was her most intimate friend and confidant. Popular in society by reason of her amiable and attractive qualities, she made friends among young ladies, and won the admiration of young gentlemen. She was educated in Starkville, and at the Industrial Institute and College at Columbus.

She joined the M. E. Church, South, when a child, in her tenth year. During the brief pastorate of Rev. J. H. Scruggs, an invitation being given one Sunday night, Eva went forward alone before a large congregation and gave her name to the church. She had not made known her purpose to anyone. It was a surprise even to her parents. How true it is that in our homes, in the Sunday-school and all around us, the fields are white unto harvest. Let parents, teachers and pastors be wise to discern this precious harvest and garner it for the Lord.

Although in after life she was induced at times, under strong and peculiar influences, to participate in worldly amusement not in harmony with the requirements of the church, she yet seemed to have no special fondness for such things, and never lost attachment for the church. She gave expression to this strong attachment, and always, when present at communion service, partook of the sacrament.

The manner and circumstances of her death were remarkable. As her health failed, and she steadily grew worse, she became impressed with the belief that her life was nearing its close; but the thought of death came to her without apparently startling effect. Her mind seemed to dwell much upon the subject, and she was constantly referring to her death, always, however, in a sweet, calm, undisturbed way.

About two weeks before her death she sat out on the front gallery all alone during the greater part of one forenoon. Going into the room, she said: "Mother, I have been out on the gallery a long time by myself, ...and everything was so sweet and peaceful I felt like it would have been a good time to go."

A week later they were talking of dresses, when she turned to her mother, and said: "Mama, when I die, bury me in pure white."

A few extracts from a letter to a much-loved uncle, written about a week before she died, will show how calmly she looked upon death, and her confident, trusting faith in Christ. Writing, she said: "This, the fifth Sunday, I have been from church, and I can not spend it better than writing to you.....I feel that this is the last letter I shall ever write..... I was reading the May Queen this morning, and I could not help but apply most of it to myself.....I may get well, but I doubt it. I know that my Redeemer liveth, and I am not afraid to die, but it is hard to die so young."

Until within a very few days of her death she kept up, declining to take her bed, receiving her friends and visiting them as her failing strength would permit. Thus, with patient fortitude, without complaint or murmur, and even with cheerfulness, did she bear up under the sufferings of wasting disease. So gentle, and yet so strong! Without shrinking or fear, she was passing through the "border-land" between two worlds. On the one side was the world where she had spent her joyous life of almost twenty Summers; on the other side was the spirit-world now coming into view. Her simple faith in the blessed Savior gave her the victory over this world and over the grave, and enabled her to claim the world beyond as her far better inheritance, even a heavenly.

On Sunday morning early, the day of her death, her father told her he was afraid she could not live, and asked if she was ready. She replied: "Yes, papa; but pray for me all day, that I may not be mistaken, for I feel just like I was going over there," pointing in the direction of a neighbor's house across the street. About twenty minutes before twelve o'clock that night she ceased from suffering and fell on sleep.

She had selected as hymns to be used at her funeral service, "I would not live alway," "Come, ye disconsolate," and, "Asleep in Jesus." On the afternoon of the next day a large congregation of sorrowing friends attended her funeral at the Methodist Church. The services were conducted by her pastor, Rev. J. E. Thomas, while the choir sang the beautiful hymns of her own selection. How tender the compassion of our Lord! How gently he leads his people, or bears them on eagles' wings!

"We shall obtain delivering grace
In the distressing hour."

T. C. WIER.

W. F. M. S.

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EDITORS.

N. Miss. Conf.,Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M.H. Morrison...Shreveport

"Let Us Not Be Weary."

"It's so hot; let's disband until the weather is cooler," said a sister a few evenings since as she came into the meeting. She might have been asked if anything else that she knew of had suspended operations because of the hot weather. Men of every calling, profession and trade follow their usual avocations and ply their accustomed trades, and the young people were never so persistent in their demands for social entertainment. There has been an entertainment in town every night for a week, the preparation for which has made much work for older members of many households. One young girl, totally dilapidated from this same week's dissipations, said, "My feet are so sore I can scarcely walk;" yet on she went. Even while I write clouds of dust rise on the air and settle only to rise again as another carriage of pleasure seekers pass; not all young people, either. Middle-aged and grey-haired fathers and mothers are among them seeking a day's pleasure ten miles away. My sisters, does heat and drouth and dust tell more quickly on the worker in the Lord's vineyard than on others? While they are transacting business or seeking pleasure with untiring zest, with no thought of cessation, must the W. F. M. S. division of the Lord's army stack arms and halt in the shade for rest? Do God's commands to go forward, his promises to sustain, his exceeding great reward, hold out before us, fail to arouse in us the same degree of enthusiasm and energy that moves the seeker after pleasure? Let this not be so. While these blister their feet and wear the roses out of their cheeks, we should be mindful of the command and promise: "Let us not be weary in well-doing, for in due season ye shall reap, if ye faint not." Take up the battle anew, gird on the armor, and push the conquest for King Immanuel. Like Napoleon's drummer-boy, we must know no retreat, but beat a charge that shall wake the dead. Even Summer heat and dust may be overcome, and we may rise to a more blessed and loyal plane of Christian service, and the cause of the Master be much advanced before the bracing Autumn weather, for which we sigh, and during which we promise better service shall have come.

Especially is this a time for gleaning missionary information. Where there is opportunity for nothing else, we can read, and as we learn of the need of perishing millions, and hear the message that comes back from the workers, "Send more men," your love and zeal will rise to a heat more intense than that of August days, and certainly more enduring.

One of our workers in Brazil speaks of a little fellow who wanted to know something about the little Chinese (?) children in her school. You who read may smile at this, but there are older ones among us who seem to be little wiser than this child. If you haven't missionary reading, subscribe for some. There are few among us who can not afford to take the W. M. Advocate. Get a plan for securing the $100,000 and 100,000 members to working in your brain, and a feeling of responsibility for them in your heart, and this scheme, born of love and longing for the advancement of our Master's cause, will not fail because of your lack of information or of effort. The hot weather need not interfere with our prayer. Pray for the missionaries and their work. Pray for the church at home, that a baptism of the Spirit may beget love and zeal and liberality to such an extent that we may conscientiously and successfully pray, "Thy kingdom come."

A WORKER.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The tenth annual report of the W. P. and H. M. Society shows such an advance in all departments of the work, and such immense possibilities for future work—extended and developed, as it has been, by the noble women of the Central Committee, and their co-workers—that truly it may be said, "Knowledge is the mother of zeal; lack of knowledge, its greatest foe."

Ten years ago it was deemed advisable by the General Conference to organize a "Woman's Department of Church Extension" for the purpose of aiding in the building of parsonages. By means of this organization—known later as the W. P. and H. M. Society—church statistics show that during the eight years following the establishment of this means of help, "one-half as many parsonages were built as had been built in the whole one hundred years prior to this movement."

The ninth annual report was still more encouraging, and the record for the year 1896 is an improvement all along the line, in numbers, interest, zeal, and money. Parsonages have been aided to the amount of nearly $10,000; supplies of food and clothing sent to the families of our frontier preachers; schools established for the mountain people of North Carolina, Kentucky, Tennessee, and Georgia, for the Cubans in Florida, and city missions organized in the various cities to teach the ignorant and help the fallen from the slums of vice and crime, from whence thousands are led to Christ and helped to live better and purer lives. Who can estimate the power for good exerted by these consecrated Christian women, or realize the result of their labors? Only when "faith is lost in sight," and "they that lead many to righteousness shall shine as the stars forever and ever." Dr. Atkins said at the convention in Asheville: "This W. P. and H. M. Society is the unified efforts of consecrated Southern womanhood against all the devilry of humanity. If the efforts of this combination, striking at the foundations of evil by saving the homes, fail, then the gospel must fail. This complex Christian work, so mighty, so holy, so woman-like, by its nature and hers, is specially and peculiarly the work suited to our women."

That God's blessing has rested on this work from the beginning to the present hour is plainly manifest, and in this decennial year of its existence the following resolution was adopted by the Central Committee: "In view of the fact that this year marks the first decade of our existence as an organization, we will call upon our women throughout the church to celebrate this year by earnest effort to raise $20,000 for the general work."

No labor for the Master can be more noble and acceptable than educating the ignorant, building homes for the preachers, and bringing the glad news of salvation into the desolate homes of poverty and guilt and sorrow.

E. R. KENNEDY, Rec. Sec.

Notice.

The fifth annual meeting of the Woman's Parsonage and Home Mission Society of North Mississippi will convene in Oxford, Miss., Oct. 24-27. Opening service at 8 P. M. In order that the meeting may benefit the entire connection, all societies are earnestly requested to send representatives. Certificates should be procured wherever tickets are bought, by both delegates and visitors.

Notify Mrs. M. S. Collier, of Oxford, Miss., of names of delegates, and hour of arrival.

Sisters, let us come up to this meeting in the name of the Lord, earnestly beseeching his presence with us. Coming thus, we can not fail to be blessed.

MRS. J. B. STONE, Pres.
MRS. D. L. COGDELL, Rec. Sec.

A transcendent faith, a cheerful trust, turns the darkness of night into a pillar of fire, and the cloud by day into a perpetual glory. Those who thus march on are refreshed in the wilderness, and hear streams of gladness trickling among the rocks.—Chapin.

The best investment any man can make on earth is one that will pay dividends in heaven.

WALL
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I. HARDY, G. P. A.

New Orleans, La.

FROM THE WORK.

Rev. J. H Rogers, Walthall, Miss., Sept. 4: "I have closed all of my protracted meetings. Great good was accomplished for Christ. About two hundred souls were converted to God; one hundred and twelve accessions to our church. Thank God for this wonderful victory. We were ably assisted by Rev. W. D. Bass, of Corinth, Miss. Success to the ADVOCATE."

Rev. M. L. White, P. C., Montrose, Miss., Sept. 3: "Just closed meeting at Mt. Zion. Bros. J. H. Evans and L. J. Jones rendered splendid help. Church greatly revived; twelve accessions to church. The church house has been repaired, with new weatherboarding, new pulpit, and altar; now ready to paint it. Will have better benches soon. So you see these people have something to get happy about."

Rev. J. R. Roy, Columbia circuit, Columbia, La., Sept. 4: "Hard times is the cry here, and with some it is true. Notwithstanding all this, we have had a good year. We have lived and have built a nice parsonage at Columbia. We have the best parsonage in the district, I think (the district parsonage not excepted). We have held only one protracted meeting. This was a grand success. The humble, consecrated R. C. Grace, of the Olla circuit, did the preaching. His preaching was pure and simple, so that all might feast. We had seventeen additions to the church, all on profession of faith. Have four meetings to hold yet. Pray for us."

W. H. Underwood, Magnolia, Aug. 31: "Our protracted meeting at Live Oak began on the twenty third instant, and continued five days. Our faithful pastor, Bro. Carroll, did the preaching the first two days, when Bro. Ed. T. Denson came to his aid, preaching, praying, and singing in great power. Live Oak circuit was Bro. Denson's first pastoral charge, and he, by his deep piety, zealous and faithful work, greatly endeared himself to all the people. The visible results of the meeting are fifteen accessions, many conversions, and the entire membership greatly revived. There were some persons converted and added to the membership for whom the church had been praying for years. Other nominal members were gloriously converted, and have gone earnestly to work. A young men's prayer meeting has been organized, from which we expect much fruit. To God be all the praise. We ask the prayers of all former pastors."

Rev. J. A. Wilson, P. C., Salem circuit, Smyrna, Miss., Aug. 29: "The Lord has given us the victory. Thank God for his omnipresence and power. We have just finished our fourth revival meeting on our work, as follows: At Salem we had a glorious meeting, beginning the fourth Sunday in July, with increasing interest at every service. Estimated results: Church greatly revived, twenty conversions, seven accessions. Two more of the converted number are going to join at my next appointment. Rev. J. C. Park, of Kosciusko, assisted us three days. He was filled with the Spirit and power. His sermons were full of soul-stirring thoughts and could only be surpassed by Bishop Galloway. At Smyrna a meeting beginning the first Sunday in August. Here the Methodists and Cumberland Presbyterians worship together in the same house. We had a union meeting. Estimated results: Part of the church revived. Brethren, help us to build a church here at Smyrna. We have asked many of you to help us, and it seems our asking has been in vain. At Tabernacle we began a revival service the second Sunday in August, and, not being able to do the preaching, closed the meeting on the following Wednesday night with about twenty-five penitents at the altar and one accession. The church was greatly revived. After a week's rest we began a glorious revival at Macedonia. The Lord was with us from the very beginning. About seventeen converted or reclaimed, five accessions, and the church wonderfully revived. Rev. W. A. Bowlin, from the Rural Hill circuit, assisted me two and a half days, rendering valuable service. Bro. Bowlin preached three grand sermons during this time. He is full of the Methodist fire. Souls were awakened and were found appealing to God for redemption. To God be all the glory! Pray for us."

Rev. D. Scarborough: "We are about our Master's business on the Neshoba circuit. This work consists of six churches, with a membership of 540 members, and embraces almost half of this county (Neshoba). We preach twice every Sunday in the month except one. The Lord is with us, and is graciously blessing our poor efforts. Our protracted meetings were seasons of refreshing from the presence of the Lord. The first one held was at Hester's Chapel, beginning on Saturday before the second Sunday in July. Here we were assisted by Rev. A. T. Bell, who preached the Word with power and earnestness. About twenty conversions, thirteen accessions, and reconciliations between offended parties, were the results. A weekly prayer meeting was also established. We next planted our battery at Cook's Chapel, where, with the efficient help of Rev. G. H. Thompson, we fought the devil for five days. There were many difficulties in the way, on account of which the meeting was not satisfactory. The Word was preached faithfully, and, we feel, will accomplish good. One member came to us from the Congregational Methodist Church. We went from this church to Pine Grove, where we began on the fourth Sunday in July. The meeting lasted four days, and was blest of the Lord. We are indebted to Rev. J. C. Long for three earnest sermons. Penitents were at the altar, but, so far as we could tell, there were no conversions. The church seemed to be revived. The next meeting was held at North Bend, beginning on the first Sunday in August. This community was ready for a revival. The day before we completed the hull of a new church, which is of larger dimensions than the old one. There had been perfect unity among the brethren in building the new church, and, therefore, they were in a good condition for the Lord to bless them. The meeting lasted five days. Rev. J. C. Long was with us on Sunday, and, with the exception of two sermons by Rev. S. Q. Shepperd, a Baptist brother, we did all of the preaching. Bro. J. A. Burton, an exhorter, rendered appreciative help. There were a number of conversions and twelve accessions. We left this church on Thursday evening, and went to Mars Hill, where we began a five days' meeting the following Saturday. Here, too, the brethren had made sacrifices for the Lord in order to ceil their church, and, therefore, were prepared to receive the gospel. Here we had a good meeting. Three family altars were erected, and all promised to live better lives. There were no accessions. Rev. C. McDonald, of Morton, Miss., did all of the preaching except one sermon, which was delivered by Rev. F. B. Ormond. We praise the Lord for what we have accomplished up to date, and trust him for yet greater things."

Rev. Irvin Miller, Walnut Grove, Miss., Sept. 3: "I am filling three appointments on the Carthage circuit this year. I also preach at Harperville once a month. I have held three protracted meetings, viz: At Harperville, Singleton, and Rocky Point. At Harperville we held a union meeting with the Congregational Methodists and the Cumberland Presbyterians. Bro. Ballow, pastor of the Congregational, and Bro. Millen, pastor of the Cumberland Church, assisted in the meeting. Bro. C. McDonald was with us from Monday till Friday, and preached with more unction and power of the Holy Spirit than I ever heard him. Our presiding elder, Bro. Simmons, preached two sermons for us, to the edification and delight of all. We had a gracious revival, though not a large number of accessions. We organized a Methodist Episcopal Church with sixteen members, and it was attached to the Forest and Morton circuit by the presiding elder, who was present when the organization was made. Congregations increased, and the interest grew to the end. I regard this as a very important point, and I believe in a few years we will have a large and flourishing organization here. This is the place where Harperville College is located, and I think no village of its size excells Harperville in the intelligence and moral status of its population. At Singleton we had a splendid meeting. No ministerial help. We expected Bro. J. R. Hays, but his family were sick. Christians were abundantly blessed and 'built up in their most holy faith.' Congregations were overflowing all the time. Our Baptist friends attended in large numbers, and assisted with their prayer and songs, and rejoiced with us in the love of God. Five accessions to the church. At Rocky Point we had a glorious, old-fashioned revival of religion. Christians of every name and denomination were brought nearer to God, and caused to love him more. Many shouts of praise went up to God and the Lamb. In this revival I was reminded of my early Christian life in my old native State (Kentucky). Again I had to conduct the meeting alone, Bro. Hays not having reached me; but God was with us, and blessed the people. At this point and at Singleton I only had the preaching to do. The brethren conducted the prayer and experience meetings, and the people did the singing (the best I have heard in years). Five accessions to the church here. At this place and at Singleton they have organized singing classes, and the young people all sing (at church as well as in the class). We have one more meeting to hold, at Liberty, commencing next Saturday. I have preached between thirty and forty sermons in the series of meetings I have held, and am still well and hearty, and ready for work. To God be all the praise."

(Continued on Seventh Page.)

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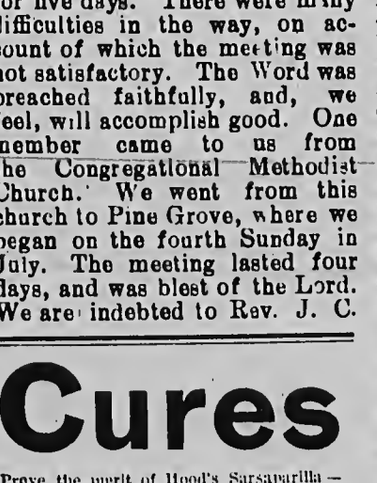
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Thursday, September 17, 1896.

"I never can forgive him." Ah! Then you never expect to be forgiven, do you? "Forgive us our trespasses as we forgive those who trespass against us."

Instead of dwelling continually upon the sacrifices you have made for Christ, suppose you try for one year the plan of meditating daily upon the blessings you have received from him.

When a doubt arises as to the propriety of a certain course of conduct, instead of asking, "Is there any harm in it?" it would be better if the question were put a little differently, viz.: "Is there any harm in letting it alone?" In many cases this simple change of phrascology would result in great and lasting good.

"Honor the Lord with thy substance" is a divine command, and it applies to the poor as well as the rich, provided they are not so utterly destitute as to be dependent upon others for support. Moreover, it is one of those commands that has a promise connected with it: "So shall thy barns be filled with plenty."

Not only giving, but the manner of giving, counts for something. Some men give in such a way that a man of refined sensibilities dreads to ask them for a donation for any cause, no matter how good. Others make you feel that you have conferred a favor on them by giving them an opportunity to contribute. "The Lord loves a cheerful giver," and men are like the Lord in that respect.

It would be both interesting and instructive if statistics could be gathered showing how many Methodist people are lost to the church annually through a change of residence. New-comers in a community, especially in a city, need attention which oftentimes they do not receive. If no Methodist calls upon them but the pastor, and they go to church several times without receiving any recognition on the part of church members, they drift off to other churches, or else cease to attend church at all.

Miracles Prohibited by Law.

Shrader, "the divine healer," arrived in this city a few days ago and began business. New Orleans being a veritable Paradise for humbugs, he was in a fair way to eclipse his previous record when, lo! he was interdicted by the courts. Under a statute which requires a State license as a prerequisite to the practice of the healing art, Dr. T. S. Kennedy, president of the State Board of Medical Examiners, procured an injunction restraining him from the further exercise of his "divine" calling. All honor to Dr. Kennedy! If he had pursued this course a year ago, when a miserable fraud was performing miracles here daily by the score, the citizens of Mississippi and Louisiana would have been several thousand dollars better off than they are now.

Decidedly Rich.

There appeared in the Times-Democrat, on the ninth, an article headed "The Sunday Law a Failure," and signed "A Sufferer." We quote as follows:

"New Orleans, Sept. 8, 1896.

"To the Editor of the Times-Democrat:

"I ask your indulgence and space in order to show how the Sunday law is a perfect farce. Royal and St. Charles street saloons have been hermetically closed since the pretended enforcement of this obnoxious law. These saloons have heavy expenses. They have all run through the past Summer with a very heavy loss. I am confident some of the proprietors have suffered a loss of $10 a day for the past four months. This Fall and Winter is the only salvation for them, while the city is filled with strangers, to catch up on their losses and make some money to carry them through next Summer. The saloons on St. Charles street depend on the patrons of the two theatres during the Winter season for their support. Now, under this law they are deprived of the best day in the week. The theatres are packed almost to suffocation on Sunday nights. The male portion of the audience at intermission desire some kind of refreshments: saloons are closed; no chance for a glass of beer."

This writer, a saloon keeper, admits that his bar room and all others in a certain part of the city are "hermetically closed" on Sunday, which before the enforcement of the Sunday law was the most profitable day of the week. Now, it seems to us that according to his own admission the Sunday law is anything else but a failure in his section of the city. The closing of the saloons is the very purpose of the law. If, as this writer states, there are some sections of the city in which the law is not so well enforced, that is no reason why all attempt at enforcement should be given up, as under the old regime. Let the police look after those saloons which are still defying the law and close them as "hermetically" as they have closed that operated by "A Sufferer," and all will be well. Society will gain in a multitude of ways, albeit the saloon keepers have to submit to a reduction of revenue. The world was not made in a day, and it is impossible all at once to change the habits of thousands of men who have been accustomed all through life to defy law with impunity. A good beginning has been made, and we are sure that the city authorities will continue their present policy, and will receive the plaudits of all good citizens.

Educational Statistics.

The Board of Education of the M. E. Church, South, has compiled a table of educational statistics which is worthy of attention. The table is not complete, several of our schools having failed to make the reports asked for. But even in their incomplete form our educational statistics are decidedly gratifying. We have ninety-four colleges with an attendance last year of 16,011—an average of one hundred and seventy pupils to each college. We are not doing for the cause of higher education one-half of what we ought to do; but it will doubtless be a surprise to many of our people that we are doing so much. These figures will make a good gag to put in the mouths of religionists of a certain class who are continually prating about the ignorance of Methodists. When one of these fellows comes around it would be well to ask him how many colleges his church has, and then give him our statistics, and also those of the M. E. Church, which are as follows: Number of colleges, 202; number of pupils, 42,249.

Light in the East.

So far as our memory goes, no foreigner who has ever visited the United States has received so much attention from the press as has the distinguished Chinese viceroy, Li Hung Chang. Not only the secular papers, but the church papers of all denominations have teemed with accounts of the various incidents of his visit. Many of them have given whole pages to him. On account of his greatness of character (Gen. Grant regarded him and Bismarck and Gladstone as the three greatest men of the age), as well as on account of his high position, it will doubtless be of interest to our readers to know his opinion of our civilization. Fortunately he gave that opinion in few words at a banquet given in his honor a few days before his departure. He stated that the things which had most impressed him were: "the liberty and freedom enjoyed by the people, the welfare and prosperity in their industrial and commercial pursuits, the characteristics of their classical, historical, and philosophical and poetical literature, the manner of application of the scientific discoveries and inventions for promoting the happiness of mankind and the display of their artistic taste in the architecture of the public buildings, sculpture, and paintings of historical figures and facts," and expressed his purpose of introducing "these very means and ends of civilization into China."

There is no doubt that if he could do so, he would at once make many radical changes in the character of the civilization of his native land; but, of course, the manners and customs of four thousand years can not be changed in a day. But the change will come. Christian civilization is destined to leaven even the huge lump of Chinese conservatism. And we have no doubt that the dawn of the new era will be very greatly hastened by the visit of this illustrous statesman to the great nations of Christendom.

Bank Failures.

Within the last three weeks three national banks have failed in this city—the American, the Union and the Mutual. The Mutual made an entirely honest failure, and it is believed that its depositors will get their money, dollar for dollar. The failure of the other two was due to deep-dyed criminality on the part of their officials or employees. These failures coming in such rapid succession very naturally created a panic, and there would doubtless have been a disastrous run upon many of the banks but for the wise and timely action of the clearing house in limiting the amount to be drawn out on checks by any depositor in any one day to $100. Provision has been made for the issuance of certificates of deposit, by means of which business can be conducted expeditiously without danger to the banks. The panic has now almost passed away, and business moves on in a normal way.

It is a very singular fact that the two banks which have failed through internal crookedness were examined only a few months since by a government expert and pronounced entirely safe, whereas it now turns out that both were at that very time on the verge of utter ruin. Clearly the government needs to devise some new system of bank supervision, or else to be more careful in its selection of examiners. A few more cases of this sort will destroy public confidence in the reports of these government officials.

The Bank of Commerce has also failed, but will meet its obligations in full.

Redeem Our Pledges and Remove Our Reproach.

The General Conference of 1886 adopted the following resolutions concerning Christian education and our educational institutions:

Resolved, That Christian education is one of the greatest instrumentalities that can possibly be employed for the enlightenment, conversion, and salvation of the world.

3. That as a church we will do all in our power to rehabilitate, endow, and place upon a solid basis the institutions of learning within our bounds, so as to place the facilities for complete Christian education within the reach of our people.

This action was taken by a unanimous vote. It records first a solemn conviction of the great value of Christian education, and in the second place it pledges to the public the faith of the church to do all in its power to provide facilities for such education. Upon this profession of faith and pledge of support earnest and true men have undertaken the management of our educational institutions. Have we kept faith with these men and with the general public, or has our action created expectations which have not been realized?

Something has been done toward fulfilling our pledges. Some progress has been made, notably in Virginia, North Carolina, Georgia, and Mississippi. But neither in those States, nor in others where less has been done, has the work of the church been equal to the resolutions of the General Conference. In nearly or quite all of the Conferences in which there is a male college an annual collection is taken for its maintenance. (It seems to be generally conceded that the income of our female colleges from their boarding departments and the tuition fees in art and music place them beyond many of the difficulties by which our male colleges are hampered and hindered.) From the Conference collections some sort of support is given to these institutions. But it is quite time that we had inaugurated a more decided advance. Our colleges must be supplied with better buildings and more adequate endowments. Harvard University alone is worth more than all the male and female colleges in Southern Methodism combined. New England has one college for every four thousand square miles, and five dollars worth of property for every man, woman, and child within her borders; while in the South there is one college for every seven thousand square miles, and one dollar's worth of college property per capita.

Every year the inequality in the matter of endowment and equipment between our colleges and the institutions of other sections grows greater. The gifts during the year 1892 to three Northern institutions which we could name, aggregate more than the combined gifts to all our Southern Methodist institutions since the war. With the closing of the year 1892 there was a most notable development of benevolence toward colleges about Chicago and the Northwest. The Armours and Rockefellers gave millions to education with a hearty goodwill.

Our people can not afford to follow so far behind in the educational work of the United States. Considerations of pride, if not of piety and patriotism, should constrain us at once to set about a great educational advance. It is idle to talk of the greater wealth of other sections. That fact is freely and frankly admitted, and the plea in extenuation, which is based on it, answers very well as an excuse for our past negligence in this great matter; but an excuse endows no colleges. Many of our people are poor; but not a few of them are rich. When all is said in our defense that can be said the fact remains that we have not done, and we are not doing, as well as we could. The history that we are making is not creditable, and the provision that we are making for posterity is not wholly inadequate.

In the recorded action of the General Conference we have exhibited the intelligence which sees and the conscience which acknowledges our obligation to do this great work. In the discrepancy between the action of the General Conference and the action of the church we have recorded our own condemnation. It is time now to bring forth fruits meet for repentance, and not plausible excuses for omissions of duty. Our plans should be such as will secure the co-operation of all our people, the poor as well as the rich. It will take the efforts of all to do what is required. The Conference assessments and collections will furnish opportunities for the contributions of those who can not give large amounts. Let these collections be pressed in every charge. But rich men and women must not stop with giving enough to meet the assessments. Many of them singly and alone must give more than any Conference would dare to assess upon all the charges within its jurisdiction. Take, for example, the North Carolina Conference, where an assessment of $5,000 is made for Trinity College. There are scores of Methodists within the bounds of the North Carolina Conferences each of whom should give twice this amount to Trinity College. Or, take the North Georgia Conference, which assesses $4,000 for Emory College, but in which there are not less than one hundred men who are able to give, and who ought to give, Emory College $5,000 or $10,000 apiece. Similar statements might justly be made of the Virginians and Randolph-Macon, of the Holston Methodists and Emory and Henry, of the Alabamians and Southern University, of the Mississippians and Millsaps, and all the rest of our Conferences and colleges. Vanderbilt University should be more perfectly equipped and richly endowed by gifts from every part of the church.

We conclude for the present our observations upon this subject by recording the opinion that the awakening of the church on this great question rests mainly with the preachers. We have never known the church to neglect long any duty upon which the pulpit earnestly insisted. And among the duties of the preachers in charge, as set forth in our book of Discipline, is this:

"To preach upon the subject of Christian education, and to urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, these institutions of learning under the care of our church."—Nashville Advocate.

In the Living Present.

In our Crescent City there are 41 Roman Catholic and 149 Protestant Churches. The latter, though, are mostly small; the former imposingly large. Roman Catholic asylums receive annually from the city $24,375. Protestant institutions of similar character only $2,200. The majority of our city government and nearly all employees are devotees of the Pope. All of the portresses of our public schools and more than half of the teachers are Romanists.

The reason given why Great Britain declines formally to annex Zanzibar is, that in such case it would have to abolish slavery. But without slave labor the clove-plantations would not prove profitable. It is, alas! true that with many Christianity is only a matter of eloquence, which practically the dollar holds chief sway.

The Bishop of Strassburg inveighs against the law making it compulsory for parents to send their children, six to fourteen years old, to school. Analphabetes had never attempted wreckage of State and Church. The reverse is true. We admit that Romanism thrives best in the soil of ignorance.

The Greeks worshiped Pan as one of their gods. He was supposed to create sudden and general fright. He recently swayed his scepter in New Orleans. Within a few weeks four of our banks succumbed to his machinations. Panic scorns reason.

Lafayette, the friend of Washington, remarked: "If ever the freedom of the American people is destroyed, it will be at the hand of the Roman priesthood." It should never be forgotten that the present Pope in one of his encyclia urges the clergy of his church: "To do everything in their power to change the Constitution of these States in accordance with the principles of the true church."

In the Nineteenth Century Father R. F. Clark, S. J., assures "that the secret of Jesuitic influence is found in (1) the care with which the recruits are selected. (2) The length and thoroughness of their training. (3) The spirit of implicit obedience inculcated." He denies that it is one of their tenets that the end sanctifies the means. But what of the Jesuit influence in regard to the Bartholomew massacre?

At a meeting of Christian Alliance at Old Orchard, Maine, on Aug. 18, the fabulous sum of $101,324 was given to the cause of foreign missions. Some gave as much as $25,000. The Western Watchman, of St. Louis (Catholic), denounces the effort, and, under the caption of "Salvation by Hysterics," says that Tetzel's escapades were childplay to the practices of said Alliance. We remember Thomson's lines in his "Seasons:"

"Base envy withers at another's joy,
And hates the excellence it can not reach."

ICH DIEN.

It is a great mistake to suppose that "criticism" and "censoriousness" are synonymous terms. The true critic is not a man who takes a fiendish delight in pointing out flaws. On the contrary, he is a thoroughly fair-minded man who is as ready to recognize merit as to censure the want of it.

Connecticut is trying a new thing in the way of legislation against the sale of liquor on the Sabbath. Hitherto the penalties have always been inflicted solely upon the seller. A law which went into effect at the beginning of August subject the buyer also to punishment. The result is that, when the police make a raid upon a saloon that is breaking the Sabbath law, they take into custody not only the bar keeper, but also the patrons whom he is serving. The penalty imposed upon the drinker in most cases is a fine of a few dollars and costs.

NOTES.

The Gulf and Ship Island railroad has been completed from Gulfport to Hattiesburg.

* * *

Rev. J. M. Morse has a fine meeting in progress at McComb City. He is assisted by Rev. L. S. Jones.

* * *

The Democrats have carried Arkansas; the Republicans, Maine and Vermont; and the Dutch have taken Holland.

* * *

The papers report the unearthing of an anarchistic plot to assassinate Queen Victoria and other European potentates.

* * *

Rev. J. C. Granbery, Jr., son of Bishop Granbery, has been recommended to the Virginia Conference for admission on trial.

* * *

One of our missionaries to China, Rev. M. B. Hill, has had to return on account of a stroke of paralysis. It is hoped that he may recover.

* * *

Don't fail to read our very liberal offer to old subscribers on the fifth page. Avail yourself of it at once. It is an opportunity which will not return.

* * *

Rev. R. H. Mahon has resigned the editorship of the Memphis Advocate, and has been succeeded by Rev. G. W. Banks. We cordially welcome Bro. Banks to the honorable fraternity.

* * *

Rev. T. W. Lewis, of Grenada, Miss., is booked for an Epworth League address in Natchez, Oct. 1. He has had a prosperous year in Grenada, having received forty-one members.

* * *

At Woodville, Ky., on the fourth instant, Rev. J. H. Warmath, of the Memphis Conference, was killed by lightning. He was at the time visiting the home of one of his parishioners, and was sitting near a telephone.

* * *

Miss Elizabeth Holding, of Scarritt Bible and Training-school, died Aug. 28 of typhoid fever. She was a gifted, cultivated woman, and was a thoroughly consecrated Christian. Her death is a serious loss to our church.

* * *

Rev. J. O. Wilson, editor of the Southern Christian Advocate, was married, Aug. 27, to Miss K. M. Lander. Immediately after the marriage the happy couple left for a foreign tour. They will visit Egypt and Palestine, and then "do up" Europe.

* * *

The papers announce the serious illness of Senator George at his home near Carrollton, Miss. His death would be a national loss. He has long been regarded as one of the strong men of the country. We sincerely hope that his life may be spared for many years.

* * *

President Chambers, of Whitworth College, let his countenance shine into our sanctum on Monday. He had a fine opening—seventy-three boarders, with many more to follow soon. Though he has been on the invalid list during the Summer, his shadow has not grown less.

* * *

A memorial has been sent to Gov. Foster by a mass meeting of the citizens of Lincoln parish, setting forth the fact that twenty-five per cent. of the families in the parish are in a state of utter destitution, and calling upon him to do what lies in his power, as the chief executive of the State, for their relief.

* * *

Grenada Collegiate Institute had a very fine opening. Sixty-nine boarding pupils were enrolled the first day. There is room for only a very few more, and the indications are that by the close of the present month every place will be filled. Those who contemplate sending their daughters to this school should make application at once.

* * *

One of our great American railroads recently made a careful investigation to ascertain what proportion of accidents on its various lines are due to the use of intoxicants on the part of its employees. The conclusion reached was that forty per cent. of the accidents are due to the failure in duty on the part of drinking men. It is needless to say that this road is exerting itself vigorously to promote the cause of total abstinence among its employees.

CHILLIFUGE

Is guaranteed to CURE Chills and Fever, and all Malarial Troubles, or money refunded.

Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

FINLAY, DICKS & CO., New Orleans.

Mansfield Female College Opening.

The forty-fifth session of this time-honored institution of Christian education opened its doors for the reception of pupils on Sept. 2. The opening, as a result of President and Mrs. Sligh's commendable effort and unremitting zeal to make this grand old institution second to none, and the peer of any in the South, was a satisfactory one, notwithstanding the unprecedented drouth which has prevailed in this section and throughout all North Louisiana, with dire consequences. The local patronage of this session compares favorably with that of former openings, while the boarding department exceeds our expectation by a handsome majority.

We are all greatly encouraged at the favorable outlook for our college. President and Mrs. Sligh seem to be fully equal to the great duties and responsibilities incident to college work. Their wonderful adaptability to the work for which nature seems to have fitted them have inspired the friends of Mansfield Female College with hope and renewed activity, and a day pregnant with possibilities of great achievements is dawning upon us. Mansfield College will not prove a laggard in the procession of modern greatness.

President T. S. Sligh, with his characteristic foresight and due appreciation for the comfort of his pupils, has been energetically engaged in the improvement of the college premises ever since our last commencement, making substantial repairs and many needed changes. Every apartment of the spacious college building has been thoroughly renovated under the skillful supervision of Mrs. T. S. Sligh; therefore, the sanitary status of the premises is of the best.

Our financial agent, Bro. J. L. P. Sheppard, has not been unmindful of the "one thing needful;" and on several occasions he has presented the claims of our college to the people with fair results, and every dollar thus collected will be judiciously invested at once in college improvements.

This institution of learning is meeting the high demands made upon it. With a superior faculty, and the healthiest and most beautiful locality in the State, where the best influences prevail for the development of character, we ask at the hands of all who desire their daughters to attain unto rare accomplishments in mind and heart a favorable consideration of our claim upon them.

A. F. JACKSON.

Mansfield, La., Aug. 10, 1896.

Result of Local Option in Bolivar County.

The whisky men secured a petition to the Honorable Board of Supervisors of our county praying an election to be ordered, whether or not whisky or intoxicating liquors should be sold in our county in less quantities than one gallon. The election was ordered for the twenty-eighth of August, and both sides went to work in earnest. On our side many a prayer went up from secret and public places to God to rid us of this awful evil, or save our wives and children from the hands of the devil. Letters were written, people talked to, prohibition clubs organized all over the county, and each move consigned to the direction of God. We looked to Christ to lead us to victory, and he answered our prayers. The good people of our county, both white and black, arose with one accord to the battle, and the victory was won by a vote of four to one. "Praise God, from whom all blessings flow," for through his mercy once more old Bolivar county has rid herself of this stigma, and this time by an overwhelming majority. Three years ago we won the battle by a majority of only 13; this time it is 4 to 1. We are proud of old Bolivar, as she takes the lead of her sister counties of the Delta, and plants God's standard high up on the Rock of Ages, where many a poor mother's heart and wife's tongue will greet the folds, as they unfurl in the heavenly breezes, with a joyous shout of hosannah to God in the highest, peace and good-will to all mankind. Too long has the "prince of this world" wrought havoc with this evil in our glorious land, which seemeth to be the garden-spot of the South, and we feel that we can not praise God enough for his goodness and mercy.

J. B. PEASE, Jr.

Bethel Camp Meeting.

Bethel Camp Meeting, in Wilkinson county, Miss., was held Aug. 13-23, 1896. Is there any older or more historic camp meeting in Mississippi than this one? Dr. Winans, in his journal, speaks of the session of 1814, naming the preachers present, and giving a particular account of the excellent meeting of that date, eighty-two years ago. The inference from Dr. Winans' journal is that it was not, at that time, a new camp meeting, but had existed for some years. For a number of years the meetings were held twice annually, Spring and Fall. These grounds have been hallowed by the foot-prints and sermons and songs and prayers and tears of many of our greatest and best men, who have long since "to glory gone." Among them Winans, Drake, Tommie Owen, Ira Byrd, Lorenzo Dow, Marvin—afterward Bishop—W. H. Watkins, and J. G. Jones. Here Marvin preached for a year during the Civil War, and held one of the greatest revivals known to our fathers, which is still fresh in the memory of many of them. Is Jerusalem itself more sacred than these hallowed grounds?

The meeting of the present year was a great success. New tents had been erected, and large preparations generally made. Good order prevailed. The preaching was largely done by Rev. W. M. McIntosh, the evangelist. Frequent sermons were delivered by Revs. W. B. Lewis, E. T. Denson, J. F. Foster, G. D. Anders, B. F. Lewis, and this writer. Other preachers, traveling and local, were present, rendering valuable assistance. Bro. McIntosh, as a revivalist, more than met expectations. He has the faculty of getting hold of the people, of moving and wielding them, of drawing them to him, of capturing, conquering, and subjugating them in the name of his Lord and King. Hundreds, from hour to hour, with rapt attention hung upon his ministry. He did a work which it is probable no other man could have done. Some of the services equaled, if not excelled, anything which we ever before witnessed.

The singing, led by Prof. C. W. Smith and the excellent choir, had much to do with the success of the meeting, as also did the active, zealous work of a large number of laymen and elect women, including young men and young women. Five prayer meetings, into which great earnestness and faith were put, were held each afternoon at five o'clock—by the older men, the older women, the young men, the young ladies, and the children. These meetings were invariably followed by the best services.

We had probably not less than one hundred conversions. A large number of backsliders were reclaimed. Hundreds promised to live better lives, many pledged the erection of family altars, scores pledged to give up dancing, cards, whisky, etc. Surely none will be so light as to go back on these sacred promises. Henceforth we expect to see the church more prosperous in this section of the country. Bethel has taken on new life. A number have decided to build tents another year. We thank and praise God, and take courage.

B. S. RAYNER.

Centreville, Miss.

Whitworth College.

The opening sermon for Whitworth College, for the session of 1896-7, was delivered on last Sabbath morning by Rev. T. L. Mellen of Wesson. Luke xii, 23, was his text, and, as he expounded it, he unfolded some beautiful and impressive thoughts on "Character-Building." For thirty-five minutes he held the large congregation at his command. The sermon, from introduction to peroration, was logical and scholarly—just what you would expect from him.

At night President Chambers gave us one of his "talks"—as he called it—from Galatians vi, 2. His "talk" touched the heart of pupil and people alike, as was evidenced by the consecration service which followed. 'Twas a touching scene—college girls and members of the church kneeling at the altar together, consecrating themselves to God, and pledging themselves to bear one another's burdens. May the Holy Spirit seal their vows!

The college opened better this year than for many years past, which shows that the faith of the people in "old Whitworth" is still strong, and that the love of her friends is true and genuine. There are at this writing 119 matriculations, 75 of whom are boarders. There are still others to come.

President Chambers deserves, and must have, the confidence and support of every Methodist within the bounds of the patronizing territory of his school. He is rehabilitating the college, and everything about it is partaking of his pluck, push, and progress.

B. F. JONES.

Millsaps College.

The fifth session of Millsaps College will begin Wednesday, Sept. 23. New students should be present Tuesday, the twenty-second, that they may be examined and classed. Bishop Galloway will address the students Friday morning, the twenty-fifth, in the college chapel.

W. B. MURRAH, Pres.

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act and in any hour to risk the consequences of holding it.—Thomas Carlyle.

FREE! We direct special attention to the following remarkable statements:

Dear Madame:—Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours truly,

W. E. PENN,

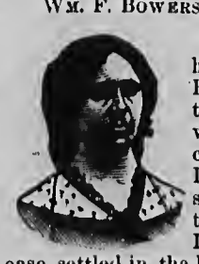
EUREKA SPRINGS, ARK., May 24, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

Cured in '92 Well in '96.

34 years ago I had risings in my head, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes, and "stopped up" feeling in my head. General health so impaired was not able to work. I used Aerial Medication in 1892. It stopped the roaring, pain and soreness in my head and throat, fully restored my hearing, and for four years have been free from Catarrh, and able to work.

WM. F. BOWERS, Howell, Ark.



Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter sufferings from Catarrh. Since I had Lagrippe the disease settled in the back of my head and my sufferings have been almost unbearable. I thank God I ever heard of your treatment, which has no equal. I can speak in the highest terms of Aerial Medication.

MISS E. S. ORR,
E. Harpswell, Maine.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

J. H. Moore, M. D., Dept. B. I., Cincinnati, O.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. CHRISTIAN ADVOCATE.

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.

Price, 25c. a Box.

I. L. LYONS & CO., Prop's.

NEW ORLEANS, LA.

From Bro. Miller.

Under date of Sept 9, the Rev. John A. Miller, of Ruston, La., writes me as follows: "I want to express to you my deepest gratitude for your kindness to my sick child while in the city, and through you to all who showed him any attention or kindness. Louie is suffering very much, but our trust is in God. He knows what is best."

I bespeak the prayers of all our Methodist people in behalf of Bro. Miller and his son. Louie is making a brave fight against disease, and may he be restored to health. The multitudes who know and love Bro. Miller will, I am sure, not forget him and his sick son at the throne of grace.

JOHN T. SAWYER.

For Brain-Workers.

Horsford's Acid Phosphate.

Dr. LEE W. BATTLE, Durham, N. C., says: "My work and experience with it has been large, and results very good among brain-workers, giving satisfaction in every instance."

Notice.

I am now free to help in meetings or to work as a supply until Conference. Any who have written me before, or may want me after this, may address me at Mansfield, La.

P. O. LOWREY.

Mansfield, La.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

Remington Brothers' Newspaper Manual, 1896.

We have received the Ninth issue of the Newspaper Manual of Remington Bros., of Pittsburgh, Pa., and New York, N. Y.

The contents include complete lists of all newspapers in the United States and Canada, with their days of issue, politics and circulations, and properly classified lists of the principal Dailies and Weeklies, and the best Agricultural, Religious, Scientific and Trade publications and leading Magazines. All the lists are catalogued by towns in alphabetical order, and in the general list the population is given of each town and of the county in which it is located.

The Manual contains a vast quantity of valuable information, concisely arranged, and is handsomely and substantially bound. As a book of reference it must prove invaluable in every business office, as well as to every one doing business as an advertiser.

Sent by express, prepaid, on receipt of $3.00.

A Combined S. S. Singing Book.

The enterprising publishers, S. W. Straub & Co., Auditorium Building, Chicago, have put into one volume two of their most popular Sunday-school singing books, "Beautiful Songs" and "Living Fountain," making a work twice the usual size. The price is the same as that of ordinary books, 35c. (The publishers will mail one sample copy for examination upon receipt of only 20c.) Mr. Straub's books have always been regarded as very excellent, and this combined book, with its double amount of the richest music and its extremely low price, will be quickly appreciated by our best schools.

Mr. George Frink Spencer has just returned from an extended trip abroad, combining business with pleasure. Mr. Spencer is manager for the well-known firm of I. P. Frink, 551 Pearl street, New York, maker of reflectors for lighting churches, halls, public buildings, art galleries, etc.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

The Mutual Life Insurance Com'y

OF NEW YORK.

Post & Bowles. New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

Bowling Green Business College

THE GREAT BUSINESS TRAINING SCHOOL OF THE SOUTH.

A School of Business Shorthand Penmanship Telegraphy & Typewriting

ADDRESS

CATALOGUE and JOURNAL FREE.

HUNDREDS OF GRADUATES HOLDING FINE POSITIONS. RECOMMENDED BY THE LEADING BUSINESS MEN OF THE COUNTRY. MENTION COURSE WANTED.

Cherry Bros. *Bowling Green, Ky.*

POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Car fare paid. No vacation. Enter at any time. Cheap board. Send for free illustrated catalogue. Mention this paper.

Draughon's Practical *Business Colleges,* **Nashville, Tenn., AND Texarkana, Tex.**

Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most *thorough, practical* and *progressive* schools of the kind in the world, and the *best patronized* ones in the South. Indorsed by bankers, merchants, ministers, and others. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughon's New System of Bookkeeping," which cannot be taught in any other school.

$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all *"combined,"* can show to have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. **$500.00**—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. **HOME-STUDY.**—We have prepared especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. **Write for price list.**

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for September.

THE ENEMIES OF CHRIST.

SUNDAY, SEPT. 20—ENEMIES BECAUSE OF BIGOTRY.

(Luke xi, 15, 38; xiii. 14-16; John ix, 13-17.)

Christ's conflict with the ruling classes in the Jewish Church was a conflict of truth with a narrow and base type of bigotry. Church history furnishes the sad reflection that it has not been left alone to open unbelievers to vent their hatred from without, but that the fiercest passions of human nature have been manifest in contests within the church itself. Truth has ever been compelled to defend itself against bigotry, and has often been even compelled to patiently wait for partisan bigots to settle their differences.

Christ's pure teaching was opposed to the mass of human tradition which the Jewish teachers magnified almost to the entire exclusion of pure revelation, to the cumbersome ceremonies which they imposed upon the consciences of the people; and especially was it opposed to the sinful lives which were behind their masks of self-righteousness. Under the cloak of righteous zeal they dogged the steps of Christ in order that they might have opportunity to accuse him. They endeavored to find flaws in his teaching, and immoralities in his life, but were always driven to confusion by his powerful reasoning and by his discernment of their hearts. It was a ridiculous extremity to which they were brought when, being compelled to admit the truth of Christ's miracles, they explained them as being due to league with Beelzebub. Christ answers the accusation by showing the folly of Satan's working against his own interests, of overthrowing his own seat of power, in casting out evil spirits from their victims; and he shows plainly that the miracle being admitted by them, there is no other alternative but to attribute it to divine power. When they complained that he did not comply with their ceremonial law, in washing his hands before dinner, he turns their attention to the subject of their own moral impurity, which is of much more consequence than ritual impurity.

When they complained of his breaking the Sabbath in performing a miracle of healing, he reminds them of inconsistency, in that they perform acts of mercy to their brutes on the Sabbath day, and that an act of mercy to a human being on the Sabbath must also be right. With the reply, it is said, that "his adversaries were ashamed."

NOTES.

An Epworth League has recently been organized in Hermanville, Miss.

An Epworth League rally will be held at Parker Chapel on Thursday evening, Sept. 24.

PUBLISHER'S NOTICES.

The Advocate Free for Three Months to Old Subscribers.

We hereby offer to send the ADVOCATE free for three months to old subscribers on the following conditions:

(1) Those who are in arrears must pay to October, '96, at the regular rate of $2 a year; $1 for six months; 17 cents per month.

(2) Then let them send us two dollars additional, and we will extend their subscription to January, '98, instead of October, '97.

This offer means cash—not wait until Conference. This offer will hold good for a few weeks only. Therefore, act promptly, or you may miss your opportunity. We will also take new subscriptions at the same rate. Take notice that by accepting this offer you also get the benefit of our reduced prices on the Holman Bible. These reduced prices are only temporary. Address

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to August, '97.

P. S.—The above very low rate is made from now until the fifteenth of October. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

We have a supply of the Holman Bible in Bourgeois type with Deanisan Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

Wanted.

By a young lady of several years' experience in the school-room a position as a teacher in Mississippi Louisiana, or Alabama. A public school preferred, though a private school will be accepted. Best of references given. Address

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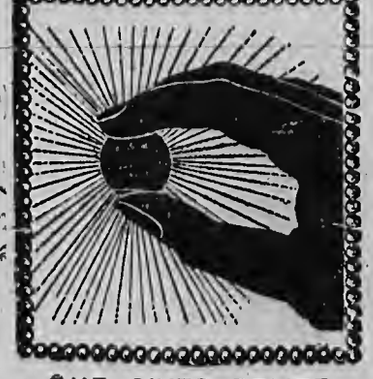

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Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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HOME CIRCLE.

TIRED MOTHERS.

A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers folding yours so tight;
You do not prize this blessing over much,
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day;
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surprising strange to me,
That while I wore the badge of motherhood
I did not kiss more oft and tenderly,
The little child that brought me only good.

And if some night when you sit down to rest,
You miss this elbow from your tired knee—
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped
And ne'er would nestle in your palm again;
If the while feet into the grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging at their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more,

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown:
The little boy I used to kiss is dead!

—Neville, in The Union Signal.

Debt.

When I was a very small boy, in pinafores, and went to a woman's school, it so happened that I wanted a stick of slate pencil, and had no money to buy it with. I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow, and so did not dare to ask at home; what then was John to do? There was a little shop in the place, where nuts, and tops, and cakes, and balls were sold by old Mrs. Dearson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming, and that somebody or other would be sure to give me a penny then, and perhaps even a whole silver sixpence. I would, therefore, go into debt for a stick of slate pencil, and be sure to pay at Christmas. I did not feel easy about it, but still I screwed my courage up, and went into the shop. One farthing was the amount, and as I had never owed anything before, and my credit was good, the pencil was handed over by the kind dame, and *I was in debt.* It did not please me much, and I felt as if I had done wrong, but I little knew how soon I should smart for it. How my father came to hear of this little stroke of business I never knew, but some little bird or other whistled it to him, and he was very soon down upon me in right earnest. God bless him for it; he was a sensible man, and none of your children spoilers; he did not intend to bring up his children to speculate and play at what big rogues call financing, and, therefore, he knocked my getting into debt on the head at once, and no mistake. He gave me a very powerful lecture upon getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it; and how a boy who would owe a farthing might one day owe a hundred pounds, and get into prison, and bring his family into disgrace. It was a lecture, indeed; I think I can hear it now, and can feel my ears tingling at the recollection of it. Then I was marched off to the shop like a deserter marched into barracks, crying bitterly all down the street, and feeling dreadfully ashamed because I thought everybody knew I was in debt. The farthing was paid, amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage. How sweet it felt to be out of debt.—Spurgeon.

Helped by Being Hindered.

There is nothing we have more cause to be grateful for than hindrances and obstacles. Having an easy time is having a hard time. If we are slipping or sliding, we are not going up hill; yet going up hill is essential to an outlook from a lofty summit. Mountain climbing is better than hammock swinging for him who would gain strength and develop his muscles, but it requires energy and effort to resist hindrances and overcome obstacles. It goes against nature; and that is one reason why it is better for a man. If a young man has to work for a living, he is more likely to succeed than if he has everything he wants. If his studies are not in the line of his inclinations, he can gain more from them than if they were all in the direction of his tastes and fancies. Even when he is interrupted in his studies, and is compelled by the state of his health or the needs of others to turn aside from his chosen pursuit, he may be the gainer beyond his highest anticipations; for his best self is called out in the meeting or the enduring of unlooked-for burdens and trials. A moral and mental gymnasium is sure to be furnished with appliances for exercising the muscles and testing and taxing the strength. Rocking chairs and lounges have no place there.—Sunday-School Times.

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DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder.
Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Remember the Aged and Lonely.

In this hurrying age it behooves us all to cultivate a habit of being generous in the bestowal of small courtesies, especially upon the aged and lonely. One who is in the whirl of a busy career may never miss slight attentions, but another who sits apart and sees life's "great occasion drifting by" is apt to feel hurt if notice is withheld. It is the sign of a gracious spirit to cherish such persons in thoughtful remembrance, and to recognize them in all possible ways.

Soul Insurance.

A little boy on his father's knee said:

"Papa, is your soul insured!"

"Why do you ask, my son?"

"Because I heard Uncle Frank say that you had your house insured and your life insured, but he did not think you thought of your soul, and he was afraid you would lose it. Can't you get it insured right away?"

It was all too true, and the father was led to seek the divine guarantee of his soul's well-being.—Exchange.

This would be a pleasant world if people would only give the same name to the same quality in others as in themselves. But we call ours firmness, and that of others obstinacy, and so for many other qualities.

Study.

Whatever you do or do not do, learn to think. Think long, think hard, think accurately. Don't go round on crutches; learn to think for yourself. Think on your feet. Think out-of doors. Keep your eyes open. Make everything about you a subject of thought. Think clear through a thing. Think down to the bottom of a subject. Don't be afraid of hard things. Hard things are good for folks. Greek and calculus make mental muscle. Keep a clear head by keeping a sound body.—Selected.

Mr. Cornelius Vanderbilt gave his daughter Gertrude, who recently married Mr. Harry Payne Whitney, a wedding present of $5,000,000 and celebrated the wedding by giving a handsome check to each of the fifty-two servants that attend himself and family and keep his two houses in order, and by placing a large sum of money in the hands of a trusted friend to be devoted to charity. His health will not permit him to be his own almoner. The gift is believed to be $100,000, and it is to be placed where it will do the greatest good to the greatest number. There are, says Mr. W. E. Curtis, very few more generous men in the world than Cornelius Vanderbilt, and few devote more time and money and labor for the benefit of their fellow-creatures. He is a director in thirty-four public charities or philanthropic institutions, and contributes largely to the support of each. He is vice-president of the Young Men's Christian Association and president of the railway branch, giving his personal attention to its management, and attending the devotional meetings every Sunday afternoon and Thursday evening when he is in the city. He is senior warden of St. Bartholomew's Church, and has been superintendent of the Sunday-school. He has a mission school on the east side also, in which his children are engaged as well as he, so that the demands upon his time from religious and charitable duties are great.—Central Advocate.

He is the best reader who makes books help him to think, instead of making them give him thoughts. The proper work of books is to stimulate, rather than to store the mind. Bushnell could not read much, and probably never became well read in the popular sense; for, as he said, if a book interested him it made him think so much that he had to put the book away and watch his own thoughts; and if it did not make him think he could not read it at all. To be barred out from books in such a delightful way as that is better than to be infinitely well read in the storage way. To know when to drop a book is one of the gifts of an artistic reader. Then, too, one must dare to read a few books over and over, and not fret for fear he is falling behind in the great rush of the "new book" world. The world will not soon outstrip its best, and such a reader will be in at the finish, let him go ever so appreciatively slow. One must not be in a *feverish haste* to accomplish a great amount of reading, but should submit gracefully to the "vacant mood" when it comes, and remember that Wordsworth had it also, and that he glorified it.—Sunday-School Times

Whenever we look around to shun a mortal's frown or catch his smile, we may rest assured there is something wrong; we are off the proper ground of divine service. We like the assurance of holding the divine commission and of enjoying the divine presence, both of which are absolutely essential. No man is in a position to serve others who is not wholly independent of them; but a man who knows his proper place can stoop and wash his brethren's feet.—McIntosh.

Gratitude is a means of grace. Many a mortal would be consoled in his mere annoyances could he get a glimpse of the real trouble from which God saves him. Others, in comparatively light affliction, would cease murmuring could they realize the heartbreak which abides with some one else.—Christian Advocate.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Prof. Drummond.

Contentment is an angel who teaches us how to be rich without money.

HYGIENE.

Equanimity a Sign of Health.

Worry is a curse, and a source of much unhappiness. It seams the face with lines and furrows, and has a most depressing effect upon that hypersensitive organ, the stomach, which at such times becomes a most unwilling laggard servant. Indeed, it is safe to say than unless encouraged by a cheerful temper and bright, or at least, hopeful thought, the stomach will play truant, or sulk, and do no good work. The physiological explanation of this is the close alliance of the great sympathetic nerves, which are worse than the telegraph for carrying bad news; the worry and anxiety which depress the brain produce simultaneously a semi-paralysis of the nerves of the stomach; gastric juices will not flow, and, presto!—there is indigestion.

One sign of mental health is serenity of temper and a self-control which enables us to bear with equanimity the petty trials and jars of life, especially those arising from contact with scolding, irrasible, irritating persons.

Serenity of mind comes easy to some and hard to others.

It can be taught and learned. We ought to have teachers who are able to educate us in this department of our natures, quite as much as in music or art. Think of a school of classes for training men and women to hold themselves serene amid all the trials which beset them! As it is now, most of our educators urge us to be ambitious to excel others; and in the end if not careful, we lose our mental equipoise, and with it health and happiness.

One of the secrets of the mind-cure is the help it gives to those who have lost the mental equipoise through worry to throw it on again. Unburdening themselves, they are once more able to do their work and rejoice.—Journal of Hygiene.

An eminent English authority on insanity says that a form of brain disease, which may be described as a breaking down of the great center of mind and motion in the brain, is increasing with alarming rapidity. From a collation of facts in various lunatic asylums he draws the conclusion that the most frequent of all causes of the malady is the use of alcohol. There seems to be no cure for this dreadful mental paralysis, and the brain-worker can only prevent its approach by taking into his system nourishment which is food for the brain, instead of stimulants which are fatal to it, and by keeping a proper balance between his physical income and resources and his mental expenditure.—Exchange.

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New York, Sept. 14, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Post Office address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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Is but Incipient Kidney Disease. Either are Dangerous. Both can be Cured If treated in time with Warner's Safe Cure.

Large bottle or new style smaller one at your druggist's. Ask for either and accept no substitute.

FROM TH WORK.

(Continued from Third Page)

Rev. O. L Savage, Cockrum, Miss., Sept. 2: "I have just closed out my last meeting for this Conference year. Results: 60 accessions—by letter, 5, baptized 3 infants. Was assisted by D. H. T. Gaines, of Tunica mission. He is pure gold. His preaching is of a high order. My people think he is a great man."

Rev. R. L Phillips, P C, Middleton, Miss., Sept. 5: "On the third Sunday in July we opened a meeting at Mathis School-house, with Rev. D. C. Farmer assisting. This was a barren field, without a house of worship; so we held the morning services under a bush arbor. The Holy Ghost was manifest from the beginning in overcoming indifference, obstinacy, and unbelief. The results: A church organized and named 'Mt. Carmel.' Subscriptions raised and committee appointed to build a house of worship Several conversions and reclamations, and many hearts and homes made happy by the love of God. Bro. Farmer did us noble service, preaching and working in the power of the Holy Spirit. 'From victory unto victory,' blessed be God! Another battle opened Aug. 1 at old Oak Grove. Bros. Chambers, Osmond and others are familiar with the decadence of this church and its unfortunate history. Bros. W. W. Moore and J N. Broadway each gave us two days' valuable help Here Satan was well entrenched behind great mountains of sectarian bitterness, backslidden reprobacy, and infidelity; but, glory be to God! at the sound of the trumpet the walls fell, men and women were convicted, and soon crying to God for mercy; old feuds were dug up and thrown out of the field, finally resulting in a number of sound conversions, many reclamations, eight accessions to the church, and one baptism."

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only One way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars; free.

F. J. CHENEY & CO., Toledo, O.

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Hall's Family Pills are the best.

OBITUARIES.

HALL.—Mrs. P. E. Hall, whose maiden name was Walker, was born in Chester county, S. C., April 30, 1827. She was married to Capt. Hall, Sept. 8, 1843. She joined the Methodist Church in 1847. Her membership has been for many years at Walnut Grove, Miss. Her Christian life was consistent and outspoken, so that the loved ones left behind have no doubt of her eternal happiness. She was the mother of thirteen children, five of whom have gone on before. The eight living are expecting to meet the mother in heaven. The family home is in the northern part of Scott county, Miss.

On Aug. 11, in the afternoon, she lay down for a rest, and in a short while she was found dead, with her hands lying across her chest. We suppose she died of some heart disease, without a moan or struggle. There was no person in her room with her, but in a few feet of her in another part of the house.

She was buried on the thirteenth at Hillsboro. The children were all present at the funeral services except one, and a large number of friends and neighbors. May there be a happy reunion of the husband and children in the better world!

C. McDONALD

Morton, Miss.

UPTON.—Mary Anna Calhoun, daughter of John C. and Elizabeth Calhoun, was born near Athens, La., Jan. 25, 1834. In early childhood she professed religion and joined the Presbyterian Church—the church of her mother. She was married to Levi L Upton, son of Rev. T J Upton, of our Conference, Oct. 12, 1879. She was the mother of seven children, six of whom survive her. She died in Rayville, La., July 30, 1896. She was buried in the old family cemetery at Athens by the side of her mother and father. She was a graduate of the Homer Masonic Female College in 1871. Her life was devoted to teaching. She was honored and loved as an educator by the patrons and pupils. As a teacher, she was kind, painstaking, thorough, and conscientious. Many of her pupils now occupy prominent positions in Church and State, all of whom love to honor her for the help rendered them. She was a younger sister of Sister T. S. Sligh, vice-president of our Mansfield College. Her labors in the Master's cause were an inspiration and a benediction. Many souls will rise up in the judgment and call her blessed. The State has lost one of her best and most consecrated educators, and the church a consecrated, zealous Christian worker. As a wife, she was a model, loving, tender, and true. Wise in counsel and firm of purpose, she proved God's true helpmeet to her husband. As a mother, she was devoted, but firm, always bearing in mind the duties of a Christian mother. She was a leader in every good work for the advancement of Christ's kingdom and the cause of humanity. She has entered her eternal rest.

While living in New Iberia (there being no Presbyterian Church there) she joined the Methodist Church with her husband, in which communion she lived and died, honoring the church by her faithful Christian life, and being honored by the church for her beautiful life of Christian fidelity. May the God of all grace bless the husband and orphan children!

JNO. A. MILLER.

Ruston, La.

FARRISH.—Death has made our number one less in our Lonisville Church. Sister Bettie Farrish, wife of Mr Frank Farrish, left us the beautiful second Sabbath of August for that Sabbath that never ends, "where the weary are at rest." She was stricken with apoplexy, and for five weeks oscillated between life and death, keeping us in hope and despair. Finally the fatal moment came, and mortal life yielded, and eternal life was gained.

Sister Farrish became a Christian in early life, and lived such to the end She was a woman of many noble traits of character. She was always in her place at church when circumstances would admit. She was a true neighbor, one in time of need. A companion of undying affection, would make any sacrifice for the comfort of her husband and only child, a daughter. But in the vigor of motherly womanhood she is taken away, and leaves sorrow-stricken ones in that home she once made so happy. We weep with those that weep, and expect to rejoice with those for whom we sorrow in that eternal day above.

Sister Farrish was about forty-five years old; had been married a little more than twenty-five years. She leaves two sisters and a brother to follow as the last of a large family. May her husband and daughter join her "in the sweet by-and-by!" D W. Bann.

OAKMAN.—Died on the twenty-first of August, Mary Emma, daughter of R G. and Mary Oakman, aged eight years ten months and nine days.

As a friend and relation, we sympathize with the deeply afflicted parents in this sad bereavement. Is there no calm? "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Bitter was the hour of parting; yet that hour to all must come. But the blessed Bible tells us of a glorious home above, and a joyous reunion of earth's severed ties of love.

Little Emma was indeed a lovely child. None knew her but to love, none loved her but to praise. When dying, she said, "All come and kiss me good night, and let me go to sleep;" then, calling her mother, said, "Mama, where shall I sleep to-night?" and with a sweet smile she looked up, and said, "Two roads—one so pretty;" then sweetly fell asleep in Jesus to wake no more till the resurrection morn.

In a grand old forest solemn,
Where bright flowers bloom,
The wild winds are sighing
Above her tomb.

Gently loving hands laid the clay, but her spirit went up to God.

AUNT MAIT.

DAY.—Mrs. Nancy T. Day died in Sunflower county, Miss., in her eighty-fourth year She was a native of Amite county, Miss. Her former home was Yazoo county She was visiting her friend, Mrs. Hinton, of Lawrence Dearing; was taken sick, and died there on the second day of August, 1896 Kind friends and loving relatives nursed her to the last.

Hers was a life full of days and good deeds. She had lived her allotted time, and, as she said, "was borrowing from the Lord;" was ready, willing and waiting to answer to her name on the roll-call in heaven.

She was a member of the M. E. Church. Two of her sons were ministers—Elisha T. Day, Baptist; Wiley P H. Day, Protestant Methodist. Her old age was cheered and brightened by the love and attention of her daughter, Mrs Martha Chisholm, and her grandchildren Sue was loved and respected by all who knew her. Well done, good and faithful servant; thou art truly at rest

J. E. R.

GRIFFIN.—Nancy Thom was born in West Feliciana parish, June 3, 1855; was married to P. W. Griffin, Dec. 18, 1873, and died Aug. 18, 1896.

A member of the Methodist Church from her childhood, she had the reputation among her neighbors of being a sincere, honest Christian. The Bible was cherished by her, and she was always found ready to lend a helping hand to any who were in need.

A large concourse of neighbors and friends attended the burial as she was laid away in the New Hope Graveyard. A husband and eight children mourn her loss.

F. D VAN VALKENBURGH, P. C.

God is being slandered in the home where the children do not want to see Sunday come.

Come what will, I will keep my faith with friend and foe.—Abraham Lincoln.

Do you freckle sometimes? Are you freckled all the time, in freckle season and out?—HEISKELL'S Ointment removes freckles and cures all skin eruptions.

HEISKELL'S Soap keeps the skin white, smooth and healthy. Ointment 50c., Soap 25c. At druggists or by mail.

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The Female College of the Louisiana Conference.

Full College Course, including Ancient and Modern Languages, Sciences, Mathematics, and Business. Superior Advantages in Art, Elocution, Vocal and Instrumental Music. The buildings elegant, grounds beautiful; location one of the most delightful in the South, noted for its health record. Influences refining and Christian. Boarding Department under the immediate supervision of the President and family. Forty-fourth session begins Sept. 2, 1896. Send for Catalogue. T. S. Sligh, A. M., President.

W. W. CARRE, LUMBER, NEW ORLEANS, LA.

HOLLY SPRINGS FEMALE COLLEGE.

The Epworth College (Formerly MALONE).

is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which two passenger trains come and go every day

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success in the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successor, J. A. Sneal and Rev. R. M. Stanniger, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be furnished by two.

Catalogue furnished on application.

J. W. Honnoll, Business Manager.

Holly Springs, Miss., July 15, 1896.

Millwood Female Institute,

NEAR JACKSON, LA.

A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.

Jackson, La.

Edward McGehee College for Girls

Has just been rebuilt in latest modern style, in the midst of one of the most beautiful and healthful parks on earth.

Course of Study equal to the best.

Board and Tuition to suit the times.

Faculty all true and tried successful specialists.

Fall session opens Sept. 2, 1896.

Before placing your girls, write

J. A. MONROE, A. M., Pres't, Woodville, Miss.

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CROQUET, BASEBALL GOODS, BASKETS, FREEZERS, WATER COOLERS, REFRIGERATORS,

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J. C. MORRIS CO., Limited.

316 and 318 Tchoupitoulas St., and 417 and 419 South Peters St

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, cure for them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements in this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a "veritable gladness in the soul," I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by state officials. His Voice School, or Institute, is located at No. 468 Poplar street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

MRS. LILLIAN FILMAN, 403 W. Hill St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

The Holman Self-Pronouncing S. S. Teachers' Bible

Divinity Circuit, Round Corners, etc.

Contains the Following Helps to the Study of the Bible.

Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

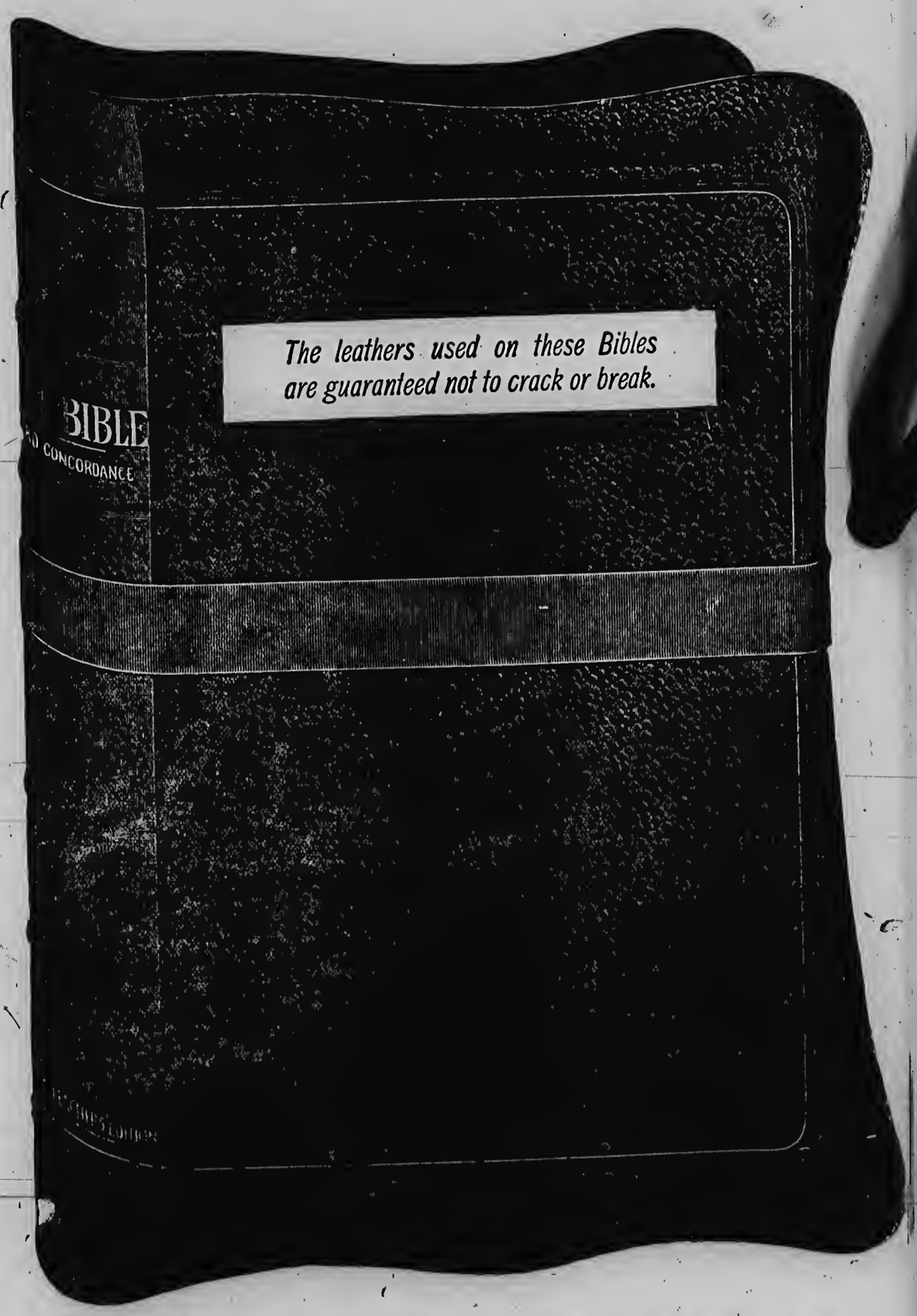
Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

"The essence of fifty expensive volumes, by men of sacred learning, is condensed in these 'Helps.'"



The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2 35 The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3 15. We also handle an edition in still smaller type (Emerald) Our subscribers get this for $1 15.

In order to get anyone of these at these rates, it is necessary to pay your subscription one year in advance, viz, to September, '97. (A little later it will be October, '97.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address Rev. W. C. Black, 512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

McKinley's front yard in Canton was not large enough to hold the delegations that called upon him on Sept. 11. The crowd was so large that three people fainted.

The Congressional Library at Washington has received a valuable addition to its collection in the shape of the letters of Washington collected by the late Dr. Joseph Toners.

T. V. Powderly, ex-general master workman of the Knights of Labor, has come out strong for McKinley, and in a speech at Cooper Union, New York, attacked the Cleveland administration with bitterness.

Typhoid fever and other diseases are so prevalent in Daviess county, Ky., that the deputy sheriff who served the notices for the last petit jury panel found only one man able to go to court.

The Chicago Board of Education has ruled that Jewish teachers be allowed to abstain from work on their principal church holidays, for which privilege the pay of the substitute teachers will be deducted from the salaries of the absentees.

Chairman Hanna, of the Republican National Committee, has given the "lily whites" of Louisiana to understand that their ticket will not be recognized by the National Committee on the ground that the committee does not intend to draw the color line or have official knowledge of any such line in this campaign.

The Democratic Convention of the First and Second Congressional Districts of Louisiana met on Sept. 12, in this city, to nominate candidates for the Fifty-fifth Congress. The First District Convention nominated for Congress Ex Mayor John Fitzpatrick (who has positively declined the nomination), and the Second District put up Ex-Congressman R. C. Davey.

Thousands of Sound Money Democrats did honor to the representatives of their party for President and Vice-President at the Auditorium, Louisville, on Sept. 12. The occasion was the formal notification to the candidates of the action of the Indianapolis Convention. Senator Don Caffery, from the far south, made the speech notifying Hon. John M. Palmer, the hoary-headed Federal general. Sectionalism was again disregarded when the eloquent New Yorker, Colonel John R. Fellows, tendered to General S. B. Buckner, a gallant Confederate, the honor of second place on the national ticket.

FOREIGN.

It is said that the deposition of the Sultan is being seriously debated by the powers.

The new Shah of Persia is anxious to open the country to international commerce, and favors the introduction of electricity and steam.

A violent cyclone swept over portions of Paris last week. Buildings, roofs, chimneys and boats were demolished. Many persons were injured.

The first Canadian Christian Endeavor Convention will be held in Ottawa, Oct. 6 to 9. Among the special features will be a service at Aylmer, Quebec, the birthplace of Dr. F. E. Clark, the father of the great Endeavor movement.

The protest of the British and Italian embassies at the deportation of Armenians has had but little effect. The Turkish government has sent a circular to its ministers abroad, saying that in view of insuring the maintenance of order there, it has been decided to send to their native countries all unemployed strangers, and the provincial officials have been instructed to watch all such persons and prevent their return to Constantinople.

INSIST UPON HOOD'S Sarsaparilla when you need a medicine to purify your blood, strengthen your nerves and give you an appetite. There can be no substitute for Hood's.

HOOD'S PILLS are the best after-dinner pill; assist digestion, prevent constipation. 25 cents.

MARRIAGES.

PARKER—WHITTINGTON.—At the Methodist Church at Homo Chitto Chapel, Franklin county, Miss., Aug. 15, 1896, by Rev. J. N. Tucker, Mr. O. V. Parker to Miss Ada Whittington, both of Franklin county.

CAPERS—SPENCE.—At the parsonage, Franklin, La., Sept. 7, 1896, by Rev. H. Armstrong, Mr. Wm. B. Capers (grandson of Bishop Capers) and Mrs. M. A. Spence, all of Franklin.

KALER—THEOBALD.—At the residence of the bride's parents, near Covington, La., Sept. 13, 1896, by Rev. Jno. B. Kent, Mr. William Kaler, of New Orleans, La., to Miss Sophia Theobald, of Covington, La.

South Mississippi Holiness Camp Meeting.

This camp ground is situated immediately on the G. and S. I. R. R., one mile north of Mollenry, Miss., 25 miles from Gulfport, and 50 miles from Hattiesburg, Miss. The meeting is set for Oct. 9, 1896. Rates on the G. and S. I. R. R. will be in fare to the meeting, and return free. Tickets will be furnished at the regular stopping-places on the road. All trains will stop at the camp ground. It is now definitely arranged that Mrs. M. M. Pneil, Rev. W. W. Hopper, and a number of other preachers and laymen and women workers will be present and take part in the meeting. Mrs. L. L. Summers, of New Orleans, La., will lead the singing. The meeting will be under control of Board of Managers, according to law set forth in the charter incorporated by the State of Mississippi.

This camp meeting is to be run on the self-sustaining plan. All people are invited to come and tent, either permanently or temporarily, and help in the meeting. There will be public eating and sleeping-tents. Meals at 25 cents; sleeping, 15 cents; coffee, 5 cents; lunch, 15 cents.

All traffic is strictly forbidden. J. F. Breland will have charge of the hacks.

All preachers are invited to come and take help in this camp meeting. They will be taken care of free of charge.

E. MILES, Pres.

A. B. SAUCIER, Sec.

Perfection in Cake-Making.

Housekeepers frequently wonder why it is that they can not make biscuit and cake that are light and palatable and that taste as delicious as the biscuit and cake made by their mothers and grandmothers, the delightful memory of which even to this day creates a sensation of pleasure to the palate. The trouble arises from the highly adulterated state of the materials they have to work with, particularly the cream-of-tartar and soda used to raise or leaven the food. Cream-of-tartar and soda that are now procurable for domestic purposes contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty-five per cent., and consequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From using too much or too little, or because of the adulterants in them, bitter, salt, yellow, or heavy biscuits or cakes are frequently made. These adulterants are also injurious to health.

All this trouble may be avoided by the use of the popular Royal Baking Powder. Where this preparation is employed in the place of cream-of-tartar and soda, its perfect leavening power always insures light, flaky, digestible biscuit, cakes, and pastry, that are perfectly wholesome and free from the impurities invariably present when the old raising preparations are employed.

The Royal Baking Powder, we are informed by the most reliable scientists, is perfectly pure, being made from highly refined ingredients, carefully tested, and so exactly proportioned and combined that it never fails to produce the best and uniform results. An additional advantage in its employment comes from the fact that bread or other food made with it may be eaten while hot without fear of indigestion or any unpleasant results, while being equally sweet, moist, and grateful to the palate when cold.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Sept. 12, 13
Como	13, 20
Sardis	26, 27
Hernando and Coldwater	Oct. 3, 4
Courtland	10, 11
Longtown	14
Tyro	17, 18
Batesville and Wesley	24, 25
Nebo	31, Nov. 1
Burgess	7
Eureka	8
Wall Hill	7, 8
Arkabutla	14
Cockrum	14, 15
Pleasant Hill	15
Pleasant Grove	21, 22

T. C. WEIR, P. E.

CORINTH DIST.—FOURTH ROUND.

Booneville station	Sept. 12, 13
Corinth station	13, 14
Iuka station	13, 21
Boonville circuit, at Carolina	26, 27
Guntown circuit, at Baldwyn	Oct. 4, 5
Brown's Creek circuit, at New Hope	10, 11
Corinth circuit, at Gaines	14
Kossuth cir., at Pleasant Hill	15
Nine Springs circuit, at Fairfield	17, 18
Ripley circuit, at New Hope	24, 25
Ripley and New Albany, at Ripley	25, 26
Iuka circuit, at Clement	28
Jonesboro circuit at Browns	31, Nov. 1
New Albany circuit, at Bethlehem	7, 8
Salem circuit	14, 15
Marietta circuit, at Hodges	21, 22

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia circuit, at Byhalia	Sept. 12, 13
Holly Springs station	24
Potts' Camp circuit, at Pisgah	26, 27
Holly Springs circuit, at Sylvesteria	Oct. 3, 4
Waterford circuit at Soule Chapel	7
Red Banks circuit at Victoria	10, 11
East Holly Springs circuit, at Liberty	17, 18
Cornersville circuit, at Cornersville	24, 25
Mt. Pleasant circuit, at New Salem	31, Nov. 1
Ashland circuit, at Wesley Chapel	7, 8
Pontotoc circuit	14, 15
Abbeville circuit	15
Olive Branch circuit, at Oak Grove	21, 22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

DURANT DIST.—FOURTH ROUND.

Pickens circuit, at Pickens	Sept. 12, 20
Lexington and Tchula, at Tchula	26, 27
Kosciusko station	Oct. 3, 4
Poplar Creek circuit, at Friendship	9
Ethel circuit, at Liberty Chapel	12, 11
Belzoni circuit, at Belzoni	17, 18
Sallis circuit, at Springdale	24, 25
Walthall circuit, at Walthall	31, Nov. 1
Emporia circuit, at Emporia	1, 2
Salem circuit, at Macedonia	6
Rural Hill circuit, at Rural Hill	7, 8
Ackerman circuit, at Salem	13
Chester circuit, at Chapel Hill	14, 15
Ashton circuit, at Ashton	15
Eben-zer circuit, at Liberty Chapel	19
Louisville circuit	21, 22

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Sept. 26, 27
Lyon	27, 28
Gunnison	Oct. 3, 4
Hill House	4, 5
Bolivar	10, 11
Greenville	11, 12
Nelen	17, 18
Jonestown	18, 19
Friar Point	24, 25
Lula	26, 26
Cleveland	31, Nov. 1
Shaw	1, 2
Arcola	7, 8
Hollandale	8, 9
New Salem	14, 15
Tunica	21, 22
Robinsonville	22, 23

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Sturges circuit	Sept. 19, 20
Starkville station	20, 21
Brooksville	26, 27
Macon	27, 28
Ackerville circuit	Oct. 3, 4
Columbus circuit	10, 11
Columbus station	11, 12
Shuqualak	17, 18
Hebron	24, 25
Winston ville	Nov. 1, 2
Singleton	(Wed.) 4
Crawford	7, 8
Cedar Bluff	14, 15
West Point	15, 16
Tibbee	21, 22

S. A. SURROUGHS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 19, 20
Tupelo station	26, 27
Nettleton circuit	Oct. 3, 4
Buena Vista	9
Union mission	13, 11
Verona and Nettleton	10
Shannon circuit	17, 18
Sparta	23
Houston and Wesley	24, 25
Prairie	26
Aberdeen circuit	31, Nov. 1
Quincy circuit	7, 8
Amory	9
Fulton	12
Trenton	14, 15
Okolona circuit	21, 22

S. M. THAMES, P. E.

Aberdeen, Miss.

WINONA DIST.—FOURTH ROUND.

Carrollton station	Sept. 19, 20
Valden, at Columbiana	26, 27
Winona station	Oct. 3, 4
West, at ——	10, 11
Indianola, at Indianola	17, 18
Winona circuit, at Bethlehem	21
McNutt, at McNutt	24, 25
Carrollton circuit, at Marvin	31, Nov. 1
Sidon, at Greenbriar	7, 8
Duhlin and Brooklyn, at ——	14, 15
Black Hawk, at ——	21, 22

J. B. STONE, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Oxford station	Sept. 20, 21
Water Valley—Wood Street	27, 28
Coffeeville, at Antioch	Oct. 3, 4
Charleston, at Oakland	10, 11
Grenada circuit, at Bethel	(Tues.) 10
Tatum, at Tippo	(Thurs.) 15
Strathmore	17, 18
Torrance	24, 25
Tocowpola, at Midway	(Fri.) 26
Paris	31, Nov. 1
Ellacy	7, 8
Slate Springs	(Tues.) 10
Chapel Hill, at ——	(Thurs.) 12
Pittsboro, at Pine Ridge	14, 15
Water Valley circuit, at Wyatt Chap'l	21, 22

The recording secretaries will please have their journals at quarterly meeting. Local preachers must be present, and present written reports before passage of character. Let pastors and officials all make a faithful effort to do their whole duty as we close 1896.

H. C. MORRISON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Jackson—Capitol Street	Oct. 4, 5
Jackson—First Church	11, 12
Benton	(11 A. M., Sat.) 17
Yazoo circuit	(11 A. M., San.) 18
Yazoo City	(7 P. M.) 18
Sharon	24, 25
Canton	(7 P. M.) 25
Madison	31, Nov. 1
Terry, at Spring Ridge	7, 8
Camden, at Shrock	(Tues.) 10
Lake City and Lodi	14
Silver Creek and B. L.	15
Flora, at F.	(11 A. M.) 16
Tranquil	21, 22
Fannin	26, 22

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Decatur, at Centerville	Sept. 19, 20
Newton and Hickory, at Newton	20, 21
Homewood, at Pulaski	26, 27
Trenton, at Trenton	Oct. 3, 4
Clarksburg, at Lodebar	8
Morton and Forest, at Morton	8
Shiloh, at Shiloh	10, 11
Raleigh, at Raleigh	17, 18
Westville, at Pleasant Hill	24, 25
Steen's Creek, at Sinai	31, Nov. 1
Brandon station	2
Lake, at High Hill	7, 8
Hillsboro, at Hillsboro	12
Carthage, at Carthage	14, 15
Walnut Grove, at Beech Springs	21, 22
Montrose, at Montrose	25

W. W. SIMMONS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia station	Oct. 3, 4
Parv's, at Lumberton	10, 11
Pearlington, at P.	17 18
Nicholson	24, 25
Ocean Springs and Biloxi, at O. S.	31, Nov. 1
Vancleave, at Mt. Pleasant	(Mon.) 2
America, at Salem	(Wed.) 4
Escatawpa, at Zion	(Sun.) 8
Moss Point station	(Sun. night) 8
Whittington, at Handsboro	(Mon.) 9
Bay St. L., at Long Beach	(Tues.) 10
Augusta, at Augusta	14, 15
Black Creek	14, 15
Marion	21, 22
Hattiesburg	28, 29

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

(In Part.)

Brookhaven	Sept. 19, 22
Martinville, at Tabernacle	26, 27
Providence, at Bahala	Oct. 4, 4
Wesson	10, 11
North Wesson, at Beauregard	10, 11
Adams, at Ebenezer	17, 18
Caseyville, at Bethel	24, 25

E. H. MOUNCE, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Centerville, at Centerville	Sept. 12, 20
Roxie, at Homburg	19, 27
Barlow, at Rehoboth	Oct. 3, 4
Woodville	10, 11
Fayette, at Fayette	17, 18
Meadville, at Meadville	24, 25
Percy Creek	31, Nov. 1
Gloster, at New Church	7, 8
Washington, at Washington	14, 15
Amite, at Woodland	21, 22
Wilkinson, at Hopewell	22, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Parker Chapel and Gretna	Sept. 20
Tchoupitoulas Street	27
Carrollton Avenue	Oct. 4
Dryades Street	11
Carondelet Street	18
Morgan Street	25
Algiers	Nov. 1
Covington	4
Felicity Street	8
Tallabeck and Slidell, at Slidell	11
White Castle	14, 15
Craig Street	22
Lower Coast, at Wesley	25
Bayne Memorial	29
Plaquemine and Donaldsonville, at D.	Dec. 2
Louisiana Avenue	4

N. B.—Local preachers will please be present, and, as per ¶ 1.9 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Franklin	Sept. 19, 20
Abbeville, at Abbeville	26, 27
Morgan City—Quarterly Conference	Oct. 4
Morgan City—preaching	(at 11) 4
Patterson—preaching	(at night) 4
Patterson—Quarterly Conference	9
Bayne—Quarterly Conference	10
Bayne—preaching	(at 11 o'clock) 11
Crowley—preaching	(at night) 11
Crowley Quarterly Conference	12
Indian Bayou, at Indian Bayou	17, 18
Prudhomme City, at Long Point	24, 25
West Lake, at Sulphur Mine	31, Nov. 1
Grand Chenier	7, 8
Lake Charles—Broad Street	11
Lake Charles—Jackson Street	12
Lake Arthur	14, 15
Plaquemine Bralee, at Church Point	21, 22
French Miss.—Breaux Bridge—Q. C.	28
French Miss.—S. Bridge preaching	29
Lafayette—preaching	(at night) 29
Lafayette—Quarterly Conference	30
Jeanerette Quarterly Conference	Dec. 6
Jeanerette—preaching	(at 11) 2
New Iberia—Quarterly Conference	4
New Iberia—preaching	(at night) 5

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Slaughter, at Slaughter	Sept. 12, 13
Wilson, at Pine Grove	26, 27
Bayou Sara, at Concord	Oct. 3, 4
Jackson	4, 5
East Baton Rouge, at Deerford	10, 11
Zachary	11, 12
Port Vincent, at Manrepas	17, 18
Live Oak at Friendship	24, 5
Baton Rouge circuit, at Attioch	1, Nov. 1
Baton Rouge	2, 2
Ponchatoula, at James' Chapel	7, 8
Franklinton at Franklinton	11
Amite City, at Amite City	14, 15
Pine Grove, at Pine Grove	18, 14
St. Helena at Darlington	1, 22
East Feliciana, at Independence	28, 29
Clinton	Dec. 5, 6

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Fort Jesup and Many, at Many	Oct. 3, 4
Mooringsport, at Greenwood	10, 11
Pelican, at Mount Pleasant	17, 18
Red River, at Campobello	31, Nov. 1
Wesley, at Wesley	7, 8
Coushatta, at Coushatta	14, 15
Mansfield, at Mansfield	17
Pleasant Hill, at Marthaville	18
Caddo, at Friendship	21, 22
Grand Cane, at G. C.	28, 29
Shreveport—First Church	Dec. 6, 7
Shreveport Jordan Street	6, 7
South Bossier, at Houghton	5

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Washington	Sept. 19, 20
Big Cane	26, 27
Simsport	Oct. 3, 4
Grosse Tete	10, 11
Lecompte	17, 18
Alexandria	18, 19
Pineville, at Nugent	21
Colfax	24, 25
Montgomery	25, 26
Spring Creek	31, Nov. 1
Dry Creek	7, 8
Centerville	14, 15
Robeline	21, 22
Anacoco	24
Bunkie	28, 29
Ola	Dec. 4
Columbia	6, 6

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gansville, at Rochester	Sept. 19, 20
Lisbon, at Mt. Zion	26, 27
Summerfield, at S.	(Tues., Wed.) 28, 29
Farmerville, at Mt. Nebo	Oct. 4, 4
Downsville, at Downsville	10, 11
Haynesville, at Haynesville	17, 8
Valley, at Pleasant Valley	24, 25
Minden, at Minden	(Mon., Tues.) 26, 27
Vernon, at Wesley Chapel	31, Nov. 1
Arcadia, at Arcadia	7, 8
Ruston, at Ruston	14, 15
Vienna, at Antioch	21, 22
Bienville, at ——	28, 29
Homer, at Homer	Dec. 5, 6

J. D. HARPER, P. E.

Arcadia, La.

A Chance for Women to Make Money.

I see so many men giving their experience in the Dish Washer business, that one would almost think the men had "taken to washing the dishes." But ladies can do just as well as men. I have been devoting my time for over a year to selling Climax Dish Washers. My husband has aided mornings and evenings, and we have cleared over $5,000 in a year. The trouble with people is they won't try new things, and so let the golden opportunities pass. Every family wants a Dish Washer, and any one can sell them if they TRY. I do not canvass at all; people come or send after Washers. I have examined all the Dish Washers made, but the Climax has no equal. You can get complete instructions by addressing the Climax Mfg. Co., Columbus, Ohio. I want ladies everywhere to try this business and let us hear how they succeed.

A READER.

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Camp Meeting Calendar.

Camp Meeting.	*Begins.*
St. Tammany	Sept. 17
Leaf River	Sept. 18
Palmer Creek	Oct. 4
Saline	Oct. 8
South Mississippi Holiness	Oct. 9

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

BEAUTIFUL SNOW.

O the snow, the beautiful snow,
Filling the sky and the earth below,
Over the house-tops, over the street,
Over the heads of the people you meet,
Dancing,
Flirting,
Skimming along.
Beautiful snow, it can do nothing wrong,
Flying to kiss a fair lady's cheek;
Clinging to lips in a frolicsome freak.
Beautiful snow, from the heavens above,
Pure as an angel and fickle as love!

O the snow, the beautiful snow!
How the flakes gather and laugh as they go!
Whirling about in its maddening fun,
It plays in its glee with everyone.
Chasing,
Laughing,
Hurrying by,
It lights up the face and it sparkles the eye;
And even the dogs, with a bark and a bound,
Snap at the crystals that eddy around.
The town is alive, and its heart in a glow
To welcome the coming of beautiful snow.

How the wild crowd goes swaying along,
Hailing each other with humor and song!
How the gay sledges like meteors flash by,
Bright for a moment, then lost to the eye!
Ringing,
Swinging,
Dashing they go,
Over the crest of the beautiful snow.
Come so pure when it falls from the sky,
To be trampled in mud by the crowd rushing by;
To be trampled and tracked by the thousands of feet
Till it blends with the horrible filth in the street.

Once I was pure as the snow—but I fell,
Fell, like the snow-flakes, from heaven to hell;
Fell, to be trampled as the filth of the street,
Fell, to be scoffed, to be spit on, and beat,
Pleading,
Cursing,
Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God! have I fallen so low?
And yet I was once like this beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystals, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charm of my face.
Father,
Mother,
Sisters, all,
God and myself, I have lost by my fall.
The veriest wretch that goes shivering by
Will take a wide sweep, lest I wander too nigh,
For all that is on, or about me, I know
There is nothing that's pure but the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it would be, when the night comes again,
If the snow and the ice struck my desperate brain,
Freezing,
Dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the crash of the crazy town,
Gone mad in its joy at the snow's coming down;
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

—Exchange.

Communications.

The Methodist Review—September-October.

We have just been able to command an hour, in the midst of special pressure of pastoral duties, to give to the last number of our Review. Two of the articles we think it well to call special attention to—that on "Modern Evangelists" and "Lucius Q. C. Lamar." The hearty thanks of all American Christendom are due the Rev. Robert Wilson for his article on "Evangelists;" dispassionate, clear, and admirably put. The only thing to be criticised adversely in the article is that the writer has not allowed himself space for some vital points which he omits. They are points which lie at the very foundation of the whole question. Is it stating it too strongly when we say that eight pastors out of every ten find, after their first year of service, that they can not command for a series of meetings conducted by themselves alone the attendance of the outside world? Is it not equally true that every student of human nature is readily aware that even the most eloquent and tender of pastors finds, when his congregation has become accustomed to his methods, tone and manner, that their emotions do not respond to him as they do to one to whom they have not before listened? As teacher and expounder of Scripture, the pastor may be, and usually is, superior to the evangelist. As an edifying and saving force in his own church and the children of the church, the faithful pastor is the greater force; but Methodism has converted the outside world to the upbuilding of all other churches. Who will reach this outside world if we relegate the revival meetings to the pastors alone?

The writer of the Review article refers to aid from other pastors. Our experience is that there is a growing and almost overwhelming tide of objection upon the part of the churches of to-day to the absence of pastors from their charges. Two weeks' absence now will cause more murmuring upon the part of the churches than a month would have done thirty years ago.

Two sentences in the article on Lamar, the great Mississippian, awaken some personal memories, the recital of which may give an added insight to the deeper sympathies of Col. Lamar—such, perhaps, as your readers might take pleasure in. The reviewer says: "Col. Lamar was a most entertaining conversationalist; versatile and commanding when his attention was aroused." And again: "He had the kindest heart."

Our first personal contact with Mr. Lamar was in a meeting of the Vanderbilt University Board of Trust. He had been for some time a member of the Board, but had not been present at any of its sessions. The special meeting involved in this memory was held in the parlor of the writer on High street, Nashville, Tenn. We had made an effort several times to persuade Bishop McTyeire that Dr. Albert Taylor Bledsoe ought to find a place in the Vanderbilt University faculty. The Bishop usually made nominations prior to the date of which this was written. He could not be moved to make this special nomination. The meeting referred to was to close the annual session of the Board. We were near adjournment—nine P. M.—when the writer ventured to place the name of Dr. Bledsoe before the Board. A few opinions had been expressed, pro and con, in an informal way, when Mr. Lamar, half reclining on a sofa, and up to this point taking no part in the business of the Board, said, "I wish to second the nomination." He then began, without rising, a recital of his estimate of Dr. Bledsoe as thinker, scholar and inspirer, passing to an analysis of his character. He gave great emphasis to the child-like tenderness which underlay a seemingly stormy temperament; his love of truth, his tireless search for it, his hatred for all that was mean, interspersing the talk with personal incidents. During the talk he had arisen to an erect sitting position. His voice thrilling with emotion, his words flowing as from a pent-up fountain, every ear was attent. He had captured not only the attention of the members of the Board, but so overwhelmed all objection that no voice was raised to even question the wisdom of the choice. The vote was taken, and on every ballot cast "Aye" was written. Adjournment came at thirty minutes to one A. M. He had talked uninterruptedly more than two hours. We were all surprised, thinking that he had not talked more than thirty minutes. The Board adjourned sine die; the members shook hands and parted; Mr. Lamar lingered. When all had gone he arose from his seat, extended his hand to me, and with deep pathos in his voice said: "Sir, I want to thank you. You can not conceive how happy you have made me. I came to this meeting of the Board with a hope that I could do something toward placing Dr. Bledsoe in the university; but, after reaching here, had despaired of my purpose, and concluded not to mention his name; was about to leave with a sense of heavy burden and regret. You have made me happy, sir." His heart glowed in his face as he spoke. It is well known that some days later Bishop McTyeire vetoed the election. The university was in a formative state. We had made the mistake of electing too many presidents from the colleges to places in the university faculty. Men accustomed to rule could not easily agree or obey. The Bishop feared that Dr. Bledsoe's temperament would add fuel to the flames which made his position already too warm for comfort. Later the Bishop came fully to recognize the fact that the head of the university government should be the chancellor; that the government in the hands of a president of a Board of Trust—not a university trained man—was not only an anomaly, but fraught with many dangers. He said as much to me later at a time of great trial to him. As nearly as I now remember his words, they were: "No other president, after I am gone, will live on the campus, or attempt to do the work it seemed necessary for me to do in the beginning of the university. No other president will, or ought to, attempt this work." Mr. Lamar was too deeply wounded by the veto ever to return to the university, though several times urged to do so. I met him again during his congressional career. It was but a little while after the splendid victory he had won when, as leader of the minority in the House, he had foiled the effort of a dominant majority to pass a bill very obnoxious to the South. I complimented him on the skill which he had exhibited in parliamentary tactics, and mentioned the debt which we all owed him. With equal humility and magnanimity he instantly replied: "The debt you owe is to Mr. Blaine, the Speaker of the House. It was through his promptings and unfailing kindness that the victory was won." Well may the reviewer say, "His genius was unfettered or unclogged by selfishness."

Years later, as Missionary Treasurer, I had reason to visit Washington, and called on Mr. Lamar when he was Secretary of the Interior, on a question involving our Indian missions. When I entered his office it was half filled with clerks and visitors. In five minutes he had managed matters so that we were alone. He threw himself on a settee, and said, "Now we will talk." Business was soon over. Then he recurred to the university incident above given, and out of a full heart told me over again his yearning for his old friend, Dr. Bledsoe, and talked of his great regret that the church had failed to gain the full benefit of his magnificent powers.

This led up to his touching on his own relation to the church. After making a modest avowal of his sense of the inadequateness of his church service, he touched upon some religions problems he had been pondering. At this juncture he surprised me by saying: "Senator Jackson was kind enough to hand me a copy of your funeral discourse on General Harding. There is a sentence in it which you could not have uttered without much previous thought." After quoting the sentence, he said: "Have you a sermon in manuscript in which you have elaborated the argument leading to your conclusion? If so, please send me the manuscript." He added: "I shall not be satisfied until I have gone through the proofs. If you are right, your position will be of great help and comfort to me, and in this life here I need all the help I can get." He followed with words which left no doubt in my mind of the depth and earnestness of his inward spiritual life.

D. C. KELLEY.

Belle Buckle, Tenn.

Religious Freedom.

Has every man the right to formulate his religion according to the dictates of his own conscience? This depends a good deal on the character of his conscience. We do not think that the conscience of a Mormon would be a safe guide in religious matters. Whilst right and wrong are eternal and unchangeable, yet our perception of right and wrong is changeable. The mind may be perverted and biased by early training and the habits and associations of life, and, in consequence, take up erroneous views of divine truth. Men—so-called Christians—have lived and died believing in doctrines nowhere taught in the Bible. I heard an aged Universalist say and reiterate that the Bible taught and declared that God would punish us thoroughly and thoroughly (?) for the deeds done in the body, and would then take the whole human family to himself. This man was a brave and honest man, and he lived and died in this faith; yet I can not find that the Bible teaches any such doctrine. Many men—especially moral men, who do not belong to any church—are especially prone to form their own views of religious truth; but the trouble with most of these men is that they endeavor to mold the teachings of the Bible, or rather their views of the teaching of the Bible, to suit their lives, instead of squaring their lives by the teaching of the Bible. Most men relish a placebo for a conscience which condones their manner of living, and in forming their religious belief. When left to themselves they will deal very gently with themselves, and their theology is not apt to be of the orthodox kind. This same principle has given rise to Universalism, Mormonism, and other similar heresies; but the tendency of the present day is to the multiplication of religious "isms." In some sections of our country—happily not in the South—these new "isms" literally tread on the heels of each other in order to air themselves in the public gaze. We can not think that this tends to promote, or does, in fact, promote true scriptural piety. On the contrary, we must think the tendency is hostile to true, sincere, purer religion, especially when we hear some of these new apostles exclaiming that all religions are good enough; that Catholicism, Buddhism, and all are well enough, whilst they go on to elucidate some new theology that makes these distinctions immaterial. The truth of the matter is, that in some sections, when they come across a doctrine of the Bible which can not be explained away or evaded, they come right out and repudiate it. This is all wrong. The Bible must stand as a cemented whole, as an entirety; and whenever anyone repudiates a plain teaching of the Holy Scriptures, he establishes a precedent for some other original thinker to do likewise, until finally we have no Bible.

Innovation in religious matters is the order of the day. The biblical injunction against removing the landmarks seems to have been forgotten. One cries, "Lo! here is the true doctrine" (a new one), and another cries, "Lo! there;" and among them all they make a perfect babel of confusion. There is no safety except in clinging close to the faith as once delivered to the saints, and you may put it down and stand by it—nay, even die by it—whenever any new "ism" requires that a plain teaching of the Holy Scriptures shall be explained away, doubted or denied, the same "ism" is a heresy, and the teachers of the same heretics—nothing more or less. God's Holy Word doesn't change. Divine truth is the same to-day as it was "when the morning stars sang together and the sons of God shouted for joy." A man said to me not long since, "Do you think it anything strange that new developments should take place in religion, and now faiths spring up, and that religious thought is not capable of higher advancement, even as in any science?" The reply to this was, that our faith, if it be genuine, is the same faith that Abraham exercised. We can neither claim nor attain to any higher advancement in religious thought than did Abraham when he exercised that faith that caused him to be the friend of God. Neither have the conditions changed.

In the beginning man, through natural depravity, was a fallen being in rebellion against God, and such is his natural state now, and will ever remain, except through his acceptance of the atonement. Two things have always been, and will always be, necessary to salvation: the faith of the sinner, which enables him to lay hold of the atonement; and the grace of God, which saves him. These things, faith and grace, have never changed. They secure salvation, always have done so, and always will. Two and two made four in the time of the apostles, and will make four in the time of the last man who shall live on the earth. The religion of a people is the great factor in their civilization, and a bad religion—or which is nearly the same thing, a loose and uncertain religion—tends to deterioration and disintegration. The evil propensities of men are only held in check by law and the force of public opinion; and when public opinion tolerates and allows "isms" of doubtful or no biblical soundness, then the bad passions of bad men will mold and fashion for themselves a religious "ism," and the creed so formed will be colored by and will justify their evil practices.

Thomas Jefferson, the most potential factor in the formation of our federal organic law, was practically an infidel, and he seems to have exerted his utmost efforts to make us a people without a religion, so far as mere law could; hence it is that our Constitution is so particular to put religion in the background, and, as a consequence, we have found great trouble in legally suppressing Mormonism, in legally punishing Mormons. Whilst Mr. Jefferson was President he refused, on the request of the clergy, to proclaim a day of national Thanksgiving. But we soon elected a President of more respect and reverence for religion, who, by proclamation, called the people together once a year to praise and thank God, and the practice has ever since been followed.

Now is the time above all others when we should be careful to walk in "antiquam viam." Let us walk in the way our fathers trod. Let us, as they did, accept the Bible as the revealed Word of God from Genesis to Revelation. And those things which the Bible says should not be done let us not do, but be careful to do and perform what it enjoins. The Bible is our only guide—without it everything is dark—and we have no more right to disregard one part than we have to disregard another. If we can change one part, we can change the whole. Woe unto him who undertakes to change or disregard any part of God's Word; and that sect or "ism" that disregards any portion of Holy Scripture, or with impious effrontery tries to explain it away, are heretics and enemies of the common good.

LAYMAN OR SEXTUS.

Selections.

Many a weak and struggling church would be made strong and independent if persons of means and influence would settle the question of their church home, not upon the ground of personal advantage in the shape of fine music, superior preaching and social standing, but upon the basis of pure usefulness. Every Christian ought to put to himself the inquiry, "Where am I most needed?" and after answering it at the mercy-seat in the light of providential indications, he should follow the dictate of conscience and grace, and heartily and fully work for the success of the enterprise with which the Spirit of God has identified him. As the result, he would find his own spiritual good and that of his family, as well as the cause of Christ, greatly advanced by his wise decision and worthy action.—Presbyterian.

Great is the tyranny of rush. Hurry makes slaves of us all. The on-sweeping movements of our lives and of our age deprive us of the sense of restfulness. We begrudge the time necessary to think composedly and adequately. We want to do everything upon short metre. Our prayer meetings, our Sabbath services, our closet devotions, and our family worship come under the sweep of this impetuous, hurrying and anxious spirit, as well as our business and our pleasure. Leisure seems absent from our nature and from our experience. Push and stir drive us hither and thither at will. As to the result, we lack calmness of soul, orderly procedure, and steady and dignified action. We become fretful, impatient and inconsistent. We fail to get the best out of either our physical, mental and spiritual faculties.—Exchange.

Dr. Theodore Cuyler quotes a Southern slave of the old times, who replied to one who said: "I hope your master has gone to heaven," with the very wise remark: "I's afraid he has not gone dar, for I neber heard him speak o' dat. When he goes to de Nort', or to Virginny Springs, he allus be gittin' ready fur weeks. I neber see him gittin' ready fur goin' to heben." Dear reader, will anyone have reason to believe you have gone to heaven when you are dead? Do you spend any time in preparation? What do you read on Sunday? You go to church, to be sure, but do you wait on God in the sanctuary?

The following notice appeared in the midst of the list of deaths in the Public Ledger, of Philadelphia, last week: "Smith.—A Requiem Mass for the repose of the soul of Miss Hannah P. Smith will be offered at St. Clement's Church, Twentieth and Cherry streets, on Tuesday, August 18, at 7:30 A. M." We give this as a sign of the times, and indicative of the decay of Protestantism in a section of the Episcopal Church of Pennsylvania. The church mentioned in this notice is not under the jurisdiction of Archbishop Ryan, but is still of unquestioned standing in the Protestant Episcopal Church.—Exchange.

Let not the political issues of the day cause neglect of religious duties. Church ordinances have their claims as well as the gold or silver club. The prayer meeting calls for attendance as well as the party rally. The soul must not be starved for the sake of keeping partisan zeal at a high pressure. God's interests must not suffer while promoting what we regard as our country's welfare. Our duty to State and Church should not, and need not, conflict; but if the choice between them has to be made, let not religion's demands be sacrificed.—Selected.

The teetotal and prohibition sentiment is marching on in the minds of the people. Inquiries were lately addressed to the great railway lines of this country as to their attitude toward the drink habit among their employees. The managers of twenty-five of these lines, which employ 180,000 men, say they will not tolerate a drinking man in their employ. Thus the bogus personal liberty dogma is not recognized in a service where sober men and clear heads are required.—Muscatine Journal.

One of our wide-awake preachers, writing us on business, says: "It seems to be literally true that the people do their economizing in hard times by withholding church dues." Well, if they keep this up something worse than hard times will come upon them. Our people ought to read Malachi and see how God deals with those who withhold their offerings from his house.—Central Methodist.

Christ went about doing good. He didn't sit down in a comfortable place and talk about it.

TO A WATER-FOWL.

BY WILLIAM CULLEN BRYANT.

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean-side?

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wanderer, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere;
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a Summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given
And shall not soon depart:

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

Communications.

"Gilderoy" and the Presiding Eldership.

I usually read "Gilderoy's" articles with a great deal of interest and profit, and generally agree with him; but I must say his late article in the ADVOCATE, of Sept. 3, was a surprise to me. I mean the part that referred to presiding elders and the size of districts. He refers to presiding elders as "overseers," or "supervisors," and used the terms as distinguishing them from laborers. He says: "We have a Bishop this year who knows our territory about as well as any man among us. If I am not mistaken, he is powerfully opposed to wasting men and money, especially so for overseers on the Lord's farm." He also advocates large districts and week-day Quarterly Conferences, or fewer visits. Which? And the next breath he advocates "small farms and intensive farming." Well, where is he at? I suppose he does not consider the district part of the farm, nor the presiding elder one of the laborers. Well, if the district is not part of the farm, and our own presiding elder one of the laborers, I would not want to have to labor. I believe our presiding elder (Bro. Weems) does as much and as hard work, if not the hardest, of any man in his district; and, furthermore, I believe his work results in as much good and at as little cost, according to amount of work done, as the work of any man in his district—yes, more—and that the people pay his salary as freely as any other man in the district. Furthermore, I believe, and am sure, his visits, sermons and talks in the Quarterly Conferences results in more money being collected, and the preacher getting more after paying his part, than he would otherwise get.

The quarterly visits of the presiding elder is a stimulant to preacher and people. Then his preaching and work does a great deal of good. I said "work;" I ought to have said "overseeing."

How many times we are just moving on, not very much being done, and very little money being collected, and the preacher really almost suffering, and it is announced that the quarterly meeting is to be on such a Sunday, and the presiding elder is to be with us. It just puts new inspiration into the whole work. I tell you, sometimes I wish the quarterly meeting would come oftener, even if I do have to divide the money with the presiding elder.

Now, I believe in "small farms and intensive farming" in every department of church work. I do not believe that any district ought to have more than fourteen appointments, and twelve would be better, and then give each full time—a full Saturday and Sunday. Let the presiding elder come into the neighborhood Friday, and remain until Monday, visiting the people, praying, preaching, holding love-feast, administering sacrament, etc., and you would not hear any more complaints about presiding elder's salary. Then let them go home and rest, and prepare for the next Sunday. I fully believe that our present plan of large districts, and no time to remain in a work, many times having to go to a work in the middle of the week, and the people all busy, and hold a quarterly meeting with a very few, is the cause of all the complaint.

Every work—city, town, circuit and mission—ought to have two full days, Saturday and Sunday. Let the presiding elder preach in the city Saturday, at eleven o'clock; hold Quarterly Conference Saturday eve ning; hold love-feast Sunday morning, preach at eleven o'clock, administer sacrament, preach at night, and return home on Monday, and all would be satisfied.

We need not expect the people in a city, town or county to be satisfied for the presiding elder to come in some night in the week, and maybe not preach; just hold a Quarterly Conference, and go. They scarcely even see him, or hear him. You need not expect them to be satisfied. Well, as large as the districts are, they can not be otherwise.

Now, my idea is to cut down the districts to twelve or fourteen appointments, and put live men like ours on the districts, and give them time to rest and study, and then let them go through the district preaching, praying, and singing, and we will have no more trouble. But if you want to do away with one of the most important officers and the most important work, overseeing of the church, then just enlarge the district, spread out the presiding elder's work, overseeing, and you will certainly accomplish your purpose. Judge by the past and present, and you will see the effects. Small farms and intensive farming is the thing. There may have been a time when it would do, but that time has passed.

May God graciously bless the Bishops, presiding elders, pastors, and all the people! A. D. MILLER.

Hermanville, Miss., Sept. 11, 1896.

Partial Legislation.

There is in our country large companies of great wealth running their shops and mills with ceaseless roar and din from year's end to year's end without suspense or cooling off, unless to repair furnace or machinery, protected in their disregard of the holy Sabbath by the laws of the land. Other wealthy corporations run their railroad trains utterly regardless of any law proposing to hold high over all employments the sacredness of the Sabbath; while others who may run a more successful trade on that day demand a like exemption from any business observance of the Lord's day.

The law-making powers of the land guarantee to these great money-eyed corporations and companies by special legislation these unrestricted privileges of the Sabbath to carry on their money making, and goading their employees to faithful work on that day to their own profit and emolument.

In our towns and cities, and in the country, too, there are many poor mechanics whose families need every cent they can make in shop or earn at wages. But class legislation requires the proprietor to close up shop and the journeyman to leave his job unfinished.

There are also many ten thousand farmers who are hard pressed to work from the soil a subsistence for their wives and little ones, who, whatever the pressure may be, must leave his plow unpushed and his hoe unhandled.

Our entire country, State and National, requires every officer, from President down to ward official, to make oath under God—in "so help me God"—for the faithful performance of the duties of his office. This can only be taken as recognizing God's authority as supreme and high over all; yet this invading the sanctity of the holy Sabbath, and setting aside this supreme authority, so widely and so emphatically acknowledged, to the exception of the one class and to the prejudice of the other, denying in such act God's right to command for the day, is as complete a profane sacrilege of the day as to substitute pagan idol and heathen temple for the altar of the God whose vast supremacy they pretend acknowledged when they take the oath of office.

If the Word of God is any authority—"Remember the Sabbath day to keep it holy"—the farmer has as much right in the sight of God to "drive his team afield" as the railroad magnate to send his trains, with their millions of freight, thundering along their track. The farmer makes for the less disturbance of the public.

This is our class legislation, giving certain privileges to the strong and moneyed men of the land, to the prejudice of the poor man, the orphan, the widow, the wives, mothers and daughters of those who patronize the sale of intoxicating drinks.

J. D. NEWSOM.

Correspondence.

Hennington Camp Ground.

The twenty-fifth annual meeting was held Aug. 20-30, inclusive.

Rev. Geo. R. Stuart and David Sullins, of Cleveland, Tenn., did most of the preaching. We had with us also, among our own brethren, Revs. E. H. Mennger, I. W. Cooper, W. L. Blackwell, B. W. Lewis, and A. B. Nicholson. Bro. D. C. Rawls, a local brother, spent a few days with us.

The results of the meeting were about 150 conversions and 50 accessions to the Methodist Church. Many promised to go to other churches; at least 75 will or have joined the church. This will go down in the history of the Hennington Camp Meeting as one of the best meetings held on these sacred grounds.

There were two collections taken. A brother in the ministry, worn and sick, needed a little of this world's goods. The preacher made the statement, and about $40 was cheerfully given. A thank-offering was taken, resulting in collection of $271.50, and turned over to the treasurer of the Mississippi Orphans' Home. How cheerfully people give to this great cause, and how few of our people have been given an opportunity! Let us praise God for what has already been done in this work and hope for more.

Bro. Stuart did most of the preaching, and did it well. He is especially apt in illustrations; his preaching might be styled "pictorial."

Dr. David Sullins is a grand man, either out of or in the pulpit. You can not touch him without feeling that you have touched a man, true and tried, with broad mind and big heart. While listening to him, I could not help wishing that I could have heard him when evidences of age were absent. It is so pleasant to meet an old man, growing old gracefully—to use his own figure, "ripening evenly and well."

Charley Tillman, of Atlanta, led the singing; and saying this is enough for all who have ever heard him. They will be ready to testify that the singing was good. Give Charley a choir, and he is a host in himself.

All in all, everything passed off pleasantly, and, best of all, the Lord was with us in power. M. L. B.

A Good Resolution.

Resolved by the Leake County Sunday-school Convention:

Resolved, That our senators and representatives in Congress be requested to use their best efforts to suppress the saloon business in all the public buildings owned and controlled by the United States, especially in the Capitol and other public buildings in Washington, where all our federal laws originate, are interpreted and enforced, to the end that a government of the people, for the people and by the people may be ably and conscientiously represented by level-headed, clear-minded men in the fear of God and in the love of truth.

Resolved, That the secretary of this convention furnish each one of our senators and representatives in Congress a copy of these resolutions.

Done in Carthage, Miss., in open convention, July 26, 1896.

O. A. LUCKETT, Pres.
W. W. BURNETT, Sec.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. A. H. Morrison, Shreveport

Programme of Week of Prayer and Thanksgiving,

FOR THE WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH MISSISSIPPI CONFERENCE.

The Week of Prayer and Thanksgiving for the W. F. M. S. of the North Mississippi Conference begins Sept. 21, and ends Sept. 27. Let this be made truly a week of prayer throughout our Conference. Prayer not only for the cause of missions abroad, and for our missionaries and work already established, but prayer for the church at home, that God may send his Spirit in convicting power into the hearts of his people, and arouse a mighty interest in the spread of his kingdom. Pray also fervently for an increase of members in our membership, especially in your own auxiliary, and work as you pray.

Let the first service be one of earnest thanksgiving for what has already been accomplished through the W. F. M. S. of the North Mississippi Conference. Ps. ciii, 1-5. Ps. oxvi, 1, 2, 12. Ps. cvii, 1, 8, 15, 21. II. Cor. ix, 15.

TUESDAY, SEPT. 22.

Intercessory Prayer.

Luke xi, 5-8. Matt. ix, 37, 38. John xvii, 9, 10, 20, 21.

Let prayer be offered on this day especially for laborers; that God will call some young woman from the North Mississippi Conference, ere this Conference year closes, to go and witness for us in the regions beyond.

WEDNESDAY, SEPT. 23.

Our Best for Christ.

Ex. xxxv, 5, 21, 22, 25, 26, 29. Matt. xxvi, 6-13. Luke vii, 37-50.

If the Christian women of our Conference would but bring their jewels to the Master, how many heathen souls might learn of a Savior!

THURSDAY, SEPT. 24.

The Measuring Rod.

Let us measure our duty in giving. What shall be the measuring rod?

I. Your capacity. (Mark xiv, 8.) II. Your opportunity. (Gal. vi, 10.) III. Your knowledge. (Luke xii, 47.) IV. The necessities of others. (James ii, 15, 16.) V. The providence of God. (I. Cor. xvi, 2.) VI. The perfecting of character. (II. Cor. viii, 7.) VII. Your own happiness. (Acts xx, 35.) VIII. God's glory. (Prov. iii, 9.)

FRIDAY, SEPT. 25.

Individual Responsibility.

Gen. iv, 9, 10. Prov. xxiv, 11, 12. Luke x, 25-37.

SATURDAY, SEPT. 26.

No service will be held, but let all remember to present the cause of missions in their closets before a throne of grace.

SUNDAY, SEPT. 27.

Let each auxiliary on this day either ask the pastor to preach a sermon on missions at 11 A. M., or else hold a public missionary meeting on Sunday night, by consent of the pastor.

If possible, the services of Mrs. Campbell, returned missionary from Soochow, China, and at present acting field secretary of the W. B. F. M., will be secured for our Week of Thanksgiving and Prayer, and she will visit as many auxiliaries as practicable. May God give us a week of great blessing and power!

MRS. T. B. HARGROVE,
Pres. W. F. M. S., N. Miss. Conf.
MRS. H. A. DEAN, Cor. Sec.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Corinth District Meeting.

A joint meeting of the Woman's Foreign Missionary and Parsonage and Home Mission Societies of the Corinth district was held at Booneville, Miss., Aug. 29 and 30, conducted by the district secretaries, with Mrs. Bass, of Corinth, as recording secretary for both. The preparation service the night preceding, led by Mrs. J. R. Thrasher, was one of spiritual refreshing. Rev. A. P. Sage welcomed the ladies in behalf of his church, and greatly encouraged them by his words of hearty approval and commendation.

Saturday morning was given to the work of the Foreign Missionary Society, and was presided over by Mrs. E. D. Robbins, district secretary. The afternoon was devoted to the Parsonage and Home Mission work, with Mrs. Thrasher in the chair. Each of the five auxiliaries in the district sent a delegate or written report. All have done much local work. One new parsonage has been built, and two others bought and repaired since the organization of this work in the district, which is an evidence of the good accomplished at home, and interest is increasing in the general work. The paper read by Mrs. Dr. Bynum on "Our Literature" was instructive and helpful to all present. She gave many unquestionable reasons why all of our church literature should be in every Methodist family, and especially did she stress the importance of circulating the Woman's Missionary Advocate and Our Homes as sources from which to gain information in regard to woman's work in Southern Methodism. The papers on "The Benefits to be Derived from Monthly Meetings," by Mrs. Sadler, and, "Why Every Local Aid Society Should Become Connectional," by Mrs. Tucker, contained some valuable suggestions, and were discussed to the profit of all present. The address of welcome by Mrs. Rees made all delegates and visitors feel the warm hospitality of that city, "which, like our national capital, is one of magnificent distances," rendered so by the hills upon which it is built. Miss Anna Murray, of Ripley, responded with grace and appreciation, and beautifully voiced the sentiment of the visitors. Fraternal greetings were extended by the local W. C. T. U. and the Woman's Missionary Society of the Presbyterian Church. Two recitations, well rendered by Misses Flora McKay and Mary Tucker, were very impressive, and sent some valuable truths to the hearts of the hearers. Rev. J. M. Wyatt preached the annual sermon from the text, "God is love"—a most inspiring theme. The papers on "That Then Owest," by Mrs. Mary Haskins, and "Woman's Part in the Evangelization of the World," read by Mrs. Wyatt, placed upon each Christian the thought of individual responsibility to our God and to our fellow-man. Mrs. J. S. Featherston presented the great demand for connectional work in the Parsonage and Home Mission Society. The interest manifested by the attendance at the business sessions, and the full house each night, was most gratifying to those earnest workers. The beautiful music rendered by the choir was thrilling and inspiring, and, altogether, we believe the Corinth district meeting will redound to the good of our cause and the glory of God.

An Appeal to the Vicksburg District.

In 1887 work was begun in our Conference in Woman's Department of Church Extension, having been organized at the session of Annual Conference, December, 1886.

This being my district, I considered it my duty to organize first at home; therefore, it was honored with the first auxiliary. In 1889 this was the banner district. Fifteen adult auxiliaries, with about 266 members, and 4 Home Builders, with 95 members; total, 19 auxiliaries, with 316 (about) members, had been organized. Three large flourishing Sabbath-schools were organized of persons who would not attend the church Sunday-schools; the superintendents of two working in both schools—one in the forenoon, and the other in the afternoon. The other was repeatedly mentioned and highly praised in the county paper by the present superintendent of public schools in Claiborne county. The receipts for regular fund from the auxiliaries from February, 1889, to December, 1889, amounted to about $92.06; the local fund, $67.50.

The December previous, at Annual Conference held in Vicksburg, at my solicitation an anniversary meeting of the Board of Church Extension was held, a speaker secured, who was Bishop Hargrove, who kindly consented to present our work and take a collection for parsonage at Carpenteria, California, which amounted to $103.66, and was credited to Vicksburg Auxiliary. Of the 23 persons in the Conference who were made life patrons of P. W. L. fund, four were of this district—one a minister on the district at the time. Some fine reports, with touching incidents, were received of mission work in pastoral charges. In 1890 my health gave way, and I was unable to work anywhere for some time, but added three auxiliaries to the district afterwards as district secretary.

CHURCHES AND PARSONAGES.

Number of parsonages in 1886, 9—valued at $11,450; number of churches, 10—valued at $88,400. In 1889, 12 parsonages—increase of 3, valued at $14,825; churches, 50½—increase of 10½, valued at $91,000. Several of these were aided by the Board of Church Extension, and one parsonage by Conference Board to the amount of $15.88. At present there are 15 pastoral charges, with 14 parsonages, valued at $16,500, being $2,100 more than the next highest in the Conference; number of churches, 45, valued at $66,350.

I think it was Mrs. Hargrove who said a few auxiliaries of only one member had reported, and she wished the district secretaries would endeavor to obtain one where more could not be secured. One earnest, consecrated woman, whose heart is alive to its needs, and fully appreciates the great work, could, with the Lord's help, accomplish much good.

Will not the ministers and all church members kindly help us, that we may do much more than we have ever done? MRS. E. D. JONES,
Dist. Sec.

Miss Elizabeth E. Holding.

In the death of Miss Holding the P. and H. M. S. suffers the same bereavement that is such a sore affliction to the W. F. M. S. She was ours, also, and we will miss the inspiration of her life and her tender, encouraging words in The Evangel, and our hearts go out in sympathy to Miss Gibson, who feels so keenly the loss of her co-worker. The account "of her last illness and the events that preceded it," in the September Evangel, is a beautiful tribute from Miss Gibson to the memory of one greatly beloved.

THE BABY ROLL.

I hope that the delegates to our annual meeting, now fast approaching, may spare time from larger aims to take up for discussion the Baby Roll. Without being specially authorized, I have, during the year, agitated the subject to some small extent, and the responses have been under the circumstances, quite encouraging. It is true, the dues are very small—only 25 cents per member; but this is a case where the pennies would rapidly multiply into dollars, if only a little pains were taken to see the mothers of the church (whether or not members of the society), for nearly every mother would gladly pay the trifling amount necessary to enroll her little one's name on this list. If all the babies in our Conference were on the roll, the sum derived from this source would swell our receipts very perceptibly, and it would be very sweet to have our babies helping to build homes for the babies of our preachers. Can any refuse to let them do this work? Is not the Savior calling, "Let the little ones come unto me?" I shall send up the roll to the annual meeting that the delegates may see what auxiliaries have taken an interest in this work. MRS. H. W. FOOTE.

Notice.

The fifth annual meeting of the Woman's Parsonage and Home Mission Society of North Mississippi will convene in Oxford, Miss., Oct. 24-27. Opening service at 8 P. M. In order that the meeting may benefit the entire connection, all societies are earnestly requested to send representatives. Certificates should be procured wherever tickets are bought, by both delegates and visitors.

Notify Mrs. M. S. Collier, of Oxford, Miss., of names of delegates, and hour of arrival.

Sisters, let us come up to this meeting in the name of the Lord, earnestly beseeching his presence with us. Coming thus, we can not fail to be blessed.

MRS. J. B. STONE, Pres.
MRS. D. L. COGDELL, Rec. Sec.

Selections.

Armies of Shadows.

An old man said he had had a great deal of trouble in his time, but the worst trouble he ever had was the trouble which didn't happen. The devil fights a good many of his battles with armies composed of shadows. A shadow can be made to move, and look more dreadful than anything of life. Don't worry about things you can't help, but be strong and of good courage by always having faith in God. If you hear a lion roar when you are where you ought to be, go forward and slay him. It will make a good beehive. When the tempter tries to dishearten you by calling attention to the trouble which is almost certain to happen next month, say, "The Lord is my Shepherd," and depend on him to lead you safely through it.—Ram's Horn.

Being ready to die is a small matter in comparison with being ready to live. He who is fitted to live even for a single day is in a state of fitness to die whenever God sees that dying is better than living for him. Living is the great thing. Dying is a mere incident in life.—Sunday-School Times.

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The Chinese government has placed an order with a machine company at Bridgeton, N. J., for an outfit of mint machinery for making Chinese coins.

Growing In Popularity.

THE MANY ADVANTAGES OFFERED BY THE BUFFALO LITHIA SPRINGS IN VIRGINIA.

The advances made as a health resort by the pretty town of Buffalo Lithia Springs, Va., are phenomenal. But they are merited. This lovely spot nestles in the hills of Mecklenburg County and has an altitude of 600 feet above the level of the sea. The Buffalo Lithia Springs are eight miles from Clarksville, on the Great Southern system, and a branch line of the Atlantic and Danville road delivers passengers immediately at the springs.

The hotel, of which the popular proprietor, Col. Thomas F. Goode, is the host, is doing business and will remain open until Oct. 1. The buildings are on the cottage plan, can accommodate 300 persons, while every facility exists for invalids to bathe in the mineral waters at the desired temperatures.

Medical men in all parts of the country are profuse in their praise of the therapeutic value of the water of the Buffalo Lithia Springs. It is a remedy for many of the ills to which flesh is heir, including rheumatism, gout, kidney disease and kindred ailments.

The locality is one of nature's grandest works. There are abundant facilities for fishing, boating, hunting and driving in the immediate vicinity. The hotel accommodations are excellent and the rates are remarkably reasonable.

Buffalo Lithia Springs will soon become a veritable Mecca for the pleasure-seeker as well as the invalid.—New York World.

FROM THE WORK.

Rev. Wilson Moore, P. C., Wesley circuit, Louisiana Conference, Sept. 9: "We are moving onward and upward on Wesley circuit. Our meetings have resulted in 35 or 40 conversions, and a goodly number of accessions. We are in the midst of the drouth, but are having a spiritual feast. Our collections will be short by reason of the drouth, but we intend to do our best."

Rev. Ben. P. Jaco, Olive Branch circuit, Sept. 9: "This morning leaves us at home after our revivals are all over. Have had fine meetings at each church. Had a good many conversions, several accessions, and a great awakening among the members of the church. Bro. J. H. Smith did us fine work, preaching a week at Kelly, Miss. Bro. J. R. Roberson was also with us at Olive Branch, where we had a gracious revival. We are greatly indebted to him for his most excellent services. Had a great meeting at Oak Grove. We were mainly assisted here by Bro. J. A. Bell, who made good talks and led the singing. He is a great power for God and the salvation of souls."

Rev. A. D. Miller, Hermanville, Miss., Sept. 8: "We have just held a two days' meeting at Carlisle Church, on Hermanville circuit, Vicksburg district, Mississippi Conference, and we had two of the most pleasant days I have spent in a long time. Dr. J. B. Murrah (president of Millsaps College) was with us, and preached four as fine sermons as it has been my privilege to listen to in a long time. My people were perfectly delighted with him and greatly edified. His visit will not soon be forgotten. He will ever find a hearty welcome here. We had large congregations, fine order, and good interest. It was a very profitable meeting indeed. May God graciously bless the good people of Carlisle Church, the Hermanville circuit, and everywhere, and bless and give the ADVOCATE and its editor great prosperity!"

Rev. J. Wilson Brown, P. C., Madison circuit, Mississippi Conference, Sept. 12: "Thursday after the second Sunday in August we closed a five days' meeting at Pocahontas. It was a precious season of grace. Over 20 accessions. Bro. J. S. Parker rendered delightful and effective aid, alternating with the pastor in preaching. A week later we closed a meeting of same duration at Pearl River. There was a revival and four accessions. With the exception of two sermons by Bro. Parker, Dr. Irvin Miller did the preaching. He was among many dear friends. His sermons were excellent. Bro. Norsworthy, our presiding elder, was helpful and effective, as usual, at third Quarterly Conference, Sept. 5 and 6. We reported 9 infants and 13 adults baptized, and 32 accessions for the quarter."

Rev. H. P. Lewis, Lake, Miss.: "The twenty-first camp meeting at the Lake Camp Ground closed on the night of the second of September, with, perhaps, fifty or sixty penitents at the altar. There were about seventy families tented on the ground. The best of order prevailed throughout. The preaching was clear, scriptural, strong, and powerful. There were fifteen traveling and five local preachers present. There were about forty conversions and reclamations. Geo. D. Anders, J. T. Nicholson, P. H. Howse and J. M. Weems did most of the preaching. J. W. Chambers, R. F. Witt and W. M. Williams preached once each. Other preachers did good work in the altar. The choir, led by Miss Pattie Lewis, assisted by Mrs. Mamie Buckly and J. T. Lewis, did its part well. To God be all the glory."

Rev. E. E. Langford, P. C., Tranquil charge, Sept. 5: "We began a meeting the fifth Sunday in August at Pleasant Hill Church, and closed the following Friday night. Bro. J. D. Ellis, of Yazoo circuit, did the preaching, which was truly accompanied by the Holy Spirit, for there was such an awakening as I have not before witnessed for years. Backsliders were reclaimed, family altars established, scores of souls converted, forty-three accessions to the church, and a prayer meeting established by young converts. Among the number who joined the church were five or six fathers of grown children; yet they have never before taken a step heavenwards. In our 'testimony' service, on Friday night, there was an eagerness, seldom seen, to get up and tell of God's love and wonderful power to save. The older members were warmed up and promised to live nearer to God than ever before. Glory to God!"

Rev. P. E. Duncan: "I have just closed four of my protracted meetings, with gracious revivals at each one. The last one held at Maben I think specially worthy of mention. We have there a beautiful new church, but upon it there rested a church debt of two hundred and twenty-five dollars—a silent, yet seemingly insuperable barrier to an onward movement. They brought their offerings into the Lord's house and paid the debt, and he opened the windows of heaven and poured them out blessings until their cups of joy overflowed. Sixteen were added to our church, and several will join other churches. At the last service we asked them for money to seat the church, and they quickly responded with $169, making, with the amount already raised by the ladies, over $200 for that purpose. I wish to make grateful acknowledgement for valuable services rendered by our efficient presiding elder, Rev. R. A. Burroughs, and Rev. W. H. Sanders."

Rev. S. B. Beall, Abbeville, La.: "Since our last report we closed a two weeks' meeting at Prairie Gregg, Aug. 11. Bro. Bernard, of New Iberia, was with us, and rendered faithful service; stood in favor with everyone. Bro. A. S. J. Neil, of Jackson Street, Lake Charles, came to our rescue and help on the fifth day of the meeting, and from that time did most of the preaching. Bro. Neil is truly a man of God and an efficient worker in the great cause. His preaching is of a high order, is clear, and every word seems surcharged with Holy-Ghost power, producing conviction and conversion in the lives of many. Anyone desiring assistance in the work will do well to secure his services. The church members were aroused to a sense of duty and Christian activity. Many souls enjoyed the refreshing presence and life-giving influences of the Holy Spirit, and were heard to exclaim, 'Glory to God!' We had fifteen accessions to the church. Baptized fifteen, and married a couple. We have received two parties into the church since the meeting closed, and yet several others to follow. God has wonderfully blessed our efforts this year, and we are ready to undertake to do greater things in his name. All praise be to Father, Son, and Blessed Spirit!"

Rev. W. A. Bowlin, P. C., Durant district, North Mississippi Conference, Sept. 10: "I have just closed a nine days' meeting at old Center Ridge, which resulted in great victory for God and Methodism in that vicinity. We had three services a day. Congregations were large, ranging from two to four hundred. The Holy Ghost came upon the people in great power, baptizing one hundred persons, who claimed Christ as their Savior. Had fifty-three accessions to the Methodist Church, and two to the Baptist Church. I was ably assisted by Rev. W. D. Bass. We are now in a meeting at Plattsburg, and the Lord is with us. Have had several conversions to date, and prospects for a great revival are encouraging. Bro. Bass is a power for God, and is mightily used of him in the salvation of souls and the upbuilding of Methodism. And that his work is durable is known by the fact that pocketbooks were baptized, and their old rusty hinges oiled and opened to God's cause, and every dollar of the pastor's salary raised in cash and subscription. They also cheerfully paid him one hundred dollars. Any pastor would do well to secure the services of Bro. Bass. He is loyal in every sense, and works in perfect harmony with the pastor and presiding elder. My Conference report will be doubled by reason of his help. And the Methodist flag in this charge is hoisted to a healthy atmosphere, and the flames of God's love are so kindled that Rural Hill charge shall be known and heard of in a coming day. Our new church at Center Ridge is nicely painted, and lumber on the ground with which to ceil between now and Conference. Have also bought and paid for two large lamps (three hundred candle power). Have also painted Rural Hill Church, finished ceiling, and repapered parsonage. 'Praise God, from whom all blessings flow.'"

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Insanity is the horrible dream of the night perpetually present during the day. Insanity in women is oftener due to disease of the organs distinctly feminine than to any other cause. The insane asylums of the country are full of women whose carelessness of their health in this particular line has sentenced them to a life that is less desirable than death. The weakness or shock that causes such insanity is frequently the result of childbirth. At the time when a woman's greatest usefulness should begin she is taken away from her duties, and from those she loves, and for months, or years, or forever is shut away from them by the bolts and bars of a hospital. Such things are absolutely unnecessary. Dr. Pierce's Favorite Prescription will prepare women for the trying time of parturition so that there will be no danger and comparatively little pain. It is the only medicine in the world that will accomplish this purpose. It is the only medicine of its kind devised by a regularly graduated, experienced and skillful specialist in the treatment of the diseases of women. It will cure any weakness or disease of the feminine organs. It strengthens and purifies them, relieving them of inflammation, soothing all pain, promoting regularity, and putting a stop to debilitating drains.

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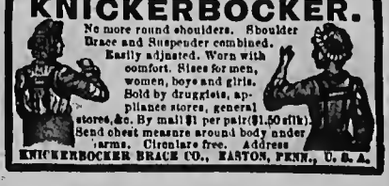
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Thursday, September 24, 1896.

Politics in the Pulpit.

A short time since a prominent St. Louis divine stated from the pulpit on Sunday that he was going to vote for So-and-So for President of the United States. The announcement was greeted with a storm of applause which lasted several minutes. This is the first instance of this sort we have known in Southern Methodism, and we sincerely hope it will be the last. A preacher has no right to carry partisan politics into the pulpit, not even to the extent of declaring his partisan affiliations.

This is more especially the case in a time of great political excitement. If one preacher has a right to do a thing of this sort, all others have the same right. Let this become universal; let all our pulpits be arrayed in the garb of political partisanism, and who can fail to see the disaster that would result therefrom?

New Light upon an Old Subject.

Light has been thrown upon the hereditary effects of the drink habit by the investigations of Prof. Peelman, of the University of Bohn. In the early part of the present century a woman died who had been for years a confirmed drunkard. The record made by her descendants is thus summarized: "162 were professional beggars, 106 were of illegitimate birth, 181 were women who made a trade of unchasity, 64 were inmates of poorhouses, 7 were condemned for murder, and 76 others were convicted of serious crimes."

The publication of such facts from unquestionable sources we regard as the very best method of promoting the cause of temperance. The man or woman who continues the drink habit with such facts staring him in the face may as well be let alone. "Ephraim is joined to his idols."

A Warning That Should Be Heeded.

About two weeks ago three young men, accused of a nameless crime, narrowly escaped death at the hands of an incensed body of citizens at Libertyville, Iowa. That they were not lynched was due to the firmness and strategy of the sheriff. It now transpires that they were entirely innocent, and were the victims of the hallucination of a girl of unsound mind. The people of Libertyville and vicinity were horrified, as well as they might be, when they learned how near they came to putting an end to the lives of the accused parties. Here is a striking example of the tendency and danger of lynch law that ought to make a deep and lasting impression not only upon the community where this incident occurred, but upon every other community where there is any disposition upon the part of the people to substitute mob force for the authority of the courts.—Central Advocate.

Anarchism.

Anarchism is nihilism in Russia, and represents the extreme wing of French communism, and British and German socialism. It aims at sociological evolution. It holds that the foundation of laws regulating society is bad; hence the bad superstructure. It should not be deemed a misfortune when a defective building is torn down in order to make room for a modern edifice.

Religion is declared to be the root of all evil. Innate superstition and ignorance had secured its dominancy. Specifying religion, of every kind, legalized possession of property. But the claim is preposterous. All should possess all goods in common. Taking from the opulent is hence not theft, but a solemn right. Religion also encourages wedlock. But this relation tyrannizes the sexes. Hence existing immorality and unrest. Anarchism would easily solve the "woman's rights" question. Again, religion buries much capital in costly churches and temples. They are places of hebetation. Preachers are declared agents of this process. Are hence enemies of our race. Religion teaches the worship of the unknown. The idea of God is unthinkable and, hence, irrational. To enforce the whole a conscious hereafter, a heaven and hell, had been cunningly provided.

Anarchism feels assured that moral suasion will never reveal the truth and bring the desired result. Hence recourse is had to revolution. Dynamite, the torch, poison, the dagger are the favorite weapons. Ruin, devastation, destruction are declared the advance guard in securing the terrestrial paradise. As in the case of Phœnix, existing affairs must be consumed by fire, in order that the new and ideal society can rise from the ashes.

Fearful! Yes. And true. Have portrayed only part of the anarchist design. The system has many adherers. Thought formerly that only the few unwashed, disappointed and impracticable literati had embraced anarchism; but we were mistaken. Extravagance, bankruptcy, poverty, crime, add daily to their number. Are often found in quarters where not expected.

What do? We must admit that society is sick. It is bleeding from many wounds; its sores are numerous and chronically ulcerous. Superficiality, hypocrisy, arrogance, greed, prevarication, abound. High and low in their clutch. Hagenbeck would not sit idly by if his lions, tigers and leopards were lacerating each other.

We admit that sociology is not easily understood. Is as complicated as the question of finance—about which, at present, a great many incompetents talk nonsense. Philanthropists should dive into its depths and suggest remedies. Some of us are sinfully conservative. The old is not good because old, nor the new bad because of its newness. Impeding progress is a crime. Common sense teaches accommodation to ever-changing circumstances. Our earth is in constant motion. So the human heart. Society partakes of these characteristics. Perfection the conscious or unconscious aim. Upward, forward. But the remedy suggested by anarchism will not answer the designed end.

We hold that the Christian religion is the only panacea for suffering society. Men must embrace the religion set forth in the Bible and live according to its precepts. In the wounds of Jesus all wounds of society can be healed. General practice of the doctrine set forth in the Master's beatitudes would soon bring about that craved-for terrestrial paradise. The religion of Jesus is not the cause, but the cure of human ills. The only cure. We must work and pray for its general adoption.

But here misgiving possesses our soul. From appearances the millennium will not soon come. Has not sterile churchism supplanted true Christianity? Forms and symbols abound. Shibboleths and Siboleths. "Have the name to live." Indifference everywhere. Stagnation. Pharisaism rampant. Outsiders filled with aversion.

We fear that stereotype orthodoxism is the cause of the manifest ecclesiastical inanition. Content with the laurels achieved. In church life progress has not been emphasized. Higher, deeper. "Oh, the depth of the riches both of the wisdom and knowledge of God!" The ignoramus may imagine that there is no more for him to learn. The conceited Christian that there are no more graces for him to acquire. Shout, Victory! while Satan carries off the spoils. Save the perishing. By the beauty of your life entice outcasts to your way of thinking. Accommodate yourself to the ever-changing circumstances. Forward. A.

Independent Preachers.

Independence of character a rarity. Most men like ivy, requiring the sturdy oak or stone-wall on which to lean. But this independence frequently degenerates into obstinacy. Stubbornness is odious in high and low.

Yes, Methodist preachers are, as a class, very independent. Usually men of marked individuality. Most of them not trained for the ministry from early boyhood. Hence devoid of professionalism. Character of many fully developed when the ministry was embraced. The itinerancy, too, encourages independence.

But, though independent, Methodist preachers are no less true. Before they became preachers they were Christians; before they became Christians they were men. The office of preacher does not divorce former worth. Only adds thereto. A preacher who is not a Christian is a monstrosity. If not a man, he is a disgrace to any calling. Now, Christianity prevents equivocation; manhood, duplicity. When our preachers joined the itinerancy they promised implicit obedience to their official superiors, submission to their godly judgment. They keep their promise.

Lawlessness is not independence. I'm independent, says the toper, and he quaffs another glass of ale; I'm independent, says the thief, and he robs his neighbor. True independence moves within the precinct of law and order. Too independent to transgress accepted statutes.

It is possible that unfortunate circumstances weaken and even abolish sympathy with the system of our church. Have known such cases. Should this have transpired, the independent preacher will seek severance from the church of which he is a member. His religion and manhood forbid unholy agitation to convert our membership to his peculiar way of thinking. Have promised to keep, not mend our rules. Hence severance. We lament the loss, but laud the manhood.

Methodist preachers are independent of secular pursuits. Are assured that the Lord and his people will provide. If the membership discovers that the preacher is entirely dependent on them for support, that support will be given. They are also independent of praise or blame. Certainly, they court favor with the people. Abhor rudeness. Study how to be polite, urbane. But, convinced that they are certainly on the Lord's side, walking with him in prayer, led by his Spirit, they would under no circumstances sacrifice religion and manhood for the good will of the people. They know well that popularity is of chameleon character. That those who shouted, "Hosanna!" one day, cried, "Crucify him!" on the day succeeding.

However, Methodist preachers are not independent of the means of grace. Are often alone with God, and on their knees. Study the Bible habitually—not only professionally. Not independent of Christian graces. Are humble, meek, courageous. Are affectionate and kind—to wife and children first. Not independent of fellow-preachers. Are a chain. If one link suffers, the chain suffers. Predecessors may be successors. Take care of each other's reputation. Not independent of the library. Abhor the fanaticism which decries books and exults in noise. Spend several hours every day with wholesome publications. Desires to give to his people the best. They know that dullness and monotony nauseate. Try to be eloquent.

Independent! Fie! on preachers of crouching, crying disposition. Abjectly servile. Basely time-serving. Rich and poor, high and low, superiors and inferiors, are sinners, and if saved, they are saved by grace. Methodist preachers appreciate self-respect. Next to the pearl of great price, this self-respect is deemed most valuable. Self-respect makes independent.

A.

The Memphis Advocate reports the death in that city recently of a Methodist woman, Mrs. Mary M. Porter, who was more than ninety-nine years old.

Depreciatory Criticism.

Some of our best sermons fail to accomplish the desired end. Love's labor lost. The wind not less responsive than the hearers.

One of the causes of the apparent failure of our efforts is attributable to traducing comment. Sometimes fellow-preachers are unwittingly entrapped by this vice. Insinuatingly intimate the generality of plagiarism; that old sermons are too often reproduced; that the manner of the speaker had marred his discourse; that the sermon was sadly devoid of logic or elegance, etc. Hearing such and similar comment, the lesson of the sermon, even of subsequent discourses, is no longer heeded. Suspicion of imposition or imperfection renders edification impossible.

It was on the night succeeding our conversion that we incidentally overheard an elderly preacher in the presence of fellow workers mercilessly criticise the sermon of a young brother preached that night. That sermon, though crude, had done us much good. That criticism almost caused us to abandon our religious aspirations.

At times faithful preachers are amazed that their discourses, though searching and full of holy fire, fail to move certain parties. Neither the terrors of the law nor the charms of infinite love find any effect. Inquiry will frequently reveal that some wicked critic, perhaps a father, mother, or brother, has caused the hardness of heart by repeated disparaging comment. We knew of a large family where none of the children are converted. Revivals come and go, but they remain unmoved. Discovered that the worldly mother was the cause. In the presence of her children repeatedly ridiculed some utterances of the preacher, made light of the whole effort, creating thus utter indifference about holy things.

Even should the sermon be poor, there is always something to praise. Invariably is the text excellent, because taken from the Bible. Say something commendatory of every pulpit effort. Approve the good. Laud the laudable. Detracting criticism will enable the fowls of hell to come and "devour the seed." A.

In the Living Present.

The Pope, in a recent encyclical, advised that every Roman Catholic subscribe to a paper of his church. Now the Northwestern Catholic quotes the paragraph in question, but complains that the subscribers are sadly in arrears with payment. Only one-third paid. Another encyclical is demanded ordering subscribers to pay for their paper.

Jennie Chandler says in The Journal of Hygiene that women are almost generally addicted to pessimism. Recommends as only cure cultivation of beauty. Beauty is rightfully the realm of the fair sex. Should individually cultivate physical, mental and spiritual beauty. Man is as old as he feels; woman as old as she looks.

The Hungarians know how to reimburse themselves when robbed. The term of office of the mayor of Kopespar having expired, the city council, by unanimous vote, in acknowledging his great worth, granted him a donation of three thousand florins. In a second resolution that council admits that the outgoing mayor had certainly embezzled that number of florins. Going to court being too expensive, the money donated is confiscated for reimbursement.

Not to vote as we pray is the height of inconsequence. Political emancipation very necessary. The Independent assures our Roman Catholic papers, one and all, support the Chicago platform and ticket. The devotion of Tammany to the Roman pontiff is as well established as its political status. Be a free man, Vote as you pray. If the political sinner be cast into hell, whore will the ecclesiastical saint, being the former, be found?

Dyspepsy general. Healthy, robust men and women a rarity. Emaciated, pallid. Intellectual dyspepsy not less general than the physical. Religious books insipid, church organs dull. Even the Bible nauseates. Incapable of original thought. But the worst of all is spiritual dyspepsy. Prayer deemed superfluous. Divine worship a bore. The end is darkness here and hereafter. Said the Latin: "Mens sana incorpore sano."

Bishop Ireland, exceedingly crafty, orders that the church schools of his diocese hereafter do not charge tuition. Making them free-schools. At the same time he urges all Roman Catholics no longer to send their children to our public schools. The latter would wean the children away from the church. Both schools being now free, the church school should be preferred by the faithful.

Presbyterianism in our country has derived much strength from immigration. Scotland has added many members. Belfast, in that country, has 275 Presbyterian Churches and Chapels. We admire the dignity and conservative element in Presbyterianism. In our country it is trying to learn aggressiveness from Methodism. Might we not reciprocate this imitative quality? ICH DIEN.

Books.

ELEMENTS OF THE DIFFERENTIAL AND INTEGRAL CALCULUS. WITH EXAMPLES AND PRACTICAL APPLICATIONS. By J. W. Nicholson, A. M., LL.D., Professor of Mathematics in the Louisiana State University and A. and M. College. 8 vo. 286 pages. 1896. University Publishing Co., New York and New Orleans.

This carefully prepared text-book by an able and experienced mathematician is a striking departure from the old-time methods of treating the topics involved, and has been characterized as "a successful effort to modernize calculus—to develop its principles by proceeding from the simple to the complex." The work has been prepared specially for beginners, but the author has aimed also to make it sufficiently comprehensive for the requirement of the usual college course. Originality, lucidity, and practical value are some of the special features. Dr. Alfred Hume, Professor of Mathematics in the University of Mississippi, thus commends it:

"Prof. Nicholson's Calculus, based on his conception, Proportional Variations, introduces the student to the subject by a method at once simple, natural and comprehensive. Metaphysical difficulties are avoided, the questioning mind of the thoughtful beginner is satisfied, and the reader soon finds himself the intelligent possessor of a tool with which he can work with increasing pleasure and power as he progresses. It is a work of great practical unity. Space is very properly given to some applications to problems in mechanics. I feel no hesitation in saying that, in my opinion, this admirable text-book should receive the careful consideration of workers in mathematics generally."

The work has received equally high praise from many other prominent educators.

THE FAMILY A NECESSITY OF CIVILIZATION. By Rev. John B. Robins, A. M., D. D., author of "Christ and Our Country," and "The Influence of the Death of Jesus." 16 mo. 317 pages. 1896. Price, $1. Published by the author, Atlanta, Ga.

This book, dedicated to "all persons interested in the purity of the home and the elevation of the children of American citizens," is a clear and forceful presentation of some facts that need to be strongly emphasized just now. Loose and iniquitous divorce laws, the growth of club life, and great laxity of sentiment respecting social purity, are some of the disintegrating forces at work threatening the destruction of family life, with all its hallowed associations and beneficent influences. The only hope of the country, the author shows, is in preserving the sanctity of the home, and in training the children of the land to love "the pure, the beautiful, and good." Upon Christian parents, aided by the church, the Sunday-school, and the Christian college, devolves this momentous task. The author rightly says: "The home is the foundation upon which all else rests. The one thing to study on the part of a statesman, a minister of the gospel, and a historian, is the home life of a people. There are no powers of law, nor arms, nor churches, that can sustain a nation when its homes are contaminated and its children corrupted. Revolution is the only remedy left."

The book contains much wholesome truth and many valuable suggestions, and ought to be widely read. It can not fail to prove of absorbing interest to all parents, and to preachers, teachers, and older young people. Among the subjects treated are: Marriage, The Purpose of Married Life, Heredity, Christian Nurture, and the Punishment of Children.

NOTES.

Rev. J. L. Pierce is quite sick. It is hoped that he will soon recover.

***

Belhaven College opened with its boarding department full to overflowing.

***

Rev. F. S. Parker has been for some days on the sick-list, but is now convalescent.

***

Rev. F. N. Parker has returned from Asheville looking as fresh as a Spring morning.

***

Rev. J. M. Henry is at home again after a delightful visit to his relatives in South Carolina.

***

Rev. A. C. Bledsoe, of the Virginia Conference, died a few days since. He was a man of ability and force.

***

In Brazil, the largest country in South America, with a population of 16,000,000, there is said to be only one missionary to every 138,000 souls.

***

Rev. W. B. Burke and wife (formerly Miss Addie Gordon, of Port Gibson, Miss.) have returned to their mission field in China.

***

Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year $27,000 to mission work.—Exchange.

***

Finding it necessary to be absent from home during a considerable part of the last week, we turned over the tripod to Rev. J. B. A. Ahrens, D. D. We and our readers are under obligations to him for excellent work.

***

It invariably appears that those preachers who are least loyal to Methodism prate most of their reverence for John Wesley. So it was in our Lord's time. Those who garnished the sepulchres of the prophets were those who had least regard for the living truth.—Arkansas Methodist.

***

Goodness expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God, be merciful to me a sinner!"—Robertson.

***

The session of the Illinois Conference of the M. E. Church held at Tuscola, last week, was memorable on account of a sermon preached by W. H. Milburn, chaplain of the United States Senate. He joined that Conference fifty-three years ago. Almost all the actors in the events of that period have passed away. He still maintains his place among the great pulpit and platform orators of the world. That a blind man should have accomplished so much is certainly wonderful. His example should be a stimulus to young men of limited facilities for the acquisition of knowledge.

***

We hear much of the smallness of individual contributions to missions and other church benevolences. The people are constantly berated for doing so little. This is all wrong. People who give at all give a great deal more than the average per member in any church. In many instances they give more than a hundred times as much. It follows that the blame for the smallness of the average does not rest upon those who give, but upon those who do not give. That is the way a good Baptist brother put it. He was right. Let us quit abusing those who give, and try to devise some method of reaching those who do not.—Nashville Advocate.

***

Vacation days are ending. Recruited health and restored energies are now to be enlisted in the service of our blessed Master. The call for redoubled effort is loud and pressing. The pulpit should present the claims of the gospel with greater zeal and force than ever. The Sabbath-school should be pushed along all lines with increasing vigor. The weekly prayer-meeting and Sabbath services should be engaged in with the largest possible interest and devotion. Begin the campaign for Jesus Christ at once. Wait not for a convenient season, or more favorable occasion, but bring to the Lord's work a more active brain, a more consecrated heart, a riper character, a nobler manhood, a richer experience and constantly multiplying power. Give to the cause of Christ the best of your command.—Presbyterian.

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Sardis District, North Mississippi Conference.

We have closed the third round, and entered upon the fourth, on Sardis district. This is, perhaps, the best average district in the Conference. Every charge, save Burgess mission, has a parsonage, or will have next year. We have a good class of people, practical farmers, with comfortable homes, and good-livers, merchants, professional and business men. They are intelligent, appreciative, and loyal to the church. Notwithstanding drouth and short crops, our preachers will be well cared for.

The district is served by an excellent corps of pastors, faithful, earnest men, who believe in and proclaim a free, full, and present salvation. The impress for good left by my earnest, devoted predecessor, Rev. H., C. Morehead, is seen over the district.

Mid-Summer, with us, is the protracted meeting season; the time when kings, the preachers, go forth to battle. It is surprising how the spirit and zeal of preacher and people rise to the demands of the "big meeting," and impel them forward under all the discomforts of the "heated term." The protracted meeting is the occasion of focal interest for the year. The people look forward to it, and through drouth and heat and dust come out in eager crowds. The preacher is wonderfully sustained amid the turmoil of body and travail of spirit incident to the occasion. While the mercury mounts far up into the nineties, in the sweltering heat, with wilted collar and clinging garments with songs and words of power, he shouts the battle cry, and leads the marshalled hosts to certain victory. Service ended, he goes home with some good brother, cools off, dries out, says his prayers, sleeps well and wakes to renew the conflict on the morrow.

Revival fires have burned brightly in many places. One pastor, a veteran of forty campaigns, writes: "We are having a fine meeting; the woods are on fire. A man over fifty years old converted last night." Another, at the close of his round of meetings, reports 57 received on profession of faith. The entire charge on a solid foundation—The Rock of Ages;" and then adds, "We give God all the glory." Another still reports over 50 conversions at one meeting, and over 70 on the entire circuit. At two quarterly meetings the pastors, being unordained, candidates awaited the coming of the presiding elder for baptism. Not by immersion, but by the equally orthodox and better method of affusion.

Meetings of more or less success have been held in almost every charge. And so the work moves forward. Sinners are converted, believers are edified, the churches strengthened, and God is glorified.

As by common consent, our preachers have, for the most part, adopted the plan of helping one another rather than of sending off for the professional revivalist. This is well. The sympathies of the people are bestowed upon their own pastors, and our preachers are found closer together in the fellowship of toil. This plan is more economical, and the money expended is kept within the district. A few brethren from outside the district have rendered good service. We expect to make a good report at the Annual Conference.

T. C. WIER, P. E.

Notice.

Will the preachers of the Mississippi Conference please remit me their church extension funds by check on New Orleans, New York, Jackson or Vicksburg, or postoffice order on Vicksburg? I would like to collect every dollar before Conference meets.

THOS. A. HOLLOMAN, Treas.

Pheasix, Miss., Sept 19, 1896.

E. M. F. College.

A MOST SUCCESSFUL OPENING OF THIS SPLENDID INSTITUTION.

This time-honored institution began its session this morning with the brightest opening in its history. The large chapel was crowded with patrons, pupils and friends of the college. There were about 140 pupils present the first day, and a large number have not yet entered. There are between 50 and 60 in the boarding department, and quite a number to come between this and October. Already six States are represented. President Beeson made a plain, practical talk, referring to the improvements that have been made and will be made. He then gave intermission and asked the patrons to meet his faculty. A more intellectual looking corps of teachers could hardly be gotten together. They shewed themselves to be professional teachers well posted in their work. We were struck at the intelligent appearance of the student body. The boarders are from eight or ten different colleges, and many of them seem already to be fine scholars. They were attracted to this college by the excellent faculty and high curriculum. Young ladies will not be compelled to pass by Meridian to go to other colleges.

It was quite a compliment to President Beeson that many of his old students passed by other colleges to follow him. This is a fine recommendation.

We learn from President Beeson there is one thing needed in order for this institution to grow. That is more room. The bed rooms are all taken, and he is now having his sitting-rooms and other rooms prepared for special purposes and making bedrooms of them. He is determined not to turn pupils away, nor to put them in rooms out of the college. That would injure the reputation of a boarding school. But the business men of the city ought to get together and take some steps towards enlarging the college buildings. — Meridian Daily Herald, Sept. 16.

MUL-EN-OL, Nature's Great Healer and Pain Destroyer. Often is it that lives are lost that might have been saved by the timely use of MUL-EN-OL.

Epworth College Opening.

Epworth College opened yesterday (Sept. 16) with fifty boarders, and many more to follow. A nice program had been prepared, and quite a number of visitors took part in the same. Rev. J. W. Honnoli gracefully retired from the presidency, and Dr. Standifer was placed at the head of said college. A happy and efficient faculty will second his efforts to make this the best female college in the land.

Holly Springs is fortunate in securing such an affable, dignified, scholarly president. Standifer will make an enviable history for Epworth College. Let the lovers of Christian education find no small reason sufficient for withholding their support from this movement. Inspiring young lives with holy and pure purposes is not a matter to be discouraged for small reasons.

The advantage of location by this college is not inconsiderable. Holly Springs is high and healthy and accessible. The cultured people of Holly Springs will support their own schools. Therefore, Epworth College is destined to be the peer of any other college in the education of the daughters of Mississippi.

J. W. DORMAN.

Oxford, Miss.

The Knickerbocher Shoulder Brace is a perfect skirt supporter for women and girls. The weight of clothes rests mainly on the shoulders. Sold by Druggists, Surgical Appliance stores, general stores, etc., throughout this continent and abroad. See advertisement.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for September.

THE ENEMIES OF CHRIST.

SUNDAY, SEPT. 27—ENEMIES BY INDIFFERENCE.

(Luke xiv, 16-20; xxiii, 12; John vii, 3 5).

I.—THE EXCUSE MAKERS.

In our Lord's parable of the marriage feast we have an illustration of indifference to Christ, and of the excuses which it offers. There is shown the facility with which people make excuses for rejecting Christ, not a single one of the invited guests having the slightest difficulty in framing an excuse. There is also shown the variety of excuses which are made by different individuals, and yet the unity in variety, in that while each one has a different excuse, yet all spring from the common ground of preference of worldly interest to the benefits of the gospel. Another point of the parable is that, while the excuses of those invited to the feast were entirely satisfactory to themselves, they were, nevertheless, not valid to the master of the feast; and this shows that, however satisfactory to themselves are the excuses of men for indifference, they are, nevertheless, excuses which will not excuse.

A failure to accept Christ's invitation of grace through indifference to its privileges and preference of earthly joys, is an act of base ingratitude, and everyone who is guilty of it according to Christ's own teaching numbers one of his enemies.

II.—PILATE AND HEROD.

On the day of Christ's trial and crucifixion Pontius Pilate, governer of Judea, and Herod Antipas, governor of Galilee and Perea, who had previously been enemies, were reconciled. Their previous differences were probably over some question of disputed jurisdiction. Pilate sent Christ to Herod because he desired to evade an unpleasant responsibility, and Herod may have accepted this act as a concession to his authority, or as an act of honor to him while a visitor in Jerusalem. Herod sent him back to Pilate in mock royalty, but without passing any sentence upon him. Thus a lack of desire on the part of Pilate to be responsible for Christ's death resulted in a reconciliation with Herod, but his indifference to Christ was sufficient to cause him to consent to His death when he was forced to a decision, and when any other decision would have been adverse to his own interests. The indifference of Herod to Christ's fate was apparently not disturbed by his conscience. He seemed to conclude that it made little difference whether he were put to death or not.

III.—CHRIST'S BRETHREN.

Christ had four brothers, whose names were James, Joseph, Simon, and Judas. None of them seemed to have believed on him fully before the time of his death, but became disciples afterward. Their skeptical spirit causes them to urge Jesus, on one occasion, to prove that he was what he claimed to be, by leaving obscure Galilee, where he was laboring, and by going into Judæa, where he might have opportunity to do mighty works that would attract national attention, and would convince men that he was the Messiah. Their unbelief seems to have been due to the false idea that they possessed of the character of the Messiah and his work.

"I was so that I could not go about the house before I took Hood's Sarsaparilla, but I am now able to walk a quarter of a mile to church."—J. E. Phillips, Pleasant Hill, La.

HOOD'S PILLS act harmoniously with Hood's Sarsaparilla.

Orphans' Day and Thank-Offering Receipts for Orphans' Home.

Reported previously	$241 95
Williamsburg circuit	3 05
Canton station	13 45
Yazoo City	5 00
Benton circuit	8 70
Roxy circuit	2 00
Whitestown	12 00
Steens' Creek	9 00
Crystal Springs (H. C. M.)	81 68
Utica	10 00
Total	$386 83

M. L. BURTON, Treas. Miss. Conf.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

FOR

Biliousness, Dyspepsia, SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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Price, 25c. a Box.

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Missionary Society at Grenada Collegiate Institute.

On the reopening of the Grenada Collegiate Institute the young ladies reorganized their missionary society on the first Sabbath, with Mrs. Mary Hargrove in the chair. Mrs. Hargrove gave us a very pleasant little talk, giving us four very cogent reasons why we should be members of the W. F. M. S., and ended in obtaining sixty-five names.

Nominations were made and officers elected as follows: Miss Ardine Hays, Byhalia, Miss., president; Miss Mamie Easter, Aberdeen, Miss., vice-president; Miss Bessie Ramsey, Greenville, Miss., recording secretary; Miss Virgie Robersen, Chapeltown, Miss., corresponding secretary; Miss Callie Wiseman, Coldwater, Miss., treasurer; Mrs. Hargrove, Oxford, Miss., traveler.

It was decided that the young ladies would raise enough money to educate a Chinese girl in one of our Christian colleges in China, that she may guide her people to Christ. Only $40 is needed for this work, and Mrs. Malone, our president's dear wife, donated $10 of this sum at once. We are confident that we will make this a success. After a sweet prayer by Mrs. Hargrove we adjourned until the first Sabbath in October.

VIRGIE ROBERSON, Cor. Sec.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

Gone Home.

Thomas Louie Miller, youngest son of Rev. J. A. Miller, died at the parsonage, Ruston, La., Sept. 14, aged 28 years 3 months and 16 days. He was baptized by Rev. T. B. White, July 29, 1868, at his father's residence, in Webster parish (Flat Lick).

This dear young man after a very painful illness, which confined him to his bed for seven months, passed gently to the world of spirits. He made an heroic struggle for life. Our sympathies and prayers go out for our dear pastor and family. May we be ready. T. B. WHITE.

[The above will be read with painful interest by the numerous friends of Bro. Miller throughout the State. We tender him and his family our profoundest sympathies in this hour of sore bereavement.—EDITOR.]

MUL-EN-OL is a clear, pleasant, penetrating Liniment. No grease, no stain.

The Johnston Institute.

The Johnston Institute has opened up work with ninety-six students, most of whom are boarding pupils. They are coming in daily. We hear of many others who expect to enter with us soon. We are much gratified with the prospects for this session. The class in music has grown so large that we shall have to employ other help in that department. We have a very large class in elocution, and there are many of the students who will take our business course. All these large classes are due to the excellent instruction and the wonderfully cheap tuition. The work of building is steadily going on on the campus. Three new buildings are now going up, and others are contemplated. Our school is opening up the way to liberal education for many poor boys and girls.

HENRY D. ROBERTS.

Greensburg La., Sept. 14, 1896.

The Mutual Life Insurance Com'y

OF NEW YORK

Post & Bowles. New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

BUFFALO LITHIA WATER

GOUT, RENAL CALCULI, ETC.

DR. G. HALSTEAD BOYLAND, Doctor of Medicine of the Faculty of Paris, formerly Professor in the Baltimore Medical College: "The best results which I have witnessed from any remedy in Suppressed Gout, Rheumatic Gout, and all Gouty and Rheumatic affections, have been from BUFFALO LITHIA WATER In Stone in the Bladder, and Renal Calculi of the Red Lithic Acid and the White Phosphatic Variety, its solvent power of this Water is unmistakable."

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POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Car fare paid. No vacation. Enter at any time. Cheap board. Send for free illustrated catalogue. Mention this paper.

Draughon's Practical *Business Colleges,* Nashville, Tenn., AND Texarkana, Tex.

Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most *thorough, practical* and *progressive* schools of the kind in the world, and the *best patronized* ones in the South. Indorsed by bankers, merchants, ministers, and others. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughon's New System of Bookkeeping," which cannot be taught in any other school.

$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all *"combined,"* can show to have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. **$500.00**—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. **Write for price list.**

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

Coffeeville, Miss.

Great meeting in Coffeeville. The interest increases at every service. Bro. W. C. Lestor, the pastor, is in good favor with all his people. He is one of the wisest and best men in our Conference. Bro. Jimmie Mitchell, of Enpora, is assisting us in the meeting. Coffeeville made a large offering to the Orphans' Home.

J. A. BOWEN.

Coffeeville, Miss., Sept. 21, 1896.

Notice.

The Greenville District Preachers' Association will meet at Shaw, Miss., Oct. 7 and 8. The printed program has been mailed to each member.

J. A. RANDOLPH, Pres.
R. H. B. GLADNEY, Sec.

Gunnison, Miss., Sept. 18, 1896.

Is Your Brain Tired?

Take Horsford's Acid Phosphate.

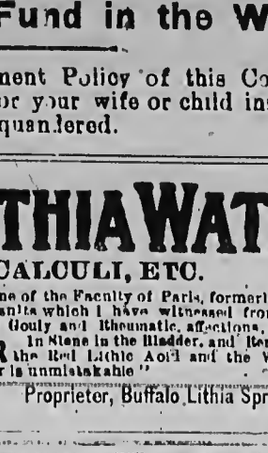
It supplies the needed food for the brain and nerves and makes exertion easy.

Humbugs by the Score.

This is an age of arrant humbugs. Spiritualism, faith-cure, theosophy, Christian science, divine healing and all such are nothing but the baldest pretensions. To believe in them is a prostitution of reason; to follow after them is self-stultification. We have no compromise whatever to make with them. They are simply demoralizing and damning delusions without one single redeeming feature. We protest against this wholesale business of humbuggery and beg our people to put upon them the stamp of their indignant disapprobation. If there were even a nucleus of good, a modicum of sanity and healthfulness in such schemes as we have enumerated above, we might possibly bear with them. But they are evil, only evil, and that continually, with the devil at the helm. If men want light let them go to the Light of the world; if they want salvation and hope let them go to the Fountain of life. To run after spiritualism and this kindred brood of abominations is to decipher the problems of life by a phosphorescent glow rather than by a divinely-ordained luminary and to drink the green, slimy ooze of a stagnant pool rather than the crystal, health-giving waters of a celestial well-head. The patronizing of these contemptible humbugs is the standing disgrace of modern life. That intelligent, cultured, honorable men and women should run after an itinerant peddler of magic and manifest any faith whatever in thaumaturgic napkins is a mystery to us. Spiritualistic jugglers are plying a good trade, and the art of humbuggery is in its golden age.—Texas Advocate.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

PUBLISHER'S NOTICES.



The Advocate Free for Three Months to Old Subscribers.

We hereby offer to send the ADVOCATE free for three months to old subscribers on the following conditions:

(1) Those who are in arrears must pay to October, '96, at the regular rate of $2 a year; $1 for six months; 17 cents per month.

(2) Then let them send us two dollars additional, and we will extend their subscription to January, '98, instead of October, '97.

This offer means cash—not wait until Conference. This offer will hold good for a few weeks only. Therefore, act promptly, or you may miss your opportunity. We will also take new subscriptions at the same rate. Take notice that by accepting this offer you also get the benefit of our reduced prices on the Holman Bible. These reduced prices are only temporary. Address

REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to these who pay a full year in advance—i. e., to September, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

P. S.—The above very low rate is made from now until the fifteenth of October. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a soveroign remedy for healing flesh wounds on man or beast.

BUSINESS NOTICES

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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You save all the risk of imposition, all the risk of waking up some day to the realization that your Piano is not just what you supposed it to be.

Lots of Pianos cost too much—they cost too much to build, they cost too much to the dealer or agent, and, of course, they cost far too much to the individual purchaser. That is, there are better Pianos in every way to be had for less money—for instance, either of these:

Kingsbury,
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THE BEST

Flour, Lard, Butter, Hams, Bacon, Canned Goods,
—ALL—
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Very Low Prices

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If you live in the country, send for my price list. It will save you money and keep you posted on prices.

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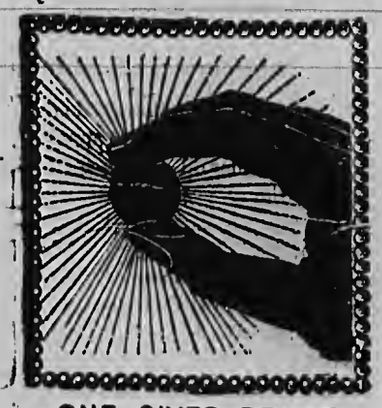

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER.

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation is the purest form of modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

RIPANS TABULES.
Sold by druggists.

BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

A YEAR AGO.

A year ago I
A year ago I had my baby here,
With hair of gold, and eyes to blue and clear;
A year ago I heard his pattering feet,
And listened to his childish babble sweet.
Now he is gone—gone whither? Who can say?
I only know he left me that sad day,
A year ago.

And is that all?
Is there no comfort for the sobbing heart?
No balm to ease, no hand to bind the smart?
Are all my hopes lost in a bleak Unknown,
And is my baby wandering forth alone?
My baby, whom I loved and tended so,
And soothed to sleep with mother-croonings low,
A year ago!

Nay, heart, not all!
For, seel beyond, in countries not unknown,
My baby waits, well loved, and not alone;
A strong Hand guides him, lest his feet should fall,
And loving ears are quick to hear his call;
He waits full happy, safe from all alarms;
For Jesus took my baby in his arms,
A year ago.

—Exchange.

Promising Men.

He that has but four and spends five will soon need no purse, but he will most likely begin to use his wits to keep himself afloat, and take to all sorts of dodges to manage it.

Nine times out of ten they begin by making promises to pay on a certain day when it is certain they have nothing to pay with. They are as bold at fixing the time as if they had my lord's income. The day comes round as sure as Christmas, and then they haven't a penny-piece in the world, and so they make all sorts of excuses and begin to promise again. Those who are quick to promise are generally slow to perform. They promise mountains and perform molehills. He who gives you fair words and nothing more feeds you with an empty spoon, and hungry creditors soon grow tired of that game. Promising men are not great favorites if they are not performing men. When such a fellow is called a liar he thinks he is hardly done by; and yet he is so, as sure as eggs are eggs, and there's no denying it, as the boy said when the gardener caught him up the cherry tree.—Spurgeon.

Woman's Kingdom.

Even in the midst of this age which clamors for novelties and delights in changes of the most startling sort, we are not ashamed to confess our faith in the old-fashioned doctrine that woman's kingdom is pre-eminently the household. We can do this while at the same time unfeignedly rejoicing that woman's sphere has been so marvelously broadened in these later years. Now that women are found in all sorts of employments, so that it is much easier to say where she is not than where she is, there is far better opportunity than before for the permanent securing of "that holy household love that through our homes doth move." It is now not marriage or nothing, as a means of livelihood, nor are girls compelled to take the first offer through fear of coming to want. This is a very great blessing in that it enables them to wait with modesty and dignity until the right one appears, and helps them to avoid that hideous, heart rendering tragedy—union in form and in flesh where there is no union in reality and in spirit.

But this modern offering to women of so wide a choice in occupations, and the emancipation that springs from it, should not be suffered for a moment to dim the brightness of the truth that her noblest function, her chief profession, still is to be a wife and mother. The idea must in no way be permitted to gain currency that there is something finer and higher in being independent and working out a career in some more public position. It would be a sad day for the world if any such notion became generally accepted. Let it be emphasized that there is no higher title than queen of the home. What influences gather round and go forth from the fireside and the hearthstone! She who rocks the cradle really rules the world. The home is next the sanctuary in sacredness. It is itself a kind of sanctuary, consecrated with mother love. It is the cherished refuge from the storms of life and the best preparation for breasting those storms. "The love of mother," it has been said, "is the last cable that holds the youth to his moorings. Every other anchor drags, but while that holds he is almost certain to outride the wildest gales." It is the glory of the Anglo-Saxon race that it prizes its home. If the time comes when the word sounds less sweet to the American ear, or holds poorer meanings, the day of national decay and death will be perilously near. The hearthstone has well been called the corner-stone of the republic. It must be carefully laid, and then kept clean and bright that happy hearts may cluster about it and give hearty thanks to God.

She, then, who more than any other makes the home, may fitly feel that in its keeping is a field for her fullest energy and greatest honor. There is certainly no place where influences so strong and permanent can be exerted. There is no work that requires higher qualities or reaps more glorious reward. The reason why there is so much left for philanthropists to do is because the home work is done so badly. The greatest reform is needed there, and only woman can accomplish it. Man may be a head of the family, but woman is the heart controlling and diffusing its life-blood. Let her never be induced to depreciate the importance of the home, or be discontented with its burdens or desert its duties. Let her count them the highest possible privilege and her supremest crown of rejoicing.—Mid-Continent.

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

The Culture of the Imagination.

And I would say, shortly, two things that will help you. One is this: Endeavor to have before you some type of noble and elevated character. If you come across a young man, for instance, who habitually respects his father and mother—for piety lies at the foundation of character—who always regards women with respect whether they be poor or whether they be rich, who does not think his own precious self the end of his existence, who is willing to live for others besides himself, who never allows an impure word to cross his lips, and would scorn to say anything not perfectly true, and fears God and honors Christ—if you see such a man, or catch sight of his figure in the ways of life, lay hold of that man, and make him your friend if possible. If that is not possible, hear the man speak, and see what he does. For just as when a painter secures a noble face once, you will notice how it goes through all his work, so, too, here, you will find that friendship will have the saving action of sanctification upon your character.

Let me also say: Diet your imagination upon noble and princely books. If you have to read a good deal of trash in the daily newspapers for utilitarian purposes, forget it soon, and above all things never read a book, I beseech you—as a man having passed through temptation, I beseech you—never read a book that will ever leave a permanent stain upon your imagination. Take the great classics of humanity. Read them in the original if you are able; if not, in the translations. Say to yourself, "I will have the great books at any rate." Read Homer, read Virgil, read Dante, read Bunyan, read Shakespeare, and, above all—as a good and wholesome work, especially suitable for commercial life, which has not too much of the romantic—read the fiction of Sir Walter Scott. It is amazing how books elevate the imagination, and suggest great types and noble thoughts.—Ian MacLaren.

A Good Deed.

An innocent country girl recently came to this city on the invitation of a former friend and under promise of a good situation. Being a total stranger in the city, she asked a gentleman to direct her to a house the number and street of which she had written on a card. He kindly went with her to the place, but having his suspicions aroused by the appearance of things, he immediately reported the case to the police station near by. The house was well known to the officers as of worse than doubtful reputation; so one of them at once went, found the girl, and explained to her the nature of the place. She gladly accompanied him to a place of safety.

Praise is due this unknown gentleman for thus rescuing this innocent girl. He certainly did not go on the assumption that he was not his sister's keeper, but the moment he had a suspicion that she was in danger, he proceeded to take steps to save her. Servants of Jesus are trying to do this for multitudes of people, but the difficulty is many of these people are not willing to be rescued. Young people, for instance, will not believe what older and wiser people tell them about the dangers of certain places and persons and things. They insist on finding out for themselves. When they find out, it is often too late, as it probably would have been in the case cited, if there had been even a slight delay.—Pittsburg Advocate.

In the spiritual world a man is measured not by his genius, but by his likeness to God. God does not reason nor remember, but he loves.—F. W. Robertson.

One who is doing his best is pretty sure to have this recognized; and one who is not doing his best may be equally sure that it will be known. A keen observer said, in passing a building that was in process of construction: "I can always tell whether those fellows are doing 'time-work' or 'piece-work.' In one case the blows of their hammers drag along slowly, and seem to say, 'By the day, by the day;' in the other case the hammers strike briskly, and say, 'By the job, by the job.'" Consciously or unconsciously, our actions show to those around us the spirit that is prompting them. It is the work into which has gone the best life and energy of the worker that finally counts, in the sight of both God and men.—Sunday-School Times.

Popular information about missions will create popular interest in missions. Popular interest is the parent of popular paying.

HYGIENE.

Physical Culture Don'ts.

The author of the Preston Papers furnishes "Educational Exchange," some excellent suggestions, under the above head. Here are some of them:

Don't stoop. Your chest is never too round or full for easy, deep breathing, and your shoulders give a much better appearance to your outline if back in proper place instead of aiming to get as far "behind thee" as possible. A good outline is not to be despised. Besides tailors and dressmakers find it much more difficult to get a good "fit" over stoop shoulders and hollow chest. If you have no regard for your chances of longevity, consider this.

Don't neglect your teeth. China ones may be more beautiful than yours, but they will never serve you half as well. Cleanliness will do much towards their preservation, and has the recommendation (in these days of financial stringency) of being cheap. There is "protection" in it which can not be monopolized by either leading political party.

Don't mistake idleness for rest. A change of occupation will bring a new set of forces and organs into play; and if your mind is weary take an opportunity to "relax" in some operation that is manual, capable of performance without much manual exertion. On the other hand, if more wearied physically than mentally, a few minutes of absolute rest, relaxing the entire body, a general "letting go" of yourself, followed by a brisk walk in the open air, will make a new creature of you. Mind, I say "brisk." A funeral pace is better than no exercise, of course: but for a genuine recreation of the entire self, I have never found anything better than a good walk at a smart pace. It starts the sluggish blood, quickens the pulse, compels the skin to extra duty and helps appetite and digestion. If you are boarding and your landlady increases the price of your "taxation without representation" at the table, "even up" by going to your physician less frequently. Do you know how to walk? Few people do.

Don't neglect nor underestimate the value of the bath, but be careful how, when and in what kind of bathing you indulge. For some purposes one kind at a certain time; for others an entirely different one, and at different times of the day, is most efficacious. Do you understand the hygienic rules for bathing? Have you ever tried sun, air, oil or dry friction baths? Of course for cleanliness there is only one kind—warm water and soap, which should be taken just before going to bed. A warm bath is also a wooer of sleep. Let the wakeful take the hint. On the other hand, a cold bath is a tonic, invigorating, exciting—but can not be endured by all, and should be used with care.

Don't live altogether indoors. Go out every day regardless of weather, except in the matter of protecting yourself against wet and cold. Wind and sunshine you ought to love—and rain and snow, also, when you can be sure of a warm room and warm dry clothing on your return to the house.

Don't sit in warm or damp clothing. If you find yourself obliged to remain in such, through accident, keep exercising until the clothing is dry. Do you dress properly, so as to guard against the evil effects of possible dampness in going to school?—National Educator.

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OBITUARIES

GALLOWAY At the residence of her son-in-law, in Canton, Miss., Oct. —, 1895, our mother, Mrs S J. GALLOWAY, gently fell on sleep. She was happily married to Dr. Jas. H. Galloway, Oct —, 1854 Of this union seven children were born, six of whom yet live.

Mother was not faultless, for she was human; but many, many were her excellencies. A graduate herself, great was her appreciation of a collegiate training, and great was her desire that we should have one. With deep emotion I recall her toil and care for us; how she did work day after day—ay, and night after night—with us, and for us, in our books

The preacher always found in her a warm friend. I do not remember to have ever heard her speak unkindly of her pastor She loved them all. Said one when told of her death, while tears of grateful remembrance unbidden fell, "She was my best friend."

Great comfort was derived by our mother from singing. How earnestly she used to sing that sweet old song, "I love to steal awhile away from every cumb'ring care." Oh, she had learned the "secret place of the Most High"

Many times has she read the Bible through. She loved it; it was her chief consolation in her closing days Her faith was as simple as a little child's in its many and great promises.

When the last summons was made so profound was her confidence in God that she answered promptly, gladly, and without fear. Said she: "I am not afraid to die. It's all right with me." And so our mother died, and so died our father. They have met where parting will be no more.

It was their earnest prayer that all of us should be earnest, faithful Christians. May God grant that those prayers may be answered, and all of us be gathered home with them at last) G. H. GALLOWAY

COOPER It is with sad hearts we chronicle the death of Bro PATRICK M. COOPER, who departed this life Aug. 19, 1896

Bro Cooper was born near Mobile, Ala., March 17, 1843, his parents moving to Mississippi when he was but three years of age. At the age of eighteen he enlisted as a Confederate soldier in Company D, Eighteenth Mississippi Regiment, Virginia Army, and was wounded at Gettysburg. In 1868 he united with Tranquil M. E. Church, South, in which he lived a consistent member to the end of his life. In 1870 he was married to Miss Sallie Bergman, who, with four daughters, survives him.

No greater calamity ever befell our community and church than when Bro. Cooper died. As a soldier, he was brave and true, and ever at his post As a citizen, there were none better. He was always found on the moral side of every issue, and boldly asserted his convictions.

A proof of his real worth, and the esteem in which he was held, is the fact that at his death a cloud of sorrow arose over the homes of all who knew him; and those who knew him best were the most sorrowful, as they loved him best As a husband and father, there were none more devoted and kind than he. As a Christian, Bro. Cooper was very unassuming, but always loyal and consistent; and in his death our church loses one of her best men. For years he was a constant reader of the ADVOCATE.

Truly, God moves in a mysterious way, but he knows best; so we can only bow in humble submission to his will, and ask him for more of his grace to better enable us to undergo such sad affliations as this one

By his noble life he has written for himself a beautiful epitaph, which is "like apples of gold in pictures of silver." God comfort the bereft E. E. LANGFORD, P. C.

Free Run, Miss.

MCCARSTLE—MYRTLE MCCARSTLE, daughter of T M. and Lizzie McCarstle, died at Ethel, La., Aug. 26, 1896, at 3 o'clock P. M.

Little Myrtle was a sweet child, and had a great fondness for Sunday-school, and would not be satisfied on Sunday mornings until she was taken to Sunday-school, although, as the minister said at her grave, she had scarcely entered into life.

Fare thee well, little Myrtle; I hope to meet you in that beautiful city where you are now waiting and watching for papa and mama. Will they meet their little darling there? God grant that they may. UNCLE.

WHITTEN Bro. ISAAC WHITTEN was born in Florence, Ala., July 4, 1836; moved with his parents to Panola county, Miss., in infancy, and died July 29, 1896, in great peace.

His sufferings were intense, but he bore them with Christian fortitude.

He married Miss N. J Curry, Dec. 9, 1875. They were blessed with seven children—five boys and two girls—three of which have gone on before to the better land.

He joined the M. E. Church, South, when he was eighteen years old, and lived a consistent member until he was called up higher.

Bro. Whitten was a hard-working man, and his home was the home of the pastor, where he could rest at his tolnarant head.

The church has lost one of its faithful members, the community one of its best citizens. He is not dead, but sleeping in the blessed Lord. He leaves a loving companion, who was faithful and devoted to the end. Their children are all on the road to heaven.

I visited him during his last sickness. He told me that he was going home to live with Christ; that he had no fears of death.

May the bereaved ones be enabled to say, Thy will be done!

G. S. MORNHEAD, P. C.

Payne, Miss.

DAY—After suffering for seventy days with the dreaded disease, spinal meningitis, God said: "It is enough; come up higher;" and just as the clock was ready to strike twelve at night on June 25, the soul of little LUCY PEARL took its everlasting flight home to the God who gave it, there to meet her two little sisters who had gone on before her. She was four years eleven months and fourteen days old.

Her life here was short; but, oh, how pleasant to papa and mama and brothers and sisters! Her affections always seemed most for her papa, calling herself "papa's anger baby." Oh, how papa misses her, and how sad he feels when he comes home and no sweet little Pearl to meet him at the gate and lay her sweet little arms around his neck and kiss him! And how sad mama feels when she goes about her daily work not to have little Pearl to prattle around her feet and talk to her her sweet baby talk! But may God help us to look out from under this dark cloud and see the sunlight of his peace and comfort shining on our pathway, so we may walk safely, and at last meet our three little girls in heaven, where there will be no more parting!

PAPA.

CATO—Mrs. REBECCA CATO (nee Barlow) was born in Copiah county, Miss., Feb. 4, 1828, and died at the home of her daughter, Mrs C. W. Ford, in Wesson, Miss., on the eighteenth day of January, 1896. She joined the Methodist Church in early life at Pleasant Valley, and lived for many years among the bright and shining lights of that neighborhood.

She was long and well known by this writer, and often, at her own home and at mine, have we talked of the trials of this life and of the "rest that remaineth for the people of God." She was a sweet Christian, having learned from her sainted mother to look to and put her trust in the Lord, to whom she was joined in a perpetual covenant here, and now enjoys the full benediction of her life of faith and trust in Him.

She was twice married—first to W. Fore, and last to Henry Cato She was the mother of nine children. Four of them have gone before her, and are now with mother at home. Five are still living, whose loss is but gain to those she has gone to join.

The bereaved ones mourn not as "those who have no hope," but as those who will meet her again in the sweet by-and-by.

J. R. BOWEN, L. E.

ELLIOTT—Mrs. ETTA CARROLL ELLIOTT (nee Sanderson), wife of R. M. Elliott, was born Aug. 21, 1863, and died at Lake Cormorant, Aug. 18, 1896, in her thirty-third year.

Her affliction was short and severe, yet with Christian fortitude and patience she fell asleep in the arms of Jesus. She joined the M. E. Church two years before her death, and demonstrated the reality of her religion by her godly walk and conversation. She leaves a husband and six broken-hearted children to weep for her. Loved ones, remember that God is too good to be unkind and too wise to err, and "whom he loveth he chasteneth." Your loss is her gain, and it will not be long until your weeping will be turned into joy if you follow her Christian example; and when around the throne of God you strike han in all mysteries of God's movements will be reconciled. May the God of heaven let his choicest blessing follow these motherless children, and may his Spirit guide and direct them through this life, and bring them to a saving knowledge of our Lord and Savior! is the prayer of their friend, H A. ROBINSON.

The September Ladies' Home Journal opens with an interestingly chatty paper on "The Personal Side of Dickens," by Stephen Fiske. A new study of the novelist by Alice Barber Stephens illustrates and well supplements the article. Jane G. Austin is pleasantly recalled in the opening chapters of "The Experiment in the Cloister." Biographical sketches (all with portraits), bring the readers into closer intimacy with "Three Daughters of Famous Men," and "Three Writers of the South." "The Young Man as a Citizen" is the title of Dr. Parkhurst's paper. Edward W. Bok expresses hearty endorsement of a more widespread enactment and enforcement of the "Curfew Law." A Washington story, "De Wukin's of Providence," by Edmah Proctor Clarke, a page of poems in pictorial settings, and Mrs. Whitney's letter to girls, and one of Mr. Burdette's humorous touchings. "Marketable Men and Women," are features of special interest. By The Curtis Publishing Company, Philadelphia; one dollar per year, ten cents per copy.

A higher end no creature in any world, however exalted, can propose to itself than the glory of God; and a lower one than the humblest believer in all God's family should never seek. —J. A. James

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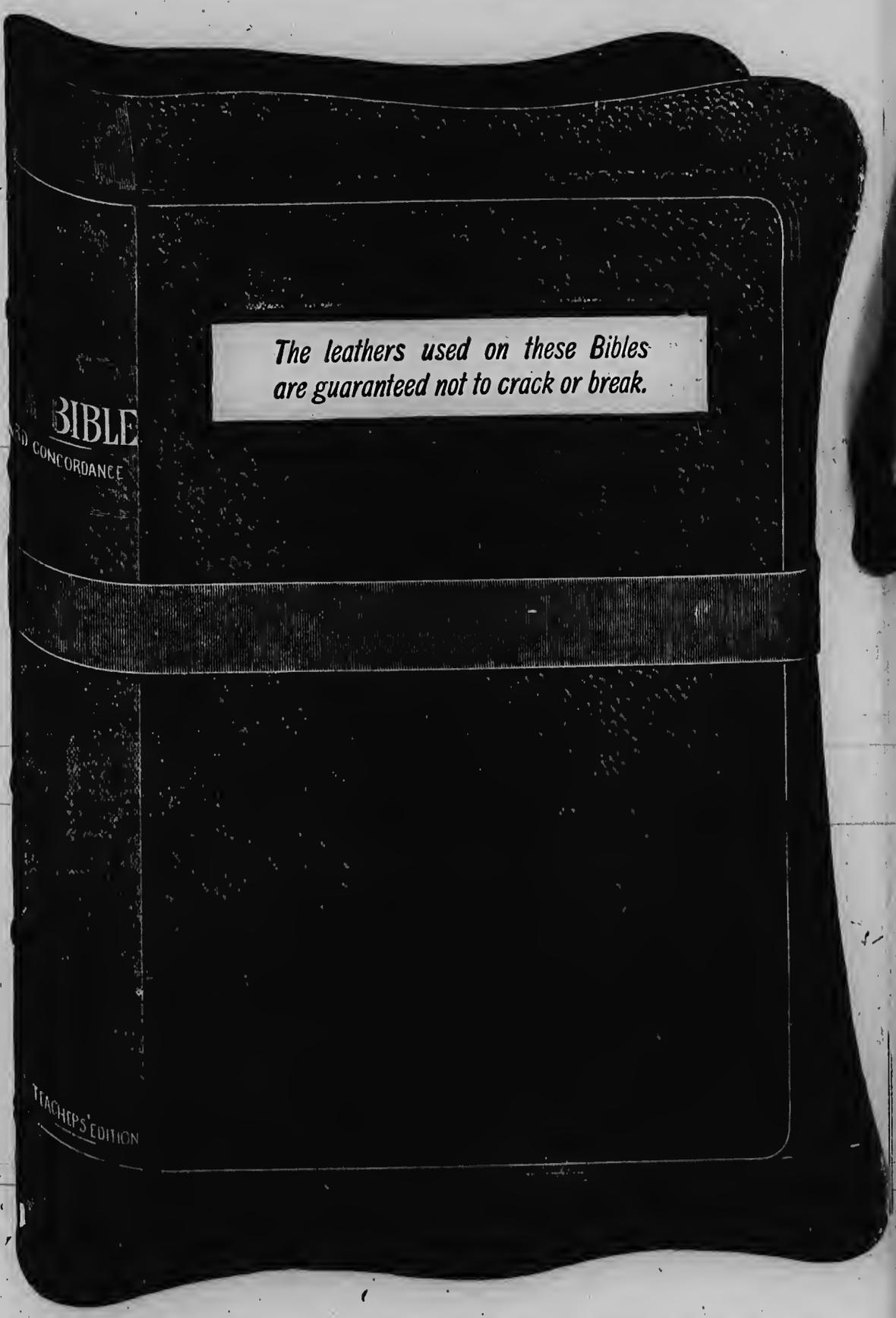

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NEWS OF THE WEEK.

DOMESTIC.

A riot occurred at Leadville, Colo., on Sept. 21. Strikers attempted to burn and destroy two mines, and a conflict ensued. Five persons were killed.

Two outside parties in this city have been arrested for aiding and abetting the bookkeepers of the Union National Bank in embezzling money of the institution.

The last session of Congress authorized the construction of three more battle-ships of about 11,000 tons displacement and thirteen torpedo boats, three of which are to have a speed of 30 knots per hour.

The Rev. William M. Lane, an Episcopal rector of Alameda, Fla., has resigned because, as he says, so much gossip was excited in the church by his wearing a brown suit, smoking cigars purchased of a local dealer, and going to Oakland to attend the theatre.

Mrs. Minerva Nichols, of Philadelphia, has made an enviable reputation as an architect. She has a preference for domestic architecture, but she nevertheless designed the new Century Clubs for Philadelphia and Wilmington, both of which have been greatly admired.

Two evangelistic workers are traveling through Maine in a carriage ornamented with Bible texts and having an adjustable platform, from which exhortations are delivered. Handy racks hold all sorts of tracts, and the wagon is equipped with sleeping accommodations for the workers.

The New York State Democratic Convention has met and committed that State, as far as it could, to Bryan and the Chicago platform. Senator Hill, who has been for some time past the political dictator of the Democracy of New York, has kept away from the convention, refusing to take any part in its proceedings.

Columbia University will send a party of naturalists, under the leadership of Prof. Bashford Dean, to explore Puget Sound. Three zoologists and one botanist will accompany the party. The deep-sea work will be done with the "Albatross." The region is almost unexplored. Around Puget Sound it is exceedingly rich and promising in its marine and botanical life.

FOREIGN.

The study of Greek and Latin has been abolished in the public high schools of Norway and Sweden. This means the abolition of classical education altogether.

A hall of honor has been established in the Val de Grace Hospital, in Paris, where the names of French medical men who have died in the performance of their duty are to be inscribed on marble tablets.

According to advices received from London, the Anglo Egyptian expeditionary force advancing up the Nile has already successfully accomplished the nominal purpose of the campaign, namely, the occupation of Dongola.

There are unmistakable signs in Carlist circles that Spain may soon have to face most serious international trouble as well as the uprising in Cuba, the Philippine Islands and possibly Porto Rico. A rebellion at home may soon add to Spain's woes.

England has a "Society of the Crusades," which will make the pilgrimage to Jerusalem next September. The pilgrims will meet in the Christian Temple there and "consider the subject of a memorial to the English who fell in the crusades."

There is no disguising the fact that the situation in the Turkish Empire has assumed a most menacing aspect, and, unless the European powers reach some agreement in the near future, the general peace is likely to be broken. The more the recent riots in Constantinople are investigated the more certain it becomes that the massacre which followed the occupation of the Ottoman Bank by the Armenians was ordered by the Turkish authorities.

MARRIAGES.

WHITE—HUFFMAN.—At the residence of the bride's father, Mr. P. M. Huffman, in Rankin county, Miss., July 26, 1896, by Rev. C. O. Grimm, Mr. J. C. White to Miss Minnie Huffman.

Camp Meeting Calendar.

Camp Meeting.	*Begins.*
Palmer Creek	Oct. 4
Salem	Oct. 8
South Mississippi Holiness	Oct. 9

The St. James Gazette has returned to the discussion of its proposition of a new dreibund to be formed by Great Britain, the United States and Italy for the settlement of the Armenian question, and says: "If Great Britain, the United States and Italy presented the Sultan with a joint demand that certain conditions must be complied with in three days' time, it is highly probable that his Russian advisers would intimate to Abdul Hamed that he would have to yield, and it is not impossible that the demand of the three powers would presently become that of united Europe."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 5-8	— —
Ordinary	6 13-8	— —
Good ordinary	7⅜	— —
Low middling	7⅝	— —
Middling	7 13-16	— —
Good middling	8	— —
Middling fair	8 9-16	— —
Fair	1⅜	— —
Galveston middling	7 4-16	— —
Mobile middling	7 9-16	— —
Memphis middling	7¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2	2⅛
Prime yellow	2⅛	2⅛
Gray white	2⅛	2⅜
Choice white	2⅜	2⅝
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	1⅜	1¾
Good	4¼	4⅜
Fair	4¾	4
Prime	4⅜	4⅝
Rough, ₩ bbl	2 00	4 10
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	2 20	2 20
Fancy	2 25	— —
Choice	— —	— —
Minnesota Patents	4 00	— —
Winter wheat patents	2 74	2 85
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 50	1 25
Cream meal	1 90	— —
Grits	2 02	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	18	20
Yellow	20	21
Mixed No. 2	— —	18
OATS:		
Western	22½	17
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	46	47½
HAY:		
Prime	13 00	14 00
Choice	15 22	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	2 00	2 75
Prime Mess	2 25	7 50
Rumps	7 00	— —
BACON:		
Fancy Breakfast	2⅜	2⅝
Shoulders	— —	4¼
Sides, short rib	— —	4⅝
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10¾
DRY SALT MEAT:		
Shoulders	4⅛	4⅝
Sides, short rib	— —	4
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	7¼	— —
Common	10	11
TEAS:		
Choice	— —	— —
No.	— —	— —
BUTTER:		
Western Creamery	17	— —
Western Dairy	14	— —
Common	— —	— —
LARD:		
Refined	4⅜	4⅜
OILS:		
Coal, bbls	2¼	— —
Coal, cases	15¾	— —
Cotton seed, crude	1⅜	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	1 25	1 50
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	90	95
ONIONS:		
New Louisiana	1 15	1 22
Western	1 40	1 40
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	6¼	— —
Jute, 1¾ lb, ₩ yard	5¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6	— —
TIES:		
₩ bundle	1 45	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	2 50	4 25
Young Chickens	1 40	2 50
Chickens, Southern	2 75	3 25
Young	1 25	2 75
Turkeys, Southern	3 00	12 00
EGGS:		
Western	13½	— —
Southern	14	— —
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	9	9½
Burry	9	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	14 05	16 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 26, 27
Hernando and Coldwater	Oct. 2, 4
Como	10, 11
Longtown	(Wed.).. 14
Tyro	17, 18
Batesville and Wesley	24, 25
Nesbit	31, Nov. 1
Burgess	(Tues.).. 3
Eureka	(Wed.).. 4
Wall Hill	7, 8
Arkabutla	(Fri.).. 13
Cockrum	14, 15
Pleasant Hill	(Mon.).. 11
Pleasant Grove	21, 22

T. C. WEBB, P. E.

CORINTH DIST.—FOURTH ROUND.

Boonville circuit, at Carrilla	Sept. 12, 27
Guntown circuit, at Baldwyn	Oct. 3, 4
Brown's Creek circuit, at New Hope	10, 11
Corinth circuit, at Gaines	(Wed.).. 14
Kossuth circ., at Pleasant Hill	(Thurs.). 15
Blue Springs circuit, at Falfield	17, 18
Ripley circuit, at New Hope	24, 25
Ripley and New Albany, at Ripley	25, 26
Iuka circuit, at Clement	(Thurs.).. 22
Jonesboro circuit, at Browns	31, Nov. 1
New Albany circuit, at Bethlehem	1, 8
Baldillo circuit	14, 15
Marietta circuit, at Hodges	21, 21

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 24
Potts' Camp circuit, at Pisgah	26, 27
Holly Springs circuit, at Sylvesteria	Oct. 2, 4
Waterford circuit, at Soule Chapel	7
Red Banks circuit, at Victoria	10, 11
East Holly Springs circuit, at Liberty	17, 18
Coffeeville circuit, at Coffeeville	24, 25
Mt. Pleasant circuit, at New Salem	31, Nov. 1
Ashland circuit, at Wesley Chapel	7, 8
Pontotoc circuit	14, 15
Abbeville circuit	18
Olive Branch circuit, at Oak Grove	21, 22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

DURANT DIST.—FOURTH ROUND.

Lexington and Tchula, at Tchula	Sept. 26, 27
Kosciusko station	Oct. 3, 4
Poplar Creek circuit, at Friendship	3
Ethel circuit, at Liberty Chapel	10, 11
Belzona circuit, at Belzona	17, 18
Ballis circuit, at Springdale	24, 25
Walthall circuit, at Walthall	31, Nov. 1
Eupora circuit, at Eupora	1, 2
Salem circuit, at Macedonia	3
Rural Hill circuit, at Rural Hill	7, 8
Ackerman circuit, at Salem	13
Chester circuit, at Chapel Hill	14, 15
Ashlon circuit, at Ashton	15
Ebenezer circuit, at Liberty Chapel	15
Louisville circuit	21, 22

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Sept. 26, 27
Lyon	27, 28
Gunnison	Oct. 3, 4
Hill House	4, 5
Bolivar	10, 11
Greenville	11, 12
Helen	17, 18
Jonestown	18, 19
Friar Point	24, 25
Lula	25, 26
Cleveland	31, Nov. 1
Shaw	1, 2
Arcola	7, 8
Hollandale	8, 9
New Salem	14, 15
Tunica	21, 22
Robinsonville	22, 23

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Water Valley—Wood Street	Sept. 27, 28
Coffeeville, at Antioch	Oct. 3, 4
Charleston, at Oakland	10, 11
Grenada cir., at Bethel	(Tues.).. 13
Tatum, at Tippo	(Thurs.).. 15
Strathmore	17, 18
Torranca	24, 25
Tocopola, at Midway	(Fri.).. 20
Paris	31, Nov. 1
Ellacy	7, 8
Slate Springs	(Tues.).. 10
Chapel Hill, at ——	(Thurs.).. 12
Pittsboro, at Pine Ridge	14, 15
Water Valley circuit, at Wyatt Chap'l	21, 22

The recording secretaries will please have their journals at quarterly meeting. Local preachers must be present, and present written report before passage of character. Let pastors and officials all make a faithful effort to do their whole duty as we close 1896.

H. C. MORREHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Brooksville	Sept. 26, 27
Macon	27, 28
Starkville circuit	Oct. 3, 4
Columbus circuit	10, 11
Columbus station	11, 12
Shuqualak	17, 18
Hebron	24, 25
Westville	Nov. 1
Singleton	(Wed.).. 4
Crawford	7, 8
Cedar Bluff	14, 15
West Point	15, 15
Tibbee	21, 22

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tupelo station	Sept. 26, 27
Nettleton circuit	Oct. 2, 4
Buena Vista	9
Hudson mission	10, 11
Verona and Nettleton	14
Shannon circuit	11, 16
Sparta	25
Houston and Wesley	24, 25
Prairie	30
Aberdeen circuit	31, Nov. 1
Quincy circuit	7, 8
Amory	9
Fulton	13
Trenton	14, 15
Okolona circuit	21, 22

S. M. THAMES, P. E.

Aberdeen, Miss.

WINONA DIST.—FOURTH ROUND.

Valden, at Columbina	Sept. 26, 27
Winona station	Oct. 2, 4
West, at ——	10, 11
Indianola at Indianola	11, 18
Winona circuit, at Bethlehem	21
McNutt at McNutt	24, 25
Carrollton circuit, at Marvin	31, Nov. 1
Bidon, at Greenbriar	7, 8
Dublin and Brooklyn, at ——	14, 15
Black Hawk, at ——	21, 22

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Lauderdale circuit, at Lauderdale	Sept. 12, 26
Binnsville circuit, at Binnsville	Oct. 3, 4
Vinaville circuit, at Pleasant Hill	10, 11
Rose Hill circuit, at Pleasant Grove	17, 18
North Kemper cir., at Mt. Pleasant	22
DeKalb circuit, at New Hope	24, 25
Porterville circuit, at Chapel Hill	31, Nov. 1
Delevile circuit, at Soule Chapel	7, 8
Linwood circuit, at Linwood	14
Neshoba cir. and Miss., at Mars Hill	14, 14
Ohunkey circuit, at Spring Hill	21, 22
Meridian—Central	23
Meridian—West End	24
Meridian—East End	25
Meridian—South Side and Pop. Sp	24

B. J. JONES, P. E.

Meridian, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

(In Part.)

Martinville, at Tabernacle	Sept. 26, 27
Providence, at Rehobeth	Oct. 3, 4
Wesson	10, 11
North Wesson, at Beauregard	10, 11
Adams, at Ebenezer	17, 18
Caseyville, at Bethel	24, 25

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Roxie, at Homburg	Sept. 16, 27
Barlow, at Rahoboth	Oct. 2, 4
Woodville	10, 11
Fayette, at Fayette	17, 18
Meadville, at Meadville	21, 22
Percy Creek	31, Nov. 1
Gloster, at New Church	7, 8
Washington, at Washington	14, 14
Amite, at Woodland	21, 22
Wilkinson, at Hopewell	24, 25

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—Capitol St. cat	Oct. 4, 5
Jackson—First Church	11, 12
Benton	(11 A. M., Sat.).. 17
Yazoo circuit	(11 A. M., Sun.).. 18
Yazoo City	(7 P. M.).. 18
Sharon	24, 25
Canton	(7 P. M.).. 14
Madison	31, Nov. 1
Terry, at Spring Ridge	7, 8
Camden, at Bhiock	(Tues.).. 10
Lake City and Lodi	14
Silver Creek and B. L.	14
Flora, at F.	(11 A. M.).. 13
Tranquil	21, 22
Fannin	22, 23

B. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Homewood, at Pulaski	Sept. 23, 27
Trenton, at Trenton	Oct. 2, 4
Clarksburg, at Lodcher	8
Morton and Forest, at Morton	9
Shiloh, at Shiloh	10, 11
Raleigh, at Raleigh	17, 18
Westville, at Pleasant Hill	24, 25
Steen's Creek, at Sinai	31, Nov. 1
Brandon station	6
Lake, at High Hill	7, 8
Hillsboro, at Hillsboro	13
Carthage, at Carthage	14, 15
Walnut Grove, at Beech Springs	21, 22
Montrose, at Montrose	25

W. W. SIMMONS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia station	Oct. 2, 4
Purvis, at Lumberton	10, 11
Pearlington, at P.	11, 12
Nicholson	24, 25
Ocean Springs and Biloxi, at O. S.	31, Nov. 1
Vancleave, at Mt. Pleasant	(Mon.).. 2
Americus, at Salem	(Wed.).. 4
Escatawpa, at Zion	(Sun.).. 8
Moss Point station	(Sun. night).. 8
Whitfington, at Handsboro	(Mon.).. 9
Bay St. L., at Long Beach	(Tues.).. 10
Augusta, at Augusta	14, 15
Black Creek	14, 15
Marion	21, 22
Hattiesburg	28, 29

O. A. POWELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Tchoupitoulas Street	Sept. 27
Carrollton Avenue	Oct. 4
Dryades Street	11
Carondelet Street	18
Morgan Street	25
Algiers	Nov. 1
Covington	4
Felicity Street	8
Tabasheek and Slidell, at Slidell	11
White Castle	14, 15
Craps Street	22
Lower Coast, at Wesley	25
Bayou Memorial	29
Plaquemine and Donaldsonville, at D.	Dec. 2
Louisiana Avenue	6

N. B.—Local preachers will please be present, and, as per ¶ 119 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Wilson, at Pine Grove	Sept. 26, 27
Bayou Sara, at Concord	Oct. 2, 4
Jackson	4, 4
West Baton Rouge, at Deerford	10, 11
Zachary	11, 12
Port Vincent, at Maurepas	17, 18
Live Oak at Friendship	24, 25
Baton Rouge circuit, at Antioch	31, Nov. 1
Baton Rouge	1, 2
Pontchatoula, at James' Chapel	7, 8
Franklinton at Franklinton	11
Amite City, at Amite City	14, 15
Pine Grove, at Pine Grove	15, 15
St. Helena at Darlington	1, 22
East Feliciana, at Independence	26, 27
Clinton	Dec. 5, 6

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Fort Jessup and Many, at Many	Oct. 3, 4
Mooringsport, at Greenwood	10, 11
Pelican, at Mount Pleasant	17, 18
Red River, at Campobell	31, Nov. 1
Wesley, at Wesley	7, 8
Coushatta, at Coushatta	14, 14
Mansfield, at Mansfield	17
Pleasant Hill, at Marthaville	18
Caddo, at Friendship	21, 22
Grand Cane, at G. C.	23, 22
Shreveport—First Church	Dec. 6, 7
Shreveport Jordan Street	6, 7
South Bossier, at Houghton	6

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Big Cane	Sept. 26, 27
Simsport	Oct. 2, 4
Grosse Tete	10, 11
Lecompte	17, 18
Alexandria	18, 19
Pineville, at Nugent	21
Colfax	24, 25
Montgomery	25, 26
Spring Creek	31, Nov. 1
Dry Creek	7, 8
Centerville	11, 15
Robeline	21, 22
Anacoco	24
Bunkie	28, 29
Ola	Dec. 4
Columbia	2, 6

V. D. SKIPPER, P. E.

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OPELOUSAS DIST.—FOURTH ROUND.

Abbeville, at Abbeville	Sept. 26, 27
Morgan City—Quarterly Conference	Oct. 3
Morgan City—preaching (at 11)	4
Patterson preaching (at night)	4
Patterson—Quarterly Conference	5
Rayne—Quarterly Conference	10
Rayne—preaching (at 11 o'clock)	11
Crowley—preaching (at night)	11
Crowley Quarterly Conference	12
Indian Bayou, at Indian Bayou	17, 18
Prudhomme City at Long Point	24, 25
West Lake, at Sulphur Mine	31, Nov. 1
Grand Chenier	1, 6
Lake Charles—Broad Street	11
Lake Charles—Jackson Street	11
Lake Arthur	14, 15
Plaquemine Brulee, at Church Point	21, 22
French Mine—Breaux Bridge—Q. C.	28
French Mine—B. Bridge—preaching	29
Lafayette—preaching (night)	31
Lafayette—Quarterly Conference	19
Jeanerette Quarterly Conference	Dec. 3
Jeanerette—preaching (at 11)	5
New Iberia—Quarterly Conference	6
New Iberia—preaching (at night)	9

H. C. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Mt. Zion	Sept. 26, 27
Summerfield, at S. (Tues., Wed.)	28, 29
Farmerville, at Mt. Nabo	Oct. 3, 4
Downsville, at Downsville	10, 11
Haynesville, at Haynesville	17, 18
Valley at Pleasant Valley	24, 25
Minden, at Minden (Mon., Tues.)	26, 27
Vernon, at Wesley Chapel	31, Nov. 1
Arcadia, at Arcadia	7, 8
Ruston, at Ruston	14, 15
Vienna, at Antioch	21, 22
Bienville, at ——	21, 22
Homer, at Homer	Dec. 5, 6

J. D. HARPER, P. E.

Arcadia, La.

A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—Secker.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE CALM OF THE SOUL.

BY HARRIET BEECHER STOWE.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth, evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So in the heart that knows thy love, O Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord, in thee.

O rest of rests! O peace, serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy, forever and forever.

—Exchange.

Correspondence.

Minnie's Seaside Rest.

BY MISS BELLE KEARNEY.

"A little one shall become a thousand."

The story of the widening influence of the life of Minnie Green, "who, being dead, yet speaketh," is one of the sweetest and most wonderful that can be imagined. She was born in Baltimore, twenty-five years ago, of wealthy and deeply pious parents. When a week old her father took his little daughter's hands, and, placing them in her mother's, consecrated them to God. "What you give to the Father he takes." These precious hands were taken and used by him in ways most marvelous. From the beginning the thoughts and acts of Minnie Green were those of the heavenly. In every minute detail of life she waited on the Lord to hear his whispers, and connected everything with the symbols of his incarnation. She always loved white, pure white. She would never wear any but white dresses. When Mrs. Green was in Paris with her once, she bought a number of embroidered brown linen dresses, but Minnie decidedly refused to wear them, saying that she wanted only pure white dresses, with crimson sashes, as the latter made her think of the blood of Jesus, and the whiteness of the purity that comes after being washed in the blood. Whenever Mrs. Green had occasion to correct Minnie—which she sometimes did, as the child was in many respects like other children—she would always put her on a bed, and, kneeling by the side, begin to pray. At last the little girl would say, "Pray no, mama; I am not willing;" and then, "Pray hard, mama, for I am not willing yet." At last, with a joyous cry, "It's all right now, mama; I am willing!" Then, drawing her little body up into an attitude of prayer, she would say, with uplifted face and hands, "Dear Jesus, take away this black spot." Then, after a short moment of waiting, "It's all right now, mama; I'm white." Mrs. Green said she never taught Minnie to pray. Her communion with God was always original and spontaneous. The child was converted at four years of age. Her faith was great. When her pet chicken was lost. Of course, it was a white chicken. She went off into a retired nook, shook hands and prayed, "Dear Jesus, I have lost my chicken; please send it back home." Then, running to her mother, she said: "It's all right; my chicken will be found. When you pray anything to anybody, it is sure. I have given my troubles to Jesus. They are his, not mine, any longer." Then she went off singing happily, fully assured that the lost would be restored—and it was.

Mrs. Green's character as "Lady Beautiful" was well known in Baltimore. Her door was ever open to welcome the needy and outcast, however lowly. She has been the instrument, used of God, in the salvation of many souls, and the rescuing of many shipwrecked lives, especially those of unfortunate women, whom she often allowed to go into the nursery and play with Minnie. Some of them testified afterward that it was the touch of the baby hands about their necks that had saved them.

Minnie Green went home to God when she was seven years old. When the little white casket containing her body was brought into the church, one of these redeemed Magdalens threw herself across it, and wailed, in an agony of grief, "She taught me to pray!"

The most perfect blossoming of the divinity in Minnie Green was her exquisite unselfishness. Often, when coming in from play, she would say, "Let me take the tired off somebody," and away she would go to the stables to help the coachman, in her childish fashion, with the horses, or into the kitchen to help the cook, or into the bed-rooms to help the maid with the housework.

After the unspeakable sorrow of Minnie's death came, her mother's great desire was to perpetuate the little one's memory by establishing a rescue home for fallen girls, so many of whom had been brought into the blessed light of God by the touch of those baby hands, now still forever. Another controlling motive in establishing this especial sort of mission was to prove to the world that such work could be done by pure womanly hands, and even those of little children, and be left stainless and undefiled. So a rescue home was founded, and successfully conducted for many years in Savannah, Ga., where Mrs. Green resided after leaving Baltimore. It was while she was in Savannah that she became actively engaged in W. C. T. U. work and other forms of philanthropy. Eventually the rescue home was transformed into an orphanage, still retaining the name "Minnie's Home," and here hundreds of little waifs were carefully trained for the duties and responsibilities of the life that stretched out vaguely beyond the sheltering walls. This work was especially hopeful and pleasant. Minnie's influence was widening. While very young she used to say, "Mama, send for a poor baby to play with me." She had made it possible for dozens of poor babies to be sent for and made happy. Finally Mrs. Green returned to Baltimore, and the orphanage was left in the hands of a Board of Managers. The expenses increased very heavily, and Mrs. Green, being too far away to supervise directly, finally concluded to dispose of the orphanage and invest the money in some other line of Christian endeavor.

"If Minnie were living," said Mrs. Green, "she would now be twenty-five years of age. She has been working in home missions for a long time; she is old enough now for the foreign field." The inspiration has found expression in "Minnie's Seaside Rest," a beautiful home that has recently been built on the beach at Old Orchard for tired missionaries to rest in during the Summer months. "Minnie's Seaside Rest" is an elegant house consisting of fifteen bed-rooms, a commodious parlor or reception-room, and a delightful dining-room—all furnished with every comfort that wealth or love could supply. There are two single beds in each room, and from nearly every window an extensive view of the Atlantic can be obtained. The table is loaded with delicious and wholesome food, the service is excellent, and the two lady managers cordial and charming in the extreme. The price of board is only four dollars a week, which covers merely the cost of the food. Three times as much would be asked at hotels for the same accommodations. On entering the reception-room one is attracted by a handsome painting in oil of a little girl dressed in pure white, with a weary look in the tender eyes, reclining in a great arm-chair. Beside it is a table with a rich covering, on which is a basket slightly tilted, emptying a quantity of luscious fruit. On the oak mantle that supports the picture there is carved the sentence, "Let me take the tired off somebody," which is the key-note of the days spent in this blessed place. Over a mantle further down the room is a beautiful white marble tablet bearing an inscription to the memory of little Minnie. The door of each room in this home bears the name of a foreign missionary, all of whom, save one, have gone to their eternal rest. On the mantle in the dining-room is carved, "The Lord is good; he will provide." Above is a picture of Christ, while on the walls are paintings, besides banners in bright colors bearing helpful messages of the saving and healing power of God. In the halls are various Scripture texts suggestive of restfulness, such as, "Come unto Me, all ye who are weary and heavy laden."

"Minnie's Seaside Rest" was intended especially for tired foreign missionaries; but, as this was its first season, other Christian workers were welcomed, among them ministers and their wives, superintendents of gospel training-schools, secretaries of Young Women's Christian Associations, rescue evangelists, and W. C. T. U. organizers. To the last class belonged the undersigned, who, for two restful, delightful weeks abided verily under the shadow of the Most High. The home is situated within ten feet of the ocean when the tide is in. The roar of the never-ceasing waves was in our ears day and night, the ozone of the salt sea air was in our lungs, and an abounding thankfulness to our heavenly Father for all his blessings rested in our inmost hearts.

Old Orchard beach is seven miles long, and is very hard and firm. It is incomparable for walking and driving, and affords the finest facilities for bathing. The climate is ideal, cool and bracing. Back of the beach lies the little town of Old Orchard, near which is a remarkably beautiful natural amphitheatre. The surrounding country is covered with a thick growth of pines, and is a wilderness of grasses and flowers. It can be quickly and easily reached by carriage or electric cars.

The only regret that Mrs. Green entertains concerning the "Seaside Rest" is, that its distance from the South makes it not easily accessible to Southern missionaries. She selected Old Orchard on account of its fine beach, and hopes that next Summer will bring many tired foreign missionaries from her beloved Southland to this haven of rest by the sea.

For further particulars address Mrs. Chas. Green, 1701 Park avenue, Baltimore, Md., or the matron-elect, Miss Mulford, 61 Quincy street, Roxbury, Mass.

Old Orchard is famous for its Summer convocations.

The fact of being in a State where constitutional prohibition reigns supreme is in itself inspiring, to say nothing of the natural charms of the country and the hospitable, whole-hearted people.

Communications.

Some Things as Seen from the Standpoint of a Layman.

I have no desire whatever to enter into the public discussion of any subject; but, since the subject of the reduction of the number of districts in the North Mississippi Conference has been introduced in the papers, I feel inclined to write a short article in favor of the reduction, not only to eight, but to seven. I think Bro. Buchman is very much mistaken when he says that a large majority of the preachers in the Conference are in favor of the number of districts remaining as they are; but I believe, on the contrary, the larger portion of them would advocate reducing the number if they were not afraid of incurring the displeasure of the presiding elders. I do not think that the work of a presiding elder ought to be estimated altogether in dollars and cents; but, in all the business relations of the church, as well as in our secular affairs, we should have an eye to two things, i. e.: economy, and diligence in business. We have in this Conference 140 pastoral charges, which could be arranged into seven districts, with twenty charges each; and if this was done, there would be a saving of $2,057.30 annually—taking last year's statistics as a basis—and this amount would cover about three-fourths of the collection on the Conference fund; and if this reduction could be made, it would give our presiding elders something more to do. No greater misfortune can come to a man than to be placed in a position where he does not find constant employment. It is an admitted fact that the more a man has to do, the more he can and will do; and if we had twenty charges to the district, our presiding elders would preach more and mingle more with the people than they do now. The custom with presiding elders, as a general thing, is to leave home on Friday evening or Saturday morning, and go to the Quarterly Conference, preach once or twice on Saturday, and maybe twice on Sunday; and if they do not go home on Sunday night, they will on Monday, and for this kind of service they were paid last year an average of $1,028.65, being an average of, at least, $64.29 per sermon, which is very dear preaching these hard times, especially when we consider the character of some of the sermons.

Now, let us look at another side of this question. While the presiding elders were paid $1,028.65 for this kind of service, the preachers in charge were paid an average of $427.24, and they are supposed to be busy all the time. My humble opinion is, that we are too much disposed, as a church, to increase the number of our officials. I can not see the necessity, at present, of an increase in the number of our Bishops. In the language of Dr. Hoss: "Multiplying the occupants of an office beyond the actual needs of the times is one of the best methods of breaking it down in public estimation, especially so as it usually lends more or less help to the promotion of unfit men." This language applies with equal force to the office of presiding elder. I think it would be well for all of our preachers, from Bishops down to the preacher in charge of the humblest mission, to realize the fact that nine-tenths of the membership of the church have to labor constantly, in one form or another, to support their own families, and at the same time discharge their duties to their pastors, and contribute to the collections ordered by the church, which are getting to be very burdensome. Now, this membership has a right to demand of their preachers, one and all, that they "be diligent, never be unemployed, never be triflingly employed, never trifle away time, neither spend any more time at any place than is strictly necessary."

In an experience of thirty years as an official member, I have sometimes had to defend our preachers against the charge of "laziness, or having entered the ministry as an easy way of getting a living." If our Bishops could be more careful to arrange the size of the districts, and then fit the presiding elder to the district instead of fitting the district to the size of the presiding elder, I think we would have more efficient work.

I again quote from Dr. Hoss in his reference to Bishops, and I make it apply to presiding elders: "But mere goodness, even of the most pronounced sort, is not enough for a presiding elder. Intellectual endowments, scholarly attainments, unusual preaching ability, and that wide outlook upon the world which comes from actual experience in the affairs of every-day life—all these, while not equally important with ethical uprightness and a spiritual mind, are still of great value. A dull and ignorant man, or one with merely commonplace and dead level pulpit gifts, or one who lacks the saving virtue of common sense, ought not to be thought of in such a connection for a single moment. Nor should such a one be chosen who is still young enough to be in a raw and sappy state, or old enough to be approaching the line of ineffectiveness."

If this rule could be observed, we could easily have twenty charges in each district, and all be well looked after, and the Quarterly Conferences would then be occasions of great gatherings and of spiritual power.

Now, brethren, I have written thus plainly because these are my honest convictions; and I want to say, in conclusion, that what I have said has no special reference to any one of our present presiding elders or their predecessors, nor to all of them. I am a personal friend to each one of them, and love them all.

J. B. STREATER.

Black Hawk, Miss., Sept. 21, 1896.

Selections.

A Masterly Utterance That Should Become Authoritative.

Bishop Vincent said to the Colorado Conference at its recent session at Leadville:

"I believe that no excuse, except illness, ought to be accepted by an Annual Conference for delinquency in the ministerial course of study. The man who does not, or will not, study the books assigned in this course is not fit for the ministry in our church. We need in our itinerant work students with trained intellects, who are acquainted with the Bible; who know how to master great books, how to make noble sermons, how to deal with men. From all the churches come applications for pastors of intelligence and culture. The needs of the age require educated men—men who, whether they have been through college or not, have learned how to study, how to get knowledge, how to guide the inquiring mind—who are 'apt to teach.' Our undergraduates, and those who are thinking of undertaking the duties of the itinerancy, ought to understand that they must apply themselves to their books, they must cultivate a liking for theological and biblical and literary study, or else abandon the hope of securing or maintaining a place in our ministry."

No more important word has been spoken by a Bishop to an Annual Conference. He is a poor student of Methodism who has not been forced to see that, with all our success for which we are so profoundly grateful, we are not producing preachers to meet the demand of this thoughtful and enlightened age. We are not pessimistic, but we dare not write out all that we have seen and heard of this matter. It is enough to say that in our patronizing Conferences it is becoming increasingly difficult to secure the men who have the preaching ability needed for our leading churches. The Macedonian cry is heard within all our borders for ministers who can sustain themselves in the pulpit. The appeal from devout laymen for relief in this respect is plaintive and pitiful. They tell us of the colossal men who stood in our pulpits a quarter of a century ago in New England, and ask why we are not developing such men to day. Bishop Vincent apprehends the situation, and voices the need with splendid courage.

Several causes have conspired to bring about this degeneracy in the pulpit. We have not kept steadily before us, as the simple and inexorable standard of ministerial success, the ability to preach the gospel intelligently and with power. Our ministers, as a whole, are indifferent to the demands of the study, and do not make proper preparation to preach. Too many seek to get on by an excess of pastoral visiting and by sensational methods; or, as a last resort to cover a failure, an evangelist is called in to produce an appearance of apparent success, and to divert the attention of the church from real conditions and results. With such inadequate preaching in our cities and larger towns, our churches are weakening most signally in the quality of our membership. Intelligent men and women, who hunger for the thoughtful and forceful presentation of the gospel—and who are entirely right in demanding such preaching—are drawn away from our churches to listen to ministers who make studious and diligent preparation for their pulpits.

We are not describing fancied or exceptional conditions, but the general situation among us. One of our most thoughtful ministers, who has been studying the question specially of late, said to us last week with great sadness: "Our pulpit has lost its hold upon the general public. We are no longer developing the strong preacher."

The case calls for radical measures of reform. As the ministry is responsible for the situation, it must work out the needed change. The stress must be put back upon the pulpit. "To rightly divide the word of truth" must be the chief concern of our preachers. Days and nights must be given to the preparation of sermons. When Jesus was so greatly exercised for the success of those whom he had chosen to carry on his work, he broke out with this urgent entreaty: "Sanctify them through the truth; thy word is truth." Exegetical preaching—the opening up and unfolding of the Scriptures as a specialist, and the application of revealed truth to the thoughts and intents of men under the nurturing influences of the Holy Spirit—is the power of God unto salvation. There is not, nor can there be, any equivalent or substitute for the comprehensive and searching presentation of the verities of the Bible. "Woe is me," exclaimed Paul, "if I preach not the gospel;" but he brooded over, prayed to and lived with Christ until he always had a gospel to preach. Whatever else the minister does, or does not do, he must unalterably secure the time to prepare his sermons. Everything else must wait upon that obligation, because, above all things and first of all duties, he is called to preach the gospel. It is an offense to men and to God to stand in the pulpit without having made laborious and conscientious effort to utter the right message.

Nothing need be added to Bishop Vincent's wise word about the proper guarding of the door of the Annual Conference. His utterance only needs courageous enforcement throughout the church. We should be more careful in the selection of men for the ministry; and, as he says, if the candidates do not meet the condition by cultivating studious habits and by creditably performing the preparatory work put upon them, better for them, much better, as it is infinitely better for the church, to let them drop out at once by the way.

Brethren in the ministry, we beseech you, give earnest heed to these things!—Exchange.

I have never known a Methodist join the Romish Church. I have known a few leave us for Anglicanism, and afterwards pass on to Romanism. On the other hand, there are converts from popery in almost every Wesleyan circuit with which I am acquainted, and I know a great many. It was my privilege a few years ago to attend a Roman Catholic mission in one of our provincial cities. The mission preacher was most pitiable in his lament over the very many secessions from "the true faith and the true church" in every part of England. And he gave facts and figures proving that the defections were very numerous, and justified his pitiable lament.—English Cor. Michigan Christian Advocate.

THE HEAVENWARD CALL.

BY LUCY LARCOM.

What shall I do, my Lord, my God,
To make my life worth more to thee?
Within my heart, through earth abroad,
Deep voices [illegible]

Through strange confusions of the time
I hear thy beckoning call resound:
There is a pathway more sublime
Than yet my laggard feet have found.

My coward heart, my flagging feet,
They hold me in bewildering gloom:
Come thou my stumbling steps to meet
And lift me unto larger room!

The dearest voice may lead astray:
Speak thou! Thy word my guide shall be.
Oh, not from life and men away,
But through them, with them, up to thee.

If is not much these hands can do:
Keep thou my spirit close to thine,
Till every thought thy love throbs through,
And all my words breathe truth divine!

With souls that seek thy pure abode,
Let my unfaltering soul aspire!
Make me a radiance on the road;
A bearer of thy sacred fire!

—Exchange.

Communications.

Some Things I Don't Like.

Good Bro. C—— tells us we have as good a right to an opinion as any man or woman living, and I do not believe he would tell us an untruth; so I have begun to think seriously that I really have a right to an opinion, and, as I have never yet asked of this editor even a small space in his valuable paper, I believe that I also have a right to ask for space enough to air that opinion.

While seated under the McIntosh tent yesterday in the town of R——, I read the article from "Rex" about the Sam Jones Camp Meeting, and, as he objects to the use of the "Amen," I'd better say, "Brother, thea's my sentiments."

He says, "Think of a song, entitled 'Beautiful Hands,' being sung as a solo at a camp meeting!"

What's wrong about that, brother? It might as well be beautiful feet as beautiful hands, for all the congregation knew about it. I once heard of a clown who told his audience he'd "give them the words," and they'd "get the air when they went outdoors." But the order is reversed. They give us the air, and if we want the words, we have to buy a new book at every meeting. I believe if I wanted to write a book to make money, I'd try writing a modern hymn book. It wouldn't make much difference whether there was any sense in what I wrote, or whether the metre was right or not. After it was set to music the "choir'd" get the words in somehow, whether they fit or not. I have eight or ten hymn books now, and am familiar with about as many pieces in each one. If I keep on going to these meetings, I'll either have to do like the darkies—sing regardless of the words—set up a second-hand hymn-book store, or quit singing at all; and I must confess it is a hard matter to decide which of the three I ought to do. I do not know much about music; so I am not competent to sit in judgment.

A lady who had been a music pupil told me that they used to have musical entertainments, and the duets were grand. Very often there would be four girls at each piano. As Bill Arp would say, "I was ruminating." I don't know whether they called it a solo, duet, trio, quartette, or quintette, but it was music to which I had been listening. I strained every nerve in my ear to catch even one word of what they were saying. Failing in this as a dernier resort, I turned to my good husband and offered him one dollar if he'd tell me what they were saying. Believe me, much as he likes to make dollars, he had to let that one slip through his fingers. Finally I heard a protracted sound, which seemed a little familiar, after which they sat down, and I was gratified to know that I had at least been able to partially recognize the word "Amen."

Now, I do not wish to quarrel with evangelists or their methods. I believe in them, and enjoy hearing them preach; and if they want a helper in the way of a professional singer, I do not object. Let them, as is the usual custom, have the "song service;" but when we begin to worship God in earnest, let's have the good old soul-stirring hymns that have helped our great-grandparents into the kingdom.

Brother, when you go to have a big meeting, why don't you get a professor of elocution to do your praying? Good old Bro. B—— may not pronounce all the words correctly; he may not bring out all the well rounded periods; then he may get excited and shout, or cry a little. You know our young people do not like that. It sounds harsh to their cultivated ears; so let's employ a good elocutionist. It doesn't make so much difference what he says as the manner in which he says it.

I claim that if singing is a part of the worship of God, the people who feel the spirit of worship are the ones who ought to do the singing, and not the choir.

I don't believe half of the preachers would have a "choir" at all if they could look into their faces as we are obliged to do. Bro. McIntosh told us the plain gospel truth, and if any of the brethren have not had, and want to have a good meeting, I'd say, "Send for Bro. McIntosh." How we thank him from the depths of our hearts for his good sermons, and yet we think he is making the same mistake that all our evangelists and many of our preachers are making, of hiring unconverted young people to do our singing for us. He told the dancing people to put Bro. P—— and Sister E—— in the ball-room ahead of them, and see how they'd look. It seems to me as much out of place to put those same dancers ahead of Bro. P—— and Sister E—— in the church of God.

Observe through one hour's service the looks and manners of some of the members of the choir. When I say "the choir," I do not mean anyone in particular. One will ask another if her bangs are all right, straighten out her lace, and show very plainly that she is conscious of being well dressed. Another will yawn or frown, and say: "I'm awful tired; I wish he'd hurry and get through;" then they'll smile, giggle, etc. Do you believe their songs ever reach the throne of grace? I, for one, do not.

Some may say, "Don't look at them." How is one to help it without shutting his eyes to the preacher as well? The picture is not overdrawn. I see it every time I go where there is a choir. The preacher does not see it because they are usually where Christ told Satan to get—behind him. If the preacher wants Satan in his congregation, I wish he'd put him behind all of us, so we could give our undivided attention to the preaching of the Word.

Brethren, let's pray over these things, and vote as we pray.

ALICE CARY.

Sept. 18, 1896.

Our Church Papers.

The recent articles of "Layman" and Bro. J. A. Parker are calculated to call attention to a crying need existing at this time within the borders of our Zion, viz.: that of loyalty to our church papers. Certain members of our communion are busily circulating literature which is not only not authorized by our Conferences, but is positively antagonistic to the welfare and integrity of our church. These papers are, so far as the writer's knowledge goes, of a cheap, clap trap kind, containing a mixture of good and evil (very little good!), and are issued by private parties, or by organizations unfriendly to the Methodist Episcopal Church, South, its interests and institutions.

If the people who read this disloyal literature would read our church organ, they would, at least, get the antidote with the poison; but when urged to subscribe, the cry of "hard times" is raised, and this in spite of the fact that the money scattered abroad among these enemies of the church would more than pay for the church paper.

"Layman" has called attention to the evil; Bro. Parker, like a skillful physician, has prescribed the remedy.

FRANCES M. MONTGOMERY.

Correspondence.

Notes by the Way.

Since my last I have spent a while with the brethren in the North Mississippi. A day at Winona was pleasantly spent with Bros. Ritchey and Stone. The latter, we were glad to note, has greatly improved since we met at Vaiden in June, indeed—he seems entirely himself again. He spent the vacation voted him by the brethren in regular work and improved every day. Bro. Ritchey we found busy caring for one of "Job's comforters" and cultivating a stiff neck. However he kindly introduced us to the brethren and aided us no little, for which we returned thanks. The Winona Training school, under the management of his son Steve—a Vanderbilt man—bids fair to rank high in the class of institutions devoted to that kind of work. We trust that Millsaps may reap a full share of those sent out to higher institutions.

By permission, we spent the Sabbath at Grenada. Dr. Lewis gave us right of way. Exercised us four times on Sunday, and sent us on our way rejoicing with a good collection for the Science Hall fund. The days spent in his delightful home were made doubly pleasant by the unmistakable welcome given.

From my childhood I had heard much of this little city. The comfortable parsonage, beautiful, well-furnished church and intelligent congregation which greeted me only added to the good opinion already formed.

It was our pleasure to visit the Collegiate Institute. Here we found Bro. Malone and his efficient corps of teachers busy looking after this great interest of the church. Already the question of room for others who were applying for admission was giving him great concern. More than sixty boarders were in and others looked for daily. We spent the hour of opening, Monday, in the chapel. We were greatly impressed with the general appearance of the student body. Our brethren of the North Mississippi have no need to send abroad with such an institution in their midst. Indeed, it is a thing of which to be proud. The large campus of six acres beautifully shaded with majestic live oaks, with necessary recreation grounds, impressed me favorably indeed.

The building itself is the most conveniently and comfortably arranged that it has yet been my privilege to see. Parents need have no fear for the health of their daughters from exposure. Here I found Sister T. B. Hargrove, who seemed as much at home in the school-room as at the secretary's desk of the Woman's Foreign Missionary Society. Our girls are safe in such hands. Bro. Malone is held in high esteem by his brethren, but it is the concensus of all that she who shares alike his cares and his fortunes is worthy of the greater praise.

T. B. HOLLOMAN.

Jackson, Miss.

In Memoriam.

MRS. LUCINDA E. MOORE, wife of Rev. J. P. Moore, was born Sept. 23, 1863; was converted and joined the C. P. Church, September, 1879; was married to J. P. Moore, Dec. 22, 1882. She went with her husband to the M. E. Church, South, December, 1892. She was a true wife, a devoted mother, and an earnest Christian worker. She died July 8, 1896, from a surgical operation. She was a constant sufferer for twelve years, but bore it all in submission to the will of her heavenly Father.

J. A. POE.

Aberdeen, Miss., Sept. 16, 1896.

JAMES PINKNEY MOORE was born near Muttona Springs, Attala county, Miss., Dec. 9, 1847. While attending a meeting at Muttona Springs, conducted by Rev. Robt. Clark, he became very much interested in his soul's salvation and in religion generally. He sought the Lord, and was converted one night in his room with Mr. Clark. Of his conversion his brother says: "I can never forget his appearance the morning after his happy conversion. While mother was getting breakfast he followed her, glorying God, telling her how happy he was. Since that day he ever lived a devoted Christian."

Soon after his conversion, with two neighbor boys he organized a young men's prayer meeting, which was faithfully kept up till the duties of life called the laborers to other fields of usefulness.

He joined the M. P. Church in 1866, and was a consistent and useful member till 1868, when he joined the C. P. Church. In 1869, while at school, he first received the impression that he ought to preach. About one year after this divine call he joined the Yazoo Presbytery, and, as he felt a call to preach was a call to prepare to preach, he went at once to Cooper Institute, when he acquired a fairly good education. He was ordained at Huntsville, Miss., in 1876 or '77, and went to work for the Master in great earnestness, preaching the gospel almost without money and without price; teaching school for a living. It was in this capacity I first knew him, and learned to love him. He was one of the truest, purest and sweetest-spirited men I ever knew. By kindness he won his way to the hearts of all his pupils.

He was happily married to Miss Lucinda E. Lamb, Dec. 10, 1882. They lived together in peace and happiness till she was torn from his fond embrace by the ruthless hand of death.

Desiring to devote his whole time to the ministry, and believing he could do more good in the itinerancy, he joined the North Mississippi Conference, December, 1892. As an itinerant preacher, he labored faithfully and very successfully till he fell a victim to disease, and after two weeks' patient suffering, on the evening of Aug. 5, just as the sun was setting, his Master called him from his earthly cares and toils to his heavenly reward, saying: "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord." J. A. POE.

Aberdeen, Miss., Sept 16, 1896.

Good-Bye.

MR. EDITOR: Please give me a little space to say good-bye to the many friends whom I met in Mississippi. It was a great pleasure for me to speak in the few places that I did, and I would have been so glad to have visited more; but circumstances did not permit. I enjoyed my visit to the North Mississippi Conference exceedingly. It was helpful to come in contact with such a body of men. I don't think that I ever met with a finer.

We have had a somewhat tedious trip across continent, but it was by no means unpleasant, and surely journeying mercies were granted us. The trip is much enlivened by the scenery along the Canadian Pacific railway. Never have I seen so much of the beautiful and grand as is glimpsed through the car windows of this road. If any of your readers are thinking of a tour, let them come at least to Vancouver, if they can not go further to Japan and China by the elegant Empress steamers.

This is by far the best route for missionaries to China. You can take the steamer here and not have further change until you reach Shanghai. We leave to-day and hope to be at Shanghai by Oct. 3. The Viceroy Li Hung Chang goes by the same steamer. He reached Vancouver yesterday, and was received right royally. I saw him riding out yesterday afternoon, and had I not known it was him, I would have just taken him for one of the many hundreds of Chinese mandarins that you see all over China. The pictures of him published in the papers are very good.

If you do not object, I will try and send you a line from the Far East now and then.

Fraternally, W. B. BURKE.

Vancouver, B. C., Sept. 14, 1896.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Does It Pay?

BY WILLMA H. ROUSE.

"Does it pay, I wonder," said the president of the Young Woman's Band, "to support a girl in a boarding-school? You see our Band has been keeping a girl in the Foochow boarding-school for four years, and now Miss Beaufield writes that she is married and gone. She says she is to teach a day school near Ku Cheng, one hundred miles from Foochow. I suppose she may be a great blessing to the people there. I'm sure I hope she may, for it was not easy to raise the twenty dollars a year to educate her."

"I wonder does it pay?" said Mrs. B——, as she carefully tucked away a very foreign-looking letter with a row of queer, green stamps across the top. "I don't know very much about day-schools in China. That country seems so far away and so unreal! It will only cost me twenty-four dollars a year to support one of these schools. I can save that if I try. I think I will take the support of a school for one year and see what comes of it."

"It does pay," said the missionary, when she visited the school and found the young bride of a month earnestly engaged in teaching her pupils the way of life.

"It does pay," she said again, as the second and third quarters' reports lay before her. "Three girls converted the second quarter, and four more the third quarter."

"Your school at Iong Palk pays," said the presiding elder at Conference time. "The people there are asking for a preacher, and I hope to send them one."

The preacher was sent there, and he felt that his greatest help in the village was that little day-school.

"All the girls but three converted," wrote the teacher the fourth quarter.

But about a week ago the pupils did not find their sweet little teacher in her place, and the villagers whispered that she was very ill.

"Let us pray for her," the children said, and ten girls met and offered prayer in a room that had never before echoed the voice of prayer.

"She is quite unconscious," said an old woman, as the young teacher's voice faintly sang "Jesus Saves."

"No, she is not unconscious," said another. "She asked for her baby just now, and when I told her it was dead she said, 'It is God's will.'"

"I am trusting, Lord, in Thee," sang the dying girl, and a heathen neighbor said, "She seems happy, and she knows she is dying. There is something in this new religion that makes people happy even in the face of death. Hark! She is praying."

Just as the sunlight streamed into the little room the sweet young soul took its flight; and men whose eyes had not been washed by tears for many years, stood outside her door and sobbed like children.

Three days later a committee of four waited upon the missionary in charge, and asked her to send another teacher to the place. "We need the school," they said. "We will pay the rent for a room. We thank God that for fifteen months we had a Christian woman with our people. We know how Christians live, and how they die." And the missionary said: "I will try to send you a teacher." Then she sat down and wrote this, that others might believe with her that boarding-schools and day-schools in China pay.

Ku-Cheng, China, May 1, 1896.
—Woman's Missionary Friend.

....In the first place, we ought always to remember that it is for this the church exists. It is a very great mistake, a fearful mistake indeed, to assume that obedience to this command is optional, and that Christian churches and Christian people can assist in evangelizing the nations or not, as may seem best. In fact, the modern missionary movement is, to a great extent, paralyzed by this mistaken notion. It is spoken of as a great benevolent enterprise, and even our own church officially places it among the benevolent objects for which contributions are solicited. In other words, Christians are importuned to be kind enough and good enough to assist Jesus Christ with a passing contribution as he marches by on his way to the conquest of the world. This is a very dangerous trifling with a very serious duty. Our Savior rebuked in scathing terms the pious mockery by which children tried to evade their obligations to their parents. Their service was consecrated to God, and hence it could not be owing to their parents. Anything given on their part to the parent to whom they owed life and being must be a purely voluntary gift. But what have we been doing? Our great duty, our life-work, our most solemn obligation, is laid aside, and in its place we substitute an occasional act of benevolence, often ostentatiously performed, and yet think God will hold us guiltless! This is simply trifling, whether we intend it as such or not. Jesus Christ left his church in the world for the supreme purpose of completing the work commenced by himself. He sent his followers into the world even as the Father had sent him. To accomplish this work, he maintains the church to-day. For this the church exists.—Bishop Thoburn.

A Definite Life-Plan for Each.

God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing which it will be the true significance and glory of his life to have accomplished.....Away then, O man, with thy feeble complaints and feverish despondencies! If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being.—Horace Bushnell.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Notice.

The fifth annual meeting of the Woman's Parsonage and Home Mission Society of North Mississippi will convene in Oxford, Miss., Oct. 24-27. Opening service at 8 P. M. In order that the meeting may benefit the entire connection, all societies are earnestly requested to send representatives. Certificates should be procured wherever tickets are bought, by both delegates and visitors.

Notify Mrs. M. S. Collier, of Oxford, Miss., of names of delegates, and hour of arrival.

Sisters, let us come up to this meeting in the name of the Lord, earnestly beseeching his presence with us. Coming thus, we can not fail to be blessed.

MRS. J. B. STONE, Pres.
MRS. D. L. COGDELL, Rec. Sec.

Selections.

Where Is the Power Located?

Suppose we saw an army sitting down before a granite fort, and they told us they intended to batter it down. We might ask them, "How?" They point to a cannon ball. We but there is no power in that. It heavy, but if all the men in the army hurled it against the fort, they would make no impression. They say, "N but look at the cannon!" Well there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. "But look at the powder!" Well, there is no power that; a child may spill it, a bird may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon. One spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery to-day. We have all the instruments necessary for pulling down strongholds, and O for the baptism of fire!—Arthur's "Tongue of Fire."

Real Joy.

Not long before her death, in writing to a friend, Mrs. Mary Clemmer Hudson said:

"Though I am not old, I have sounded the deeps and shadows of all that is called society; till I find through my heart of hearts that that is of real value is the lowly contrite spirit, the clear mind, the loving, consecrated heart; all else emptiness, vanity, vexation of soul.

"I am very happy solely because I have reached that upper ether of spiritual calm which envy, jealousy and malice can not reach.

"I do common work, plenty of it, but in a spirit of consecration which ennobles it—at least, to me.

"There is no joy but calm to me. There is no noble life save that which is lived above the uncharitableness, the discontent, which fill human intercourse every day. I would say, Of such an atmosphere beware! At the last there can be no beauty for you or me but the beauty of holiness."—Selected.

Christ Not a Taskmaster.

Christ is not a taskmaster. He has not hedged us about with a set of arbitrary commandments, given merely as the expression of his authority and command. He has named us his "friends," and has chosen us that we should go and bring forth fruit. These commandments minister not only to his glory, but also to our needs—rather they minister to his glory because they minister to our needs. We can not see all the end which he desires to work through us, but we know him, and, therefore, we know that all his purposes minister to the highest good.—The Lookout.

Prayer.

God hears a prayer with the same certainty that the man at the other end of a telephone hears you when you talk to him. He is just as much each human being's father as if that human being was the only human being on earth. He has the same interest in each man that he would have if that man represented humanity.—Rev. A. W. Lamar.

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FROM THE WORK.

Rev. M. L White, Montrose, Miss., Sept. 19: "Closed meeting at Montrose, Sept. 10. Bros. D. C. Langford and J. H. Evans did the preaching. Membership greatly revived, many penitents at the altar. Several accessions to church. We have purchased a new organ for the church. Many of the young people are now praying in public. Epworth League is accomplishing good on this line. Just closed meeting at Clear Springs. Will never be forgotten. Several bright conversions. Baptists and Methodists shouted the praise of God. Prospects of building a church there. Bro. R. W. Burton assisted me here."

Rev. Wiley Brown, Bethel, Live Oak circuit, La., Sept. 17: "A four days' meeting at this place resulted in one accession to the church, and four who professed confession, with a number who were earnestly seeking salvation at the altar. Bro. J. F. Wynn, of Baker, La., and Lewis McManee, local of Grangeville, Ga., and the preacher in charge did the body of the preaching. This scribe preached once. Bros. Wynn and McManes did some strong, stirring preaching. There was a profound impression made on the large congregation in attendance. Bro. Carroll is in high favor with his people. I doubt if they would swap him for a Bishop."

Rev. C. C. Grisham, Toccopola, Miss., Sept. 19: "We have just closed our protracted meetings on the Toccopola circuit—six in all. The result was about 50 conversions, 34 additions, with more to follow. My ministerial help has been one sermon by my presiding elder, Bro. H. C. Morehead, and two sermons by Bro. Cole, L. P., from Coffeeville circuit. So with the exception of these three sermons, I had to do all the preaching at five of the meetings. One of our meetings was held in union with the Baptists, in which I did not have to work but little. God has been good to us. The church is revived. We work on the old plan; have the mourner's bench, and let the converts arise and tell the news or what the Lord has done for them. Finances are behind. Crops are very light in this section. But are very thankful for what we have."

Rev. W. T. Currie, Montgomery, La., Sept. 14: "The Holy Ghost is still baptizing us with fire from above. Last night we had a love-feast preceding our 8 P. M. service, which was indeed a feast to our souls. One soul was converted and one sanctified. Our Epworth League is progressing nicely; much good is being accomplished through this institution. Sixty-seven dollars has been raised by it for charity and help. Sabbath-schools and prayer meetings are good. The Sabbath-school yesterday was especially a feast. The infant class led in prayer, each little one praying separately. Up to date 263 have been received into our church. At least 500 have been converted. Three hundred have professed sanctification. We have about 200 family altars erected on the work. Although the drouth has injured the crops considerably, I think all collections will be paid in full. God has wonderfully blessed my labors this year. He now calls me into the evangelistical field. 'Where he leads me I will follow.' Glory! I will say to the brethren: 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you.' 'Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' 'Faithful is he that called you, who will also do it.' Brethren, pray for us."

Rev. W. J. Burt, P. C., Kossuth, Miss., Sept 19: "We have just closed a meeting at Wesley Chapel, in which we were assisted by Rev. H. M. Young, of Ripley circuit. The three churches of the community—Baptist, Methodist and Presbyterian—all united and worked together. The Lord sent the power, and we had a sweet revival. At the close of the meeting we received four members and baptized five infants. Some of the converts will join other churches. We have held a protracted meeting at each church on the work—seven in all. We have been ably assisted by various brethren and abundantly blessed by the Lord. We have had seventy-five accessions on profession of faith. We have secured about ninety per cent. of our Conference collections. The old two-story dilapidated church at Rienzi has been torn down and another as handsome as the new church at Kossuth will soon be ready for dedication. This is our fourth year at Kossuth. Soon we will move. We are glad. While we love the people and have made many friends, yet we are delighted with the idea of going to a new field of labor. We like our peerless itinerancy."

Rev. Chas. D. Atkinson, Slaughter, La., Sept. 12: "As I am to leave my work next week to go to Vanderbilt University, I will send you a short report of the work done on the Slaughter circuit up to date. I was in college five months of this year; therefore I did not have all my time to give to the circuit work. The financial report is as follows: About 75 per cent. of the assessment for preacher in charge and presiding elder paid. The Ethel Church has paid nearly all of its assessment. I think all the Conference collections will be up in full. Have about all of them in subscription and cash now. During the year we have purchased new song books at all of the churches except one. We have purchased an organ. Have in subscription and cash about half of the amount towards the purchase of a church-building and property at Ethel, La. I am glad to report that the spiritual condition of this circuit good. A revival of religion began early in the Spring on my circuit, and continued until the whole circuit was revived. I have received 45 persons into the church this year. I think we have had between 50 and 75 conversions. Have baptized 13 children. Have organized three Epworth Leagues (two Seniors and one Junior) and one Sunday-school. The Leagues have done good work in all of the departments, and were a great help to the pastor. The people on my work have treated me very kindly. All the officers of the church have been faithful. My first experience in the ministry has not been one of hardship, but one of happiness, peace and joy."

Rev. E. E. Riggs, Floyd, La., Sept. 17: "How good God is! He has suffered this country to pass through the severest drouth these people have ever experienced. We will make about one fourth of a crop of cotton and corn. Potatoes, hay, peanuts, sugar cane, peas, etc., are a total failure. The cotton crop is about harvested, and the negroes are flocking to the Mississippi river in search of labor to make something on which to live next year. A year of want is now looking us in the face. All of this seems to turn the trend of the mind toward the God who controls these things, making it a propitious time to proclaim the truths of salvation and lead the people to the cross of Christ (the point which God, in his providence, is trying to lead us). We conducted revivals at two points on our work, embracing twenty-two days, assisted by a local elder, who lives on our work (Bro. Reneau), and who has held up the banner of Christ through the heat of the battle for about twoscore years. We witnessed over fifty conversions in these two meetings, and seventy-eight accessions to the church. We followed these meetings with one at Floyd. This place has had the reputation of being the Sodom of North Louisiana. So we considered it necessary to secure a big gun to bombard the place. This gun came in the person of Rev. M. M. Morphis, an evangelist of the W. P. Church. Bro. Morphis gets there in his own original way, but gets there all the same. It does not matter so much how a physician administers the medicine, so he gets the results. The whole town was taken for God. The convicting power of God broke down the most stubborn cases. We had one saloon keeper in the town; he was converted and joined the church. On last Sunday, the closing day of the meeting, we witnessed one of the grandest scenes Floyd has ever experienced. There stood in line before the altar to be received into the church the sheriff, deputy sheriff, clerk of court, all the merchants, saloon keeper and many others—making in all forty-three accessions to the church and nearly as many conversions. Floyd is now running on a gospel train with three prayer meetings per week."

HERE AND THERE.

This has been a great Summer with us. Many of our meetings have been attended with great power.

The services at Gunnison, Rosedale and Cleveland, in Bolivar county, resulted in great good to the church. Over two hundred and fifty joined the different churches—mostly the Methodist. We raised money to pay off an old parsonage debt at Gunnison; got nearly a thousand to build one at Rosedale, and a good large amount to add to the parsonage at Cleveland. The county voted on the whisky question just after the meetings and went dry nearly five to one. We found Crowe, Mims and Gladney hard at work. They have certainly done a great work in this part of the Delta. We saw a great deal of our "beloved presiding elder," Bro. Randolph. He was well and hard at work. He is very popular on the district, and we believe he will make one of the best reports at Conference ever made from Greenville district.

Our next place was at Kossuth, where we assisted that consecrated pastor, Bro. Burt. We had a most wonderful meeting. A number of old Confederate soldiers were converted and joined the church. It always makes me happy to see an old soldier converted. Bro. Burt is now winding up his fourth year at Kossuth. If some presiding elder has a good work and needs a fine man for it, just secure Bro. Burt.

The next point was Charleston, ten miles from the railroad. (We sometimes get away from the road, you see.) The meeting was one of tremendous power. About one hundred joined the church. Bro. Burroughs is our pastor there, and he is doing a fine work. He is one of our promising young men and is very popular on the circuit.

Bethel Camp Meeting next. We had a great time there. The Lord was with us in great power. We had such a nice time with Bro. Rayner, the pastor and bishop. He is a fine fellow to be with. Bros. B. F. Lewis and his father, Denson, Foster and Anders were in attendance and added much to the meeting. Preachers are the best men in the world, and it is a great treat to be with them.

Our next Point was Boyce Camp Ground. The Lord was with us there also, and many were saved. The old tenters said it was one of the best meetings ever held there. Bro. Skipper, the presiding elder, had charge of the meeting, the pastor, Bro. Huffpauir, being kept at home, most of the time, nursing a sick child. Bro. Skipper has a hard district, but he is doing fine work as presiding elder. I heard nothing but kindest things of him and his work.

We are now at Summit. We have just opened the fight, and the prospects for a grand meeting are flattering.

W. M. McIntosh.

P. S.—Grenada Collegiate Institute is booming and Malone is happy. W. M. M.

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The man who keeps up with the procession nowadays must be strong enough to stand long, forced marches. This is a busy world we live in, busier than it ever was before, in any other age, and this is the busiest country in the world. The country is full of ambitious, energetic, strong, brainy men, each of whom is trying to lead his own particular procession. If his body fails, or his brain fails the man must fall out of the ranks—must lose his position—must, perhaps, make the rest of the journey in an ambulance.
The road to success is full of stragglers, full of those who—because they neglected their health—could not keep step—had to drop from the front rank to the second, and from the second to the third, until finally they were left behind altogether. A man can't succeed in war or in business, or in any other undertaking, unless he has health to carry him forward and to sustain his efforts. When he begins to lose health and strength and vitality, he begins to lose his value in the world. He loses the power of accomplishment, and so the power of earning.
A man's health is the most precious thing he can possibly own. Every man who is losing health, who is "run-down," who is nervous and weak, who is losing flesh and sleep and appetite, should heed the danger signals while yet there is time, and should begin immediately to take that most wonderful of all invigorating blood tonics, Dr. Pierce's Golden Medical Discovery. It is the medicine of all others that will build up wasting strength; that will give flesh; that will cure nervousness and sleeplessness; and that will bring back the failing strength of brain and body and nerves. A tricky dealer may offer a substitute, but nothing else is "just as good." It is sold by all good druggists, and full information concerning it may be obtained by addressing the World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.

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See Here.

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Thursday, October 1, 1896.

No nation ever died of old age; but many have died of iniquity.

It is a well-established fact that a very large percentage of those who died from sunstroke in our great cities during the recent hot spell were drinking men. But that is not going to reform the man who loves his dram.

No matter what else he may have gained, he is to be pitied who has lost the joy of Christian hope. Gold, pleasure, place and power are utterly valueless as substitutes therefor. Still more insignificant are the nonsensical isms of the day.

One of the greatest needs of the day is Christian citizenship. We need men who will wield the highest prerogative of citizenship—the ballot—in the interest of righteousness. True Christian citizenship frowns upon iniquity in one's own party no less than in any other party. It takes no part in ballot-box stuffing and similar rascalities.

Some people find it difficult to remember anything that is valuable, but things that are worthless and harmful they have a marvelous capacity of retaining and reproducing at will. They can entertain you by the hour telling of the bad things that have been done by professing Christians; but the noble, heroic achievements that adorn the annals of our race they know nothing about. A man of this description has his counterpart among the lower animals—the vulture.

One of the best places we know of to glorify God and serve humanity is in the jury box. Integrity and impartiality on the bench and eloquence and ability at the bar are of no avail so long as corruption dominates the jury. Unrighteous verdicts are responsible for much of the mob law that disgraces our land and for various other evils as well. This state of things will continue as long as good citizens make use of all sorts of subterfuges to evade jury duty and thus fill the jury box with venal professionals. Not even the sanctuary when the revival tide is at its flood is a better place to serve God than the temple of justice.

It is quite the fashion nowadays to ridicule the family government of "the Puritans," as we call our fathers. The wisdom of this is quite questionable. "By their fruits ye shall know them" is a good rule by which to judge of any system of government. Does our modern do-as-you-please sort of government in the family produce as fine specimens of true manhood as did "the old-fogy" system of our fathers? Let the vice and crime that are rampant in the land answer. In comparison with that of our fathers our system of family government is "weighed in the balances and found wanting." We "spare the rod and spoil the child." There is more in this than many will admit.

A Call to Prayer.

A mass meeting of Christian people of all denominations was held in Chicago a few days since, the meeting having been called by Dwight L. Moody. The meeting was very largely attended. After a number of addresses by prominent ministers and laymen, the following resolutions were adopted:

"We, in common with a large number of our fellow-citizens of every religious and political creed, believe that our nation is in the hands of a great conflict, portending the most serious consequences, unless there be the merciful interposition of the divine hand.

"We believe this to be true, independently of any settlement of the present presidential contest, one way or another. On the one hand that mysterious factor known as 'public confidence' is declining, as illustrated by the depression in both financial and industrial circles; while, on the other, political, class and even sectional feeling is running unusually high and likely to become intenser as the day of election draws near.

"Not only is it true that questions requiring the most careful and dispassionate consideration are very likely to be determined in many instances in the heat of passion, but, after their determination, the results may prove baneful over a wide surface and for a lengthened period.

"We would not view the situation, perplexing and foreboding as it is, outside of its relation to the mind of God. We believe in his presence and agency among us. He is the governor among the nations, and will be entreated of his people. But we believe this to be a time for Christian patriots to follow the example of our forefathers in earlier crises which have confronted us, and pray unitedly to him 'that keepeth covenant and mercy for them that love him and keep his commandments,' that he would visit us with special grace.

"We, therefore, affectionately invite and earnestly urge our Christian fellow-citizens throughout the length and breadth of our land, irrespective of denominational or political affiliation, to join with us in observing Thursday, Oct. 29, as a day of fasting, confession and prayer to Almighty God, that he will allay passion and restrain evil among us; that he will strengthen faith and inspire hope; that he will impart wisdom and bestow patience, and that he will forgive our iniquities as a nation and grant us salvation."

Many of our readers will doubtless feel that these Chicago disciples are unnecessarily alarmed—that there is nothing in the present status of our country that constitutes a menace to law and order. Those who take this view are mistaken. Their opinions are formed mainly from local observations. If they lived in Chicago, or if they knew of the wide-spread feeling of intense hostility to the most beneficent and time-honored institutions of our country, they would be ready to join Moody and his Chicago brethren in a united supplication to heaven to avert impending calamities. Whether public religious services are held throughout this section in compliance with this call or not, Christian people should not fail to send up their petitions to a throne of grace in behalf of our country.

The spirit of anarchy which manifested itself at Chicago two years since in the most destructive riot our country has ever seen is not dead, or even sleeping; it is only watching for a favorable opportunity to begin anew its diabolical work. At this very moment the entire military force of the State of Colorado is under arms for the suppression of a riot at Leadville. Nor is this spirit of lawlessness confined to a few localities or to any one section of our country. Under favoring conditions, it is likely to break out in violence and bloodshed almost anywhere.

There are parents who wonder why their children take no interest in the church and absent themselves as much as possible from its services. In many cases they themselves are responsible. Their habitual criticisms of the preacher are such as to create an aversion to him, or at least to destroy all respect for him. Yet these same parents make it a ground of complaint against the preacher that he does not attract the young people and has no influence over them. Reader, pause and ask, "Is it I?"

The Ellisville Dedication.

On last Sabbath we had the privilege of dedicating the new church at Ellisville. The attendance was such as to necessitate the putting of chairs into the aisles. The people gave close attention while we attempted to dispense the Word. The sermon ended, by request of the pastor we took a collection, which aggregated something over $400, after which the formal dedication took place. This church is "a thing of beauty"—an architectural gem built according to one of Uncle David Morton's plans. It has a Sunday-school room and a pastor's study separated from the auditorium by folding doors, so that the three apartments can be thrown into one when occasion requires, as was the case on dedication day. The cost is about $4,000. We hope to be able in next week's issue to give a cut of the building. Pastor Keen and his flock are to be congratulated upon their success in this worthy enterprise. We occupied the pulpit again at night. We are indebted to Bro. Keen for a speech in behalf of the NEW ORLEANS ADVOCATE, which resulted in several new subscriptions on the spot. We were especially fortunate in being domiciled during our stay in Ellisville with our old friend and former parishioner, Bro. H. S. Gunn, and his accomplished St. Louis bride, whom we now met for the first time. To say that we enjoyed our visit hugely would be but a feeble expression of our appreciation of their generous, whole-souled hospitality.

The Successful Preacher.

Success the boon which all men crave. The cobbler and statesman, the soldier and sailor, all desire it. The preacher not an exception.

To be a successful preacher he must have come through the door, must have been divinely called. No mysterious voices; but he must be inwardly persuaded that the Lord wants him for the holy ministry. Must feel that "woe is me, if I preach not the gospel." That is not a divine call that failure marked every other enterprise in which he embarked. If he fails as merchant, mechanic, lawyer, teacher, etc., he will likely fail as preacher. Called of God, inwardly and outwardly the divine seal.

He has gifts. God calls not stupid dullards. Has a clear conception, can compare, weigh, analyze thought. Of good powers of association, good memory. Is an impressive speaker. Can appreciate the contents of three books—the Bible, nature and the human heart. Additionally he must have what is styled common sense. Some can see around a half dozen corners at the same time, but fail to discover what is plainly before their eyes.

These gifts the party called to the divine ministry must have at least in embryo. Development will in due time take place. Perhaps it is an open question whether the theological seminary or the itinerancy is the best school. Such men as Bishops McTyeire and Pierce differed on this subject. Some speak of maturity. Meaning the zenith of development, it can apply only to the body. In matters of intellect there may be growth until hoary age. If such growth does not transpire, it is because of neglect of the appropriate means. We hold that intellect will grow to all eternity.

Grace the Discipline declares those should possess who say that they are called to the holy ministry. Expressive word "grace." Must have been converted. Have the witness of adoption. The heart a temple of God. Striving to be made perfect in love. Animated by faith which overcometh the world. Walking with God in prayer. Says: "For me to live is Christ." Washed in his blood, treading in his footsteps, led by his spirit. Sings: "I am the Lord's, and he is mine." Looks upon this earth as a wilderness through which, as a stranger, he is wandering. Heaven is his home.

Possessing grace, the different Christian graces will soon assert themselves. He is humble. Admires Abraham Lincoln's poem: "Why should a mortal man be proud?" He is patient, meek, cordial, affectionate, kind, charitable. Loathes censoriousness, bitterness, sinful ambition.

Thus fitted for the ministry, success can not fail to perch on his banner. But the term "success" requires definition. Sometimes apparent success may be comparative or absolute failure. In business the acquisition of opulence is deemed greatest success, but wrongfully so. On the same principle it is a mistake that the pastorate of an imposing church, receipt of large salary, attainment to responsible office are the sum and substance of ministerial success.

We hold, that in ordinary life, he lives longest, lives most, lives best, achieves greatest success who serves his race faithfully. The same is true in regard to preachers. God requires not wonderful achievements at their hands, but only faithfulness. Learned and unlearned, young and old, all can prove themselves faithful.

He aims at awakening and convicting sinners. Knows that if this be superficial, conversion partakes of that same nature. Many of the ills in our Zion are attributable to this superficiality. He instructs, confirms, edifies his hearers. Causes enthusiasm, love to the brethren, to the church. On his tombstone should be written: "He served his people to the best of his ability."

JEAN PAUL.

In the Living Present.

More than ever before our daily papers employ pictorial illustrations. Cartoons abound. Good, bad, and indifferent. As a weapon, their execution has not yet been fully tried. With the illiterate a pertinent cartoon will accomplish more than doubly-leaded editorials. The result of the present presidential campaign will, perhaps, determine their relative worth.

The poison of church life, ritualism, is rapidly increasing in the Episcopal Church. Only nine churches of that denomination burned incense in the year 1882. Now 308 are thus religiously perfumed. In 1882 burning tapers were found on only 581 altars. Now the number has swelled to 3,598. When the heart is not enlisted, the senses are forced to go through devotional motion.

Fashion is cosmopolitan and supreme. High and low of both sexes bow to its dictates. Its caprices may cause a smile, but are deemed law, nevertheless. In Paris now all ladies after sunset wear "petit laternes." They are very diminutive, and emit light as brilliant as diamonds in daytime. We presume our leading dry-goods establishments will hereafter not require paid illumination.

While the special ambassador, Li Hung Chang, visited the Christian nations in Europe and America, he was profuse in his praises of Christianity. Repeatedly asserted that he was an enthusiastic supporter of the Christian missionary cause. Now, missionaries in China assure that they are not aware of this friendship; had, in fact, reason to surmise the reverse. Yes, circumstances do not only alter cases, but also opinions.

The Central Conference of Jewish Rabbis met recently in Milwaukee, Wis. It represents the reformatory element. But the resolution to change their Sabbath to Sunday failed. Other measures were adopted indicating return to orthodoxism. Orthodox Jews look upon the reformatory movement as we look upon rationalism.

In matters of the unholy war between adherers of the great founder of the Salvation Army and his son, Ballington Booth, Dr. Buckley, of the New York Christian Advocate, sides decidedly with the former. The friendship of the opulent and influential had filled the young man with conceit. He had promised implicit obedience to his official superiors. This promise he had broken. Old General Booth had lived too long to suit his son's aspirations.

Dr. Carroll, the prince of ecclesiastical statisticians, holds that there are far more Roman Catholics in our country than members of any Protestant denomination. He gives the Roman Catholic Church 8,014,911 members. To Methodism, 5,452,302; to the Baptists, 4,068,539; to the Presbyterians, 1,458,999. Is the learned Doctor aware that Roman Catholics count all who have been baptized as members? This includes infants. In Protestant Churches only those are deemed members who voluntarily joined.

ICH DIEN.

It is as much a parent's duty to provide good books for his children to read as it is to furnish them with wholesome food and comfortable apparel. Yet how many homes there are that are utterly destitute of wholesome, stimulating literature. Oh, that some one could bring about a reform just at this point!

NOTES.

The Czar of Russia and his wife are on a visit to Queen Victoria at Balmoral Castle.

On Wednesday last Queen Victoria's reign became the longest in English history.

The North Mississippi Conference will convene in Greenville, Miss. Nov. 26; Bishop Galloway presiding.

The A. and M. College, at Starkville, Miss., is opened with three hundred pupils in boarding dormitory.

Commander Ballington Booth has received ordination at the hands of Bishop Fallows, of the Reformed Episcopal Church.

Rev. T. B. Regan, of the St. Louis Conference, has been transferred to the Missouri Conference, and appointed to Brashear circuit.

Rev. D. C. Laugford, of the Mississippi Conference, is having a very successful year on Rose Hill circuit. He has had some very gracious revivals.

Rev. Edgar C. McVoy has been transferred from the Holston Conference to the Denver Conference, and stationed at Morrison Chapel, Denver.

Last week Mrs. Julia Bradly, of Peoria, Ill., gave $2,200,000 for the founding of an institution of learning at that place. This school, it is said, will be correlated to the University of Chicago.

The St. Louis Advocate states that Rev. J. W. Lowrance, of the Southwest Missouri Conference, has been transferred to the Mississippi Conference. We judge that the North Mississippi Conference is Bro. Lowrance's destination.

Perhaps there would be less complaint of the minister "preaching over the heads of the people," if the people would study the Bible and sound religious books more, and devote less time to novels and secular newspapers.—Exchange.

The first edition of "The Life and Times of L. Q. C. Lamar" has been exhausted, and a second edition is now on the market. The price has been reduced from $5 to $3, which will doubtless increase the sale. It is a most excellent book to put into the hands of aspiring young men.

The Randolph-Macon Woman's College at Lynchburg, Va., opened Sept. 10, with a largely increased attendance. This has been the case in each of the four years since it opened, and there can now be no doubt of the success of the undertaking to establish in Virginia a college for women equal to the best in that State for men.

Queen Victoria has set a noble example for her sex. She has never allowed the cares of state and the duties and pleasures of royalty to interfere with her duties as wife and mother. Her career demonstrates the fact that it is possible for woman to be an active participant in public affairs without losing those qualities that constitute the loveliness of womanhood.

Enoch Pratt, of Baltimore, died a few days since. Mr. Pratt was a true philanthropist. His largest benefaction was the Pratt Free Library, which he founded and endowed at a cost of $1,150,000. He also endowed an academy in his native town, North Middleborough, Mass., at an expense of $30,000. He gave liberally to a number of other philanthropic causes.

Miss Agnes Slack is the first woman who ever preached from John Wesley's pulpit, City Road Chapel, London. Miss Slack is honorary secretary of the World's Woman's Christian Temperance Union, and is now in the United States. This young English woman, scarcely more than a girl in years, is strikingly girlish and winning in appearance. She is not only an eloquent orator, but also one of the most heroic of the noble band of leaders of the woman's temperance movement. Her knowledge of the evils of intemperance has been obtained by personal contact with those who suffer from them and by visitation of prisons, workhouses and asylums.—Exchange.

Rev. George Clark, one of the veterans of the South Georgia Conference, died at Perry on Sept. 12. He had been in the active ministry for fifty-one years, and had served circuits, stations and districts acceptably and with great benefit to the church. He was a decidedly strong preacher and eminently a man of God.

The Epworth League Conference of the Grenada district, North Mississippi Conference, will be held at Coffeeville, Miss., Oct. 8 and 9. An excellent programme has been arranged. There will be three sessions each day. All who expect to attend are requested to send their names to Rev. W. C. Lester, Coffeeville, Miss.

It is right that the church should know the real status of things in its work for the world and should face the situation. Estimates are published showing that while during the present century four millions of people have been baptized from among the heathen, yet during the same time the heathen peoples have increased two hundred millions.—Mid. Continent.

Ian Maclaren's new short story, the last he will write until after his American visit, has been secured by The Ladies' Home Journal, for publication in the October and November issues. It is called "The Minister of St. Bede's," and is said to be in the brightest and cleverest Maclarenesque vein. Besides its charm as a delightful romance, the story is said to be notable for the admirable character that the author has created for the chief personage—the minister of St. Bede's, as the loyal lover of an humble Scotch lassie.

The East Mississippi Female College, Meridian, Miss., opened with the largest number of students in its history. The bed-rooms are all taken, and beds are being put up in sitting-rooms and other rooms not intended for bed-rooms. This speaks well for the institution, the first year under the management of President Beeson. That college, doubtless, has a bright future before it. They are now arranging to erect another building which will soon be ready for use. This is necessary in order to accommodate the large number of boarders.

New Orleans is to be honored by a visit from two of the elect ladies of Southern Methodism—Mrs. S. C. Trueheart, secretary of the Woman's Board of Foreign Missions, and Mrs. F. A. Butler, editor of the Woman's Missionary Advocate. They will arrive on the second, and will be the guests of Mr. and Mrs. F. A. Dick, 1918 Napoleon avenue. A reception will be given them in Rayne Memorial Chapel on Saturday afternoon, at 2 o'clock, under the auspices of the Woman's Foreign Missionary Society, of which Mrs. Ellen K. Parker is president. A mass meeting will be held in Rayne Memorial Church on Sunday night. We bespeak for these distinguished women a royal reception. Mrs. Butler is known throughout Southern Methodism as the able and efficient editor of the Woman's Missionary Advocate. She is a thoroughly consecrated Christian and an enthusiast in the cause of missions. Mrs. Trueheart has a widely extended reputation as an educator. She is a woman of fine native abilities and ripe scholarship. New Orleans Methodists ought to turn out en masse to see and hear these noble women. We hope their visit to our city will result in an increased interest in the missionary cause.

"Hero-worship," much as it has been ridiculed, has its foundations in one of the noblest feelings of the human heart. It is simply our admiration of great men. History and biography should form a considerable part of the reading of the young on account of the hero-worship there by created. No influence that can touch the heart of youth is more elevating and ennobling than this feeling of admiration for those who are truly great. We pity the man who finds no heroes among the magnates of history. An eminent divine recently said: "Christianity is hero-worship. The greatest of all heroes is the man Jesus."

It is steady, every-day work that counts. Meteor-like dash and impetuosity makes more noise and attracts more attention, but the large permanent good results from the noiseless work that goes on unceasingly from day to day.

THROW AWAY

YOUR QUININE PILLS

and all the other cure-or-kill medicines you have been taking for chills and fever. One bottle of

CHILLIFUGE

will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and **builds up the system.** Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee to cure, or money refunded.

Prepared by [illegible] & CO., New Orleans.

Mississippi Conference.

To the Preachers of the Mississippi Conference, Methodist Episcopal Church, South—

DEAR BRETHREN: Our Conference year draws rapidly to a close; and whatever is to be done must be quickly done. Let me ask you a few questions;

1. How many sermons on missions—foreign and domestic and church extension—have you preached this year?

2. How many of you have bought a book on mission questions this year?

3. How many of you have in your libraries a book on missions of later date than "The Acts of the Apostles?"

4. How many of you have complied with paragraph 357 of the Book of Discipline, even partially?

5. How many of you have undertaken to comply with the often resolved Conference resolution to take up an early collection for foreign missions? or for domestic missions?

6. How many of you have organized your Sunday-schools into missionary societies, and taken up a collection as required by paragraph 247 of the Book of Discipline?

These questions need not be answered through the columns of the ADVOCATE, nor even on the Conference floor; but only to yourselves and before God—the great God, who by his own Spirit called you into the gospel ministry to "go, teach all nations," and to "preach the gospel to every creature." No idle motive has prompted me to ask these questions of you, my brethren, but only a sincere desire to glorify God and advance his kingdom in the world. Some of you, I know, have been faithful in these matters; but I was startled a few days since, when one of our brightest young preachers—one who has been in the Conference more than five years—told me that he has never preached a sermon on the subject of missions! but had sometimes referred to missions in his sermons! I fear there are not a few like him, and some who have been much longer in the Conference than he.

From every mission field comes the cry for more men and more women—more preachers and more teachers. The hands of the Board of Missions are tied. The treasury is empty. Some of our best workers, at home on leave of absence for rest and recuperation, have been notified to remain at home and take work since the Board is unable to pay their traveling expenses back to the mission fields where they are best and specially qualified to work.

More than 20,000 Methodists in the bounds of our Conference contributed nothing towards bringing the world to Christ. One man has guaranteed the support of a missionary to Japan; another contributes $200 yearly, and one or two $50; a very few hundred pay $5 or $10 annually; but many, so many, neither pay nor pray for this cause nor care whether the world be ever brought to Christ or not.

Brethren, the time is short. Do what you can in these few intervening weeks; to arouse slumbering consciences that they render unto the Lord that which is his.

Yours faithfully,

T. L. MELLEN, Miss'y Sec'y.

Wesson, Miss., Sept. 21, 1896.

Notice.

If any reader of this paper has a catalogue of the East Mississippi Female College, let him send it at once to Pres. J. W. Beeson, Meridian, Miss., as the supply is entirely exhausted. He is receiving demands for them every day.

Wanted.

A young lady thoroughly competent desires a position as bookkeeper, or stenographer and typewriter. Is willing to do other clerical work. Very best of references given.

Address F. E. G., this office.

Millsaps College.

The fifth session of Millsaps College begins under the most favorable conditions. We have a very large attendance of students. The indications are that we will enroll this session more students than during any previous year.

Our opening exercises were greatly enjoyed by those present. After religions services conducted by Pastor Watkins, interesting and encouraging words were spoken by Col. J. L. Power, Hon. A. A. Kincanou, Judge Mayes, Rev. R. M. Standifer, Rev. J. A. Randolph and Dr. Hunnicutt, and on Thursday Rev. T. B. Holloman delighted the boys with an encouraging talk.

This morning, after devotional exercises conducted by Presiding Elder Norsworthy, Bishop Galloway made an address which was greatly enjoyed and will be long remembered.

W. B. MURRAH.

Friday Morning, Sept 25.

An Appeal for the New Orleans Seamen's Bethel.

The financial outlook not only of the Bethel, but of all other charitable institutions in the city, for the coming Winter, is so bad that many of them will have to curtail their work, and, perhaps, in some cases abandon it altogether. In order that this historic old institution, made famous all over the world by its venerable chaplain, Dr. Witherspoon, and which for nearly 37 years has done so much for the cause of the sailor in our port, may not suffer in its usefulness, we are compelled to appeal earnestly to all charitable people both in the city and throughout our land for financial assistance in this crisis. Many of our subscribers who have never heretofore turned a deaf ear to our appeals, will be compelled to do so this year—their funds being locked up in the insolvent banks. We need immediate help to prosecute our work during the coming Winter. The indications are that there will be more shipping than for many years, and we must be prepared to welcome the thousands of seafaring men who will throng our streets, and need our care. We only need the necessary running expenses to carry us through. Our facilities are the same as usual, and there is no reason why this should not be a most prosperous season if our friends will rally to our support. If, on the other hand, we are compelled to depend only upon our usual list of subscribers, diminished as it will be, we may have to close our doors and abandon our work, which will be a sad ending to the bright record of this celebrated institution.

Checks should be made payable to Gilbert H. Green, treasurer, or to the undersigned,

(Rev.) R. E. STEELE, Chaplain,
2218 St. Thomas St., New Orleans.

Notice.

To the Presiding Elders of the Mississippi Conference:

DEAR BRETHREN: As soon as your third round is completed, please send me your third quarterly report, so that my report may be promptly made to Dr. Lambuth. It would give great pleasure to Dr. Lambuth if your fourth quarterly reports should be full on all the items called for. If your blanks for the fourth report have been mislaid, let me know at once and I will gladly furnish others. Yours faithfully,

T. L. MELLEN.

Wesson, Miss., Sept. 21, 1896.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

Grenada Collegiate Institute

Has begun well. Fifty-six boarders were present the first day, and now (Oct. 1) there are 75. The college has been in session just a month to-day, and every department is under good headway. Dr. Malone has 11 teachers, who are the equal of any in the South. As a brother from a distance wrote as he sent his daughter to Grenada: "You have the best and most religious faculty I know." The city of Grenada has more interest in the college than usual. Seventy pupils from town have already been enrolled, making 145 in all. And we are assured that constant additions will be made both to the boarding department and daily attendance from the city. In fact, Dr. Malone informs me that every room has been engaged by pupils who expect to enter in a few days, so that as the college grows the teachers must be crowded together as mere pupils COMO.

We do need an additional building very much. Who will give us a few thousand dollars to put up a building for more dormitories, for music rooms and for a Science Hall?

I need not mention any special feature of college work at Grenada, except to say it is equal to the best. In music, art, elocution, literature, the languages, the sciences and mathematics the girls enjoy special privileges. The new matron, Mrs. Pond, who has both capacity and experience, is teaching the girls first-class housekeeping, as well as looking after all their temporal wants. Six States are represented in the boarding patronage, showing the constant and steady growth of the college in public favor.

T. W. LEWIS.

"My two boys were taken with a disease of the bowels. We bought a bottle of Hood's Sarsaparilla and began giving it to them, and when they had taken the whole bottle they were entirely cured."—M. F. Kenny, Pelican Ave., Algiers, La.

HOOD'S PILLS cure nausea, biliousness.

Children's Day Collection.

Let me again request the pastors and Sunday-school superintendents of the North Mississippi Conference to kindly forward all money in their hands to me before Conference. Surely you can and will help me in this matter. Send money by post-office order or express money order, as we have no bank at this place. I want, if possible, to have my report made out before I leave home, and this can be done if you will forward amount in your hands.

Yours respectfully,

GEO. H. LIRSCOMB,
Treas. S. S. Board.

For General Debility
Use Horsford's Acid Phosphate.

Dr. R. D. FAIREX, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

Aid! Aid!! Aid!!!

Will all parties who are in arrears with the Ministerial Aid Association make some payment in the near future? Brother, if you have received aid, let the recollection thereof prompt you to help another. "Pass it on."

We have four young ministers depending on us. We must have help speedily. Send to Dr. C. G. Andrews, Vicksburg, Miss.

T. B. HOLLOMAN,
Pres. Association.

Sept. 24, 1896.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

Notice.

A glorious victory here. The town is stirred as never before. The meeting still going on. Praise the Lord!

W. G. BACKUS.

Summit, Miss., Sept. 28, 1896.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

God never wrought a miracle to convince atheism, because his ordinary works convince it.—Lord Bacon.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

PUBLISHER'S NOTICES.

The Advocate Free for Three Months to Old Subscribers.

We hereby offer to send the ADVOCATE free for three months to old subscribers on the following conditions:

(1) Those who are in arrears must pay to October, '96, at the regular rate of $2 a year; $1 for six months; 17 cents per month.

(2) Then let them send us two dollars additional, and we will extend their subscription to January, '98, instead of October, '97.

This offer means cash—not wait until Conference. This offer will hold good for a few weeks only. Therefore, act promptly, or you may miss your opportunity. We will also take new subscriptions at the same rate. Take notice that by accepting this offer you also get the benefit of our reduced prices on the Holman Bible. These reduced prices are only temporary. Address

REV. W. C. BLACK,
61 Camp St., New Orleans, La.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to October, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

P. S.—The above very low rate is made from now until the fifteenth of October. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

To Cure Catarrh, Asthma, etc.

After 20 years' experience and practice in this specialty, we have perfected a remedy which is a positive, pleasant and permanent cure for Catarrh, Deafness, Bronchitis, Asthma, Colds, etc. We want everyone who is afflicted with any of these diseases to get the benefit of our discovery, and to prove that our remedy is a superior one we will cheerfully mail free to every sufferer a sample for trial. Dr. J. W. Blosser & Son, Grant Building, Atlanta, Ga.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Mutual Life Insurance Com'y OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-reel, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-coraider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear and can run a long time without oiling. It has a slant dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without disturbing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change of adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

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FREE! We direct special attention to the following remarkable statements:

Had Catarrh ever since I can remember, often avoided company on account of the offensive discharge, hawking and spitting; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, and in a short time my hearing failed and grew worse until I became so deaf I could not hear one talk unless they were close to me and spoke very loud. Have used Aerial Medication eight weeks, hearing is fully restored, roaring and pain gone, and Catarrh is entirely cured. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this. Miss Carrie Bowers, Rouseville, Pa.

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For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

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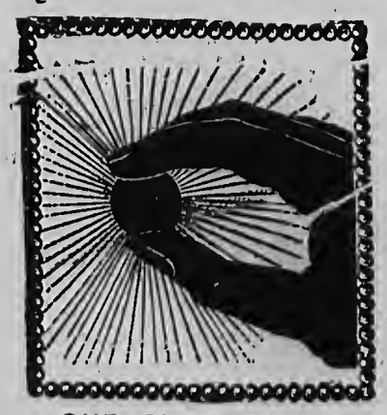

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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BREAKFAST—SUPPER.

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GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

WHEN TROUBLE COMES.

BY EBEN E. REXFORD.

When trouble comes, don't let despair
Add to the burden you must bear,
But keep up heart and smilingly say,
"The darkest cloud must pass away."

Don't sit and brood o'er things gone wrong,
But sing a helpful little song,
Or whistle something light and gay,
And whistle half your care away.

The man who sings when trouble's here,
From trouble has not much to fear,
Since it will never tarry long
When stout heart meets it with a song.

Then don't forget, when things go wrong,
To try the magic in a song;
For cheerful heart and smiling face
Bring sunshine to the shadiest place.

"Shine for Jesus."

(HIS MOTTO)

There is nothing more beautiful to me than a boy's devotion to his mother, and I want to tell you of a boy that was nothing but pleasure to his.

There was a lovely little life that unfolded and then withered away, as if touched by Summer's scorching heat or Winter's stinging cold, in Water Valley. Oh, if there were more boys like C. C. Boyd, whose mother could say, "He was a child of love," because his whole nature seemed so filled with it! He learned to read when five years old, and begged that his birthday present would be a Testament, upon whose pages now are the dear little finger-prints left on his favorite chapters. 'Twas there he must have learned the sweet lessons of hope and trust which enabled him to bear the most acute suffering with a heroism worthy of an aged Christian. In those early days, too, he learned to love the children's page in the ADVOCATE and the Sunday-school VISITOR. He was so bright and pure that those who knew him could but expect that he should be a polished worker for the Master. Little did they think a disease was slumbering in his veins which should indeed show that "His grace is sufficient" for even a child. In moments of ease his sweet musical voice would break forth in songs of praise; but when the agony returned, no murmur would ever escape his lips. Was he not working for the Master in that home? After awhile he had to be rolled in an invalid's chair, and his poor little voice became too weak to sing. Then he would beg the sweet, patient mother he loved so well to sing. Sometimes he would say, "Mama, please let me put my arms around your neck and tell you how much I love you" How easy it was for the mother to spend those sleepless nights and weary days trying to alleviate his sufferings, because mother's and child's love was so mingled!

The daisies have twice bloomed since this dear little boy was taken to heaven, but the sweet influence of his young Christian life will ever be new and fresh in his home. How much sweeter would life here be if boys could, in youth, realize the rest and comfort they can be at home! Often it seems that anything but love is the motive power in their actions. Boys, please be kind to mother. You will never have a better friend, and should you pass away in youth, the memory of your sweet words and kind deeds will be so precious to her.

S. W. H.

Water Valley, Miss.

Scant Feeding of Man or Horse Is Small Profit and Sure Loss.

What is saved out of food of cattle is a dead loss, for a horse can't work if he is not fed. If an animal won't pay for keeping, he won't pay for starving. Even the land yields little if not nourished, and it is just the same with the poor beast. You might as well try to run a steam engine without coals, or drive a water mill without water, as a horse without putting corn into him. Thomas Tusser, who wrote a book upon "Husbandry" in the olden time, said,

"Who starveth his cattle, and wearieth them ont
By carting and ploughing, his gain I much doubt;
But he that in labor doth use them aright
Has gain to his comfort and cattle in plight."

Poor dumb animals can not speak for themselves and therefore everyone who has his speech should plead for them. To keep them short of victuals is a crying shame. I hate cruelty, and above all things the cruelty which starves the laboring beast.

A right good man is good to all,
And stints not stable, rack or stall;
Not only cares for horse and hog,
But kindly thinks of cat and dog.

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD

Is not a man better than a beast? Then, depend upon it, what is good for the ploughing horse is good for the ploughing boy. A starving workman is a dear servant. If you don't pay your men, they pay themselves, or else they shirk their work. He who labors well should be fed well, especially a ploughman.

"Let such have enow
That follow the plough."

—Spurgeon.

It Is Good News.

Life is hard work, wrote Charles Kingsley—and life at least which is worth being called life, which is not the life of a swine who thinks of nothing but feeding himself, or of a butterfly which thinks of nothing but enjoying itself. Those are easy lives enough; but the end thereof is death. The swine goes to the slaughter; the butterfly dies of the frost—and there is an end of them. But the manly life, the life of good deeds and noble thoughts and usefulness and purity, the life which is discontented with itself, and which, the better it is, longs the more to be better still; the life which will endure through this world into the world to come, and on an upward forever and forever—that life is not an easy life to live; it is very often not a pleasant life; very often a sad life.

You may say this is bad news. I do not believe it is. I believe it is good news, and the very best of news; but if it is bad news, I can not help it. I did not make it so. God made it so. And God must know best, God is love. And we are his children, and he loves us. And therefore his ways with us must be good and loving ways, and any news about them must be good news, and a gospel, though we can not see it so at first.—Selected.

If we can bring a real Christ to this world, we shall hush its long wail, we shall banish all its darkness, we shall solve all its problems. He is the life of the world, its light, and hope and joy. He is the key to all its mysteries, the certain healer of all its diseases.

A Rule That Worked Both Ways.

The Christian Advocate tells of a Chinaman who applied for the position of cook in a family in one of our Western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look after the character of the servants. So when John Chinaman appeared at the door he was asked:

"Do you drink whisky?"

"No," said he, "I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a progressive euchre party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But next morning he waited on the lady and said he wished to quit work.

"Why, what is the matter?"

John answered.

"Clistian man; I told you so before, no heathen. No workee for Melican heathen."—Exchange.

"Trifles Make Perfection."

A friend of Michael Angelo called on the great artist while he was finishing a statue. Some days afterward he called again, the sculptor was still at the same task. The friend, looking at the statue, exclaimed:

"Have you been idle since I saw you last?"

"By no means," replied Angelo. "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb."

"Well, well!" said his friend, "all these are trifles."

"It may be so," replied Angelo, "but recollect that trifles make perfection, and that perfection is no trifle."

So it is with the shaping of character; each day brings us under the play of innumerable little influences. Every one of these influences does its work good or ill. By-and-by appears the full and final result, and this is particularly noticeable in our Christian growth. It is attention to the "trifles" that make us Christ-like.—Exchange.

The man who has never found an occupation to suit him is about as disagreeable to have around as a creaking window blind out of order that will neither stay open nor shut.

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one.—Colton Lacon.

It is the fruit of good works, and not the mere blossom of good thoughts and good feelings, which God requires.—Peter Young.

Extreme.

Two extremes are to be avoided in our daily round of duties and in our circle of opportunities. One relates to the spending our strength wholly upon the minor demands of our station, and the other to centering our activities chiefly on what we regard as our larger obligations. Each duty has its exact place and measure. The homely performance is relatively entitled to as much recognition as the more conspicuous. There is nothing petty in any duty which God lays upon us. He divides our work into what we call the little things and the great things of life, but it is only when we put faith, conscience, love, devotion and fidelity into every undertaking that we get the best out of existence for ourselves, secure the richest benefits to others and most advance the divine glory.—Selected.

The devil is always offering tempting discounts off the proper valuations of such high-class goods as virtue, purity and sacrifice, and spreads his bargain counters in every quarter every day. But his counterfeit wares are dear at any price—as all negotiators will ultimately discover to their sorrow who dare to deal with the devil. The latter has always had the reputation of being a tricky tradesman, who when a pretended buyer acts upon the principle, "Something for nothing," but when himself in turn a salesman endeavors to enrich himself by the swindling method of yielding "nothing" for "everything" that he covets.—New York Observer.

Franklin worked while other boys spent their time in idle sports. The money they spent in beer he spent in books. He pledged himself against strong drink and lived frugally. While working at the press, he found ample time for severe study. The Spectator gave him style; De Foe, on "Projects," made him an inventor; Mather, on "Doing Good," made him a philanthropist; and the Bible made him a Christian.—Ram's Horn.

HYGIENE.

Buchal Dyspepsia Its Hygienic Treatment.

The term "buchal dyspepsia" is now used to indicate mouth indigestion. It is not many years since it was first used and it is not often seen in medical journals. Its significance was not known twenty years ago and is hardly known to-day by the average practitioner. He attributes the results of buchal indigestion to other causes and in most cases prescribes the wrong remedy. This is perhaps one reason why doctors find so much difficulty in curing indigestion.

Buchal dyspepsia has its chief cause in imperfect mastication, that is, the food is not well chewed. The effects are that it is not well broken up. The starch granules safely housed in a little cell of woody matter are not set at liberty, but remain therein. The saliva does not reach them, can not act on them to change them to a soluble form. They pass into the stomach, and even if this organ is in good health, this change is not perfected, for there is too little saliva in it. It must remain here till the contents of the stomach are passed into the duodenum where, if the person is healthy, the starch is digested, but if not healthy, it will remain undigested and pass away and be so much loss.

The great ontcry of our time against starch, from persons with feeble digestion, has its origin in buchal indigestion, from rapid eating.

The remedy for those with buchal indigestion is to eat dryer food as a part of each meal. One of the best forms of dry food is the oatmeal bread used so much by the Scotch in olden time. It is made by mixing finely ground oatmeal in water to the proper consistency, rolling it out as thin as a case knife and baking it in a hot oven so it will be very tender and crisp. This requires mastication, it can not be swallowed without it, and so a very large amount of saliva is secreted—so much of it that starch digestion can go on in the stomach for some time after the food has been swallowed. This is the true way to eat oatmeal; it is far preferable to eating it as a mush for this will not, usually, be properly masticated.—Journal of Hygiene.

THE

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Discipline rigid, expenses reasonable, instruction thorough.

CHANCELLOR J. H. KIRKLAND, of Vanderbilt University, says:

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W. D. MOONEY.

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Cure Consumption and lung troubles

New York, Sept. 28, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

SUMMERING IN THE NORTH AND EAST

The Mountain Resorts of Virginia, the White Mountains and the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park and the Resorts of Colorado, are all quickly reached by the

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BELLS all kinds, big and little—for Church and School, for Fire, Factory and Farm. Catalogue FREE. AMERICAN BELL FOUNDRY CO., NORTHVILLE, Mich.

YOU HAVE BACKACHE

Get Rid of It!

It is a sign that you have Kidney Disease; Kidney Disease, if not checked, leads to Bright's Disease,

and Bright's Disease Kills!

Because the Kidneys break down and pass away with the urine. .. ..

Heed the Danger Signal

and begin to cure your Kidneys to-day by taking

Warner's Safe Cure

Large bottle or new style smaller one at your druggist's.

CHRIST.

BY STEPHEN F. READ.

Call upon Christ in the hour of your trial;
Hand unto him your repenting, weak soul;
Reap from his suffering a lesson worth while;
Instigate war against Sin and its foal;
Stand upon Love, and erect thon a home,
Towering aloft unto heaven's pure dome.

Opelousas, La.

OBITUARIES.

MILLER—THOMAS LOUIE MILLER, son of Rev. John A. Miller, of the Louisiana Conference, departed this life at the parsonage, Ruston, La., Sept. 14, 1896, aged twenty-eight years three months and sixteen days.

The writer baptized him in infancy. He united with the Methodist Church when quite young; called for his church letter later, since which time he has not been attached to the church. The writer had prayers with him, and he told him he was a "Christian." His father, who was constantly by his bedside, talked to him freely about his condition. His statement was: "I am not afraid to die, and yet to go so young was strange."

Louie had many virtues and excellent qualities. He was sick for seven months, and was as great a sufferer as I remember ever to have seen, all of which he bore patiently, and made a most heroic struggle for life. Notwithstanding the skill of physicians and the constant presence and kindly offices of the family, the monster, Death, aimed his unerring shaft and claimed his victim. His death, unlike that of his Christian mother, who was in a moment called away, leaving him a little boy, he, through slowly rolling months of pain and suffering, reduced and emaciated to almost a skeleton, passed quietly and serenely into the spirit-world.

How inscrutable are the ways of Divine Providence! And yet "the Judge of all the earth will do right." We can lean strongly and safely on his arm.

In all the relations of life this young man was amiable, kind, obliging, and strong in his attachments. His well-laid plans for the future have all been blasted, and we mourn his absence.

He was buried beside his Grandmother Miller in the Arcadia Cemetery to await the resurrection, just as the sun was exchanging his radiant light for the milder light of the moon, in the presence of a large concourse.

THOS. B. WHITE.

Ruston, La.

MCCULLAR—JAMES M. MCCULLAR was born Jan. 8, 1819; was married to Eliza Jane Alexander, May 13, 1852; made a profession of religion and joined the M. E. Church, South, in 1858, and died May 17, 1896.

Bro. McCullar leaves a kind and affectionate wife and four children (two sons and two daughters) to mourn his death. Solemn sentences like this are at some time spoken or written of us all. Pathetic interest in such announcements attaches usually to but few, but to these few it is unspeakable. In this sad case death meant the ceasing of a life. It meant the leaving empty and desolate of a home; the departure of a strong, loving husband from a devoted wife; the unutterable sadness of separation between father and children.

He was tended by a very fine physician, and nursed by a very loving and tender family and friends, who did all they could for him; but, despite all their efforts, and prayers of loved ones that God would spare him to them yet a while longer, he, in his infinite wisdom, saw fit to do otherwise; and while his decrees seem hard, he is just, and doeth all things well, and says he does not afflict us willingly.

R. S. LAWSON.

Burgess, Miss.

BARRON—MALINDA FELDER, wife of H. M. Barron, was born in South Carolina, June 14, 1816, and died near Pollock, La., Sept. 7, 1896, at the home of her son, T. C. Barron, with whom she had lived many years. On April 14, 1854, she was left a widow, being the mother of ten children, nine of whom survive her. For sixty years the deceased had been a member of the Methodist Church, and had been walking in the fear of God. She leaves many friends and loved ones to weep for her, but we rejoice even with weeping, because her house was builded upon the rock, Christ Jesus. Shining angels came to minister to her in her last moments, and bear her soul to the Father's bosom. While I pen these lines Grandma sits at the right hand of God and shouts "Victory!" over the last enemy.

Her life is an example worthy of our patronage, and the manner in which she approached the trying instance of death is the crowning persuasion of this example.

May God comfort those who mourn for her, and prepare us all to meet her in that land where there is no more parting!

A FRIEND.

ALFORD—ROLAND C., youngest son of W. J. and Mary E. Alford, was born Jan. 10, 1888, and died June 1, 1896.

It was my pleasure to know little Roland for about three and a half years before his death, and a more sweet-spirited and affectionate child I never knew. He was the center of attraction in the home, both to the family and the visitor. He seemed especially devoted to preachers. I seldom, if ever, visited his home without receiving fruit or some little token of love from Roland. His greatest delight was to please papa and mama, who felt as did his brothers and sisters, that anything they did for him was more of a pleasure than a duty.

His religious qualities were also well developed for a child of his age. Having been baptized in infancy, he naturally grew up with the impression that he was a Methodist; but instead of being left here to take upon himself the obligations of the church militant, God called him hence to join the church triumphant.

Grieve not, loved ones, little Roland has only gone on before to beckon you to that bright home above. W. H. BENTON.

CAWTHON—P. B. CAWTHON, the subject of this sketch, was born in Franklin county, Ga., Oct. 10, 1825; moved to Madison county, Miss., in 1850, and in the Fall of 1854 he moved to Rankin county, Miss., where he lived until his death, May 20, 1896. In August, 1852, he was married to Miss A. N. Thompson.

Bro. Cawthon joined the Christian Church in early manhood, and in the year 1891 he was received into the M. E. Church, South, by the writer. From then until death he was a faithful and consistent member.

For four years before his death he was a constant sufferer. He bore his suffering patiently, never murmuring nor complaining, but was perfectly resigned to God's will. He was confined to his bed for several days before his death. He requested his friends to be faithful to God, and meet him in heaven.

His remains were interred in the graveyard at Holleyhush Church with Masonic honors, May 30, 1896. C. C. GRIFFIN, Pastor.

COONEY—Sister MOLLIE COONEY (nee Fuller) was born in Tate county, Miss., Dec. 25, 1869. On Oct. 10, 1895, she was married to Mr. J. W. Cooney. She left earth for heaven Aug. 23, 1896.

She stated to her pastor a short while before her death that she expected to join the church as soon as she attended divine service again. Yes, we have the assurance that she was ready.

We laid her away to rest. Our hearts are sad to-day. We shall miss her gentle face; still we feel her sweet, pure life, so full of gentle, loving kindness to all, is not ended. Faith whispers softly, "The grave is not the goal of human hopes."

To the husband and father in their deep sorrow we say: Trust God; look up; you shall meet your dear one on the beautiful banks of the crystal sea; shall clasp her hand again, and walk the jasper pavements of eternity.

We sorrow now, but "joy cometh in the morning" if we are only faithful.

HER PASTOR.

CAMBEL—DWIGHT CAMBEL, infant son of J. C. and Johnnie Cambel, of Rankin county, Miss., died Aug. 15, 1896, aged one year one month and three days.

He was the pet of the home. He was the baby child, which endeared him so much the more. How deep the sorrow, and what an aching void in that home bereft of baby! Sorrowing ones, weep not; it is only a little flower transplanted in the glory-world, never to wither, but to shine brighter unto the perfect day. Your loss is his eternal gain. It is only a bright jewel that should bind you closer to God. C. C. GRIFFIN, Pastor.

RESOLUTIONS of the third Quarterly Conference of Chunkey circuit, Meridian district, Mississippi Conference, relative to the death of Mr. EDWARD J. REW:

Whereas, It has pleased the all-wise God to take from the midst of us, and from the official ranks of this charge, our friend and brother, Edward J. Rew; and, whereas, He was a highly esteemed citizen, an active member of the church and an efficient member of the Board of Trustees of church property; therefore, be it

Resolved, That we deeply deplore our loss, and pray the Lord of the harvest that, as he hurles his workmen, he will send forth other laborers into the field. Bro. Rew is greatly missed in the community in which he lived. His broad-spirited patriotism made him the center of a host of admiring friends. The people have lost a benefactor, the church has lost a friend, the family an affectionate father.

Resolved, That we tender to the family of the deceased our heartfelt sympathy, and commend them to the loving care of a kind heavenly Father.

Resolved, That a copy of these resolutions be spread upon the Minutes of this Conference, a copy sent to the family, and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication. J. A. MOORE, for Com.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL) A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75 cents.
Hall's Family Pills are the best.

A man may believe it with all my heart so absolutely wrapped up in the glory of obedience, and the higher life, and the service of Christ, that he never once asks himself, "What will come to me if I do not obey?" any more than your child asks you what you will do to him if he is not obedient. Every impulse and desire of his life sets toward obedience.—Phillips Brooks.

Man dries up the channels of divine strength and defeables his whole moral being when he does not follow his conscience, for the divinest thing in a man is his conscience; and if he has dishonored God in his soul, God can not honor him in his life with power.—Rev. S. B. Meeser.

Most men are either far-sighted or near-sighted. Before marriage they see good qualities that their sweethearts don't possess, and after marriage they don't see the good qualities that their wives do possess.

If piling up dollars is all that a man lives for, his soul shrinks with every dollar he makes.

It is the man who is least willing to practice who finds the most fault with the preaching.

Judas was well posted on the worth of the precious ointment, but he undervalued Christ.

If it's a matter of rough skin, redness or sunburn, use HEISKELL'S Soap. It whitens and softens the skin. If it's eczema, tetter or pimples use the ointment—HEISKELL'S Ointment. It will cure any disease of the skin.

Soap 25c., Ointment 50c. At druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philada.

MANSFIELD FEMALE COLLEGE,

MANSFIELD, LA.

The Female College of the Louisiana Conference.

Full College Course, including Ancient and Modern Languages, Sciences, Mathematics, and Business. Superior Advantages in Art, Elocution, Vocal and Instrumental Music. The buildings elegant, grounds beautiful; location one of the most delightful in the South, noted for its health record. Influences refining and Christian. Boarding Department under the immediate supervision of the President and family. Forty-fourth session begins Sept. 2, 1896. Send for Catalogue. T. S. SLOAN, A. M., President.

W. W. CARRE,

LUMBER,

NEW ORLEANS, LA

POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Car fare paid. No vacation. Enter at any time. Cheap board. Send for free illustrated catalogue. Mention this paper.

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Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. [illegible] *practical* and *progressive* schools of the kind in the world, and the *best patronized* ones in the South. Indorsed by bankers, merchants, ministers, and others. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughon's New System of Bookkeeping," which cannot be taught in any other school.

$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all *"combined,"* can show to have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. **$500.00**—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. Write for price list.

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

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HOLLY SPRINGS FEMALE COLLEGE.

The Epworth College

(Formerly MALONE)

Is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successor, T. A. STEEL and Rev. R. M. STANDIFER, who will make such improvements as time and exigencies may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oils	4 00
Elocution (private lessons)	4 00
Elocution in classes	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HUNNICUTT, Business Manager.

Holly Springs, Miss., July 15, 1896.

Millwood Female Institute,

NEAR JACKSON, LA.

A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent. Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.

Jackson, La.

Edward McGehee College for Girls

Has just been rebuilt in latest modern style, in the midst of one of the most beautiful and healthful parks on earth.

COURSE OF STUDY equal to the best.

BOARD AND TUITION to suit the times.

FACULTY all true and tried successful specialists.

Fall session opens Sept. 2, 1896.

Before placing your girls, write

J. A. MONROE, A. M., Pres't,
Woodville, Miss.

LADDERS, LAMPS, LANTERNS. BROOMS, BRUSHES, BASKETS.

ENAMELED WARE, JAPANNED WARE,

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Spades, Soaps, KEGS, Whips, Wicks.

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J. C. MORRIS CO., Limited.

E. W. DYER, Pres't. E. P. MACKIE, Treas.
T. G. MACK, E. L. MIER, C. K. LINCOLN, JR.

310 and 318 Tchoupitoulas St., and 417 and 419 S. Peters, cor. Gravier and Natchez sts.

Parties ordering goods will kindly mention this paper.

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to seek knowledge if that will persons afflicted as I have been may know there is hope and happiness for them. I had begun a stammerer from childhood; sometimes so unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. W. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended to church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

MRS. LILLIAN GILMAN.
408 W. Hill St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

The Holman Self-Pronouncing S. S. Teachers' Bible

Divinity Circuit, Round Corners, etc.

CONTAINS THE FOLLOWING HELPS TO THE STUDY OF THE BIBLE.

Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

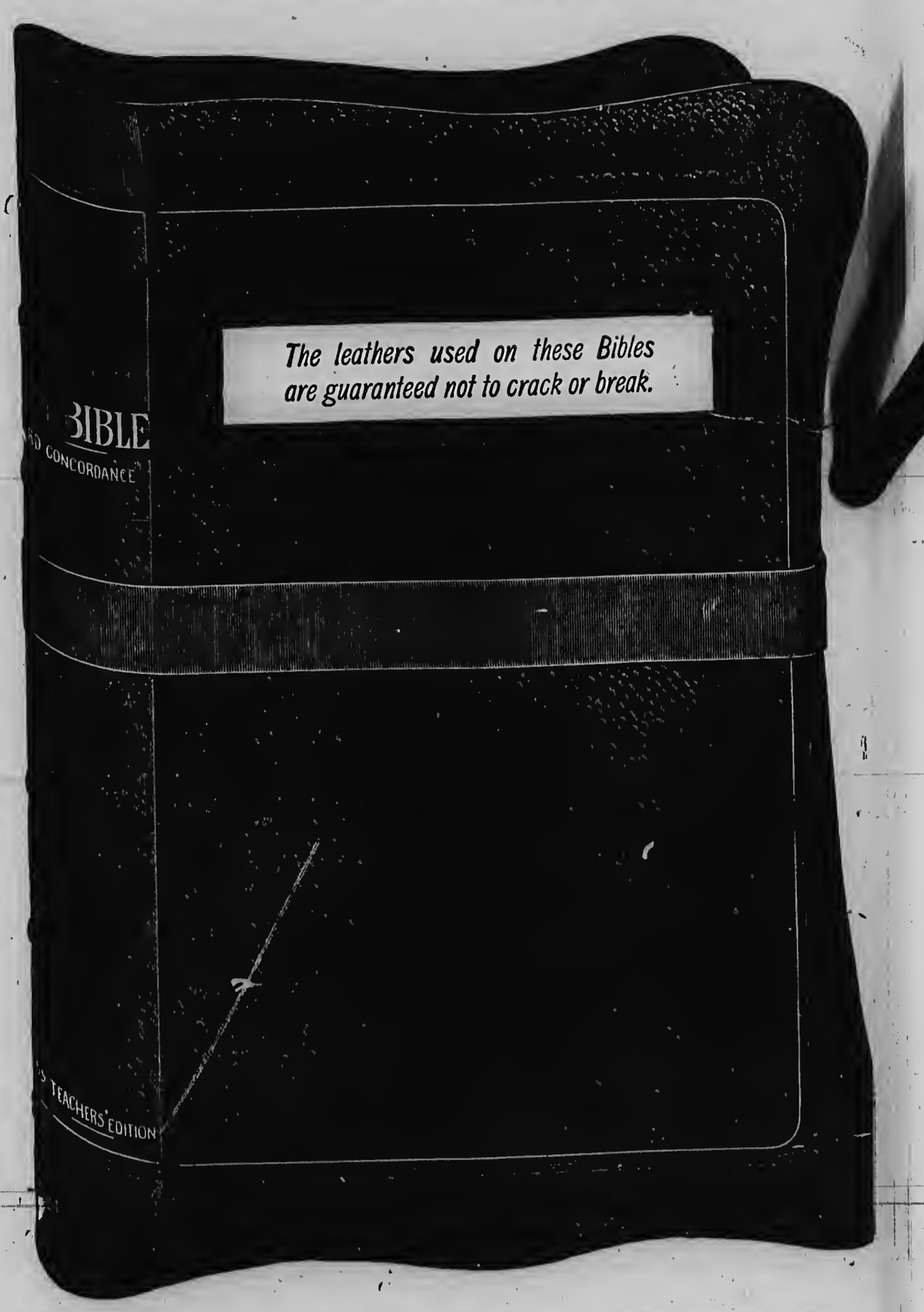
Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

"The essence of fifty expensive volumes, by men of sacred learning, is condensed in these 'Helps.'"



The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2.35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3.15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to October, '97. (A little later it will be November, '97.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Seventy thousand people heard Bryan speak on the Boston Common, in Boston, Mass., on Sept. 23.

Twelve thousand seven hundred and eighty-four children were turned away in New York the other day for lack of school accommodations.

Eighty-three new post offices were opened in Mississippi during the last fiscal year. This was the largest individual gain during the year in any State.

The Ancient and Honorable Artillery Company, of Boston, intends following up its success in London by a visit to Baltimore for the pleasure of many members who did not go abroad.

In an interview given the consuls of Vancouver, B. C., previous to his return to China, Li Hung Chang, viceroy of China, said that the United States had the model government of Western civilization.

Rev. Dr. Chas. H. Parkhurst signalized his return from Europe to the pulpit of Madison Square Presbyterian Church, in New York City, on Sept. 27, by preaching a sermon on the political situation.

The Bryan Democrats of Louisiana, in order to secure the votes of the Populists for the leader of their presidential ticket, have consented to cast aside four of the electors which were chosen by the convention which represented the Democratic party of Baton Rouge before the Chicago Convention, and to substitute in their stead four Populist electors dictated by the Populist managers.

FOREIGN.

The Paris doctors are using the bicycle as a means of treating insanity.

The first International Woman's Congress was opened at Berlin last week. There were 600 women delegates present.

Queen Victoria purchases almost every new book of note published, and her expenditure on literature of all sorts is said to reach over $6 000 per annum.

On Wednesday, of last week, Queen Victoria's reign became the longest in English history, and should she live until June 20, next, she will have reigned over Great Britain for sixty years.

It is reported that the marriage festivities of the Prince of Naples and Princess Helene of Montenegro are to be on a scale unprecedented in Italy. Judged by the scale of his preparations, King Humbert will spend out of his privy purse over $50 000

A committee of notabilities from all parts of Holland has been appointed to consider a national gift to the Queen Regent in 1898, in recognition of the manner in which she has carried on the government of the state during the minority of Queen Wilhelmina.

General Billot, the French Minister of War, has just founded an army museum, to be situated in the Hotel des Invalids, Paris, and to contain a historical collection of arms, flags and pictures dating back to the sixteenth century, when the first regular army was established.

Instead of improving, the trouble which has arisen from the recent massacre in Constantinople seems to be growing more grave. The various European powers are beginning to realize that there is serious danger lurking in the Turkish problem, and that Europe is now face to face with the necessity of permanently solving the Eastern question.

A Chance to Make Money—How Will Izor Did It.

BUTTER MADE in two minutes is what I did and I am going to make a fortune selling the Queen Butter Maker, that makes butter in two minutes, as everyone that I have shown it to wants one. All you have to do is to place the cream in the Machine, give a few turns of the crank and the butter is made and gathered ready to be salted. I am perfectly delighted with my success and feel sure I am going to make $100 a month and not work hard either. I will devote my whole time to it, as it is the easiest thing to sell I ever saw. I met Mr Hines, of Columbus, who had made $75 the first week, which is only five a day. Anyone who has made butter will know how hard it is to churn and will be glad to have a churn that will relieve them of all this work. Anybody can get circulars by writing the Queen Butter Maker Co., 20 East 3d St., Cincinnati, who will give territory and sell machines to anybody who may ask

WILL C. IZOR.

MARRIAGES.

THORNHILL—GOINGS.—At the residence of the bride's father, Sept. 20, 1896, by Rev. T. L. Mellen, Mr Wm Sr Thornhill, of Tickfaw, La., and Miss Alice Goings, eldest daughter of Mr. Sam Goings, of Wesson, Miss.

DOWNING—McNEAL.—In the Methodist Church at Benton, Sunday, Sept. 20, 1896, at 12 o'clock A. M., by Rev. H. L. Norton, Mr. H. C. Downing, of Home Park, and Miss Addie McNeal, of Benton

Camp Meetings.

The New Prospect Camp Meeting will begin Thursday before the fourth Sunday in October. The public are invited to attend, and will be taken care of at reasonable rates. No traffic will be allowed sold on these grounds. The preaching will be done by eminent preachers. LYMAN R. ROBERTS, P. C.

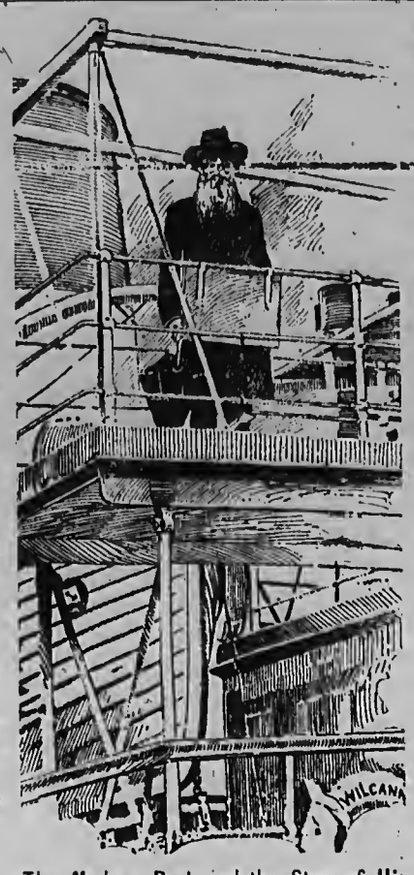
Vancleave, Miss., Sept. 17, 1896.

Camp Meeting Calendar.

Camp Meeting.	*Begins.*
Palmer Creek	Oct. 4
Salem	Oct. 8
South Mississippi Holiness	Oct. 9
New Prospect	Oct. 22

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6¼	— —
Ordinary	6¾	— —
Good ordinary	7 5-8	— —
Low middling	7 3-16	— —
Middling	7⅜	— —
Good middling	7 15-16	— —
Middling fair	8¼	— —
Fair	9 3-8	— —
Galveston middling	— —	— —
Mobile middling	7 9 16	— —
Memphis middling	7⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3	3⅛
Prime yellow	3⅛	3¼
Gray white	3⅛	3⅜
Choice white	3⅜	3½
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	45	— —
RICE.		
No. 2	3½	3¾
Good	4¼	4⅜
Fair	4¾	5
Prime	4⅝	4⅞
Rough, ₩ bbl	1 50	4 33
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 80	3 80
Fancy	3 62	3 25
Choice	— —	— —
Minnesota Patents	4 10	— —
Winter wheat patents	4 30	4 40
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 28	1 30
Cream meal	1 90	— —
Grits	3 00	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	28	29
Yellow	31	32
Mixed No 2	28	28
OATS:		
Western	32½	37
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	13	13½
HAY:		
Prime	13 00	14 50
Choice	15 33	15 00
PROVISIONS.		
PORK:		
Mess (Standard)	7 00	7 25
Prime Mess	7 25	7 50
Rumps	7 00	— —
BACON:		
Fancy Breakfast	6½	9¾
Shoulders	— —	4⅞
Sides, short rib	— —	5¾
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	11½
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	— —	5
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13	— —
Common	10	11
TEAS:		
Choice	— —	— —
No.	— —	— —
BUTTER:		
Western Creamery	17	— —
Western Dairy	14	— —
Common	— —	— —
LARD:		
Refined	4½	4¾
OILS:		
Coal, bbls	8½	— —
Coal, cases	13½	— —
Cotton seed, crude	12½	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	1 55	1 60
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 10
ONIONS:		
New Louisiana	1 15	1 35
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 1 ¾ lb, ₩ yard	3½	— —
Jute, 1½ lb, ₩ yard	3½	— —
Lone Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9	— —
TIES:		
₩ bundle	1 45	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 50
Young Chickens	1 50	3 75
Chickens, Southern	3 75	3 50
Young	1 65	3 10
Turkeys, Southern	2 00	12 00
EGGS:		
Western	5	1.½
Southern	.5½	1.
WOOL:		
Lake ₩ lb	11	11½
Louisiana	8	9½
Barry	5	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	3 13	16 33
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —



The Modern Paul, and the Story of His Life.

On the morning of June 19, 1896, a little steamship, called "Wilcannia," lay at South Wharf, Brooklyn, New York. The fires had been kindled for a long voyage. The vessel was about to depart for Cape Town, South Africa. She had on board one passenger. He was a tall old man, wearing a serious, but cheerful countenance. He had a long gray beard falling on his breast. Perhaps of all the men in the United States he had the most venerable and patriarchical appearance. His face and form were the face and form of an apostle; and such he was. He was going forth to preach the gospel to the Kaffirs. He said: "I must have ten thousand Kaffir souls for my hire before I die." It was William Taylor, for twelve years Bishop of Africa, departing alone for Cape Town to renew his missionary labors in Kaffraria.

The scene was affecting. It was a rainy Summer morning. The shipping of many nations lay spread around the bay. The "Wilcannia" was not a great steamer, but was what they call a "tramp." She was not like the "Campania" or "Lucania" in which thousands of the rich and happy sail away on voyages of pleasure to the old world. The "Wilcannia" was only a small merchant ship, but the modern Paul had found her as if in waiting for him.

In 1895 Bishop Taylor came home from the country of the Congo, where he had been planting missions, and began the publication of the "Story of My Life." The work is issued in a large illustrated octavo volume by the Methodist Book Concern, New York. In this work the Bishop was engaged until the meeting of the General Conference at Cleveland. That body, judging from the Bishop's advanced age, declared him "ineffective" as it related to episcopal work. He was retired from duty, but he is one of those unconquerable spirits who know not the meaning of relief from duty or even a brief vacation. He must travel on and work on to the end of his days. Having finished the "Story of My Life" and left it as his legacy to after times, he turned quickly and with the eagerness of youth to his future field of labor. It sounds strangely to speak of a "future field of labor" for a man already seventy-five years of age. But William Taylor knows neither age nor decrepitude. He made his plans as speedily as possible, and, having found his little room on the steamer, he bid farewell to his friends. His aged wife parted from him and went ashore; so also his son and a few other faithful friends who had gone with him to the ship. Then the vessel drew off into the bay, having as her solitary passenger one of the most remarkable men of modern times.

After several weeks the veteran was heard from. At the Cape Verd Islands the "Wilcannia" stopped, and the Bishop sent back a letter saying: "We arrived at St. Vincent, in the Cape Verd group, on July 8, after a pleasant voyage of sixteen days from New York. We have had good weather all the way, and Captain Pentin and wife have been very kind. I am in splendid health, having recovered from the attack of bronchitis which affected my voice. Last Sunday afternoon I set on deck and sang ninety tunes, and their hymns in part, and was glad to hear my own voice again."

Late in August the "Wilcannia" arrived safely at Cape Town. Bishop Taylor made haste to reach his [illegible] sions in Kaffraria. No young evangelist ever sought his field with more eagerness and delight. This had been the favorite work of William Taylor.

P. S.—On Bishop Taylor's arrival in South Africa he was interviewed by "The Methodist Churchman," and in reply to questions stated: "I have two methods of evangelization—the pulpit and the press. I am the author of fourteen or fifteen works, the last being entitled 'The Story of My Life,' published by the Methodist Book Concern, New York. Within the few months since it came from the press they have published four editions of 5,000 each, 20,000 copies, and they are still hurrying up their printers to supply the growing demand. That book will go on preaching when I am dead and have gone to heaven. In my evangelizing labors in this country, I ask no collections and solicit no subscriptions, but in each place where I labor I shall place my book in the hands of some responsible person and take the profit of such sales to defray all my expenses so as not to be burdensome to the people, and not to interfere with local objects. So I am free to go anywhere."

The most astonishing results in healing wounds have been shown by Salvation Oil.

Opening of Millsaps College.

The fifth session of Millsaps College opened on the twenty-third ultimo with 170 students—more than were matriculated, all told, during the last session. A large percentage of the old pupils with a fine representation of new ones.

We were pleased to have several representatives from the North Mississippi Conference on the rostrum. All of the resident ministers of Jackson, including Bishop Galloway, were with us. Col. J. L. Power and State Superintendent A. A. Kincannon also honored us with their presence, and made most excellent and suggestive addresses to the young men, as did also several others.

As Dr. Standifer said, the boys were literally "loaded down with advice." All of the faculty were present, and each one looking as a strong man to begin the race for the next ten months. A more intellectual looking, determined set of young men we have never seen. When her alumni shall have increased, and Millsaps College shall have become better known, I predict that more room will have to be added to accommodate the applicants. The law department begins well. More than a dozen present, and when all shall have come in the number will be twenty or more.

On Friday morning Bishop Galloway delivered an address, which will long be remembered by those who were so fortunate as to have heard it, and will prove an inspiration to the students to noble, manly lives.

T. B. HOLLOMAN.

Sept. 25, 1896

A neglected cough may lead to consumption, therefore, take Dr. Bull's Cough Syrup.

We ought to be very thankful that the Holy Spirit often produces in our hearts a sort of divine discontent, and stirs us up to seek for nobler characters than we now possess.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Hernando and Coldwater	Oct.	3, 4
Courtland		10, 11
Longtown	(Wed.)	14
Tyro		17, 18
Batesville and Wesley		24, 25
Nesbit		31, Nov. 1
Sardis	(Tues.)	3
Eureka	(Wed.)	5
Pittsville		7, 8
Arkabutla	(Fri.)	13
Cockrum		14, 15
Pleasant Hill	(Mon.)	16
Pleasant Grove		21, 22

T. G. WIER, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit, at Silverbrin	Oct.	3, 4
Waterford circuit at Bonle Chapel		7
Red Banks circuit at Victoria		10, 11
East Holly Springs circuit at Liberty		17, 18
Commerceville circuit at Commerceville		24, 25
Mt Pleasant circuit, at New Salem		31, Nov. 1
Ashland circuit, at Wesley Chapel		7, 8
Pontotoc circuit		14, 15
Abbeville circuit		18
Olive Branch circuit, at Oak Grove		21, 22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

CORINTH DIST.—FOURTH ROUND.

Guntown circuit, at Baldwyn	Oct.	4, 5
Brown's Creek circuit, at New Hope		10, 11
Corinth circuit, at Gaines (ed)		14
Kossuta circuit, at Pleasant Hill, Thurs		15
Glen springs circuit, at Walfield		17, 18
Ripley circuit, at New Hope		24, 25
Ripley and New Albany at Ripley		25, 26
Iuka circuit at Clear Creek, Thurs		29
Jonesboro circuit at Browns		Nov. 1
New Albany circuit, at Bethlehem		7, 8
Salillo circuit		14, 15
Marietta circuit, at Hodges		21, 22

HESLEP R. TUCKER, P. E.

DURANT DIST.—FOURTH ROUND.

Kosciusko station	Oct.	3, 4
Poplar Creek circuit at Friendship		9
Ethel circuit, at Liberty Chapel		10, 11
Belzona circuit, at Belzona		17, 18
Sallis circuit at Springvale		24, 25
Walthall circuit, at Walthall		31, Nov. 1
Rupert circuit at Rupert		1, 2
Salem circuit, at Macedonia		6
Rural Hill circuit, at Rural Hill		7, 8
Ackerman circuit, at Ackerman		13
Chester circuit at Chapel Hill		14, 15
Ashton circuit, at Ashton		18
Rhenecker circuit, at Liberty Chapel		19
Louisville circuit		21, 22

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Gunnison	Oct.	3, 4
Hill House		4, 5
Bolivar		11, 11
Greenville		17, 18
Helen		18, 19
Jonestown		24, 25
Friar Point		25, 26
Lula		31, 32
Cleveland	Nov.	1
Shaw		1, 2
Arcola		7, 8
Hollandale		8, 9
New Salem		14, 15
Tunica		21, 22
Robinsonville		22, 23

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Coffeeville, at Antioch	Oct.	3, 4
Charleston, at Oakland		10, 11
Grenada cir., at Bethel (Tues)		13
Tatum, at Tippo (Thur)		15
Strahmore		17, 18
Turnerville		24, 25
Toccopola, at Midway (Fri.)		30
Paris	Nov.	1
Pacey		7, 8
Plate Springs (Tues.)		10
Chapel Hill, at — (Thurs)		12
Pittsboro at Pine Ridge		14, 15
Water Valley circuit, at Wyatt Chap'l		21, 22

The recording secretaries will please have their journals at quarterly meeting. Local preacher must be present and present written report before pass and character. Let pastors and officials all make a faithful effort to do their whole duty as we close 3:8.

H. G. MORRHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit	Oct	3, 4
Columbus circuit		10, 11
Columbus station		14, 12
Shuqualak		17, 18
Hebron		24, 25
Winston ville	Nov.	1, 2
Singleton	(Wed)	4
Crawford		7, 8
Cedar Bluff		14, 15
West Point		15, 16
Tibbee		21, 22

R. A. SUARDOUGH, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton circuit	Oct.	3, 4
Buena Vista		8
Hudson mission		10, 11
Verona and Nettleton		13
Shannon circuit		17, 18
Sparta		23
Houston and Wesley		24, 25
Prairie		30
Aberdeen circuit		31, Nov. 1
Quincy circuit		7, 8
Amory		9
Fulton		12
Trenton		14, 15
Okolona circuit		21, 22

S. M. THAMES, P. E.

Aberdeen, Miss.

WINONA DIST.—FOURTH ROUND.

Winona station	Oct.	3, 4
West, at —		10, 11
Indianola at Indianola		17, 18
Winona circuit, at Bethlehem		21
McNutt at McNutt		24, 25
Carrollton circuit, at Marvin		31, Nov. 1
Sidney, at Greenbriar		7, 8
Duck and Brooklyn, at —		14, 15
Black Hawk, at —		21, 22

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Bahala	Oct.	3, 4
Wesson		10, 11
North Wesson, at Beauregard		10, 11
Adams, at Ebenezer		17, 18
Caseyville at Bethel		24, 25
Pleasant Grove, at Tilton		31, Nov. 1
Gallman at Gallman		7, 8
Crystal Springs (7 P. M.)		8
Summit, at Bogue Chitto		14, 15
Batchurst (Wed.)		16
China Grove, at China Grove		21, 22
Magnolia and Osyka, at M. (Thurs)		24
Whitestown, at Pisgah		28, 29
McComb City		28, 29

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville circuit, at Binnsville	Oct.	3, 4
Vimville circuit, at Pleasant Hill		10, 11
Rose Hill circuit, at Pleasant Grove		17, 18
North Kemper circ., at Mt Pleasant		23
DeKalb circuit, at New Hope		24, 25
Porterville circuit, at Chapel Hill		31, Nov. 1
Daleville circuit, at Koala Chapel		7, 8
Linwood circuit, at Linwood		11
Neshoba cir. and Miss., at Mars Hill		14, 15
Chunkey circuit, at Spring Hill		21, 22
Meridian—Central		23
Meridian—West End		24
Meridian—East End		25
Meridian—South side and Pop. Sp		27

E. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Barlow, at Rehoboth	Oct.	3, 4
Woodville		10, 11
Fayette, at Fayette		17, 18
Meadville at Meadville		24, 25
Percy Creek		31, Nov. 1
Chester, at New Church		7, 8
Washington, at Washington		14, 15
Amite at Woodland		21, 22
Wilkinson, at Hopewell		28, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—Capitol St cast	Oct.	4, 5
Jackson—First Church		11, 12
Benton (11 A. M., Sat.)		17
Yazoo circuit (11 A. M., Sun.)		18
Yazoo City (7 P. M.)		18
Sharon		24, 25
Canton (7 P. M.)		25
Madison		31, Nov. 1
Terry, at Spring Ridge		7, 8
Camden, at Shuck (Tues.)		10
Lake City and Lodi		14
Silver Creek and S. L.		15
Flora, at F. (11 A. M.)		18
Tranquil		21, 22
Fannin		28, 29

R. D. NOREWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Trenton	Oct.	3, 4
Clarksburg, at Ledobur		3
Morton and Forest, at Morton		8
Shiloh, at Shiloh		10, 11
Raleigh, at Raleigh		14, 15
Westville, at Pleasant Hill		24, 25
Siern's Creek, at Sinai		31, Nov. 1
Brandon station		3
Lake, at High Hill		7, 8
Hillsboro, at Hillsboro		13
Carthage, at Carthage		14, 15
Walnut Grove, at Beech Springs		21, 22
Montrose, at Montrose		28

W. W. SIMMONS, P. E.

FOR SALE.

PREMISES No. 1. Lot 3, College Green, on North St., with house of 6 rooms, pantry, closets, bath-room, two stairways, together with kitchen, servants' room, carriage house, stable, cow shed etc. etc. A most desirable home and conveniently situated to Belhaven and Millsaps Colleges, and Graded School. Possession given at any time. Building and premises most desirable.

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For sale of these places apply to H. H. HINES, No. 504 North St., Jackson, Miss.

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Also external and internal abnormal growths scientifically treated and cured without the knife. ALL FORMS OF SKIN DISEASES CURED. Over twenty-five years experience in the treatment of these diseases. Satisfaction guaranteed. Correspondence solicited and book sent free. Dr. L. H. Gratigny, 116 W. 7th St., Cincinnati, O.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville at Pisgah	Oct.	10, 11
Edwards, at Edwards		11
Holt n at Bolton		17, 18
Crawford Street—Vicksburg		24, 25
South Vicksburg		25, 26
Utica at Utica		31
Rocky Springs at Rocky Springs		30
Harrisburg at Harrisburg	31, Nov.	1
Mayersville, at Mayersville		7, 8
Mt. Olivet, at Mt. Olivet		11
Warren, at —		14, 15
Anguilla at —		21
Rolling Fork, at Rolling Fork		21, 22
South Warren, at Wesley Chapel		28, 29
Port Gibson	Dec.	1

Pastors will see that their trustees are prepared to answer Ques. 24, and that the answer to Ques. 26 is in full up to date.

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia station	Oct.	3, 4
Privateer, at Lumberton		10, 11
Pearlington, at Pearlington		11 12
Nicholson		24, 25
Ocean Springs and Biloxi, at O. S.	31, Nov.	1
Vancleave, at Mt. Pleasant (Mon.)		6
American at Salem (Wed.)		4
Escatawpa, at Zion (Sun.)		5
Moss Point station (Sun. night)		5
Whitington, at Handsboro (Mon.)		9
Bay St. L., at Long Beach (Tues.)		10
Augusta, at Augusta		14, 15
Black Creek		14 15
Marion		21, 22
Hattiesburg		28, 29

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

Bayou Sara, at Concord	Oct.	3, 4
Jackson		4, 5
Port Hudson Rouge, at Deerford		10, 11
Zachary		11 12
Port Vincent at Maurepas		17, 18
Livonia at Friendship		24, 25
Baton Rouge circuit, at Antioch	1, Nov.	1
Baton Rouge		1, 2
Amite City, at Amite City		7, 8
Pine Grove, at Pine Grove		9 10
Franklinton at Franklinton		11
Ponchatoula at Wesley Chapel		14, 15
St. Helena at Darlington		21, 22
East Feliciana, at Independence		28, 29
Clinton	Dec.	1, 2

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	Oct.	1
Dryades Street		2
Carondelet Street		14
Moreau Street		21
Algiers	Nov.	1
Covington		4
Felicity Street		8
Lakeshore and Slidell, at Slidell		11
White Castle		11, 12
Craig Street		21
Lower Coast, at Wesley		25
Rayne Memorial		28
Plaquemine and Donaldsonville, at D.	Dec.	5
Louisiana Avenue		1

N. B.—Local preachers will please be present, and, as per ¶ 18 of the Discipline, report "in writing the extent and results of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Fort Jessup and Many, at Many	Oct.	3, 4
Mansfield, at Mansfield		10 11
Pelican, at Mount Pleasant		11, 12
Red River, at Campobello	31, Nov.	1
Wesley, at Wesley		7, 8
Coushatta, at Coushatta		11, 12
Mansfield, at Mansfield		17
Pleasant Hill, at Carthaville		18
Caddo, at Friendship		21, 22
Grand Lane, at G. O.		25, 26
Shreveport—First Church	Dec.	5, 7
Shreveport Jordan Street		5, 7
South Bossier, at Houghton		9

S. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Simsport	Oct.	3, 4
Grosse Tete		10, 11
Lecompte		17, 18
Alexandria		18, 19
Pineville, at Nugent		21
Colfax		24, 25
Montgomery		31, 32
Spring Creek	31, Nov.	1
Dry Creek		7, 8
Centerville		14, 15
Robeline		21, 22
Anacoco		24
Hunkie		28, 29
Olla	Dec.	1
Columbia		5, 6

V. D. SKIPPER, P. E.

DELHI DIST.—THIRD ROUND.

Winnsboro, at Mount Prairie	Oct.	3, 4
Lake Providence, at Pecan Grove		10, 11
Delhi, at Tallulah		18, 19
Waterproof, at Wesley		24, 25

E. F. WHITE, P. E.

Floyd, La.

OPELOUSAS DIST.—FOURTH ROUND.

Morgan City Quarterly Conference	Oct.	3
Morgan City—preaching (at night)		3
Patterson preaching (at night)		4
Patterson Quarterly Conference		5
Rayne—Quarterly Conference		10
Rayne—preaching (at night)		11
Crowley—preaching (at night)		11
Crowley Quarterly Conference		12
Indian Bayou at Indian Bayou		17, 18
Prudhomme City at Long Point		24, 25
West Lake, at Sulphur Mine	31, Nov.	1
Grand Chenier		7, 8
Lake Charles—Broad Street		11
Lake Charles—Jackson Street		13
Lake Arthur		14, 15
Pleasant Hill, at Pleasant Hill		21, 22
French Mine—Branch Bridge—Q. C.		26
French Mine—Bridge preaching		28
Lafayette—preaching (night)		28
Lafayette—Quarterly Conference		29
Jeanerette Quarterly Conference	Dec.	5
Jeanerette—preaching (at night)		5
New Iberia—Quarterly Conference		6
New Iberia—preaching (at night)		6

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Mt. Nebo	Oct	3, 4
Downsville, at Downsville		10 11
Haynesville, at Haynesville		17, 18
Valley at Pleasant Valley		24, 25
Minden, at Minden (Mon., Tues.)		26, 27
Vernon, at Wesley Chapel	31, Nov.	1
Arcadia at Arcadia		7, 8
Ruston, at Ruston		14, 15
Vienna, at Antioch		21, 22
Bienville at		28, 29
Homer, at Homer	Dec.	5, 6

J. D. HARPER, P. E.

Arcadia, La.

Christian Advocate.

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Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHICH ARE YOU?

BY ELLA WHEELER WILCOX.

There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean
Are the people who *lift*, and the people who *lean*.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Harper's Weekly.

The Educational Collection.

As some of our people seem to misunderstand the purpose of our educational collection, a few words of explanation may not be amiss. Why should there be an educational collection? For this reason: In our college tuition is free to ministers and ministers' sons. Now, these two classes of students get the same service from the teachers as the other students. As much time and care are given to them as to others. It costs as much to educate them as it does to educate others. It is published to the world that the classes named have free tuition, but, as much time and labor are bestowed upon them as upon any others, it is evident that it costs somebody time and labor. Time and labor in this case represent money. So, while it is given out that tuition is free to these classes, some one in reality pays for it.

The question now is, Who pays it? If the college is sufficiently endowed to be able to pay its running expenses without drawing on tuition fees, then the free tuition is a direct donation from the college to the beneficiaries. If, however, the tuition fees are necessary to pay expenses, the tuition is so much deducted from the amount necessary for expenses. The largest expense ordinarily is in the matter of teachers' salaries; so that in an unendowed college free tuition is so much taken out of teachers' wages. As this would be a manifest injustice, and as the church can not afford to practice injustice upon any, the Conference ordered the teachers to take an educational collection, the proceeds of which were to be turned over to the college to pay its teachers for teaching ministers and ministers' sons. There can be no reason found why a teacher, dependent upon his wages for a living, should educate a preacher or a preacher's son, who is just as able to pay it as the teacher is. The Conference saw plainly the injustice of this, and hence ordered the collection to alleviate that injustice. The object of the collection is to distribute the amount required for the tuition of the two classes named over the whole church.

But some one is ready to ask, Why should the whole church be asked to contribute to the education of ministers and ministers' sons? According to my view, in regard to the first class, it is a matter of justice. The church is to reap the benefit of the labors of young men preparing for the ministry, and it is simply just that the church should contribute, at least, enough to pay their tuition fees. In regard to ministers' sons, it resolves itself into a matter of restitution. There is not a preacher in the Conference, who has a son old enough to attend college, to whom the church is not indebted on back salaries in amounts sufficient to educate from one to a dozen sons. I don't believe these debts are collectable, but this educational collection affords the finest opportunity the church has ever had to restore in some measure that which has been withheld from our preachers. There are many preachers who would have never thought of accepting free tuition for their sons if they had always received what the church promised to pay in salary. But, as the church has paid them so poorly that they could not educate their sons, it is as little as the church can do to pay their tuition.

These are some of the reasons for an educational collection. How has the matter resulted? I will take last year as a sample. Last session the amount of free tuition was $690. The amount received from the collections was $335. The amount collected did not pay the tuition by $355. The work was done, however, by the teachers; hence, as they were largely behind on salaries, they paid that $355. That means that the six teachers in our college contributed $20 more to the education of ministers and ministers' sons than the 28,000 Methodists in our church. In other words, the teachers in our college contributed for the education of preachers and preachers' sons last year $59.16 apiece, while the members of our church contributed one cent and one-fifth of a cent apiece! Now, I ask, Why should each of these teachers be made to pay five thousand times as much for this object as other members of the church? The pastors and people surely do not see this matter as it really is.

What is the outlook for the present session? Already the tuition for preachers and preachers' sons amounts to $800. If the collection does not increase this year, then each teacher will pay $75 toward the education of our preachers and preachers' sons. The injustice of this ought to be apparent to everybody.

Brethren, if you desire this work of educating your sons and young preachers to go on, then take this unjust burden off our backs by bringing up to Conference enough money to pay the full amount of these tuition fees. It is a shame for the church to allow six men to do more in this matter than all the other members put together.

C. W. CARTER.

Centenary College, Jackson, La.

Letter from "Gilderoy."

I have often thought it would be a good plan to read and expound the Discipline of our church in the public congregation. Hundreds and thousands of our people know little or nothing about it. I have often been surprised to find how little some officers in our church knew of their duties as laid down in the Discipline. This is specially true in regard to stewards. The paragraph in the Discipline setting forth their duties is short and very concise, and it could easily be committed to memory. Very few recording stewards ever think of making a report of the acts of his Board of Stewards to the Joint Board of Finance of the Annual Conference. This is generally left for the preacher to do, and it is no part of the duty of the preacher in charge. This report should be made out and signed by the recording steward.

As a general rule, the stewards and members of the Quarterly Conference generally manifest but little interest in the general collections for missions, church extension, Conference collections, education, the Bible cause, and for the Bishops' fund. In some places it is difficult, or impossible, to get the Quarterly Conference to give any attention whatever to these several important interests. Indeed, in many places the mention of these interests in a Quarterly Conference is regarded as an intrusion of irrelevant matters. It has so long been the custom to relegate all these matters to the pastor that stewards and other members of the Quarterly Conference have lost well nigh all sense of obligation in regard to them. The preachers are partly to blame for this, and presiding elders, in many places, are still more to blame for it. Preachers and presiding elders ought to press these interests on the official and leading members of the church, and strive to beget in them an interest in these great connectional enterprises. The Discipline makes it the duty of the presiding elder to bring the subjects of missions and church extension prominently before the Quarterly Conferences, and it is his duty to see to it that efficient plans are devised for raising moneys for these objects.

Now, how many preachers in charge ever saw this done?—and how many Quarterly Conferences ever devised a plan of any kind for raising missionary and church extension money? In many places the mention of this or these subjects in a Quarterly Conference would be a novelty, and the idea of devising a plan an innovation. I have found it difficult to have these matters considered at all by the Quarterly Conferences of my charge. As pastor, I bring these matters up if the presiding elder does not; but so far the only plans devised for raising money for these objects was, first, a resolution "to leave all this matter in the hands of our pastor;" and one year the recording steward was instructed to prorate the general collections among the churches. This, and nothing more.

This disposition to shirk financial obligations, and to shift to other shoulders the duty of raising public money, is manifest in our Church Conferences. This body has the reserved right to adopt its method and plan for raising all money the church is expected to pay—except the single item of the Bishops' fund. This includes the support of the preachers, Conference claimants, missions, church extension—everything. The Church Conferences that consider these items, and devise methods for raising moneys for any of these objects, are few and far between. We greatly need to beget and to develop in our membership a personal interest in all these matters. This would tend towards enlargement of the sense of personal obligation.

As for the Bishops' fund, the Annual Conference has the right to say what plan or method shall be adopted for raising it. I suppose each Annual Conference adopts some method. This (the North Mississippi) Conference adopted the plan of requiring the presiding elders to raise this fund—an easy thing for each of them to do. If the Bishop, or some impudent member of the Conference, were to ask each of the "beloveds," "Did you raise the Bishops' fund?" I am afraid there would be some confusion of face. It would be legitimate to ask them this question. They have no right to skirk this duty and roll the burden of this collection over on the shoulders of the pastor. It is law and discipline for them to raise it, or as much of it as they possibly can.

Now, this letter is not a plea to excuse preachers and pastors from leadership in all the work of church. Oh, no; they must be enterprising, zealous, wide-awake leaders. They must promote in every way possible all these interests and all the enterprises of the church. Nothing can excuse them from this. The wisest man and the best pastor is the man who can enlist the most people and have the most work done by the largest number of people. If the preacher does it all, then he is the factotum—specially the "tote 'em"—of the whole thing. On a strict construction of the law—going by the letter of it—there are very few collections the preacher is specially charged to take up. This is a fact, but comparatively few of our people, our official members, know it.

As I read and understand the financial plans and methods of our church, they are designed to cultivate in our membership an intelligent interest in and an ardent zeal for all the enterprises we have on hand. When and where this is not done, it tends toward making the pastor the burden-bearer, the carry-all, of the church. He becomes the slave rather than the leader of the church. Some men—both preachers and laymen—have wonderful gifts in matters of finance and in raising money for any purpose. Others just as pious, as zealous, and as anxious to succeed, fail in these matters. They are lacking in personal magnetism, in address, in that special something that gets money out of men. Money sense and the money-collecting gift are great blessings to their possessor and to the church. The preacher who is lacking in these things needs most the help of the church in money matters. It is in the nature of men to overestimate the money gift and to underestimate the man who has little or none of it. The man without is not to blame for not having it, but the lack of it greatly discounts him in the councils of men. This remark applies to laymen as well as to preachers. It is as true of the one as of the other.

Preachers with money sense and with the money-raising gift are in great demand in most of our churches. There is a temptation and danger in stressing this matter too far—danger to the preacher and to the church. "The love of money"—for itself, or for what it will do—"is the root of all evil." I wish I had more money sense and more of the money-raising gift. I wish some of my brethren had less. GILDEROY.

The above is a cut of the new church at Ellisville, Miss., which we had the honor of dedicating a few days since. It has a Sunday-school room and a pastor's study separated from the auditorium by folding-doors, so that the three apartments can be thrown into one. It is handsomely finished and furnished, and also well lighted with a Frink Reflector. It will be heated with a hot-air furnace. The Building Committee was composed of the following persons: S. J. Johnson, president; B. Dubose, secretary; B. Jordan, H. C. Weems, J. O. Winburne, J. Anderson, and B. F. Fridge. Work was begun in October, '95. This church has a live Sunday school under the superintendency of Bro. H. S. Gunn.

What Is the Cause?

Dr. Buckley, of the New York Christian Advocate, I think is one of the clearest-headed, best-equipped writers on this continent. He is not carried away by mere noise, nor unduly depressed by unfavorable appearances; not foolishly afraid to call attention to perils, for fear some absurd people will cry, "Pessimist." He says in a recent article:

It oppresses us to believe, as we must, that the sense of God in personal experience is diminishing; that the belief in his supernatural influence upon human hearts and in the radical, almost irresistible, power of grace in conversion and purification is felt less and less. The line between irresistible grace and the real power essential to conversion is but a hair's breadth in diameter. Were there a little more power exerted by the Spirit it would be irresistible, and men would be irresponsible. But to reduce it in the least degree below the infinitesimal point in which the power of choice in the human mind reposes, is to weaken it and prepare the way for mechanical, scientific, or philosophical views of the nature of conversion, which, once adopted, eliminate the supernatural element, take away his power from the gospel minister, and transform him into an ethical teacher—as powerless to regenerate human nature as the incantations of hygiene are to save a really dying man.

Even from the evangelical churches the sense of sin in large measure departs. Modern penitential grief is often hardly worthy of a higher description than pensiveness, and the joys of the new creation are as feeble as the grief over sinfulness is diluted. The penalty of sin inflicted by the righteous indignation of a personal God gives place to vague or limited notions of the natural consequences of sin. Without once being stirred or hearing anything to make them wretched on account of their sins, to-day it is possible for the worldly minded, and even the vicious, regularly to attend service in many churches that were founded on the doctrine of the Holy Ghost.

The condition of the Church of England immediately prior to the rise of Wesley and the state of many of the German Churches show how any form of error in doctrine or life may coexist with liturgical uniformity and artistic, musical, elocutionary, and scholastic excellence.

Every age has its peculiar battle. That of the next century is to be more subtle than any which has preceded it. As the nations are fighting more and more by diplomacy, and less and less on blood-stained fields, so the conflict between the kingdom of grace and that of darkness will be less violent, but more perplexing and dangerous.

Strides in this direction have been made within fifteen years so rapid that there are already hundreds, and will soon be thousands, of churches in America as absolutely devoid of the Spirit of God in the New Testament sense as they would have been if they had been originally intended as literary and social clubs. This will be compatible with an increase in numbers, and statistics will be rolled up and published, as they are now, which no more indicate moral forces than would the roster of an army that should include invalids and babes.

The churches are pursuing a course which shows how little confidence we have in the power of God. Our methods of securing accessions proceed increasingly upon the kindergarten principle, which, however useful for infants, promotes rather childishness than a child-like spirit in adults. We are willing to turn over the reformation of drunkards to quacks with secret remedies. We make few direct efforts to save hardened sinners, and send forth few laymen or ministers competent to grapple unbelievers and overcome them, not by argument in the plane of polemics, but by the irresistible force of personal testimony to the power of the Holy Ghost.

The conclusive proof, which can leave no one familiar with the history of early Christianity, of early Presbyterianism, early Quakerism, or early Methodism in doubt as to the force and danger of these tendencies, is the disuse of church discipline and the prevalence of theories that it is superfluous and beyond the just powers of the church, except in cases of public scandal. To this may be added the feverish anxiety of many clergymen to maintain the appearance of influence and popularity by hastening to discuss whatever may attract a passing crowd.

This is possibly a state of things found more apparently in the section of the East in which the Advocate circulates than in the South and West; but it is here, and if we do not wake up to our dangers, we will find it has reached the same ere long among us. An enquiry as to how it happens that with our elegant churches and talented ministry and wonderful Sunday-schools we are turning out so many practical atheists, is one which ought to be made with great care. Men are seeking for cholera microbes and typhoid bacilli and causes of consumption, and devising remedies new and, till now, unheard of, for old diseases; but more serious evils confront us. It is simple madness to deny that these evils exist, and to close one's eyes to them merely because the sight of them gives us pain. It is folly to point to the good found everywhere, and shut our eyes to the evil side by side with it. That the world, as a world, is better than it ever was, can not be denied; that there is more crime and infidelity and atheism in our own country than there ever was, is just as true. The sad fact that our dissipated young men, and our frivolous and even wicked young women, come from our best Christian families, and that not only are infidels found among those educated at our State colleges, but those coming from the schools of the Evangelical churches, is what disturbs us. To say that out of our Sunday-schools and from our Christian colleges and from our Christian families come our best and most devoted Christians, is to say what no one denies; and to say what calls for the greatest thankfulness—but we can not take comfort—is the thought that one-half are saved if one-half are lost. The great question is, Why the loss of so many? If Matthew and Edwin Arnold, and their gifted niece, Mrs. Ward; if Thomas Carlyle, if Froude, if Marion Evans, if even Robert Ingersoll—all coming from Christian homes—had been Christians, how much of unfaith might have been prevented! They have been the apostles of unbelief among cultivated men and women, and have exerted a deadly influence which spreads over all lands where their language is spoken. Why is it that so many of the children of good people are not only irreligious, but shamelessly immoral? Why is it that the state of things exists that this article recognizes? Is there a cause we can ascertain, or a remedy we can apply? I leave the question to be answered. GEO. G. SMITH.

OF THAT FAR COUNTRY.

BY GERTRUDE M. DODDS.

I love the solemn starry night;
The soft, pale dawn is sweet delight;
The glories of a sunset sky
Can move my soul to ecstasy.
But these, though passing fair they are,
Can be but shadows dim, I ween,
Of glories in that country far,
Which eye hath never seen.

How sweet the sound of distant bells!
The organ's chanting music swells,
I hear the mighty chorus rise,
It bears my soul toward paradise;
But in that moment's upward flight,
Learn this, O heart, divinely stirred:
These are but echoes, faint and far,
Of that which ear hath never heard.

Oh, Love, thou strange, sweet mystery!
Naught else is there beneath the sky
So fair. Thy light forbids the gloom,
Thy warmth makes barren fields to bloom,
Dear living Love! From day to day
Doth in my heart this knowledge grow.
Thou art the faint foreshadowing
Of love my soul shall some time know.

Exchange

Communications.

Presiding Elders.

We hope the question of redistricting the North Mississippi Conference will not be considered for one moment. We have up here a progressive and aggressive Methodism. We are expanding, and not drawing in, our borders. "Gilderoy's" idea of "wasting money and men, specially for overseers," would apply to our Bishops as well as to the presiding eldership. He says, "This is the age of small farms and intensive farming—not intensive overseeing." I wonder how there can be intensive farming without intensive overseeing. This is one of our greatest needs to-day. "Gilderoy" ought to know it takes some "intensive overseeing" to get much out of some of us, and "intensive" overseeing puts intensity into a worthy laborer, and great is the harvest.

There are many reasons why we should not reduce the number of presiding elders in our Conference.

1. It would crush the rising ambition of so much presiding-elder timber, and some that could not be used in any other way. We are heartily in favor of all who desire the place to have it for once. There is little danger of ruining it since the writer and "Gilderoy" have rattled about in it.

2. It would increase the responsibility of the place, and already it is too great for a faithful, conscientious man.

3. It would increase the mistakes and dissatisfaction in making appointments for want of time to look into the wants and necessities of preachers and charges.

4. It would bring the presiding eldership into utter disrepute. His visits would be so few and short he could not be felt or seen even as an "overseer."

There is no more important place in Southern Methodism than the presiding eldership. It demands the strongest, brightest, and best men in the church to fill it. Give us presiding elders, and not residing, nor dividing, nor sliding elders; and "Gilderoy" and his "good brother" will not stop to count the expense.

An intelligent and leading layman in another Conference said to us some time ago: "We have the best territory in our Conference, and for ten years our greatest hindrance has been in the presiding eldership. A live, aggressive, 'intensive' worker at the head would have put us in the very front of all the churches. The pastors—many of them—dare not announce his coming to get a congregation. He is not progressive enough to rewrite his notes. Even this is soiled, dingy, and worn. It is not fewer presiding elders we want, but more and better ones."

Let it be distinctly understood we have no aspiration for the place. We have had all the glory we want in that. As to the presiding elders, we have nothing "ngin em"—not one of them. They have our sympathy and prayers.

W. S. LAGRONE.

Starkville, Miss.

"Nearer, My God, to Thee."

This beautiful and grand hymn, "Nearer, my God, to thee," that has been so great a favorite, had such a world wide fame, and been sung so long by peoples of all denominations, and is still so often heard, has several times had its theology questioned. Some said that Christ was not in it, and that a Mohammedan, or anyone that believed in any kind of a God, could sing it as well as a Christian. Others said that no one that had not Christ in their own hearts could sing it truthfully. Several attempts have been made to supply the want of this, but nothing has ever been incorporated in the hymn that has seemed to satisfy those that desired the change. The change of style, metre and versification seemed faulty. Mrs. Sarah Flower Adams, the authoress, who has been spoken of as a Unitarian, may have purposely left out any allusion to Christ, and she may have thought that the mention of the "cross" in the first verse would imply the presence of the second person of the Godhead enough to make the hymn a favorite with all; yet, still the crosses in life that all experience may have been her uppermost thought.

Several years ago this writer, feeling that the type and character of Jacob (which Mrs. Adams seemed to have in view when she wrote the hymn) was incomplete, supplied a verse, and was often requested to have it published. Mrs. Adams began with the "wanderer" whose "rest" was "of stone," and whose dreams took him "nearer to God," where he saw the "angels beckon" him to show him the "steps unto heaven" (ladder). "Then, with his waking thoughts," he raised the altar and called it "Bethel," and felt that "even in his woes" he was "nearer to God." There she left Jacob, still encompassed by his woes, which seemed to have a very close affinity for him for a great many years, for when at last he turned his steps homeward and met the "angels of God" at Mahanaim, he was still "greatly afraid and distressed" (Gen. xxxii, 7); but later on he came to Penuel, "and there wrestled with him a man until the breaking of the day," and when he demanded the name of the man, he was "blessed," and burst forth with an exclamation of praise, "I have seen God face to face, and my life is preserved." Here a verse might have still more immortalized the hymn, making the type complete:

And when at Penuel,
Wrestling, I see
The God-man, face to face,
Who died for me;
E'en, then, tho' halting be,
Nearer, my God, to thee,
Nearer to thee.

Then, "cleaving the sky" with "joyful wing" was all there was to do.

MRS. L. CRARY SADLER.

Correspondence.

A Kindly Word to the Members of the Methodist Church in Seashore District, Mississippi Conference.

MR. EDITOR: Please give space for a little pastoral talk to the brethren of the Seashore district.

The time for holding the fourth Quarterly Conference on your respective charges has been announced in our ADVOCATE. The finances of the district, notwithstanding the stringency of the times, are somewhat in advance of what they were at the close of the third round last year; but it is several weeks later in the year now than it was then. In some places our people have allowed postponement to usurp the place of promptness, and the result has been that discouraging balances have accumulated and confront us on the fourth round. Much diligence will be required and heroic effort made to do now what otherwise would have been comparatively an easy task. There is one fact about an assessment that many of our people who love the church do not adequately appreciate. It is this: The assessment is the smallest amount required to meet the demands. This is true with reference to all the collections. For instance: the assessment for superannuates, widows and orphans is $6,000, when $7,000 ought to be raised and distributed every year in the Mississippi Conference. The pastors in the district, with but few exceptions, are meagerly provided for by assessment. Thus it makes a settlement in full with your pastor doubly necessary. Deficits on small assessments always means embarrassment, and frequently great privation in a Methodist preacher's home. Fifty or a hundred dollars is a small amount for three or four hundred people to owe; but is a large amount for a preacher to lose. It is often the case that the receipts of a preacher have been so small during the year that he has been compelled to invest every cent to meet the current expenses of the family; and when the time comes for him to start to the Annual Conference, he must either take the last dollar from his family, or borrow money with which to pay his traveling expenses to the seat of the Conference.

What an admirable example it would be for each charge in the Seashore district to raise a Conference purse, in which the latter part of the eighth question in Quarterly Conference would cut no figure! There are numbers of men in the church in all the pastoral charges with which I am acquainted, who might leave a ten-dollar bill in the palm of their pastor after the assessment has been paid in full, and find it an actual means of grace. Try it, brother, and report after a trial of five consecutive years!

The assessment for all purposes on our district is about $12,000. We have a membership of more than 4,000 people. Two dollars and fifty cents a year, or twenty-five cents a month, per capita, would settle the entire amount of indebtedness for all purposes, and would prove a means of spiritual development which, without it, can never be found in shout, prayer, or song.

May the Holy Spirit accompany these suggestions, and fasten them upon the consciences of all our people!

Let the stewards use all diligence! Let the people give as the Lord hath prospered them, and there will be no deficits.

The trustees will please make a disciplinary report to the fourth Quarterly Conference. The local preachers will please examine ¶ 169, and make their report accordingly. Last, but not least, swell the subscription list to the NEW ORLEANS and Nashville Christian Advocates. Common loyalty to our church demands that we sustain our own church and Conference organs.

Will the pastors furnish me with the number and names of the religious papers which go into the homes of our people with regularity? It is highly important that the facts along this line be made known.

God be with you, brethren, and crown your efforts with abundant success! Fraternally yours,

C. A. POWELL, P. E.

From Rev. J. A. Whitehurst.

Nearly two years have passed since my transfer from North Mississippi Conference to Northwest Texas, and, as the annual meeting comes nearer, I can only think of the dear faces of our brethren in North Mississippi. It makes a boy want to go back home a little bit. The good Lord has graciously blessed us since we came to the LONE STAR State. This year we are in that part that is known as "Out West," and yet there is a stretch of nearly 400 miles towards sunset before we come to the western line. This is a great year for this portion of our great State. While much of it has suffered immensely from drouth, this part has been better favored. You would enjoy going out in these pastures of from 10,000 to 250,000 acres, and seeing the "steers rolling fat." Some good Methodist preacher will read this that could press a stomach tooth deep into a fat brisket roast, or a tenderloin steak.

I have a most elegant church, with about 200 members, and the grandest company of women I have ever known; men not far behind. The church is a nice little brick one, with a seating capacity of 350. Parsonage right by it, with almost every convenience, well furnished and tastily carpeted.

When Bishop Hargrove was consulted about transferring me, he advised me to stay in Mississippi. I wrote him that I would undergo a hardship if he would let me transfer. So he did, and I underwent what many preachers would, perhaps, consider a hardship; but at the end of one year was transferred again about three hundred miles, but in the same Conference. We have been this year in better health than we have been in for eight years. I am trying to behave myself, so they will let me stay at least another year.

Recently we had a glorious revival. Rev. H. P. Crowe, of North Mississippi Conference, did the preaching, and did it well. His exposure of sin was powerful. His lifting up of Jesus was eloquent and persuasive. He proved himself to be far above an ordinary preacher in declaring the counsels of God.

In this Conference we are a little crowded with preachers, and invariably put transfers on trial for a year or two; but will say to presiding elders of North Mississippi, if they have not a good place for H. P. Crowe, please let us have him. We never expect to be so crowded that we can't find room for a man like him. I hope Bro. Crowe will not be offended at me for saying what I have. He need not come over here without he wants to.

Our meeting resulted in about forty accessions to various churches and Christians so graciously strengthened.

As a weak token of appreciation for Bro. Crowe's service, two of my brethren stepped out in town and brought him $200, and before he could get off a few people gathered around him and finally persuaded him to accept $25 more. You see I did not have to get up and start subscription, and beg for an hour to get a little money to pay his "actual expenses."

Brethren, you need not all want to transfer; very few places like this.

J. A. WHITEHURST.

Colorado, Tex., Sept 24, 1896.

AN ARMY WITH BANNERS.

BY MRS. L. CRARY SADLER.

Dedicated to the Sunday-school Convention of St. Tammany parish, La.

Oh, to-day I see a vision so fair,
That my soul is wrapt in delight.
'Tis an army of children I see on the road
That leads to the "City of Light."

And hand in hand they're marching on,
With their eyes on the beautiful gate.
They turn not aside to the right or the left,
For the way is "narrow and straight."

And terrible they, with their banners unfurled,
To those in the broadway of sin;
For the many that walk in that highway there
Will never the victory win.

Oh, "fair as the moon and clear as the sun,"
As the morning they're coming forth,
This "army with banners" from the East and the West,
From the sunny Southland and the North.

Oh, yes; they come from the isles of the sea,
From China and from Japan.
From fair Brazil and Mexico
They are marching in the van.

Yes, they're marching on, and Jesus is
The Captain in command.
Their songs have "no uncertain sound;"
They're bound for "the better land."

Their ensign waves, "The World for Christ,"
Their toosin is the same;
And all their foes will conquered be,
For they're fighting "in His name."

Oh ye, who see this vision, know
Your labor's not in vain.
When Jesus "makes his jewels up"
You'll see the glorious gain.

Then work and sing, and work and pray,
And fight on till ye die;
Like stars you'll shine "for aye and aye,"
In those "mansions" up on high.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

In unfurling my editorial banner, I emblazon on its folds the motto, "All for Jesus." No grander privilege was ever before assigned me, and I thank my sisters for the work entrusted to my hands. With such co-laborers as our former pastor, Dr. W. C. Black; Mrs. Foote, of the North Mississippi Conference, and Mrs. Kennedy, of the Louisiana Conference, and monthly visits from Our Homes (the organ of our work), I gladly take my seat on the editorial staff of the Parsonage and Home Mission Society.

The achievements of this branch of our church work and the present needs of it have recently been very ably presented by my confreres, so I will occupy my allotted space in an earnest talk with the co-workers of our Conference.

My sisters, this is your column, and I need the help of every one of you to make it the success it should be, and remember that "I am among you as one who serves!" Never before in the history of our organization has our work been so magnified. For the benefit of those who may not have seen it, I quote the following from the Minutes of the Mississippi Conference, held in Yazoo City, '95:

In connection with this work the Board passed the following resolution:

Whereas, Bishop W. W. Duncan, now presiding at the Mississippi Conference, has given hearty support and helpful encouragement to the Woman's Parsonage and Home Mission Society; therefore,

Resolved, That we urge upon the Conference to heed his timely suggestion and strenuously endeavor to convert all the Local Aid Societies in our bounds into Parsonage and Home Mission Auxiliaries.

By request of the president of the General Parsonage and Home Mission Society we incorporate the following resolutions in our report.

N. B. HARMON, Sec.

Resolved, That the Woman's Parsonage and Home Mission Society in each charge be urged to improve the condition of its parsonage, striving to make it more convenient, comfortable and tasteful, and improve the grounds by planting fruit and shade trees; also that our pastors be urged to place the parsonage in as perfect a condition as possible upon leaving.

Resolved, That a list of the Conference officers of the Woman's Parsonage and Home Mission Society, with their addresses, be published annually in the Minutes of this Conference, and that a copy of the Minutes of this Conference be furnished annually to the central office of that society at Nashville, Tenn.

Resolved, That we urge each preacher in this Conference to change his Aid Society into a Woman's Parsonage and Home Mission Society, and that all the money expended in its bounds by each local Parsonage Society and by the Conference Society and Central Committee be reported to this Annual Conference and incorporated in its Minutes.

We feel deeply grateful for this encouragement and help from our brethren, and we hope to show them our appreciation by working to make this year the most fruitful of our history. Don't wait for your pastors to introduce and keep alive this important work. They have enough to do. "Arise, the Master calleth for thee," and the work is yours!

Four applications have just been placed before the Executive Board for aid to needy parsonages, but only one can be considered. There are but thirteen paying Auxiliary Societies; and if the roll were called, it would be found that Meridian, Vicksburg and Jackson, and other strong charges, all fail to respond. The work has been carried on altogether by churches less able to undertake it.

Education, wealth nor fame can supply our need. We want divine equipment. "With the promises of God as our capital, the throne of grace as our business place," we will be given strength and ability to "lengthen our cords and strengthen our stakes." We need that same kind of interview with our Savior that endowed his disciples with power to work—"He breathed on them, and saith unto them, Receive ye the Holy Ghost;" and when that baptism comes to us as a Conference, every woman who "has named the name of Christ" will "come up to the help of the Lord against the mighty." The impression has gone abroad that to engage in this work retards "woman's work for woman" in foreign fields; but an investigating glance into the lives of Christian women around you will prove that those who respond most readily to the needs at home are the ones who have the tenderest care for our sisters "over the sea." In every division of church work you will find the three classes that Miss Maria Barnes so graphically describes, "Workers, jerkers, and shirkers." Oh, sisters, to which class do we belong?

If the women of our church realized what a tower of strength the Parsonage and Home Mission Society would be in every charge, every woman would hasten to enroll under its banner. "There is strength in unity," and by the concentrated effort of all the Parsonage Societies on the most needy point, every charge would soon be provided with comfortable homes for our ministers.

Every Parsonage and Aid Society within our limit should become connectional, and thus share the blessed privilege of sending the light of the gospel to the border-lands and into the interior, where "a famine of hearing the Word of God" is raging.

MRS. R. R. PARKER.

Selections.

Christian Courtesy.

The bluff, abrupt and outspoken may be honest, but they are not agreeable. They may be in the right at times, but they have an uncomfortable way of showing it. They may pride themselves on speaking the plain truth, but they forget, as an apostle recommends, to speak it "in love." They may take satisfaction in hitting the nail on the head, but they do it in the hardest and bluntest way. They may think that they are doing God a service in rebuking error and wrong, but they fail to render it with the kindliness and consideration which their Lord enjoins. They may be patterns of fidelity, but they are far from being examples of prudence and gentleness.

In the church, as well as in society, are found many who have their good traits, but who spoil their goodness by quickness of temper, unfeeling remarks, biting sarcasm, stinging reprimands, hasty retorts, and inconsiderate words. They do not take time to think about the effect of what they say, and rather relish giving people "a piece of their mind." They have little or no regard to place, person or circumstance. They do not weigh their words. Some of them may not mean to be unkind and ungenerous, or to hurt others' feelings; but they are so accustomed to say just what comes first to the surface, and to freely air their opinions, that they, without intending to be rude or impolite, lay themselves open to the charge of discourtesy, and make it hard for even their friends to apologize for them. Oftentimes they alienate and offend, and when the fact is brought to their notice they seem surprised at the result. In some cases they express regret for the offense given, and make due amends; but oftener they console themselves with the reflection that they are not Janus-faced, and only declare what they think.

But of all persons none should be so prompt in extending and exhibiting proper courtesy as brethren in Christ Jesus. It may be necessary sometimes to rebuke what we see to be right, but we must be sure that we are not mistaken in our judgment, and must exercise due charity. Our words must be "seasoned with grace" and dictated by wisdom and kindness. We must show consideration for others' feelings, and not give occasion for misunderstandings. We must be polite in the Christian sense of the term. One may not know all the rules that obtain in refined society; he may not be able to speak and act as a Lord Chesterfield; but he can and should understand and observe those interchanges of social and brotherly courtesies which the Bible enjoins. It calls for a charitable, gentle, forbearing, and loving temper and speech. It prescribes maxims and principles which, if carried out, would sweeten intercourse, endear brethren to one another, and brighten and gladden all life's relations. We are told to walk "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." We are directed not to "be desirous of vain-glory, provoking one another, envying one another." We are urged not to "bite and devour one another," but to "be kindly affectioned one to another with brotherly love; in honor preferring one another."

These are but samples of the rules laid down by infallible authority for the government of our spirit, conversation and conduct. Christianity is pre-eminently a kind, gentle, sweetening, loving, and mollifying factor. When it has full sway it renews the nature, brings Christ into the heart and life, inspires the most generous sentiments, holds in check the fiery steed of passion, and palsies the imprudent, vengeful, and angry utterance.

The discourtesies so often witnessed among church members are greatly to be regretted. They not only serve to keep those apart who should be the warmest and most confiding of friends, but they are an occasion of reproach among those who are without. They cause enemies to say that if this is the way in which Christians speak and act toward one another, and if the church can not develop a better, a happier, a more peaceful, and a more charitable intercourse, they want none of Christ is thus not only wounded in the house of his friends, but misrepresented before his foes. This is a practical matter, and it becomes Christians to lay it much to heart. It will not only be to their credit, but to their comfort, to be courteous to one another and to all with whom they come in contact in all life's relations and conditions.—Presbyterian.

What is prayer for? Not to inform God, nor to move him, unwillingly, to have mercy, as if, like some proud prince, he required a certain amount of recognition of his greatness as the price of his favor, but to fit our own hearts by conscious need, and true desire and dependence, to receive the gift which he is ever willing to give, but we are not always fit to receive.—Alexander Maclaren.

The man who religiously closes his eyes and asks God's blessing upon the morning meal, and then grows cross and grumbles at his wife all the time he eats because the viands are not quite to his epicurean taste, should either take something to regulate his liver, or indulge in a short season of private prayer to regulate his heart.—Methodist Recorder.

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FROM THE WORK.

Rev. H. L Norton, Benton, Miss., Sept 25: "Just closed a wonderful meeting at Midway, assisted by Rev. J. J. Smylie, evangelist. The meeting continued eight days. Almost every service was attended by the presence and power of the Holy Spirit. The meeting resulted in twenty-two accessions to the church and many conversions. Family altars were erected, and men who have never prayed in public have promised to do so. Smylie is a fair preacher, a fine worker and a Holy Ghost man."

Rev. J. M. Huggin, Big Creek, Miss., Sept. 26: "We closed an interesting meeting at Pittsboro on third Sunday in this month. Received four into the church. Bro. Rayner, from the Elzey circuit, gave us two good sermons. Our promising young local preacher, Arthur Martin, preached once. Bro. Clifford, of Water Valley, gave us seven excellent sermons and one lecture on the Epworth League work. Our people were delighted, instructed and edified by the sermons and lecture. We hope to make a good report at Conference."

Rev. J. H. Smith, Lyon, Miss., Sept 26: "While I am enjoying a little rest and the happy association of my family, by your permission I will communicate with the brethren. For about three months I have been engaged in revival work; have had some gracious times of refreshing from the presence of the Lord. The people still hear gladly the old, old story. Don't know just when I will get through; the brethren are kind and keep me busy. A general ramble through North Mississippi reveals the sad fact that our country and churches are being depopulated. Plenty of room now in most of our churches, though the people come for miles around. Many have crossed the Father of Waters to try their fortune in the far West. Many, too, have gone with the boatman pale across the last river. We seem to be sitting together in heavenly places, in the holy shrines, made sacred by the songs and prayers of loved ones gone before. Praise the Lord for the prospect of a home above, where congregations never break up and Sabbaths have no end."

REVIVAL AT HARRISTON.

On the night of Aug. 29 the pastor, Rev. J W. Crisler, began a protracted meeting in our church at Harriston, which closed on the night of Sept. 23, with the Lord's Supper. During the first week the Rev. C. W. Crisler was present and preached with power and acceptability. Those brethren, L. S. Jones, — Hull, B. F. Lewis, W. T. Griffin, H. M Ellis and J. G. Galloway, were present part of the time, and rendered most efficient service. But the pastor stood in the front of the battle, and not only directed the Lord's host, but did much of the preaching during the meeting. Bro. Baker, of Natchez; Sister Maddox, of Harriston, and Bro. W. J. McLean, of Gloster, had charge of the choir. And such a revival of pure religion, and undefiled, has not been experienced in all that country for years. There were more than twenty bright conversions and thirty-five accessions to the church. They now have a large prayer meeting, and a family altar in nearly every Methodist home, while the hardest cases in the community are saved. This is Bro. Crisler's fourth year on this charge, and yet as pastor, and with the aid of pastors, he has been able to reach and to save the lost. When our pastors preach the gospel as the power of God unto salvation, the Holy Spirit will honor and bless their labors.

J. M. Weems, P. E.

SEASHORE CAMP GROUND.

I am on a vacation, greatly against my will. I am at the Seashore Camp Ground. For twenty-five years it has been occupied by the Methodists for religious services. The great leading spirit in founding it was that noted Christian lawyer, W. H. Foster, of New Orleans. It is beautifully located, one side of the campus opening on the sea, and the others half hiding itself in a grove of live oaks, water oaks, hickory and gum. The tents are wooden structures, some of which are tasteful and comfortable, and present quite a contrast to those of my boyhood days.

Here great good has been done in reclaiming backsliders, in converting sinners, and in building up the people of the living God. Here some of the greatest men of our church have expounded the gospel of the Son of God with profundity, clearness, eloquence, and point. These may be numbered by the scores. Here battles have been fought greater than goary fields have ever witnessed, under the guiding eye of earthly leaders, and victories won in comparison with which those of Alexander, Julius Cæsar, or Napoleon Bonaparte achieved pale into insignificance. One soul born into the kingdom of Christ outweighs, in the sight of God, all earthly victories recorded on the pages of history.

Camp meetings suggest the grand work and success of the church. What could the ministry do without the co-operation of the membership? Simply nothing. Intelligent men and women, truly converted and consecrated to God, sing and pray. They talk to penitents, and rejoice with those who have found peace.

This is a place where many spend the Summer. It is a place of rest for the weary, and to the invalid a spot which may be utilized for the recovery of health. Anyone may be as retired as he may desire, unless he wishes to be a hermit, shut out from the walks of men. Outside of himself, there is much to attract. The trees, with their branches stretching out into the air as if searching for the pabulum of life, form dense shades, under which he may quietly repose, and become reinvigorated with the balm of a blessed life. Before him the restless ocean is spread out to teach him the sublimity of the divine mind and the breadth of His mighty work. Around him are a few men, numbers of fair women, both young and old, to render the social pleasures of life quite attractive, while the merry children never let the camp sink into silence, except when all are wrapt in midnight slumbers. Bathing, fishing, sailing, give the dwellers sufficient sport for healthful exercise and recreation. There is a Sunday-school organized on the ground, a prayer meeting is held on Thursday evening, and when a minister happens to be on the ground, he preaches for the people on Sunday evening. A minister seeking rest and health is allowed to occupy Wesley Hall, a commodious structure erected for the use of the ministry at camp meeting. I am occupying a room in it by permission, where I am comfortable and happy.

Woman's Work

Is never alone, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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"I am monarch of all I survey;
My right there is none to dispute."

Many of the original tenters have been removed by death. Brs. Foster, Winans, Williams, Otts and Notley, and, it may be, others, have ceased to occupy their tents, and are now enjoying a grander camp meeting beyond these mundane shores. Others are nearing the brink of the river, and the feet of some are just in the margin of it.

J. F. Scurlock.

VOSSBURG, MISSISSIPPI CONFERENCE.

By special invitation, the undersigned came to hold special services with the pastor (Rev. R. B. Downer) of the above-named charge, Aug. 19. We began at Central Church, near Barnett. The meeting continued with two daily services to Aug. 30. Some twenty-five, or more, were converted or sanctified. A more delightful, clever people I have never met.

My daughter, Mabel Clare, and myself were delightfully entertained at the house of Dr. T. J. Krause, Jr. He is a sanctified man, and with his aged father, Dr. T. J. Krause, Sr., and other members of the family are standing nobly by the church.

Aug. 31 found us at Vossburg, where we remained to the following Monday (Sept. 7) Here we were delightfully entertained at the home of Bro. Matt. Turner, a prosperous merchant. Bro. Turner is an earnest Christian, and a firm believer in the Methodistic doctrine of entire sanctification. He was greatly blessed. While at Central and Vossburg we had the benefit of the celebrated Stafford Spring water. I believe I derived real benefit from it. Had I not been compelled to return to New Orleans, I should have availed myself of the kind invitation of Capt Stafford to spend a few days at his delightful home at the spring. He is superintendent of our Sunday-school, and, with his family, took a deep interest in the meeting. A number of souls were saved, and the spiritual benefit to the church seemed to be great, and, I trust, will prove abiding.

September 12 I took my leave of loved ones in the city, and came by 2 P. M. to Vossburg. Here I found conveyance ready to take me out ten miles into the Eucutta community, where, on the thirteenth, I began a meeting, which continued ten days, with most gracious results. These results do not appear in large numbers added to the list of members, for the simple reason that nearly everybody of mature years has joined some church. A very small per cent. of these, however, profess conversion. The tenth night we had a full house, and the Lord saved quite a number. No special effort was made to number, but we are safe in estimating the number saved at not less than from 25 to 30

I am now en route to Frost Bridge Camp Meeting, where I was one year ago. Rev. W. W. Moore is in charge as pastor, and we come by invitation of himself and people. October 4 am to join Rev. J. N. Ware at State Line in a week's meeting.

I write from the parsonage at Waynesboro, where I find the Rev. H E. Partridge, pastor, and family in health, and doing a successful work.

Of all the pastors I have been with, none seem more fully alive to every interest of the church than does Bro. Downer. Though afflicted in body, he is strong in spirit, and is beloved by his people.

The doctrine of entire sanctification, offered to believers by faith, was constantly kept before the people along with the doctrines of repentance, faith, and regeneration.

Though the number sanctified in our meetings on Vossburg circuit is small compared to what I have seen in other charges, I have nowhere seen a cleaner type, or a more general and deep conviction of the truth of the doctrine, with many still seeking.

Rev. H. C. Brown, of the Heidelberg charge, was with us, and had charge of special preliminary services. He won all hearts, and added much to the interest of the Eucutta meeting. He believes in fasting and prayer for definite results. I wish I could always have him with me. Through his definite special work I am sure quite a number were saved. Here is an important lesson: more fasting and prayer, and special efforts for definite results.

C. H. Ellis.

Sickness is a burglar who is continually trying to break into human life. His most usual tool is constipation. This one, seemingly unimportant thing is the primary cause of nine-tenths of all human ailments. When the bowels fail to act, impure, poisonous matter is retained in the system, is absorbed by the blood, and carried to every part of the body. All the digestive organs are affected, and particularly the largest and most important of them—the liver. Constipation causes biliousness and bilious headaches; retards digestion in the stomach causing fermentation—sour stomach, flatulency, and feverishness, a feeling of fullness, heart-burn, and other disagreeable symptoms. Dr. Pierce's Pleasant Pellets cure constipation. They afford immediate relief, but it is not merely a temporary relief. You do not become a slave to the use of the "Pellets." They gradually restore the healthy, natural action of the digestive organs and you may stop using them until some indiscretion in eating again makes them necessary. Doctors are supposed to know more about health and sickness than anybody else, and when the doctor comes, the first thing he does is to find out if the bowels are in good order.

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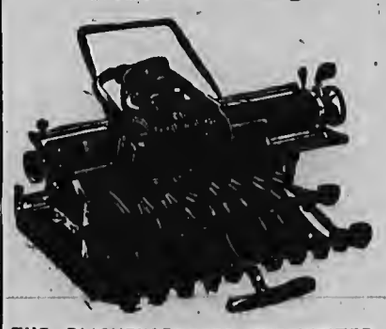

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Thursday, October 8, 1896.

The Publishing Committee of the New Orleans Christian Advocate will meet in annual session on Wednesday, October 28, at 10 o'clock A. M.

S. S. Keener, Sec.

Secret sin will after a while lead to public sin. "Be sure your sin will find you out."

An exchange says: "An ounce of pulpit preparation is worth a ton of pulpit apologies!"

Every Christian should strive to be like unto God, in that he hates sin while he loves the sinner.

It is not always easy to be steadfast in principle and yet admirable in temper and conservative in speech.

When is man most like unto God? When he freely and fully forgives those who have trespassed against him.

Men forgive, but do not forget. When God forgives, he blots out our sins from the book of his remembrance.

The duty which you need to perform just now is the one that lies nearest at hand. Those farther off may be reached after a time.

Not simply to be able to pass through the pearly gates ought to be the Christian's aim, but to do the will of God on earth as angels do it heaven.

"The dead line" in the ministry, or any other calling, is reached when a man ceases to grow. In many instances age is a small factor in the problem, while sloth is a mighty one.

He who is religious only in the church and the closet is not religious at all. The religion which can not stand the test of the workshop will not stand the test of the judgment. Selah.

One of the silliest things imaginable is waiting for an opportunity. Instead of lounging around with Micawber, waiting for "something to turn up," roll up your sleeves and turn something up.

A precious jewel in Heaven's sight is the peacemaker. Are you one? Or do you belong to the numerous class who are never so well pleased as when they are fanning the flames of malice in some human breast?

There are times when the overworked man needs rest in the full sense of the word—absolute inaction. Ordinarily, however, all the benefits of rest can be attained through a change of work. Try it and be convinced.

It is lamentable that so few men are truly pious, but would it not be more so if only a small percentage of our true Christians were women? If there must be a disproportion, let us have the women on our side. "The hand that rocks the cradle rules the world."

What a Publisher Thinks.

A certain publisher with whom we have a slight acquaintance has opinions concerning publishing matters. One of these opinions is that when a preacher gets his church paper at a price considerably below the cost of publication he ought to be willing to pay for it promptly in advance, instead of making the publisher wait one, two, three or more years for his money. One dollar is not much, but a thousand times one dollar is a respectable sum. He thinks also that when a preacher who is largely in arrears with his own subscription collects money from other subscribers he ought at least to let his commissions go towards the liquidation of his own indebtedness. To put in his own pocket twenty-five cents out of every renewal handed him when his own paper has not been paid for in years, the aforesaid publisher thinks is decidedly shabby. He thinks also that a preacher who does not pay for his church paper for years at a time, and yet lives luxuriously, sometimes spending as much money for cigars in a week as his church paper costs in a year, ought to read the golden rule occasionally. He also has opinions about preachers who collect money for their church paper from subscribers and appropriate it to their own use, allowing years to pass without paying it over.

That Mammoth Petition.

Her Majesty, Queen Victoria, has graciously signified her willingness to receive the unique petition which has been signed in forty-four languages by her women subjects in all parts of the world, praying for increased protection against the evils of the liquor traffic and the opium trade. The petition contains over 7,000,000 signatures and endorsements, and has been gathered during the last few years by the World's Woman's Christian Temperance Union. As it is impossible to present the immense roll which contains the names of British subjects to the Queen, the pages have been photographed and magnificently bound in two immense volumes by Messrs. Zazendorf, Shaftesbury avenue, where it is now on view. The title pages are beautifully illustrated, and as a document of historic interest and a work of artistic merit, this polyglot petition is well worth a visit. The Queen will never at one time have received any document signed by so many of her subjects the world over. The names of Miss Frances Willard, president of the World's Woman's Christian Temperance Union, and Lady Henry Somerset, vice-president, head the list.

Small Beginnings.

"Tall oaks from little acorns grow," and the loftiest characters that adorn the annals of fallen humanity have sprung from the small beginning of fidelity to duty in some apparently insignificant event. To human eyes it doubtless seemed a matter of no consequence whether Daniel drank wine at Nebuchadnezzar's table or not. But the fact that Daniel was true to conscience on that occasion was the turning-point in his career. Had he yielded to the voice of the tempter then, this would have prepared the way for future yieldings, and so he would never have become the grand hero that he was. The nineteenth century would never have heard of Daniel had he stopped his ear when conscience whispered to him in Nebuchadnezzar's banquet hall.

"Which Are You?"

On our first page will be found a poem by Ella Wheeler Wilcox with the heading, "Which are you?" The thought presented that all mankind are divided into two classes—those who lift and those who lean—and that the leaners outnumber the lifters in the ratio of twenty to one, is worthy of serious thought. It is our deliberate judgment that the poet has not overestimated the magnitude of the army of the leaners. Every pastor, as a rule, finds a mighty disproportion between the number of members who are willing to serve and the number who are willing to be served. Brother, are you one of the leaners? If so, then be ashamed of yourself, and after a prayer to God for forgiveness, march over into the ranks of the lifters.

Man can not be a sun, an original source of light; but he can be and ought to be a moon, reflecting the warm, vivifying rays of the Sun of Righteousness.

Religion at Home.

Most of us have clothes for home and for the street. And different manners, too. Affable in public, morose at home. Many render home miserable by bringing the disappointments and worry of the business into it. They should have been locked in when the store has been closed. With this it shall, however, not be said that wife should not be initiated in the affairs of business. She should be familiarized with our assets and debits. It might lead her to frugality, and save husband from bankruptcy and disgrace. Or, if husband should suddenly die, she can carry on the business herself.

Religion, we hold, should not be confined to any one place—for instance, the church. It must animate and actuate in all conditions of life. In business and in politics, at home and abroad. If only religious on Sunday and at church, we may possibly die mid-week, and at home. Said once a faithful wife: "When husband is at church, I'm almost persuaded that he is a true Christian; but his home life sadly declares that he is still in the gall of bitterness."

Usually home is dear under all circumstances.

"Mid pleasures and palaces, though we may roam,
Be it ever so humble, there is no place like home."

Strange that some people prefer to board at hotels and private houses in preference to having a home of their own. Maybe they look upon housekeeping as debasing drudgery. But stranger still is the dolorous fact that some men can be satisfied with club life. If they would take unto themselves a helpmeet, and start a home of their own, they would thereby ensure health and reduce temptations to a minimum. Without a home man is a tramp.

Dear in itself, religion adds new charms to our home. It ennobles castle and hut. Makes it a miniature paradise. Perhaps no room for flower garden. But the Christian graces are there whose fragrance and beauty are exquisite. Perhaps not located on a popular boulevard; but Christ is domiciled there, and our guardian angels come and go. Perhaps no costly furniture and ornaments; but permanent companions are peace, happiness, contentment, love, good-will. Religion removes all thorns and briars, introduces celestial atmosphere, makes life a poem; it makes home the dearest spot on earth.

Of course, such a home has a family altar. Parents, children, visitors and servants assemble daily for purposes of holy song, reading of Scripture, and prayer. We sometimes sing:

"We are trav'ling home to God
In the way our fathers trod."

Our fathers insisted on family prayer. We will do no less.

The light of the world having illuminated our hearts, wife and children are the first to find it out. We have been with Christ. Hence we are affectionate. Yes, intimacy breeds contempt. But let not wife suffer on that account. Make her life pleasant. Household affairs monotonous. Cause diversion. Have a smile, encouragement, cheer, praise, a flower, a present for her. Inclined to melancholy, we must try to fill her soul with sunshine. Of course, we also exercise patience. Meals may not be punctually served; may not be what you expected. If a dish is not savory, eat nothing thereof, and praise the other. The buttons may not have been sewed on, as requested. Do not scold. Give a humorous reminder. She, too, has made many requests of you which met no response.

A Christian husband and father loves home, and, when business is over, stays home. He romps with the children. Assists them in their lessons. He courts their respect. They make him their confidant. Reads to his wife; enjoys her society.

The services at church are only a means to an end. One of those ends is beautification of home life.

Jean Paul.

Religion is not a thing for the sanctuary and the closet alone. It should be with us also in the haunts of pleasure and amid the cares and the toils of business life. Indeed, the activities of every-day life furnish the very best test of our religious principles. It is easy enough to be pious in the church or the soul's trysting-place; but to remain steadfast when temptations come thick and fast in an atmosphere that is laden with soul-poison is quite another matter.

Latest Political News.

Bryan is still making "chin music" from the rear end of Pullman sleepers, while McKinley is doing the same from his own front porch in Canton, Ohio. Sewall is keeping cool among his Republican neighbors in Bath, while Tom Watson is still wondering "where he is at." Hobart is supposed to be still in the land of the living, as no notice of his demise has been published. Both the great parties are claiming the earth and the fullness thereof. This budget will probably remain in statu quo until the third of November, and then ——

The thing which you neglect on the supposition that it is too trivial for a man of your abilities is very likely too great for you. Its proper performance demands traits of character which you do not possess. God is best served and the mission of life best accomplished by the faithful performance of the trivial, commonplace tasks that lie along life's pathway.

Education is the full and harmonious development of the high and holy powers with which God has endowed us. That God wishes us to cultivate our talents is clearly taught in the Word. Education, therefore, should not cease when school days are over. It should be continued until arrested by death or the decadence of old age.

In the Living Present.

Louise Michel, the notorious female anarchist of Paris, has come to our United States for purposes of propagandism. She is old and ugly, but still wields vast influence. Calls herself the "red nun." At the cruel uprising of the French Commune in 1871 she was among the foremost in fighting the officers of law and order. Spent much of her time in exile and in prison.

Lady Henry Somerset, in the London Daily News, appeals to philantropists for assistance in transporting exiled Armenians to our United States. Miss Frances Willard endorses the appeal. But it seems to us that we have already too many lazy non-producers. Why not send them to England? Bye the bye, Miss Mary B. Willard, the niece of Miss Frances, will be kindergarten teacher at the White House. Miss Mary is a graduate of the Pestalozzi Kindergarten Institute of Berlin.

Not all European princes are profligates and spendthrifts. It is well known that Archduke Charles of Bavaria is a celebrated and industrious oculist. His services are gratis. Prince Oscar of Sweden and Norway conducts in Stockholm a prosperous Sunday-school. Both avocations worthy of a prince.

Mrs. Caroline Merrick, wife of Judge E. E. Merrick, New Orleans, is president of the Portia Club. The avowed purpose of this club is female "emancipation." The president—whom we greatly honor, though we disagree with her on this subject in toto—remarked at a recent meeting of said club that female suffrage was rapidly gaining in our city.

Percy P. J. Tynan, the Irish Invincible, is supposed to be the notorious No. 1 who participated in the cruel murder in Phenix Park, London. Recently arrested in France for plotting to destroy the lives of Queen Victoria and her guest, the Czar of Russia, the French government has refused extradition because of lack of prima facie evidence. He has departed for our country. He was educated for the Romish priesthood.

Certainly, we should be prepared to meet the arguments of infidels. As able theologians parry all onsets. But, alas!

"He who's convinced against his will,
Is of the same opinion still."

All of us, however, can make use of an argument which never failed to stagger the most astute skeptic. It convinces and convicts. We should name it, you say? It is a Christian life.

In 1895 there have been in our United States 7,500 murders. Making 115 for every million of inhabitants. Of that vast number of murderers only seventy-four were legally executed. Our criminal lawyers amassed fortunes in defending parties whose hands were reeking with human blood. Yes, and women of sickly sentimentalism sent them flowers to the prison. It is high time that public opinion be properly instructed on this subject.

Ich Dien.

NOTES.

Rev. F. N. Parker is assisting Rev. R. S. Isbell in a meeting at Evergreen, La.

On the fourth Sunday in October Bishop Keener will dedicate a church at Georgetown, Texas.

Rev. H. H. Ahrens has gone to New York City to meet his mother on her return from Germany.

Bishop Keener and family have returned to the city after a three months' sojourn by the seaside.

The North Mississippi Conference will meet on Thursday, Nov. 26. Let the preachers all take notice of the exact date.

Rev. S. J. Davies is at home again after a two weeks' vacation, fresh and vigorous, and ready for the Fall campaign.

Rev. J. L Pierce is on his feet again, but not sufficiently vigorous to fill his pulpit. He is now rusticating at Talisheek.

Rev. F. S. Parker is convalescent, but deems it prudent to take a brief rest. He has gone to Talisheek, St. Tammany parish.

The article in last week's issue, headed "A Masterly Utterance That Should Become Authoritative," should have been credited to Zion's Herald.

We invite special attention to the communication of Rev. N. B. Harmon on our fifth page. The matter of which he writes is of vast importance to Mississippi Methodism.

A facetious brother writes that he fears one result of the discussion now going on in the Advocate will be to give him a presiding elder who can beat him preaching, which he would very much deprecate.

Rev. R. P. Gear, Chester, Miss. (North Mississippi Conference), has had seventy-one accessions to the church this year, and seventy professions of conversion. Collections will be paid in full. Fifteen infants baptized.

Rev. S. H. Werlein, of the St. Louis Conference, has requested to be transferred to the far South for hygienic reasons. F. R. Hill, Jr., has made a similar request. At this writing we do not know to what Conference these brethren will go.

One of the prospective Bishops of Southern Methodism resides in the Crescent City. His name is John Wesley Ahrens, and he lives with his parents in the elegant new parsonage of Parker Chapel. He will not be eligible, however, for some years.

Sunday and Monday, October 18 and 19, have been set apart as the "days of universal prayer for Sunday-schools." Let all who are interested in the success of Sunday-schools (and who is not?) remember the time and send up their petitions for special blessings upon this great arm of the church.

Rev. S. S. Keener honored our sanctum with his presence a few days since. He is in fine health and spirits. He casts a larger shadow than any preacher in the Louisiana Conference. He has built two churches this year—one at Roseland and one at Kentwood. Who can beat that?

The success of the East Mississippi Female College, of Meridian, this year is something remarkable. The number of pupils has increased about 50 per cent., and the boarding department is about three times as large as it was last year. The buildings are full, and President Beeson has let the contract for erection of another building, containing space for eighteen more music rooms, an art studio, room for Young Women's Christian Association, and some more bed-rooms. This is gratifying news concerning one of our church schools. President Beeson has added a Kindergarden department, Industrial department, Dress Making, Cutting and fitting, etc. These departments are what our church schools ought to have.

Since the above was written we learned that the enrollment has reached nearly 200 up to date. This is a remarkable increase.

Emory College, under the vigorous administration of President Candler, is enjoying greater prosperity than ever before. In addition to a very large increase of the endowment fund, Dr. Candler is planning for the erection of a new building to be used chiefly for library purposes. About half the amount needed has been secured, and an architect's plan has been adopted. Work upon the building will begin in the near future.

From Bro. Malone's communication, on another page, it will be seen that Grenada Collegiate Institute is full to overflowing. This news is truly gratifying. At the same time it brings responsibilities. The friends of the college and the Methodists of North Mississippi generally should see to it that this institution is not hindered in its noble work for want of room. We hope to see a handsome building erected on that beautiful campus in the near future.

Millwood Female Institute, Jackson, La., offers fine facilities to young ladies who desire a thorough education. The location is excellent, the grounds spacious and beautiful, the curriculum good, the faculty well equipped. The place of Miss McCalmont, the former principal, so widely and favorably known, is now ably filled by Miss A. C. Pearce, a daughter of Rev. Levi Pearce, long a leading member of the Mississippi Annual Conference. She is a woman of ability and culture.

The missionary meeting at Rayne Memorial on Sunday night was quite a success. The house was well filled. Mrs. Linus Parker, president of the local auxiliary, presided. The pastor, Rev. F. N. Parker, acted as master of ceremonies. An elegant service of song was rendered by the choir. The addresses by Mrs. Trueheart and Mrs. Butler were entertaining and instructive. These two talented representatives of the Woman's Board of Missions left on Monday morning for Mexico, whither they go to visit all the schools and mission stations under the auspices of the Board. They will stop a day or two at Houston and San Antonio. Their visit to this city will no doubt result in great good to the society.

Miss Belle Kearney has been for some months engaged in W. C. T. U. work in the East. She has lectured at a number of cities in Maine, New York, Rhode Island, New Hampshire and Connecticut. She has been greeted everywhere by large audiences, and the papers speak in glowing terms of her speeches. She has been invited to speak during the Fall at the W. C. T. U. State Conventions of five Eastern States—New York, New Jersey, New Hampshire, Rhode Island and Connecticut—all of which she has accepted. She has also been invited to address the New York State Convention of the Christian Endeavor Society. No Southern woman orator has ever attracted so much attention at the North. Dr. Palmore's characterization of her as "the Frances Willard of the South" is pre-eminently fitting.

Millions of the children of men are to-day feeding upon husks, while in their Father's house "there is bread enough, and to spare." Jesus of Nazareth was an inimitable artist. True to the life are all his delineations of human nature.

You have got to educate your children or they will become hewers of wood and drawers of water for others. If you don't educate them they will serve the children of other people who did educate theirs, and maybe colored people at that. Think of that! The poorest man in the country is the man, above every other man, who ought to try to educate his children. The best investment you can make for your children is to put what money you can give them into their heads. The best education is when you bring out great life to bear upon another life. That's what your colleges mean. If you had better burn them up. It is to so develop the spirit and mind that they grow up into the living image of their Master and Head, Christ Jesus. If I had my way, I would put a Methodist school-house beside every church, and put a Methodist man or woman in it. I would transport my child before he should go to a school where the Bible was prohibited. Knock out reverence for God and you knock out the corner stone of your fabric.—Bishop Duncan.

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The Grenada Collegiate Institute.

The gradual growth of the Grenada Collegiate Institute for the past three years has been highly gratifying. Last year the school grew to almost its full capacity. In order to provide for increasing numbers for the present session, new rooms were added and partitions made in music rooms to give place for new pianos. It was thought that these additions would be sufficient for our needs, but at the close of the first month our house is full. By putting our teachers in closer quarters we may be able to stow away a few more. The local patronage is almost double that of any previous year, and the student body is by far the best we have ever had. We think we are to be congratulated on our excellent faculty. They are all competent, experienced, and religious. They were all at their post promptly on opening day, and are doing most efficient work. A highly commendable ambition for literary excellence, and a deep and wide-reaching religious spirit, pervades the entire school. The Bible is taught as a text-book in each of the five college classes. No pupil is excused from Bible study. Even the little primary, as she learns her letters, is given each week a lesson in the "Book of books." Mrs. Mary L. Hargrove has charge of the weekly prayer meeting, Epworth League, and monthly missionary society. These are all well attended, and are full of interest. The influences are all deeply religious, and we confidently expect from every pupil growth in grace as well as in knowledge. We need an annex for the conservatory of music and the scientific department, with an increase of boarding capacity of not less than 75 boarders. Will the church meet this urgent need? If the North Mississippi Conference will add to this most excellent building and properly equip its own property, it will be no trouble to fill house with Methodist girls from its own bounds. God has greatly blessed us, for which we are thankful, and by his help propose to be true to him and the church.

J. W. MALONE.

To Rome. Join the Pilgrimage.

"All roads," say the English, "lead to London." The statement, equally with the great thoroughfare, applies to the smallest trail. Trails open at length into the main road.

This writer, from various sources, has read of late of the trend, becoming quietly deeper, towards Romanism.

An editorial in the New York Weekly Witness declares, writing between extracts on the subject from other important journals, the matter to be serious. Its conclusion was startling. In effect it said: "Well, why not? Around each Protestant body there is a thick overlaying of indifferent adherents. Like a fringe it waves and wavers, forward and back, perfectly unstable. The result of the move towards Rome would be to strip away this veil, leaving a very sober nucleus of the faithful in each denomination, more faithful than ever, and more effective."

More recently the Literary Digest, a weekly summary of current thought, displays this matter as of general and increasing moment.

Our last ADVOCATE quotes from some prominent source the advertisement of a mass for the repose of the soul of a departed Episcopalian, whose churches have begun to adopt even in the South the candles and the mass.

Significant is Mr. Gladstone's recent plea before the Vatican for recognition by the Pope of English clerical orders. And no great commotion now follows the papal reply, calmly denying the plea as impossible, but paternally encouraging such sentiment as wholesome for the pleaders.

The encyclical directing Americans to obey Rome and disobey America where civil statutes varied with church command, passes with small comment into and out of the Protestant American mind.

I do not know how many Protestant bodies there are now. It will require another census to get the latest. The number is astonishing. No doubt of the number of organic Roman Catholic Churches exists, however. There is but one—there arises no suggestion of more than one. Independence of thought seems to be the reservoir which furnishes these numerous Protestant streamlets. "Hands off of religious training," is the order in the public schools, from which shall soon issue the body of the church people of the country. The diversity of religious views is such as to make the Bible in the schools of America a bone of contention. Such confusion of spirit flows out of this condition of our young people, it does not surprise us when a Roman archbishop commands, as was done recently, that tuition fees be dropped in Roman schools. This opens them as free schools, exhibiting them smooth and thorough in work, and inviting patronage from the dissatisfied. The invitation will be accepted by many from independent Protestant ranks.

This independence shows, bas-relief fashion, from the use of the "deadly parallel."

ROME'S POINT OF VIEW.	PROTESTANT POINT OF VIEW.
The projecting great toe of a metal sitting statue of Peter, in St. Peter's Cathedral, has been touched by the soft lips of the reverent, until it is half worn away. It appears nickle-plated; the rest of the figure rough bronze. Popes have been for years mewed within limits of the building adjoining the Cathedral of St. Peter's. Millions make annual visit to the Vatican, bringing gifts and deporting content under the general benediction of His moro than Majjesty. Pope, cardinal, ablegate and delegate, nuncio, archbishop, bishop, priest, ad infinitum of grade, draw tribute and support from every cheerful member.	Our Bishops are subject to censure and charged with ignoraace and incompetence by some of our preachers and people. "Church" papers are found here and there who seem to intensify and try to make the charges good. Salaries of our Bishops, perhaps a third or fifth of what would have been earned in other service, are collected especially by presiding elders to escape the sad prorating which attends the adjustment in the majority of cases, with the shortage of the Conference collection. The priest says, "Do this," or, "Stop that," to his disaffected flock and peace broods in the Roman family! It seems to require the special work of evangelists to heal dissensions in the membership, to close old wounds and to establish peace in the community.

A writer in a late ADVOCATE agitates for fewer districts in the Mississippi Conference. Why? Because growth has been so negative for the past 10 to 15 years as to demand the reduction instead of increase of our expense in the field.

Rome exacts the promise ere children are born that they shall be nurtured in her lap. And, nurtured thus, Roman confidence is such in her work as to warrant her pointing to the 10-year-old child and bid Protestantism "get him if you can."

Methodists, with wonderful independence, are heard declaring, "We place no restraint upon our girls and boys. Let them join the church of their choice. There is good in all of them."

Rome, without friction or needless loss of an hour, confirms and gathers her children, fixed and steadfast, if in nothing else, in loyalty to the church and the priest.

Protestant ministers are engaged in the same communities, and even in foreign fields, preaching doctrine of such radical difference as to irritate the opposing "ambassadors of Christ," to chill the spiritual warmth of the different adherents, and to move the world outside, if outside these, to smile of unmixed derision.

Lord Macaulay, considering the American Republic 40 years ago, was convinced that the sovereignty of its citizenship constituted its chief peril. While resources are plenty, said he, prosperity will seem to insure the permanency of the republic. Let want begin to appear, however, and your many sovereigns will pull down your Republic. He suggested waiting for the end of the century for a safer view. Political circumstances of today make his words remarkable reading.

Is the difference between Romanism and Protestantism the difference between monarchy and republic? And is it proper, in view of the situation, to close these remarks by directing attention to an ancient fable?

A father, about to die, caused his sons to bring to him a bundle of sticks. Said he to each son, "Break the sticks fastened together." Each trial failed. "Now divide the sticks and try." Each separated stick was broken promptly. The last injunction to these sons was to stand together for mutual defense.

Is Rome the fastened bundle and Protestantism the separated fagots?

INQUIRER.

Attention.

DEAR BROTHER: The General and Conference Boards of Church Extension have given a wonderful impetus to church building. (See Minutes of eighty-first session of Mississippi Conference.) The demand for aid at this time is greater than was ever known in the history of the church. This is due, in a measure, to the tide of emigration which seems to have set Southward, making populous centers which were once barren. The church ready to house the incoming emigrants will be the one to gather them in.

It certainly behooves us to be ready to meet the want now facing us in various sections of our Conference. Our church ought to be located in certain large towns on the Gulf coast, viz.: Pass Christian, Mississippi City, Waveland and Gulf Port. Pass Christian has a population of 2,800, augmented in the Winter by a large number of Northern visitors. Waveland has a native population of 800, increased in the Summer by hordes from New Orleans. Population of Mississippi City is estimated at 2,000 natives, which is largely increased by both Winter and Summer visitors. Gulf Port is the terminus of the Gulf and Ship Island R. R. The Conference owns two beautiful lots at Gulf Port and also two at Pass Christian. Our church must enter these towns. To meet the urgent demand which will be made upon us from every district in the Conference we must have every cent of the assessment levied upon the various pastoral charges. Will you not inform your people about the work and urge them to raise every cent of this year's assessment.

REV. N. B. HARMON, Sec'y.

Bay St. Louis, Miss., Sept. 10, 1896.

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HOOD'S PILLS cure liver ills, constipation, jaundice, sick headache, biliousness. 25 cents.

Notice.

If anyone has a catalogue of the East Mississippi Female College, President Beeson would be very glad indeed to get it. He has had unusual demand for them this year, and has exhausted this supply, and has calls for them almost every day. Send to J. W. Beeson, Meridian, Miss.

[From the Journal.]

Butter Making—Money Making Your Chance.

A NEW INVENTION that will be a great money maker for those who are selling goods, has just been put out by The Queen Butter Maker Co., of Cincinnati, who have patented a churn that will make butter in two minutes. We have watched the process; it is marvelous. The cream is placed in the churn, and a few turns of a large wheel will separate the butter, and it appears on the surface all gathered. It is the most wonderful machine that has ever been invented, and that it will be a tremendous seller anyone can see, and our readers should secure the agency at once. Everybody who keeps a cow must have one of these machines. No more standing an hour and a half or two hours over a churning. Anyone who is out of employment should not miss the opportunity, as it is a pleasure to sell what everyone wants to buy. All you need to do is to make butter on churning day, and everyone will be sure to buy. In one neighborhood from twenty to thirty churns can easily be sold, and the profit on these to agents will easily give them $150 a month. Write The Queen Butter Maker Co. of 33 East 31 st., Cincinnati, for circulars, and get the agency at once, as somebody may step in and your chance may be lost. Chances do not come every day of this sort.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

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PUBLISHER'S NOTICES.

Notice.

The Minutes of the last annual meeting of the Louisiana Conference Woman's Missionary Society are in hand for distribution. All members or others wishing copies will please send their orders to the corresponding secretary—ten cents per copy.

MRS. C. J. FOSTER, Cor. Sec.

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If you wish to avail yourself of our very liberal offer now running, you should do so at once, as the offer will close Nov. 1. In sending money under this offer, be sure that you pay up to October, '97. Paying to September, '97, will not suffice.

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We hereby offer to send the ADVOCATE free for three months to old subscribers on the following conditions:

(1) Those who are in arrears must pay to October, '96, at the regular rate of $2 a year; $1 for six months; 17 cents per month.

(2) Then let them send us two dollars additional, and we will extend their subscription to January, '98, instead of October, '97.

This offer means cash—not wait until Conference. This offer will hold good for a few weeks only. Therefore, act promptly, or you may miss your opportunity. We will also take new subscriptions at the same rate. Take notice that by accepting this offer you also get the benefit of our reduced prices on the Holman Bible. These reduced prices are only temporary. Address

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Our Bible Offer.

Our prices are as follows: Bourgeois type (largo), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to October, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

P. S.—The above very low rate is made from now until the fifteenth of October. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. Those we will furnish to subscribers for $1 25 in addition to price given in our offer.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

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DR. GEORGE A. FOOTE, of Warrenton, N. C., ex-President of Medical Society of North Carolina, writes (Spring '95): "As a remedy in cases of Nervous Exhaustion, Insomnia, etc., know of nothing in the domain of materia medica equal to the Water of this Spring."

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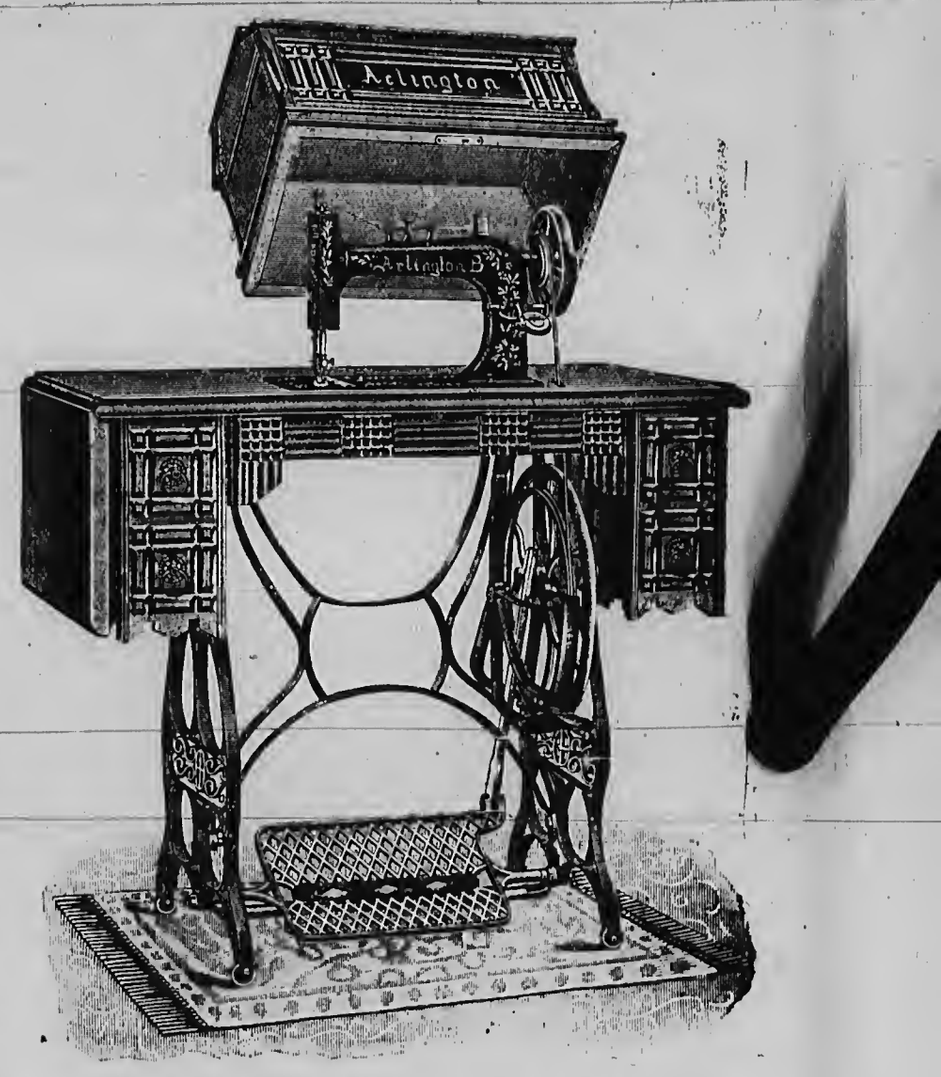
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

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SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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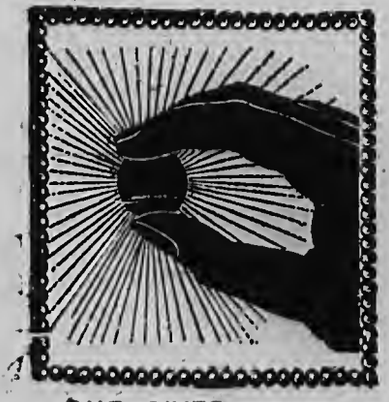

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NO MATTER WHAT'S THE MATTER.

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Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at the same time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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GRATEFUL—COMFORTING.

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BOILING WATER OR MILK.

HOME CIRCLE.

IT SNOWS.

"It snows!" cries the School-boy, "Hurrah!" and his shout
Is ringing through parlor and hall,
While swift as the wing of a swallow, he's out,
And his playmates have answered his call;
It makes the heart leap but in witness their joy;
Proud wealth has no pleasure, I trow,
Like the rapture that throbs in the pulse of the boy,
As he gathers his treasures of snow;
Then lay not the trappings of gold on thine heirs,
While health, and the riches of nature, are theirs.

"It snows!" sighs the Imbecile, "Ah!" and his breath
Comes heavy, as clogged with a weight;
While, from the pale aspect of nature in death
He turns to the blaze of his grate;
And nearer and nearer his soft-cushioned chair
Is wheeled toward the life-giving flame;
He dreads a chill puff of the snow-burdened air,
Lest it wither his delicate frame;
Oh! small is the pleasure existence can give,
When the fear we shall die only proves that we live!

"It snows!" cries the Traveler, "Ho!" and the word
Has quickened his steed's lagging pace;
The wind rustles icy, but its howl is unheard,
Unfelt the sharp drift in his face;
For bright through the tempest his own home appeared,
Ay, through leagues intervened he can see;
There's the clear, glowing heart, and the table prepared,
And his wife with her babes at her knee;
Blest thought! how it lightens the grief-laden hour,
That those we love dearest are safe from its power!

"It snows!" cries the Belle, "Dear, how lucky!" and turns
From her mirror to watch the flakes fall;
Like the first rose of summer, her dimpled cheek burns,
While musing on sleigh-ride and ball;
There are visions of conquests, of splendor and mirth,
Floating over each drear Winter's day;
But the tintings of Hope, on this storm-beaten earth,
Will melt like the snow-flakes away:
Turn, turn thee to heaven, fair maiden, for bliss;
That world has a pure fount ne'er opened in this.

"It snows!" cries the Widow, "Oh God!" and her sighs
Have stilled the voice of her prayer;
Its burden you'll read, in her tear-swollen eyes,
On her cheek sunk with fasting and care.
'Tis night and her fatherless ask her for bread,
But "He gives the young ravens their food,"
And she trusts, till her dark hearth adds horror to dread,
And she lays on her last chip of wood.
Poor sufferer! that sorrow thy God only knows;
'Tis a most bitter lot to be poor, when it snows!

The Cart Before the Horse.

The other day a fellow said to me, "Don't you think Jones is a lucky chap?" "No," said I, "I think he is a hard-working man, and gets on because he deserves it." "Ah," was the man's answer, "don't tell me; he has got a good trade, and a capital shop, and a fair capital, and I don't wonder that he makes money." Bless the man's heart; Jones began with nothing, in a little, poking shop, and all he has was scraped together by hard labor and careful saving. The shop would never have kept him if he had not kept the shop, and he would have had no trade if he had not been a good tradesman; but there, it's no use talking, some people will never allow that thrift and temperance lead to thriving and comfort, for this would condemn themselves. So to quiet their consciences they put the cart before the horse.

A very bad case of putting the cart before the horse is when a drinking old man talks as if he had been kept out of the grave by his beer, though that is the thing which carries people to their last home. He happens to have a strong constitution, and so he can stand the effects of drink better than most, and then folks say it was the drink which gave him the constitution. When an old soldier comes alive out of battle, do we think that the shot and shell saved his life? When we meet with a man who is so strong that he can be a great drinker and still seem little the worse, we must not say that he owes his strength to his beer, or we shall be putting the plough before the oxen.

When a man thinks that he is to make himself good before he comes to Jesus to be saved, he is planting the fruit instead of the root, and putting the chimney-pots where the foundation should be. We do not save ourselves and then trust the Savior; but when the Savior has worked salvation in us, then we work it out with fear and trembling. Be sure, good reader, that you put faith first, and work afterward; for, if not, you will put the cart before the horse.—Spurgeon.

Everyone ought to be happy to-day. He does not know what the morrow may bring forth.

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40 YEARS THE STANDARD.

Hunchback Sees Not His Own Hump, But He Sees His Neighbor's.

He points at the man in front of him, but he is a good deal more of a guy himself. He should not laugh at the crooked until he is straight himself, and not then. I hate to hear a raven croak at a crow for being black. A blind man should not blame his brother for squinting, and he who has lost his legs should not sneer at the lame. Yet so it is, the rottenest bough cracks first, and he who should be the last to speak is the first to rail. Bespattered hogs bespatter others, and he who is full of fault finds fault. They are most apt to speak ill of others who do most ill themselves.

"We're very keen our neighbor's hump to see,
We're blind to that upon our back alone;
E'en though the lump far greater he,
It still remains to us unknown."

It does us much hurt to judge our neighbors, because it flatters our conceit, and our pride grows quite fast enough without feeding. We accuse others to excuse ourselves. We are such fools as to dream that we are better because others are worse, and we talk as if we could get up by pulling others down. What is the good of spying holes in people's coats when we can't mend them? Talk of my debts if you mean to pay them; if not, keep your red rag behind your ivory ridge. A friend's faults should not be advertised, and even a stranger's should not be published. He who brays at an ass is an ass himself, and he who makes a fool of another is a fool himself. Don't get into the habit of laughing at people, for the old saying is, "Hanging's stretching and mocking's catching."

Some must have their joke whoever they poke;
For the sake of fun mischief is done,
And to air their wit full many they hit.

—Spurgeon.

"Bridget, has Johnnie come home from school yet?"

"Yis, sorr."

"Have you seen him?"

"No, sorr."

"Then how do you know he's home?"

"'Cause the cat's hidin' under the stove, sorr.'—Exchange.

Getting Something Ahead.

Next to a good conscience, there is probably nothing which so enables a man to stand up in his boots and act out his individuality as financial independence. One who does not know where his next coat is coming from when the one he has on is worn out, or who is under obligations that he can not possibly meet, will find that his personal force in the world, as well as his happiness, is pretty seriously discounted. Habits of thrift may sometimes be condemned as "mean," but those who express this opinion are usually the last persons to whom one can turn with confidence in a time of trouble. Most young men in the United States start out without any advantage of accumulated capital. They have their own brains and hands to depend upon. The old fashioned advice to save a little, so as to get ahead, is still the soundest and best that can be given. Whenever we see a young man of five-and-twenty, who, unless he has been spending his resources in getting an education or in supporting members of his family, has nothing laid up for a rainy day, we see a man whom it takes a great deal of stupidity or heroism for a girl to marry. If he could not support himself when alone, the family of which he is head will have to put up with many privations, and his wife will be apt to have a hard and grinding life. It is still true that love "beareth all things and endureth all things," but it is a fair question whether it is wise in love to bear and endure a good many things that might be avoided. A girl who is asked in marriage has a perfect right to require the man who would win her to demonstrate that he has the ability to care for her. If the young women were more exacting in this regard, there would be many more bank accounts, and in every case a better prospect for future happiness.—The Watchman.

Politeness.

Politeness costs little, but it pays well. Courtesy in the home is like morning sunshine pouring in at every window. An employer can well afford to be polite to an employee, for it makes the workingman do better work and binds together the two classes in a beautiful fellowship. In the effort to settle the differences between capital and labor, if we could bring into the controversy more courtesy and less bitterness of speech, it would help amazingly in solving the question.

It is always the danger of our confidence in God's providence, that we shall come to think it will be satisfied with our improvidence. Only as we make the best of what we have, and so become the best we can be, shall we win the great "well done"—Robert Collyer.

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Mention this paper.

HYGIENE.

The Dietetic Value of Honey.

Probably most people consider honey as the equal in value for food of any sweet sauce—no better, no worse. All should know that it possesses one great superiority—ease of digestion. The nectar of flowers is almost wholly cane sugar. The secretions added by the bees change this to grape sugar and so prepare it that it is almost ready for assimilation without any effort on the part of the stomach; in fact, Prof. A. J. Cook once styled honey, "digested nectar." It will be readily seen that honey is a very desirable food for those with weakened digestive powers. If a person is very tired, "too exhausted to eat," it is astonishing how a few tastes of honey will act almost like magic. Almost no effort is required to make it ready for assimilation. Persons suffering from some forms of kidney trouble will find that honey is a much more beneficial food for them than is cane sugar.

In eating comb honey, many strive to reject every particle of wax, fearing that, as wax is indigestible, nightmare and other troublesome consequences will follow an indulgence in warm biscuit and honey. It is true that bread is more easily digested than warm biscuit, as the latter is inclined to "pack" in chewing, but it may surprise some to know that comb honey is really an aid to the digestion of hot bread or biscuit. The philosophy of the matter is that the flakes of wax prevent the "packing" while the honey readily dissolves out, leaving passages for the gastric juice to enter the mass of food. The flakes of wax are indigestible, that is true, but when warmed are perfectly smooth and soft and will not injure the most delicate membrane; in fact, they act as a gentle stimulant, and are beneficial in some forms of alimentary difficulties.

The unpleasant symptoms from which some suffer after eating honey may often be removed by drinking a little milk.—Country Gentleman.

Hygiene for Women.

A writer in the New York Herald says:

"Every woman who needs it should give up from fifteen minutes to a half hour daily for thorough and continuous relaxation of the body. As near mid day as convenient is the best time. At 2 o'clock, say every afternoon, unloose the clothing and fastening, that no part of the body may be girded any more than at night, and then lie down for not less than fifteen minutes and not more than an hour, perfectly flat upon a bed or long divan. Keep every part of the body as passive as possible. Sleep a few minutes, if possible. But at any rate, remain in this position for a little while. It is better, but not necessary, to undress, but every muscle, every nerve, every artery, should be completely relieved from pressure."

One woman I know undresses, goes to bed for an hour and sleeps. She darkens the room so it will seem like night. In this way she restores her resources and maintains her health. Many will say they can not get the time, but if they arrange their work right they gain time rather than lose it.—The Journal of Hygiene.

Lost Time.

In view of the brevity of time and its rapid flight, the utmost care should be taken in the use of time, lest any of it should be wasted. The wind that blows by us, may return again on its backward sweep; the stream that flows by us may descend again upon the earth and resume its channel; the sun that shines in heaven to-day may shine again to-morrow; but wasted time is lost forever. Wasted health may be restored; lost reputation may be regained; squandered wealth may be recovered; but lost time is forever lost and not a single hour can be recovered.

Dr. Daniel Steel says: "I wish I had the power to reach every Methodist on the round earth. I would say, 'Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to the general minute; down upon your knees and seek and find yourself the secret of the fathers—a clean heart and the endnement of power from on high; and then arise and unfurl the banner of salvation free and full, and a common-sense theology.'"

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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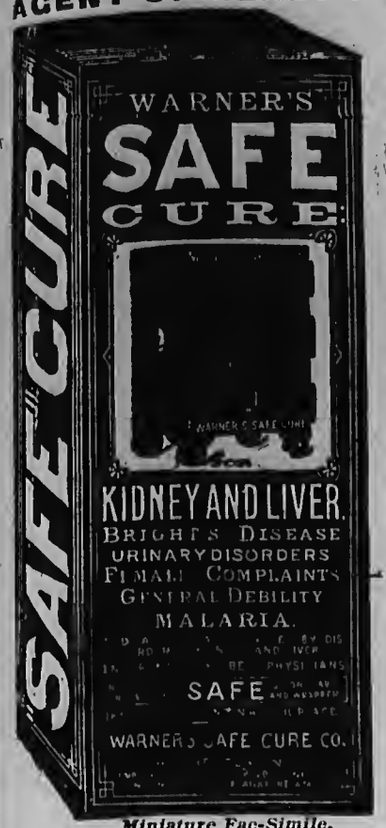

Miniature Fac-Simile.

OBITUARIES.

REW—EDWANN J. REW, son of Fenny Yonng and Southey Rew, was born in Craven county, N. C., March 31, 1815; was converted and joined the M. E. Church in his seventeenth year. After burying first mother, then father, the old homestead had lost its charms, and he thought to find relief to his saddened heart by moving to Marengo county, Ala., in 1837, but soon found that a frontier life didn't fill the vacuum. His heart yearned for a home and loved ones, and he resolved to ask God each morning, noon and night to direct him to some healthy, intelligent, sweet-spirited Christian, that would make his heart and home happy. This he found in Eliza J. Hooks. They were married on Feb. 21, 1839. To them were born five daughters and four sons. As soon as practicable after the birth of each child, he would kneel by the bedside, and, after thanking God for the gift, committed them to his care, and asked his assistance in raising them to be useful Christians. The third and fourth a son and daughter—died in infancy. The fifth Edward died of yellow fever in 1887, leaving a wife and three children, and was the first among a host of angels that came to conduct my mother's spirit to the mansion prepared by our Savior, on May 18, 1892. When we were kneeling by her bedside to catch her parting words and receive her last kiss, she said: "You needn't cry; I've no pain, and so happy. Edward, mother, father, all here." And as she talked of the angels, such a halo of glory surrounded that bed. Though our hearts were breaking with grief, now and then a "Hallelujah!" or "Praise the Lord!" would burst from one or another's lips. When the messages were ended she fell asleep as quiet as an infant. My father repeated the 840th hymn, and said, "Praise the Lord for a wife that has filled faithfully every vocation of life."

He, being of a high nervous temperament, sometimes amid the conflicts of life you could hardly know where to find him; but, like the compass, when the disturbing element had passed, he was always true to the pole. His fondness for reading, and retentive memory, gave him an insight into natural, political and religious history seldom enjoyed by man; that gave an independence which relieved the bondage to sect, class, or party, farther than he knew to be right, ever looking for some means by which he could advance the religious, business or political interest of mankind. He moved to Lauderdale county, Miss., in 1852, and came near losing his life by pushing the temperance cause, but enjoyed the fruits of his labor for forty-three years. Often he would chide the ministry and laymen for not living up to their privilege as Christians, sometimes being accused of heterodoxy.

By long and untiring efforts he stirred the people to the establishing of the A. and M. College; and more than thirty years ago would talk of the necessity of a port of entry at Ship Island, and tried to awaken the State by voice and pen to that source of political economy.

On the morning of July 8, with buoyant spirits and perfect health, he left home to transact a little business in Meridian before starting on a visit to his children. While driving home two thoughtless negro boys got their bicycles entangled in the buggy wheels, which frightened the horse and threw him with such force against the corner post as to rupture the spinal cord between his shoulders. His face struck the bridge, which cut five terrible gashes. His whole body was badly bruised. But the shock was so great that he suffered but little, though his intellect was remarkably clear, and he knew the many friends who came to see him by sight and voice, and talked to them freely on business, religion or politics. When I got to him he said: "My child, I'm all knocked to pieces, but I'm not afraid to die." After his wounds were dressed his daughter-in-law, Mrs. Edward Rew, had him taken to her house, where he received every possible attention. On the fourteenth his fever was intense. We tried in vain to soothe him, and felt that the end was drawing near. About noon I asked some one to sing, "Gathering Home," when he joined in the chorus of the first verse, and asked for "Jesus, lover of my soul." He helped to sing the first two verses very clear, and went to sleep. About night he called us around the bed to receive his last kiss and good-by. After the messages and kisses were sent to the absent ones he called my mother, and I asked if the angels had come. He said, "Not yet," and stretched up his arms in the most imploring manner, and said, "Oh, Lord Jesus, give me patience to wait for her," when a verse of "How firm a foundation!" put him to sleep. At two o'clock he awoke in perfect ecstasy, as if he had my mother in his right arm, while he beckoned with his left hand and called my sainted uncle. I again asked if the angels had come. He said: "Yes, yes; all here," calling many by name. After greeting the angels he went to sleep, and awoke about sunrise with uplifted hands clasped on his breast. He repeated the twenty-third Psalm very emphatically. When he repeated the fourth verse he looked at me very earnestly, and said: "Where is the valley and shadow of death? I think that must have been misinterpreted. O death, where is thy sting? O grave, where is thy victory?" After repeating other passages and stanzas, one of which I thought some one present might think that he was afraid to die, I said, "Pa, you are not afraid to meet Jesus?" when he gave me a very rebuking look, and said: "Afraid to meet Jesus! Afraid to meet my God! Why, child, what do you mean? Who can tell the height, the depth, the breadth of God's redeeming love?" During the day he was too weak to talk much, but knew everyone. At ten o'clock P. M. that heart that had labored and loved so long ended its work, and, without a struggle, his spirit was wafted to realms of eternal bliss.

GRAVES—JOHN FRANCIS GRAVES died at the home of his brother-in-law, Rev. James Healey, in Phœnix, Ariz., Sept. 3, 1896. Bro. Graves was born in Madison parish, La., Feb. 7, 1862, where he grew to manhood. He was soundly converted to God in San Diego, Cal., in December, 1893, and ever after was a devoted and happy Christian, and died in the full triumph of the Christian's hope.

He came to California a few years ago, hoping his health might be benefited by the climate, and the care of his two noble sisters, Mrs. James Healey, now of Phœnix, Ariz., and Mrs. George H. Andrews, of San Luis Obispo, Cal. For a time his health improved, and he bade fair to be a strong man, with many useful years before him. He felt impressed with a call to preach the gospel and to enter the itinerant ministry, but a return of poor health prevented him.

Among all the young men I have ever known, I have never known one that came nearer filling a perfect ideal character. He was pure in thought, word, and deed; as gentle as a maiden, and as firm in principle as any man I have ever known, or as any character I have seen in biography. He seemed to be absolutely unselfish, and ever thoughtful of how he might help others and make them happy. We had fondly hoped he would live to preach and adorn the gospel of his Master, whom he loved so well and imitated so closely in his life; but God, who knows what is best, and who doeth all things well, has ordered otherwise, and we must submit. His life was not a failure, as no life so true and noble can ever fail. Eternity only will tell us what his life has been worth to this world.

Q. A. OATS.

DIXON—EMILY, youngest daughter of Dr. R. D. and Mrs. S. M. Brown, and wife of W. M. Dixon, was born Jan. 20, 1856, at New Prospect, Winston county, Miss., and died at Hattiesburg, Miss., Aug. 11, 1896, in the fortieth year of her age. She was converted under the ministry of Rev. B. Cerraline, and united with the Central Methodist Church, Meridian, Miss., during the pastorate of Rev. E. H. Mounger. During a revival at East End Church, Meridian, conducted by Rev. H. E. Partridge, she sought and obtained the blessing of entire sanctification. Always a consistent, earnest, consecrated Christian, this blessing wrought a great change in her life, as was apparent to all, and to none more than to her pastor. Ready for any service, any sacrifice, considerate of the poor, the sorrowing, the distressed, she was as a messenger to help, comfort, relieve.

An intimate friend writes: "I can truthfully say hers was a noble Christian character. She lived each day a Christian. Would there were more like her. She led me nearer the dear Master, and I know many who could say the same."

She was a tender, loving mother; a devoted, sympathetic wife. She filled these offices as nearly as one well could. She was the mother of six children, three of whom have preceded her to the better land. Though called to pass through deep sorrow, she said and lived, "Thy will be done." "Let her own works praise her in the gates." B. F. LEWIS.

MYERS—Mrs. BEULAH V. MYERS was born Jan. 3, 1870; claimed conversion and joined the M. E. Church, South, at the age of fourteen years.

Perhaps one of the most modest and nearest free from fault. Suffered much from a chronic ailment. During last sickness was confined to bed for about two weeks. Visited her several times, finding her always patient and resigned—never peevish or unpleasant. Asked once if she was still trusting in the Lord, when she replied, "I can not quit now." I said, "That is doubtless one reason you are here suffering so much and so long a lesson for those who witness your suffering." "Yes," was her reply, "if they would only take it to heart, and He saved me." She called her friends and relatives repeatedly, and admonished them, telling them to meet her in heaven. Growing weaker continuously, she quietly and peacefully passed away, and doubtless entered the "rest that remaineth for the people of God," Aug. 30, 1896. J. H. BROWN, P. C.

SIMS—Mrs. MILDRED N. SIMS was born Oct. 16, 1830, in Forsythe county, Ga.; was married to Mr. L. P. Sims in 1845; embraced religion in 1855, at the same time joining the M. E. Church, South, and living a consistent member of the same until the day of her death, which occurred on the ninth day of June, 1896, at her old home near Gansville, La.

Death came suddenly, and, doubtless, unexpectedly, both to her family and herself; but we are satisfied that she was ready. She left one daughter, two sons, several grandchildren and many friends to mourn her loss, as she was a friend to the friendless and the needy, and was ever ready to the extent of her ability to administer to the sick and those who needed assistance.

J. H. BROWN, P. C.

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LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

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{SEAL} A. W. GLEASON, *Notary Public.*

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The pure in heart see God in everything, and see him everywhere; and they are supremely blessed.—J. G. Holland.

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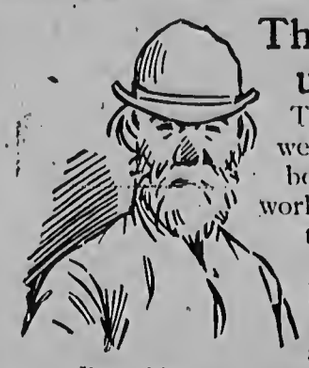

These stopped using soap, long ago.

This one stopped because—well, we'll have to guess why. Perhaps, because it gave him too much work to do. That's what everybody thinks, for that matter, when there's nothing but soap at hand, and there's a good deal of dirt to be removed from anything.

But this one stopped because she had found something better than soap—Pearline (use no soap). Something easier, quicker, simpler, more economical. No rubbing to speak of, no wear—easy work and money saved, whether it's washing clothes or cleaning house. 402

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Holly Springs, Miss., July 15, 1896.

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Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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NEWS OF THE WEEK.

DOMESTIC.

The centenary of homœopathy is being celebrated at Philadelphia this week.

Great damage was done by storms in various parts of Pennsylvania during last week.

A convention has been called to meet at Asheville, N. C., on Oct. 21, for the purpose of petitioning Congress to designate a "national flower" to he the emblem of the United States.

Bishop Keene has withdrawn from the rectorship of the Cathlic University of America at the suggestion of the Pope, who will make him an archbishop, in regard to his person and dignity.

Within the next thirty days two more formidable vessels will he added to the active list of the navy, namely, the monster double turreted coast-defense ship "Puritan" and the armored cruiser "Brooklyn."

An Atlanta man's plans for the library at Emory College have been accepted. A. M. Patton is the man. A library building will be built of Georgia marble and will be one of the most beautiful in the South.

A West Indian hurricane struck Florida at Cedar Keys, and reports show that it passed in its path of destruction over twenty towns and villages, and that one hundred people have certainly been killed. Cedar Keys is about 100 miles southwest of Jacksonville.

The citizens of Nashville, Tenn., are contributing to a fund to erect a bronze statue, 9 feet high, of the late Commodore Cornelius Vanderbilt, in appreciation of his generosity in founding the university which bears his name, and is the pride of every resident of Nashville.

By the opening of the Gulf and Ship Island railroad from Gulfport, on the sea, to Hattiesburg, some 70 miles to the northward, where connection is made with the New Orleans and Northeastern, travelers from almost any part of Mississippi can reach their Gulf coast direct without going outside Mississippi territory.

FOREIGN.

An equestrian statue of Garibaldi was unveiled at Siena in September.

The Czar and Czarina of Russia left England, where they had been on a visit, on Oct. 4. From there they went to Paris.

A company for the manufacture of cycles is being promoted in Japan. The capital is to be 200,000 yen, and it is intended to export the wheels.

The city of Trento, Austria, will erect a monument to Dante at a cost of 6,000 florins. The city was one of the stopping places of the Italian poet during his exile.

Not content with supplying the English markets with beef and mutton, Australia is going to make a bid for the decorations of the tables. The Agricultural Department in Victoria is making experiments with a view to shipping frozen flowers.

The evidences developed within the past few days that France has taken a decided step in favor of coercing Turkey have greatly improved the prospect of some final settlement of the Eastern question by a general agreement among the powers. It is not at all probable that France acted without first consulting Russia.

After the bombardment of the palace of Zanzibar by the British gunboats, Seyyid Khalid, who had proclaimed himself Sultan on Aug. 25, after the sudden death of the late Sultan, sought refuge at the German consulate. A demand was made by the British authorities for his surrender, but the German consul, acting upon the instructions received from his government, refused to place the fugitive in the hands of the British. This caused considerable irritation, and has been the cause of considerable diplomatic correspondence between Great Britain and Germany. Since then Seyyid Khalid has been taken aboard a German warship.

The prudent always have Dr. Bull's Cough Syrup on hand. It is invaluable.

MARRIAGES.

BUBENZER—AIKEN.—At the residence of the bride's parents, Lismore, La., Sept. 30, 1896, by Rev. J. White Davis, Mr Marcus C. Bubenzer, of Bunkie, La., and Miss Minnie B. Aiken, of Lismore, La.

Camp Meeting Calendar.

Camp Meeting.	*Begins.*
Salem	Oct. 8
South Mississippi Holiness	Oct. 9
New Prospect	Oct. 22

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6	— —
Ordinary	5¾	— —
Good ordinary	7 1-16	— —
Low middling	7 5-16	— —
Middling	7½	— —
Good middling	7 11-16	— —
Middling fair	8¼	— —
Fair	8 3-8	— —
Galveston middling	7½	— —
Mobile middling	7½	— —
Memphis middling	7½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3	3
Prime yellow	3	3⅛
Gray white	3½	3⅝
Choice white	3⅝	3¾
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	33	31
RICE.		
No. 1	14½	3¾
Good	4¼	4⅜
Fair	3¾	4
Prime	4¼	4⅜
Rough, ₩ bbl	3 25	4 25
POLISH, ₩ ton	15 00	14 00
FLOUR.		
Extra Fancy	3 90	4 00
Fancy	3 75	— —
Choice	— —	— —
Minnesota Patents	4 60	4 75
Winter wheat patents	4 30	4 40
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 85	1 80
Cream meal	1 90	— —
Grits	3 00	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	28
Yellow	31	28
Mixed No. 2	28	28
OATS:		
Western	— —	28
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	53½	— —
HAY:		
Prime	13 00	14 00
Choice	15 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	7 50	7 83½
Prime Mess	7 28	7 50
Rumps	7 00	— —
BACON:		
Fancy Breakfast	6½	9¾
Shoulders	— —	4½
Sides, short rib	— —	4¾
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10¾
DRY SALT MEAT:		
Shoulders	4½	4¾
Sides, short rib	4½	4¾
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	18	— —
Common	8½	10½
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	17	— —
Western Dairy	14	— —
Common	— —	— —
LARD:		
Refined	4½	4¾
OILS:		
Coal, bbls	8½	— —
Coal, cases	13½	— —
Cotton seed, crude	18½	— —
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	1 5	1 50
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 35	1 40
ONIONS:		
New Louisiana	1 40	1 50
Western	1 55	1 60
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5½	— —
Jute, 1¾ lb. ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ bundle	1 45	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	$ 50	4 25
Young Chickens	1 50	3 50
Chickens, Southern	3 75	3 50
Young	1 35	3 00
Turkeys, Southern	9 00	10 00
EGGS:		
Western	15	— —
Southern	15	15½
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	9	9½
Burry	5½	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	3	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	16 00	16 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, $355 85; the month previous, $260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money, and make it quicker, than with any other household article on the market. I feel convinced that any lady or gentleman can make from $10 to $15 per day around home. My sister and brother have started in the business, and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Co., Sta. A, Pittsburgh, Pa. They help you get started, then you can make money awfully fast. MRS. W. H.

EPWORTH LEAGUE.

By Rev. R. H. Wynn.

Prayer Meeting Topic for October.

THE FRIENDS OF CHRIST.

SUNDAY, OCT. 11—THE CIRCLE OF DUTY.

In preference to the references given in the topic leaflet for this week, which seem to have only a remote connection, if any, with the subject, we copy references, and an abridgment of "Thoughts on the Topic," from the Epworth League Department of Nashville Christian Advocate.

TYPES OF DUTY.

1. Duty the Master's meat (John iv, 34). 2. The bitter cup (Matt xxvi, 39).

There were two classes of duty that confronted our Lord: the duties of service, and the duty of suffering. Into the class of duties of service entered all the activities of our Lord's life.... To the Master suffering came clothed in the garments of duty.

3. The test of friendship (John xv, 14). 4. The brother and sistor and mother of Jesus (Mark iii, 34, 35).

Every true friendship is written in imperatives. The obligation of hearty good service holds in every merely human friendship; much more in the friendship that men have toward the Son of man.... Christ tests our friendship for him by our obedience; but largely this is the law of all friendship. "Who is my friend?" He whose will, whose desire, has become a law for my conduct.

5. Joseph of Arimathea (John xix, 38).

Joseph's act in requesting the dead body, and laying it in his own rock-hewn-tomb, must have deeply touched the hearts of the disciples, for Mathew, Mark, and Luke have only words of commendation. But John, writing long after the others, himself the apostle of deepest love, points out the flaw in this generous character. Doubtless, the death of the Master was a crisis in the life of Joseph, and the nobility of his action now made tardy amends for his previous lack of courage and obedience.

Fads in Medicine.

There are fads in medicine as in everything else, and a "new thing" frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merit. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered, but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone, but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world.

Presiding Elders.

I think Bro. Streater has seen some things in ignis fatuus, and is liable to mislead some of our people. The brother seems to think that the presiding elders are a burden when we have more than it requires to hold the itinerant wheel together, and so he advocates the reduction of districts to seven, thus giving each district twenty charges. He assumes that this idea would meet the approbation of a majority of the preachers, if they were not afraid of hurting the presiding elder's feelings. I think the brother is very much mistaken just here for I think the majority of our preachers have the good of the church at heart and are too conscientious to yield their honest convictions to the favor or friendship of any man or body of men.

Again Bro. Streater makes a very broad mistake when he says our presiding elders get $64.29 per sermon. Now, let us see. We have now nine districts averaging more than fifteen charges each. To fill any of these districts the presiding elder must preach at least one hundred times. Now, according to Bro. Streater's calculation, each district must pay $6,429. This, you see, is not true. But instead of six thousand four hundred and twenty-nine dollars they get $1,028.65, which is $10.29 and not $64.29 per sermon. I make this correction not as a critic, but as a brother.

I can not agree with the brother who favors reducing the number of districts; but I am in favor of reducing the size and making one more in number. I believe in small farms and intensive farming. When a presiding elder has to spread himself over such large fields he gets thin, and can not do as much good as he could if he came in closer touch with the people. I think twelve or fourteen charges are enough to keep any presiding elder busy. Every pastor needs ministerial help, and why not the presiding elder help his preacher some instead of letting him send off for help? I think our presiding elders should be evangelists as well as overseers. Of course, they must have the oversight of the district, look after the junior preachers and the interest of the church. To do this as it should be done requires time and labor. I believe that the presiding elders would be more appreciated, the preachers better supported and all the interests of the church advanced by a closer contact of the presiding elders with the people. This can not be done by enlarging the districts. J. A. POE.

Aberdeen, Miss.

The careful mother always keeps Salvation Oil handy, for cuts and bruises.

Preachers' Institute.

The Preachers' Institute of the Brookhaven district, Mississippi Conference, will be held in Bogue Chitto, Oct. 27-29, 1896.

The following is the programme:

TUESDAY, OCT. 27.

7 P. M.—Sermon by Rev. V. V. Boone.

WEDNESDAY, OCT. 28.

9 A. M.—1. Our Duty as Ministers to Our Own Denominational Institutions. Paper by C. W. Cysler. Discussed by I. W. Couper and E. F. Edgar. 2. Evil of Speaking Uncharitably, Harshly, or Even Unfavorably, of a Brother Preacher. Paper by J. D. Crymes. Discussed by I. B. Robertson, T. L. Mellen. 3. Importance of Benovolent Work by the Church. Paper by M. L. Burton. Discussed by J. W. Chambers, J. T. Abney. 4. How May We Bring into More Active Operation the Forces of the Church? Paper by W. G. Backus. Discussed by W. W. Morse, B. W. Lewis.

11 A. M.—Sermon by B. F. Jones.

2:30 P. M.—1. The Duty of Christian Nations toward the Persecuted Armenians. Paper by T. L. Mellen. Discussed by W. B. Hines, V. V. Boone. 2. Is the Employment of Transient Evangelists in Revival Services Expedient? Paper by I. W. Cooper. Discussed by B. F. Jones, W. G. Backus. 3. How May We Best Promote Loyalty to the Church among Our Members? Paper by J. M. Morse. Discussed by J. W. Tinnin, M. G. Felder. 4. Our Duty as Prescribed by the Discipline toward the Cause of Missions. Paper by J. W. Chambers. Discussed by T. L. Mellen, E. F. Edgar.

7 P. M.—Sermon by I. W. Cooper.

THURSDAY, OCT. 29.

9 A. M.—1. The World's Debt to John Wesley. Paper by I. B. Robertson. Discussed by B. H. Rawls, Robert Havors. 2. Regeneration. Paper by B. F. Jones. Discussed by J. W. Sandell, M. L. Burton. 3. Preparation of Sermons. Paper by E. F. Edgar. Discussed by J. D. Crymes, T. L. Mellen.

11 A. M.—Sermon by J. W. Tinnin.

2:30 P. M.—1. Our Duty to Sustain Our Official Organs. Paper by G. W. Hively. Discussed by W. L. Blackwell, M. G. Felder. 2. Duty of Methodists toward the Temperance Cause. Paper by J. T. Abney. Discussed by J. M. Morse, M. L. Burton. 3. Reciprocal Duties of Pastor and People. Paper by W. W. Morse. Discussed by B. H. Rawls, B. W. Lewis.

The persons above indicated will please prepare papers, the reading of which will not exceed fifteen minutes.

E. H. MOUNGER, P. E.

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Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

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For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Courtland	Oct. 10	11
Longtown	(Wed.)	14
Tiro	17,	18
Batesville and Wesley	24,	25
Nesbit	31, Nov.	1
Barnes	(Tues.)	3
Eureka	(Wed.)	5
Wall Hill	7,	8
Arkabutla	(Fri.)	13
Crockrum	11,	15
Pleasant Hill	(Mon.)	11
Pleasant Grove	21,	22

T. C. WEIR, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks circuit, at Victoria	Oct.	10, 11
East Holly Springs circuit, at Liberty		17 18
Cornersville circuit, at Cornersville		24, 25
Mt. Pleasant circuit, at New Salem	31, Nov.	1
Ashland circuit, at Wesley Chapel		7, 8
Pontotoc circuit		14, 15
Abbeville circuit		18
Olive Branch circuit, at Oak Grove		21, 22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

CORINTH DIST.—FOURTH ROUND.

Brown's Creek circuit, at New Hope	Oct.	10, 11
Corinth circuit, at Gaines	(Wed.)	14
Kossuth cir., at Pleasant Hill	(Thurs.)	15
Iles Springs circuit, at Fairfield	17,	18
Ripley circuit, at New Hope	24,	25
Ripley and New Albany at Ripley	28,	29
Iuka circuit, at Clements	(Thurs.)	31
Jonesboro circuit, at Browns	31, Nov.	1
New Albany circuit, at Bethlehem	7,	8
Saltillo circuit	14,	15
Marietta circuit, at Hodges	21,	22

HESLEP E. TUCKER, P. E.

DURANT DIST.—FOURTH ROUND.

Poplar Creek circuit, at Friendship	Oct.	3
Ethel circuit, at Liberty Chapel	10,	11
Belsona circuit, at Belsona	17,	18
Salis circuit, at Springdale	24,	25
Walthall circuit, at Walthall	31, Nov.	1
Eupora circuit, at Eupora	1,	2
Salem circuit, at Macedonia		6
Rural Hill circuit, at Rural Hill	7,	8
Ackerman circuit, at Salem		15
Chester circuit, at Chapel Hill	14,	15
Ashton circuit, at Ashton		15
Ebenezer circuit, at Liberty Chapel		19
Louisville circuit	21,	22

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Bolivar	Oct.	10, 11
Greenville		11, 12
Helen		17, 18
Jamestown		18, 19
Friar Point		24, 25
Lula		25, 26
Cleveland	31, Nov.	1
Shaw		1, 2
Arcola		7 8
Holmesdale		8, 9
New Salem		14, 15
Tunica		21, 22
Robinsonville		22, 23

J. A. RANDOLPH, P. E.

GRENADA DISTRICT.—FOURTH ROUND.

Charleston, at Oakland	Oct.	10, 11
Grenada cir., at Bethel	(Tues.)	15
Tatum, at Tippo	(Thurs.)	15
Strathmore		17, 18
Terrance		24, 25
Tocopola, at Midway	(Fri.)	30
Paris	31, Nov.	1
Duck Springs	(Tues.)	7, 8
Chapel Hill, at ——	(Thurs.)	10
Pittsboro, at Pine Ridge		12
Water Valley circuit, at Wyatt Chap'l		14, 15

The recording secretaries will please have their journals at quarterly meetings. Local preachers must be present, and present written reports before passage of character. Let pastors and officials all make a faithful effort to do their whole duty as we close 1896.

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Oct.	10, 11
Columbus station		11, 12
Shuqualak		17, 18
Hebron		24, 25
Winstonville	Nov.	1, 2
Stanleyton	(Wed.)	4
Crawford		7, 8
Cedar Bluff		14, 15
West Point		15, 16
Tibbee		21, 22

R. A. SUMRODERS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson	Oct.	10, 11
North Wesson, at Beauregard		10, 11
Adams, at Ebenezer		17, 18
Caseyville a. Bethel		24, 25
Pleasant Grove, at Tilton	31, Nov.	1
Gallman at Gallman		7, 8
Crystal Springs	(7 P. M.)	8
Summit, at Bogue Chito		14, 15
Hazlehurst	(Wed.)	15
China Grove, at China Grove		21, 22
Magnolia and Osyka, at M.	(Thurs.)	24
Whitestown, at Pisgah		28, 29
McComb City		28, 29

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Vineville circuit, at Pleasant Hill	Oct.	10, 11
Rose Hill circuit, at Pleasant Grove		17, 18
North Kemper cir., at Mt. Pleasant		23
DeKalb circuit, at New Hope		24, 25
Porterville circuit, at Chapel Hill	31, Nov.	1
Daleville circuit, at Souia Chapel		7, 8
Linwood circuit, at Linwood		11
Neshoba cir. and Miss., at Mars Hill		14, 15
Chunkey circuit, at Spring Hill		21, 22
Meridian—Central		23
Meridian—West End		24
Meridian—East End		26
Meridian—South side and Pop. Sp.		28

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Woodville	Oct.	10, 11
Fayette at Fayette		17, 15
Meadville at Meadville		24, 25
Percy Creek	31, Nov	1
Gloster, at New Church		7, 8
Washington, at Washington		14, 15
Amite at Woodland		21, 22
Wilkinson, at Hopewell		28, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—First Church	Oct.	11, 12
Benton	(11 A. M., Sat.)	17
Yazoo circuit	(11 A. M., Sun.)	18
Yazoo City	(7 P. M.)	18
Sharon		24, 25
Canton	(7 P. M.)	25
Madison	31, Nov.	1
Terry, at Spring Ridge		7, 8
Camden, at Shuck	(Tues.)	10
Lake City and Lodi		14
Mill Creek and B. L.		15
Flora, at F.	(11 A. M.)	18
Tranquil		21, 22
Fannin		25, 29

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Pisgah	Oct.	10, 11
Edwards, at Edwards		15
Bolton, at Bolton		17, 18
Crawford Street—Vicksburg		14, 25
South Vicksburg		25, 26
Utica, at Utica		28
Rocky Springs, at Rocky Springs		30
Harriston, at Harriston	31, Nov.	1
Mayersville, at Mayersville	7,	8
Mt. Olivet, at Mt. Olivet		13
Warren, at ——	14,	15
Acmonia at ——		21
Rolling Fork, at Rolling Fork		22, 25
South Warren, at Wesley Chapel		28, 29
Port Gibson	Dec.	1

Pastors will see that their trustees are prepared to answer Ques. 24, and that the answer to Ques. 26 is in full up to date.

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Perry's, at Lumberton	Oct.	10, 11
Pearlington, at P.		17, 18
Nicholson		24, 25
Ocean Springs and Biloxi, at O. S.	31, Nov.	1
Vancleave, at Mt. Pleasant	(Mon.)	2
Americus, at Salem	(Wed.)	4
Escatawpa, at Zion	(Sun.)	4
Moss Point station	(Sun. night)	8
Whitlington, at Handsboro	(Mon.)	
Bay St. L., at Long Beach	(Tues.)	9
Angasola, at Angasola		15
Black Creek		16, 15
Marion		17, 18
Hattiesburg		23, 22

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Oak Grove Church Dedication	Nov.	1
Floyd, at Floyd		2
Monroe, at Monroe		3
Oakbann, at Cadeville		4
Lind Grove, at Bonidee		8, 9
Oak Ridge, at Collinston		10, 11
Bastrop, at Durald		13, 14
Delhi at Delhi		16, 17
Lake Providence, at L. P.		18, 20
Waterproof at Waterproof		22, 23
Oakley, at Pine Hill		24, 25
Harrisonburg, at Harrisonburg		25, 27
Winnsboro, at Winnsboro		28, 29
Rayville, at Rayville	Dec.	5, 6

The pastors will please urge the official members to all be at the fourth Quarterly Conference with reports in full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. WHITE, P. E.

Floyd, La.

OPELOUSAS DIST.—FOURTH ROUND.

Rayne—Quarterly Conference	Oct.	10
Rayne—preaching (at 11 o'clock)		11
Crowley—preaching (at night)		11
Crowley, Quarterly Conference		13
Indian Bayou, at Indian Bayou	17,	18
Prudhomme City at Long Point	24,	25
West Lake, at Sulphur Mine	31, Nov.	1
Grand Chenier	7,	8
Lake Charles—Broad Street		11
Lake Charles—Jackson Street		13
Lake Arthur	14,	15
Pleasant Mine Bridge, at Church Point	21,	22
French Miss.—Breaux Bridge—Q. C.		23
French Miss.—B. Bridge—preaching		23
Lafayette—preaching (night)		25
Lafayette—Quarterly Conference		26
Jeanerette Quarterly Conference	Dec.	5
Jeanerette—preaching (at 11)		6
New Iberia—Quarterly Conference		6
New Iberia—preaching (at night)		6

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

West Baton Rouge, at Deerford	Oct.	10, 11
Zachary		11, 12
Port Vincent, at Maurepas		17, 18
Live Oak, at Friendship		24, 25
Baton Rouge circuit, at Antioch	31, Nov.	1
Baton Rouge		2, 3
Amite City, at Amite City		7, 8
Pine Grove, at Pine Grove		9, 9
Franklinton at Franklinton		21
Pontchatoula, at Wesley Chapel		24, 25
St. Helena at Darlington		27, 28
East Feliciana, at Independence		28, 29
Clinton	Dec.	5, 6

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Dryades Street	Oct.	11
Carondelet Street		15
Morgan Street		25
Algiers	Nov.	
Covington		4
Felicity Street		5
Talahasek and Slidell, at Slidell		11
White Castle	11,	12
Craps Street		21
Lower Coast, at Wesley		26
Bayou Memorial		27
Plaquemine and Donaldsonville, at D.	Dec.	2
Louisiana Avenue		6

N. B.—Local preachers will please be present, and, as per ¶ 156 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Greenwood	Oct.	10
Pelican, at Mount Pleasant		17, 18
Red River, at Campobello	31, Nov	1
Wesley, at Wesley		7, 8
Coushatta, at Coushatta		14, 15
Mansfield, at Mansfield		17
Pleasant Hill, at Marthaville		18
Caddo, at Friendship		21, 22
Grand Lake, at O. C.		23, 24
Shreveport—First Church	Dec.	4, 7
Shreveport Jordan Street		5, 7
South Bossier, at Houghton		6

I. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Grosse Tete	Oct.	10, 11
Lecompte		17, 18
Alexandria		18, 19
Pineville, at Negent		21
Colfax		24, 25
Montgomery		25, 26
Spring Creek	31, Nov.	1
Dry Creek		7, 8
Centerville		14, 15
Robeline		21, 22
Anacoco		24
Bunkie	31,	1
Ola	Dec.	4
Columbia		5, 6

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Downsville, at Downsville	Oct.	10, 11
Haynesville, at Haynesville		17, 18
Valley at Pleasant Valley		24, 25
Minden, at Minden	(Mon., Tues.)	26, 27
Vernon, at Wesley Chapel	31, Nov.	1
Arcadia at Arcadia		7, 8
Ruston, at Ruston		14, 15
Vienna, at Antioch		21, 22
Bienville, at ——		23, 29
Homer, at Homer	Dec.	5, 6

J. D. HARPER, P. E.

Arcadia, La.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HOW WE RISE.

BY J. G. HOLLAND.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

I count this thing to be grand y true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under feet,
By what we have mastered of greed and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we bonrly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing in sordid dust.

We hope, we aspire, we resolve, we pray,
And we think that we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men,
We may borrow the wings to find the way,
We may hope and aspire and resolve and pray,
But our feet must rise, or we'll fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

—Exchange.

Communications.

Enlarging the Districts.

In the issue of this ADVOCATE, for Oct. 1, our tried and trusted brother, J. B. Streater, has given us some views of his in favor of enlarging the districts in the Annual Conference. No layman in the North Mississippi Conference is more worthy to have his opinions considered with entire respect and brotherly regard. In this spirit I desire to notice a few points made in the article just referred to.

The first of these points is made in the following sentence: "I think Bro. Bachman is very much mistaken when he says that a large majority of the preachers in the Conference are in favor of the number of districts remaining as they are; but I believe, on the contrary, the larger portion of them would advocate reducing the number if they were not afraid of incurring the displeasure of the presiding elders."

This is a severe statement, and, if true, reveals a state of things to be deplored. Are our presiding elders men of that kind? Why should a presiding elder be displeased towards a brother preacher or layman who expresses his views in a proper spirit on either side of this or any other question that concerns the efficiency of our Methodism? Such a temper would be wholly unworthy and evil, and would convict the man as unfit for his office, and he should be removed. On the other hand, to be "afraid of incurring the displeasure of the presiding elders" may be a pure injustice to them, while it shows a lack of proper courage in the brother who keeps silent because he is "afraid." I prefer to think that the presiding elders give no occasion for such fear and silence, and that preachers and people are not affected with unjust suspicions towards them. We be brethren, bound together in the love of Christ, and to accomplish the holy mission we have of him; therefore, all our feelings and bearing towards each other should be co-operative and characteristic of this mission.

The next point here noticed is contained in this quotation, viz.: "The custom with presiding elders, as a general thing, is to leave home on Friday evening or Saturday morning, and go to the Quarterly Conference, preach once or twice on Saturday, and maybe twice on Sunday; and if they do not go home on Sunday night, they will on Monday, and for this kind of service they were paid last year an average of $1,028.65, being an average of, at least, $64.29 per sermon, which is very dear preaching these hard times, especially when we consider the character of some of the sermons."

Let us see. With 140 charges in our Conference, as Bro. Streater gives, the nine districts will average fifteen charges to each, giving sixty quarterly meetings for the year to each presiding elder. Now, if we allow that the presiding elder preaches, on an average, twice at each meeting, he will give his people one hundred and twenty sermons in the year. Divide $1,028.65 by the number of sermons, and we have what is paid "per sermon," $8.57, which is nearly eight times less than "$64.29," and does not seem to be "very dear preaching these hard times, especially when we consider the character of some of the sermons." This estimate does not take account of the sixty Quarterly Conferences held—sometimes more wearing than preaching; and how much the presiding elder does to help up the preacher's allowance, and to help forward other financial interests of the church, and to instruct members, old and young, in the doctrines and polity of Methodism; and how his ministry and counsel refresh and encourage the pastor. This is not all, but enough to show that when the eight or ten dollars "per sermon" is properly distributed, the people have received a large return for the pay.

There is more in Bro. Streater's article that deserves notice, but it must be postponed to another time.

W. T. J. SULLIVAN.

Tupelo, Miss.

Correspondence.

Georgia Letter.

Messrs. Barbee & Smith write me that my new life of Francis Asbury will be ready Oct. 7.

It is a remarkable fact that while Mr. Wesley has had so many biographers; while McKendree, Emory, Capers, Andrew, Marvin, Pierce, Hedding, Simpson, and other Bishops have had memoirs carefully prepared, that of Francis Asbury there never has been a worthy life written. Rev. W. P. Strickland, who afterwards joined the Presbyterians, did write "The Pioneer Bishop: A Biography of Francis Asbury," over forty years ago. It is a very inferior and unsatisfactory book, in my judgment, and was evidently prepared without great care. Dr. McClintock was working on a biography of Asbury when he died. Dr. Stevens, in the "History of the M. E. Church," has given us the best account of his labors, but it is locked up in four 12 mo. volumes, and out of reach of many. The Journals of Asbury, in three volumes, are still in print, but they are in a large degree unintelligible and uncntertaining. I have tried to present in one 12 mo. of 400 pages a satisfactory view of the man and his work. I may not have succeeded in doing it, but it has not been from a want of care. The book is printed at our Publishing House, and is edited by Dr. Tigert, but is published at my own charge, and is my own property. No publisher has ever been willing to risk the sale of one of my books, and print it on his own charge, and so I must do as I have been in the habit of doing—sell my own productions, or they will not be sold. I think the book will give satisfaction. It tells the plain truth, and while some of our modern Methodists may not be pleased to see how plain and unpretending, and sometimes narrow, was our first and, in many respects, our greatest Bishop, it is a fact that his Journals show him so. He was not the less great because he had weaknesses, and the man of modern times who will read the story of his life without a blush of shame that he does so little, must be a worker of unusual diligence. I have aimed to make the book as short as it could be justly made, that it might find a larger circle of readers. I will send it to anyone by mail, postpaid, for $1. The catalogue price will be $1.25. If it does not give satisfaction, I will refund the money. It can be ordered from Nashville, or from our colportage agents, or from me at Macon, Ga.

I am sorry that the present generation of Methodists puts so low an estimate on Methodists of the olden time, and are too often disposed to look with some degree of contempt upon them. They knew the name of Asbury, and that is about all they do know, and yet this same gardener's son did more for America than any one man who ever lived in it. He was born in Staffordshire, England; never went to school after he was twelve years old; was a saddler's apprentice; became a traveling preacher, traveled five years in England, came to America at twenty-six years of age, and toiled here unceasingly till he was seventy-two. He had a respectable knowledge of Latin, Greek, and Hebrew; had read largely in theological and historical literature; traveled about 5,000 miles a year, preached every day, crossed the Alleghany Mountains over sixty times on horseback, directed the work of the church from Canada to Louisiana, never had a selfish feeling, and never knew any fear save the fear of God. He gave up everything for America and Christianity, and, a lonely old man, sank into his grave, worn out with incessant toil. This is a short summary of the history of this wonderful man. He ought not to be forgotten. He stands side by side with Luther, Calvin and Wesley, and in many respects is the equal of any of them.

Writing about books, I see one of your correspondents notices favorably, and not too favorably, Bro. Wadsworth's new book. It is worthy of all praise, and reflects high credit on the author; and it reflects the highest credit on the Publishing House, which does as cheap and as handsome work now as any house in the land. I suppose it is hardly needful to commend to your readers the companion book to this by Bishop Galloway. With these two books side by side with Bishop Marvin's, we can see the East and the progress of Western civilization.

I see my dear friend, Dr. Allen, has won fresh laurels for his honored brow by his last book, "History of the War between China and Japan." He has always been highly esteemed by the Chinese, and this able and candid book has won their highest plandits. I reckon, however, as it is in Chinese, it will have but a limited circulation in this country.

We are in the hottest political campaign, and men without a nickel in their pockets are talking learnedly about the evils of the one standard, and the other party just as impecuniens about the evils of free coinage.

Our election to the Legislature engrosses much attention. We hope to shut up the bar rooms by legal enactment, and the liquor men hope we won't, and we are doing our best and they are doing theirs. Two very clever men are running for governor, but both are willing to sign the bill if it passes.

The daily papers are all against us. The weeklies are, many of them, for us. What will be the result we will see in a week. If money or fraud can defeat us, we are defeated already, for the beer makers and whisky sellers will spare no money and hesitate at no fraud to carry their ends. GEO. G. SMITH.

Macon, Ga.

Letter from Tennessee.

MR. EDITOR: In looking over the NEW ORLEANS CHRISTIAN ADVOCATE this morning your name, and so many others that are familiar to me, had such a good, friendly home look that I feel tempted to try your patience by inflicting a letter upon your readers.

I was especially glad to see the notices of the fine openings of so many Mississippi schools, in all of which I feel an especial interest. While I have for six years been connected with colleges in Tennessee, "my heart turns back to Dixie" often, and the many and dear friends I have there. I am at Martin College, Pulaski, Tenn., and as we have numbers of patrons among whom your good paper circulates, I feel sure that they will be glad to hear of its splendid opening and fine prospects for the future. Pulaski enjoys the distinction of never having had a boom, nor an epidemic, and is one of the most prosperous cities in Tennessee. Nature has lavished her gifts unsparingly upon this favored region, and everywhere the eye rests upon a landscape as fair as that of Sunny Italy. Around Martin are hills of majestic beauty, streams of sparkling water flowing through green valleys, and over all the blue, transparent sky—the fountain of an atmosphere so pure as to instill new life into all who breathe it.

The college itself is one of the best-planned and best-proportioned buildings I have seen anywhere. It has all the modern conveniences that render life so luxurious—hydrant water, electric lights, bath-rooms, wide corridors, and galleries above and below of the old-fashioned kind, suited to the warmth of our Southern climate. "No pent-up Utica" confines our girls to brick walls and narrow pavements for exercise. The beautiful campus of eight acres, covered with magnificent oaks and maples, gives them ample room for exercise in good weather, and the broad galleries prove an excellent retreat when the rain drives them in.

Although the unprecedented drouth seemed for awhile to paralyze the energies of the people upon whom schools depend for patronage, it has been evident from the opening, one month ago, that Martin College was to have its capacity for room tested to the utmost this year; and now, at the expiration of thirty days, nearly every room in the main building is occupied, and the three-roomed cottage on the campus also comfortably filled. If the trustees had not pledged themselves so thoroughly to "more room" when needed, there might be cause to fear that the number of boarding pupils had reached its limits; but with the magnificent endowment fund at their disposal, any improvements or additions to the college will be made when needed, and there will always be "room for one more." Dr. S. N. Barker, the new president, and his wife, a Mississippian "to the manor born," have already shown that the college under their active administration will take a new lease on life, and claim a front place in the ranks of Southern Methodist schools. There is an unmistakable religious, Methodist tone about the school that speaks well for the influence that it is destined to wield upon the future lives and characters of the girls. A girls' Sunday-school, missionary society and weekly prayer meeting were among the first organizations effected, while later on two flourishing literary societies have been organized in the interest of belles lettres and the fine arts. The music department, under the directorship of Prof. Zenberg, of Germany, is attracting considerable attention in this section, and Martin College bids fair to become a musical centre of no mean repute. The other departments are in the hands of specialists, each trained for her work; and among the entire faculty of twenty officers and teachers employed, I do not think there is one who is not above the average in capacity. Mrs. Gilmer, the matron, who is well and favorably known in Mississippi, presides over the dining-room and dormitories in a most satisfactory manner, and the girls find in her a kind and sympathizing friend.

Mr. Peebles, the pastor of the Methodist Church here, is untiring in looking after the spiritual interests of the college girls, a number of whom have already deposited their church letters with him. The pastors of the other churches have also shown great interest in the school, and we have frequent visits from them. We hope that among other clerical visitors we may some time during the year have a visit from the editor of the NEW ORLEANS ADVOCATE, whose paper comes to us weekly. I do not know, dear Doctor, any better "food for thought" for young or old than your sermon on the "Immortality of the Soul," and I would not only take pleasure in recommending it as such to my psychology class, but would take great pleasure in listening to it again myself.

With best wishes for yourself and paper, I am,

Sincerely, MARY V. DUVAL.

Martin College, Oct 2 1896.

Selections.

Booker T. Washington.

Mr. Booker T. Washington, the colored founder and president of Tuskegee Institute in Alabama, is beyond doubt the foremost living man of his race, and one of the most useful and notable men in America. He has more clearly worked out a system of education that is adapted to Southern conditions than any other man who has attacked the problem. His special work, of course, is the application of this system to the requirements of his own race; but it is no less applicable to the conditions of both races in the South.

How he came to work out the system that is in such successful operation at Tuskegee, Mr. Washington tells in an article in the September Atlantic Monthly, in which he explains more fully than he has before explained the philosophic and economic basis of the Tuskegee system. Since it was part and parcel of his own intellectual growth, a good proportion of the article is autobiographical.

After a narrative of his own awakening, he explains how the Tuskegee school unfolded itself—beginning with nothing but a teacher and a few pupils. The economic fallacy that lay at the foundation of slavery—a fallacy as applied both to the master and to the slave—was its discouragement of thrift. A lack of thrift was a necessary part of the philosophy which regarded manual labor as degrading.

The starting-point in the elevation of the negro is to teach him the economic and moral value of thrift. The first step, therefore, is to work out of the universal bondage of a credit system—which, with the population of the Black Belt, became a debt system—to quit "lihin' in de ashes," as one of the visitors to Tuskegee expressed it.

The revolution in education, in practical affairs, in morals—the regeneration, in fact—that has come from the application of the practical system that has brought this about in this section of Alabama, is as inspiring a chapter in the "care and culture of men" as can be found in the annals of our educational life.

It was this revolution—by discovering a method of wide application—that made it especially appropriate that Harvard should confer an honorary degree on Mr. Washington. Not yet past forty, and with the best part of his life before him, his work, as he explains it in his Atlantic article, will give him a secure and historic place among the builders of American civilization.—Exchange.

The up-to-date Christian is one who is fully alive to God's calls upon his time, means and service, and responds to them to the utmost of his ability, while keeping his soul in warm and lively contact with God in secret communion and in holy ordinance.—Presbyterian.

The Curfew Law.

Edward W. Bok, in the September Ladies' Home Journal, reviews the provisions and operations of the Curfew ordinance, which, in variously modified forms, has been adopted by municipal legislative bodies in the West. He gives hearty endorsement to the law, and asserts that, although it met with general opposition at first, there is not a city or town in which it has been enforced that would have it abolished. "Wherever the Curfew ordinance has gone into effect," Mr. Bok contends, "its advantages have been conceded. This is true now of over 300 towns and cities, some as large in population as Omaha and Topeka. In each case the excellence of the law has become apparent, opposing parents have conceded its wisdom, and even children are said to be pleased with it. It has placed in the hands of the police a most effective weapon for clearing the streets of hoodlums at night, and in many cases where disorder reigned at street corners, quietness, law, and order now prevail. So well has the ordinance worked that reports, gathered from not less than forty of the towns where it is a law, show that the fine or imprisonment-penalty has not been inflicted in a single case. The first caution has served the purpose. These reports show, too, that the ordinance is not enforced in any oppressive manner. In the case of evening Winter or Summer entertainments, which would keep the children out later than the Curfew hour, authority is easily obtained and readily granted by the mayor or town official for an extension of the time. Its rigid enforcement is applied most strictly to the hoodlum element, and with this class the police claim they have never been able to deal so successfully. It will be at once obvious to all right minded parents, I think, that they should give the weight of their influence to the Curfew ordinance wherever it may be presented. . . . Taken from any and every standpoint, it is an excellent thing, and it may wisely be encouraged by parents all over our land."

Clerical Unwisdom.

The fearfully-congested condition of the Conferences has caused the premature retirement of some able men and the unequal appointment of others. And yet men of no adequate preparation have been admitted on trial. This is ecclesiastical hari-kari. There is no need to rush into the ministry. The increment of unprepared men hinders rather than helps the efficiency of the Conference. Every young preacher should give himself the best chances of success. None of them but can complete the double course, if he will. Colleges almost bid a premium for students, and theological seminaries offer every inducement. There is no grade of appointment that would not be better served if its pastor were thoroughly educated. Some non-graduates far surpass some graduates in the same grade of appointments. But the same men, if educated, would surpass themselves. Besides, such men are exceptions. All the rest limp from start to finish. They are ent-classed. The charges open to them are increasingly few and weak. They are a burden to themselves, and twice a burden to presiding elders and the Bishops. They keep out better men. Let them become thoroughly prepared, and no better men are required. The competition becomes stronger yearly. Unless the poorly equipped band together to drive out the well equipped, the force of ministerial gravitation will hold them down to the most undesirable work. If this falls under the eye of any such, we entreat him, as a younger brother in Christ, to arrange even yet to attend one of our schools. "Well begun is half done."—Western Advocate.

TAKE IT TO THE LORD.

BY MRS. J. B. DALL.

Grand advice for sorrow's healing
In each gentle, tender line;
Is he not the Great Physician,
Soothing any wound of thine?
Come, accept the "healing waters,"
Ye, who many burdens bear;
If ye weary of the struggle,
"Take it to the Lord in prayer."

"There's a fountain" for your cleansing,
Would your soul be white as snow?
"Seek and ye shall find" was written
By the saints of long ago
Angel harps methinks are tuning
On the shores of "Over-there;"
In melodious message simple,
"Take it to the Lord in prayer."

Inspiration from the angels
Come with songs we love so well,
And the music beat and sweetest
In the old songs ever dwell;
For they suit the saint or sinner
In the language plain they bear;
Rich and poor may share the blessing
When they go to him in prayer.

Suiting life in any station,
Comfort in all times of woe;
If you need the Great Physician,
You have but to tell him so.
Ye, so richly blessed with plenty,
Swell that anthem on the air;
And ye lowly, poor and humble,
"Take it all to God in prayer."

Exchange.

Communications.

As to Brother Streater's Views.

In this week's ADVOCATE appears an article from the pen of my true and tried friend and brother, J. B. Streater, on the question of reducing the number of presiding elders' districts in the North Mississippi Conference, which I have read with interest. To some things, however, in said article I feel it my duty to except.

I wish, in the first place, to say that the position I take on this question is not influenced in the least by "fear of offending the presiding elders." Some years ago I wrote an article on this same subject in which I advocated smaller districts and a Sabbath to each Quarterly Conference in every charge, and it did not occur to me that my views would please or displease the presiding elders. And I think I am one, in this respect, of a vast majority, if not all, of our manly Methodist itinerants. Perhaps my good friend did not mean all that those words seem to convey. Complaint is made in the article under review that our connectional and other assessments "are becoming burdensome." This has led me to investigate somewhat this financial question. I have taken the Minutes of 1885 and those of 1894 (my Minutes of 1895 having been loaned to a friend), and have instituted some comparisons.

1. In 1885 our membership, including the local preachers, paid for the support of the ministry, per capita, $1.69; in 1894, $1.61; showing a falling off of eight cents per capita. In 1885 for support of the ministry and Conference collections, per capita, $2.03; in 1894, $1.94.

2. Or take the assessments of these two years for all these claims and we have the following figures: In 1885, per capita, $2.48; in 1894; $2.27.

Looking at these figures, one is moved to ask, Where is the increase of financial burden?

The difference between salaries is very slight. In 1885 the salaries of eight presiding elders averaged $942.25; but there were then but 116 pastoral charges; in 1894 nine presiding elders' salaries averaged $979.35, from 133 pastoral charges. So also of pastors' salaries in 1885, average, $427.50—in 1894, $446.37. All of which would indicate that very little change, and that for the worse, has taken place in the finances of our Conference during all these years.

But the article under discussion says, reduce the number of districts from nine to seven, and we would save "2,057.30 annually—taking last year's statistics as a basis—and this amount would cover about three-fourths of the collection on Conference fund." By which I understand that Bro. Streater would have seven men do the work of nine, and thus in hard work and long and continuous absence from home and opportunities for study, pay what the church in our bounds is abundantly able to pay without feeling it. But suppose this $2,057 saved in that way, as said in a private letter to this writer, "it would not go on the collections, but be kept in the pockets of the people."

Take another view: Eighty Quarterly Conferences in one district annually means the presiding elder's absence from home not less than two hundred and sixty days in the year. Where then is his opportunity to study and prepare for the pulpit? This done, and my good brother will have to listen to more of the sermons he has rated so low.

In considering difference between salaries of presiding elders and those of pastors, it must be borne in mind that the disparity is because of two facts: (1) Quite a number of the pastors are single men, and (2) many both single and married are inadequately supported. Knowing Bro. Streater as I do, I am safe in saying that he would not have presiding elders brought down to the poor living of these unpaid pastors, but would make the support of the latter more generous.

Again, as to the hard-working classes in our membership, the private letter already referred to says: "'Nine-tenths of our membership' do not have to labor any harder than nine-tenths of our preachers; and the proportion of 'lazy preachers' does not exceed that of the membership," and that "the plan contended for would make presiding elders little else than tax gatherers."

It is to be regretted that there is a tendency in this day to place small value on the presiding eldership. At some points in our Conference—city charges—already rumor hath it that the presiding elder is not wanted on the Sabbath—let him come in the week and hold the Quarterly Conference.

Now, I have written from a wholly disinterested standpoint, for there is not the slightest probability that I shall ever be a presiding elder; but I will say in closing this paper: Let the number of pastoral charges in each district be reduced to twelve instead of raised to twenty; let our strongest and best men be put in the office; let them hold each and every Quarterly Conference so as to embrace a Sunday; then let them be at home and in their studies during the week, and prepare for the pulpit and plan wisely and well for the work.

This, in the end, will prove to be vastly better than going all the time and in haste from point to point with no opportunities for such preparation.

T. CAMERON.

Inka, Miss., Oct 3, 1896

Piney Grove Church.

A HISTORY OF SIXTY-EIGHT YEARS.

About twelve miles northeast of Columbus, Miss., fronting the public road, stands a new Methodist Church, complete in all its appointments, with stained glass Gothic windows, carpeted aisles and chancel, neat pulpit and new organ. This is "Piney Grove" Church, Columbus circuit, Columbus district. This new, tasteful house of worship is due, in great part, to the enterprise and liberality of Capt. E. C. Leech, a loyal Methodist and influential steward of the circuit. Capt. Leech was ably seconded by Mr. Park Tunnell, the chief builder, and a Campbellite, who ought to be a Methodist. Many others lent a helping hand, and aid was had from the Board of Church Extension in the erection of this temple of worship. It was dedicated in May, 1892, by Rev. W. T. J. Sullivan, D. D., a former presiding elder.

Piney Grove Church has a history extending now through sixty-eight years. Soon after the dedication some interesting items in its history were gathered up and placed in my hands, and should have been published before this time. It was organized in 1828, and, hence, must have been under the jurisdiction of four Annual Conferences — Mississippi, Alabama, Mobile, and North Mississippi, its present Conference. It has been in three or more circuits —Buttahatchie, Yellow Creek, and Columbus, and in two or more districts—Tuscaloosa and Columbus.

The few scattered members among the early settlers held their first meetings in private houses and log school-houses. The first society was organized in 1828, as before said, in a log school-house about a half mile from the site of the new church. Services were held in this house until 1835, when through the efforts of Rev. Felix Wood another log house was built, near the present residence of Capt. E. C. Leech, and used as a church and school-house until 1838, when the old frame church was erected not far from where the new church stands.

Among the first members and organizers of Piney Grove were Dr. Booth, Henry Brown, Reuben and Elijah Sanders, Roddy Smith, Stephen McReynolds, William Belk, Felix Wood, and Stephen Tunnell, all local preachers.

Sixty-five years have passed away. All the old members have gone to the church above, except Sister Lockey Davis, who lives in Northport, Ala., now in her ninety-first year, yet still active, industrious, respected and loved by all who know her.

This record was made in 1892. Including the local preachers, who were among its first members, nineteen preachers have gone out from Piney Grove. The people of Piney Grove feel a laudable pride in their elegant house of worship, and love to assemble themselves together in its sacred walls. Capt. Leech, who lives near by, gets all possible extra service out of his pastor and presiding elder. A current saying represents him as watching the public road and hailing the passing stranger, if of clerical appearance, on the lookout for an occasional sermon. This may be only a little pleasantry at the Captain's expense. But his house is a preacher's home, and it's certain that the preacher who goes about him, if of the right complexion, will have opportunity to get off his best sermon, and to do as much of that kind of work as he can. We commend his methods, by the way, to Bro. J. B. Streater. Adopting them, Bro. S. might not find occasion to complain of preachers lying around idle.

The Sunday-school at Piney Grove is evergreen; weekly prayer meetings are kept up; the young people have frequent gatherings for song service, and the choir, in excellent music, good time, spirit, and melody, surpasses many. Such a church, built near the public highway, can but impress the passing stranger and the home-seeker favorably with the people who built it. It is a recommendation to the community. Columbus circuit rejoices in other churches of like appearance and comfort. The time for log meeting-houses and rude, uncomfortable churches has passed away.

Make your houses of worship, not only comfortable, but attractive, and the people will delight to come together in the courts of the Lord. We rejoice to note progress along this line in many places throughout our Methodism, but there is still room for improvement. The records of Piney Grove Church show, in almost, or quite, unbroken succession, the names of its preachers, from the first pastor and presiding elder in 1829 to the present time. These we may give in another paper.

T. C. WIER.

"Some Things I Don't Like."

Under the above caption I find an article, in the ADVOCATE of Oct. 1, which contains a few things that "I don't like." Perhaps it is owing to the fact that I am one of those unfortunate choir leaders, so severely criticised by Bro. Rex a few weeks ago, and again by Sister "C." of the above date. I know that the good sister meant nothing personal when she wrote the above-mentioned article, nor did the good Bro. "Rex" either; only he happened to step out of his wading bath, and before the blood had time to warm his feet he sat down just a little too close to a good brother just as he responded a hearty "Amen." That grated on the good brother's sensitive nature.

Now, there are some things I like about a choir and new song books. I like a choir to lead the congregation in singing; I like new song books because, as Sam Jones says, "The songs go and carry the people with them." Choir leaders have been forced to the necessity of taking books with them wherever they are called because of the scant supply of books usually on hand. I have begged and insisted on the congregation singing, and have had ministers to request them to join in singing, and yet they would not even join in singing such songs as, "Lord, Revive Us," "There is a fountain," etc. What reason they had I do not know, unless, perhaps, as Sister C. suggested by her remarks about dress, that they are too busily engaged in noting if Miss A had her "bangs" fixed right or Miss B's. "lace" was exactly correct and up to date, or whether Mr. C had on the same tie that he wore at morning service.

I like just criticism, but I think, that in order to this, one should have at some time occupied all the positions on the line. For instance, when good Bro. "Rex" gets the Holy Spirit in his soul in such a measure as to fill his whole being, then perhaps some one will be criticising Bro. "Rex" for his responses; and I would suggest in event Sister C. should conclude, as a matter of speculation, to write a "modern hymn book," "without sense or meter," that she would be forced to the necessity of opening a very third-rate book store in order to dispose of her production. It is indeed gratifying to know that Sister C. had the pleasure of catching at least one word of the song, if it was half murdered. I, too, as well as Sister C., claim that if singing is a part of the worship, the people who feel the Spirit are the ones to do the singing, or at least a part of it; and I have always found that those who felt the Spirit did sing, time or no time.

In conclusion, I wish to state that what I have written is done with the kindliest feelings, and a desire to put us "choir leaders" in proper attitude before the public; also if camp meeting associations, or pastors of churches, would provide themselves with song books of any kind that they might wish, there is not a choir leader in the land that would have the temerity to suggest a change. In regard to responses from the pew, I will say, God bless you Bro. "Rex," Sister C. You can never stop that as long as God fills the hearts of his children with his Holy Spirit.

W. JAS. MCLEAN.

Gloster, Miss.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Quarterly Reports.

Prompt attention has been given the forwarding of our quarterly report. You will see we have sent over one-half more than our delegate to Natchez promised. Have many other societies done better, or as well? Doubtless, some have done better, but we trust none have fallen behind us. Forgive us if we are a little proud of the success of our efforts. We are encouraged to press onward to yet greater results, having the inspiration of a sincere love for the Master's work to impel us.

We have two more subscribers to the Evangel already, and hope next week to increase the number to ten or fifteen more.

We had quite a delightful occasion of our missionary tea on Aug. 28, the most pleasing feature being the neat little sum realized thereby. It even exceeded our expectations.

Having executed our first and most binding pledge (providing for Miss McNemar), we now continue the march, keeping time to the battlery of $100,000.

With reference to the pledge of $200 by our representative at the Board meeting, she said:

"We take so small a sum as our minimum, hoping to reach beyond it and swell the amount to a considerable extent. You can rely on Capitol Street Church to raise a nice little sum towards it.....

"We are always in a hurry to see our delegate from our annual meeting. We are eager to learn of the new work, and how much she has promised towards promoting it.

"Then, in the heat of enthusiasm we begin at once to form plans for raising the required amount. We fear if we loiter along until Autumn's blasts and Christmas holidays overtake us and chill our zeal, we will come out in the race as did Æsop's tortoise. Our placard reads, 'No drones admitted.'

"Hoping again to have the pleasure and benefit of your inspiring presence at our little assemblage gathered together in Christ's name and for his cause, I will now close, with a 'God bless you! Pray for us.'

"A. E. LAWSON."

"P. S.—Since you were here I have received an interesting communication from Dr. J. B. Fearn, of Soochow, China. Adult members of society, 27; honorary, 2; new members added during quarter, 1; average attendance, 10; amounts collected for dues, $5; Conference contingent fund, 60 cents; auxiliary contingent fund, $3.50; special work, $15.25. Total collected during quarter, $24.35; remitted Conference treasurer, $20.85. Number of subscribers to Woman's Missionary Advocate, 10; Evangel, 17.

A. L."

Mrs. Chatfield: "First quarter's report shows: 53 auxiliaries, about 1,000 members; 6 organized since annual meeting, 150 new members; 10 juvenile societies, 135 juvenile members; life members, 37; 9 children clothed. Subscribers to Little Worker, 125; Woman's Missionary Advocate, 130; Evangel, 300. I failed to get full reports from three or four district secretaries, but give it based upon those received and report of others given at Conference. I think it nearly correct. Hope by the next quarter to have all in perfect understanding about blanks. Leila McNemar is well, and doing well at the Scarritt Bible and Training-school."

Mrs. C. H. Cope, Paulding: "We have all four of our auxiliaries in live working order. Our Little Builders meet the first Sunday in each month; Little Workers, the second; W. P. and H. M., the third Sunday, and W. F. M. S., the fourth Sunday. The last-named has a larger membership and is better attended."

Burtonton auxiliary (Burtonton and Carlisle), $10 raised for McNemar fund.

With Dr. Polk, medical missionary appointed to our hospital at Soochow, China, sailed a classmate, Dr. Gates, who goes at her own expense to Soochow.

We clip from September number of Woman's Missionary Advocate:

Mrs. McTyeire, treasurer — Dear Madam: Please find enclosed check for $131 for the Wilkins-Hayes memorial fund from the St. Louis Conference Society. There is a pleasing and affecting incident connected with the larger part of this amount. A young girl who cooks for her living, with much prayer and self denial handed the First Church Auxiliary one hundred dollars for the above cause. Were there more like her, how the work of the Lord would prosper! Respectfully yours,

MRS. C. C. ANDERSON,
Conf. Treas.

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

The following incident occurred in a sleeping-car en route to St. Louis from San Francisco, Cal.:

The world outside was covered in snow and ice, and the winds swept furiously through every crack and crevice of the slowly-moving train. 'Twas the second night of the trip, and a baby's cry rang piteously on the night air. The monotonous, irritating sound was sharply broken by the voice of an exasperated, rough old man, as he plunged nervously on his upper berth. "For God's sake, woman, shut that young un's mouth, and let us sleep a little while!" Then came a sweet-voiced, tender answer: "I have been walking him all night trying to quiet him, but he misses his mother, and refuses to be comforted. Her remains are in the baggage-car, and I am taking her baby back to its grandmother in St. Louis." Soon the old man was at the woman's side, and in a husky voice said, "I am sorry I didn't know, for I could have helped you all the way." I don't know but soon the story spread among the passengers, and all were loving and eager in their efforts to relieve the tired little woman of her grieving charge. Thus all around us every day so many "perish for lack of knowledge," and this is specially true in the line of the work in which we are engaged. If we only knew the burdens and the restrictions that hamper our ministers in their blessed work of winning souls for Christ, how gladly we would enter into this work, and do all in our power to uphold their hands, that our Zion may prevail! To know that they are of our thought, care and sympathy, would speed the work of their hands. By providing parsonages would relieve them of a great care, and also make it possible to put more men in the field "that is already white to harvest." MRS. R. R. PARKER.

Selections.

Cheap Religion.

Things that are exceedingly cheap are often a cheat. The best fabrics require skilled labor, and that which costs but little is apt to be worth but little. A character that will stand the wash and the wear of this world, and be the passport to a better world, is not to be had for nothing. The very word "free grace" may be misleading. Because our Divine Redeemer gave himself voluntarily to his great work of purchasing our ransom by his precious blood, and because he offers salvation to all "without money and without price," it does not follow that a holy character, and heaven, too, are to be had for nothing. Jesus likened the kingdom of heaven to a "treasure hid in a field," and to a "goodly pearl;" neither of them were to be got without paying a good round price for them. The merchant who wanted the precious pearl went and sold all that he had, in order to secure it; in like manner those who would secure the treasures of spiritual blessings in Christ must part with everything that would shut Christ out of the heart.

It is the wretched mistake of many people that they seek for a cheap religion. I have heard well-meaning ministers declare that it is "just the easiest thing in the world to become a Christian." They talked as if a gracious God had provided a free gospel-train, by which everybody who chose to come aboard could be transported on comfortable cushions as "deadheads" to the Celestial City! Such cologne-water preachers utterly ignore that solemn declaration of our Lord, "Whosoever will not take up his cross and follow me, can not be my disciple." They make no allowance either for the stubborn depravity of the human heart, or for the temptations of the devil, or the sin-poisoned atmosphere through which every Christian must fight his way to the prize of his high calling. "Strive to enter in at the strait gate," is the invitation of our Master. He knows what it costs. Pungently, but truly, did grand old Samuel Rutherford say: "Many people only play with Christianity, and take Christ for almost nothing. I pray you to make the seeking of salvation your daily work. If ye never had a sick night, and a pained soul for sin, ye have not yet lighted upon Christ. Look to the right marks; if ye love our Savior better than the world, and would quit all the world for him, then that proveth that the work is sound."

The very first step toward a genuine, solid Christian character is repentance of sin. The keynote of Christ's ministry was "repent!" There was a logical necessity for this; for no man can cleave to his sins and lay hold of Christ with the same hand. I doubt whether any person ever makes a strong grip on the Lord Jesus until he feels the need of one who can save him from his sins. No one takes medicine until he realizes that he is sick. When David's eyes had been opened to behold the loathsome depravity of his own conduct, he is not content with any cheap compromise; he cries out with intense earnestness, "Wash me thoroughly from my iniquity." He was ready to be thrown like a filthy garment into the cleansing vat, and to be rubbed and pounded until the frightful black spots were washed out of the fabric of his heart. Thorough repentance is proved by thorough reformation of both character and conduct; the one is what we are, and the other is what we do. Cheap conversions make cheap Christians. The shallow "conversions" that are the outcome of shallow, sensational preaching, commonly end in a very shallow and short-lived religion. Bad habits are not pulled up. Old haunts are not forsaken. The new emotion dies out; but it does not leave a new man. The Holy Spirit has no hand in such conversions; they are a delusion, and end in bitter disappointments. The plant that is set out in the church, "having no depth of root, it withers away." We ministers can not be too urgent in exhorting sinners to flee speedily from their sins to the Savior; but we also can not be too careful in admitting persons into the church. Thorough subsoil conversions make solid Christians; cheap and easy professions end in hollowness of heart and hypocrisy of life.

I fear that there is quite too much cheap religion in our churches. It will not stand the pinch of self-denial. It is very willing to go to church when the weather is fair, when the roads are good, when the music is fine, when the preaching is attractive—and does not tread on its corns. It prates about "liberality" in doctrine and creeds; but when a contribution box heaves in sight it shrinks up, and buttons its purse. Mr. Gough used to tell the story of the glib exhorter who boasted in the prayer meetings that "his religion cost him only twenty-five cents a year." "The Lord have mercy on your stingy soul!" exclaimed the minister. Cheap religion is scrimping the salaries of hard-working pastors, is starving Mission Boards and all Christian charities, and is turning all the claims of Christ with the candle-ends and the cheese-parings. It kills the fatted calf for its own table, and offers the poor "crow-bait" for the Lord's altar. The punishment of all such petty larcenies is that their perpetrators become mere crow-baits themselves, and never taste the joy by which liberal souls are made fat.

Let us be done with cheating that munificent Savior who poured out his life for our redemption! If our Christianity is worth anything, it is worth everything. The closer it cuts up our selfishness the better. The most precious things cost the most; and he is the rich Christian and the happy Christian and the useful Christian who is anxious to have the "pearl," even if he pays dearly for it.—Rev. Theodore L. Cuyler, D. D., in Christian Intelligencer.

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FROM THE WORK.

Rev. C. F. Staples, Vernon, La.: "We have held several revival meetings on our charge up to date, with more to follow. Bros. John A. Miller, J. M. Alford, and C. R Montgomery rendered us efficient service. We have had between fifty and sixty accessions and conversions, with the church graciously revived and made strong in the faith. To God be all the glory."

Laura L. Chevalier, Vidalia, Oct. 6: "The third Quarterly Conference of the M. E. Church, South, closed Tuesday, Sept. 22, 1896. Rev. B F. White, P. E., held the Quarterly Conference, Saturday, Sept. 19. Sacramental service, Sunday. Revs. W. B. Lewis, B. F. Lewis and M. M. Black assisted Rev. J. White Davis in the protracted services. The congregation was large, the nights beautiful. The different denominations united. All were deeply interested in the services."

Rev. A D. Miller, Hermanville, Miss., Oct. 8: "We have had another meeting at Hermanville Church, Hermanville circuit, Vicksburg district, Mississippi Conference, and it was a very profitable meeting indeed. The church was lifted to a higher plane, and much good done in the community. Bro. I. L. Peebles, of Meridian, was with us nearly all the time, and did all the preaching while here. He preached about one week, and he certainly did it well. I don't know when I have heard a series of sermons that were better and more to the point. He is a power in the pulpit. The people were perfectly delighted with him. He will certainly find a warm welcome here if he should ever chance to come this way again. May God graciously bless him and his family and preserve his life for many years' service, and may God bless the good people at Hermanville and help them to go forward in every good work!"

B. P. Patterson, Abbeville: "Our meetings are closed. Results: At Abbeville we had sweet spiritual services. Bros. J. W. Dorman and J. H. Smith did the preaching. Mt. Zion attended the Oxford Camp Meeting in full force. Several conversions, church strengthened, Epworth League organized with 20 members. Liberty: Church revived; no conversions. Cambridge: Wild cat routed, sweeping revival, 27 conversions, 19 accessions, and several to the Baptist Church. Anderson: Good services; eight conversions, eight accessions. Harris: No conversions. We have had about 40 conversions on the work, and added to the church 43. Abbeville Church needs a ten days' meeting. May the church here awake to the crying need of salvation for the many unsaved. The battle is the Lord's. Dr. Cameron is in fine spirits! Holly Springs district is moving up. When the roll is called at Greenville we'll be there!"

Rev. B. W. Lewis, P. C., Pleasant Grove circuit, Miss., Sept. 30: "We have been kept so busy this year we have not had the time to make any report of our work. With seven regular preaching-places, and something over five hundred members to visit, our entire time has been spent on the work, with the exception of two weeks spent with our parents at Lake, Miss. From the report given by the stewards and others, the work is in a much better condition, spiritually, than it was at this time last year. There has been a great ingathering of souls into the Master's vineyard. We have gone the round of protracted meetings, and are indebted to faithful services of Bros. H. P. Lewis, J. T. Abney, M Ferrell, B A. Beeson, Henry Gatlin and E. H. Mounger. Have received fifty-nine into the church—two of these by certificate. May the Lord keep and preserve each of them. Infants baptized, ten. Would God Methodists would be Methodists, and bring their children to Christ, that he might bless them. They are very few ADVOCATES taken on this work. I have endeavored to get our people to subscribe for this church paper, but they will not. If we wish to grow and prosper, we must be a reading people. Pray for us."

Rev. J. J. Garner, P. C, Cornerville circuit, Cornerville, Miss., Sept. 29: "The Lord hath done great things for us this Summer, whereof we are glad. We have just closed our seventh meeting. The Lord has been with us in great power in the conviction of sinners, and the conversion of mourners, and in the edification of believers. We have had about seventy four conversions and sixty-four additions to the church. Thanks be to God who giveth us the victory through our Lord Jesus Christ! We are very grateful to the brethren who helped us. Bro. Cameron was with us a few days in one meeting, and did some very fine preaching. Rev. M. D. Fly did us some very fine preaching. Rev. Bob Moore, of the Methodist Free Church, rendered us good service. In fact, everybody who loved God seemed anxious to see his cause advance. As singing is part, and a very important one, of divine worship, we should see to it that we have some one to lead the singing that can do the work well. We were very ably assisted at Pleasant Grove by Bro. J A. Bell, a Baptist layman. Bro. Bell is a sweet singer, and so full of the Holy Ghost that he gets right hold of the people at once. I gladly say to any of the brethren that want to employ some one to sing for you, you will do well to get him. His future home will be at Poplar Springs, Miss. To God be all the glory! Pray for us."

Mrs. E. W. Lewis, Woodville, Miss., Oct. 6: "As one of the oldest living members of the Methodist Church in Woodville, I have not been an uninterested observer of the great changes that have taken place in our church within the last year, especially within the last few months. 'The Lord has done great things for us, whereof we are glad.' He has poured out his Spirit upon the church, strengthening and confirming believers in the faith, reclaiming backsliders, and converting the unconverted. Our young men have a weekly prayer meeting conducted by themselves, and the Epworth League is growing in interest. We all know by whose efficient agency the good Lord has accomplished this gracious work. Our zealous pastor, with the aid of the Divine Spirit, has brought it about. I believe Bro. Lewis has been permitted to do more for our church in Woodville than any other man we have had as pastor in my recollection; and I sincerely hope that in the providence of God he will be sent to us next year to be permitted to fill out his four years' pastorate. I was very much pleased to hear the suggestion from the pulpit, a few Sundays ago, that we have a general meeting of the churches the third Sabbath in October, old and young, in a grand rally. Our purpose is to become better acquainted with each other, as well as worship God in the sanctuary. We look for a baptism of the Holy Spirit on that day."

E. Peace, Montgomery circuit, La.: "We have just had a glorious meeting here at Atlanta; lasted seven days. It was a long pull and a hard pull, but God gave us the victory. It was conducted by Bro. Currie, P. C., assisted by Bros. Barr, McCain, Horn and Fontain. Many were saved, and quite a number entered the Canaan of perfect love. There were about 24 accessions to the church, from four years old up to old men. There were some consecrated workers from other appointments, and the preaching was with power. 'They failed not to declare the whole council of God.' We always thank God for men who would preach holiness. There were many children wonderfully saved. They would lead in prayer, pray and talk to old sinners or young sinners, get up and testify; sometimes a number of them would be praying at the same time One little boy 10 years old (a nephew of the writer), Davy Ferguson, was saved, and prayed for his wicked father. Said, if it took his life, to save him. God heard that child's prayer, and struck his father down flat of his back; but he was gloriously saved. Praise the Lord! It was enough to convince an infidel to hear those little children, talking, exhorting and praying; a number of them claimed the blessing of 'old-time religion.' They were taught of the Spirit. God used the children to save the grown people. There were a host of seekers at the altar on the last night of the meeting, some that were just worked up to the fact that they were not at peace with God. Nearly all of several families were saved. Thank God who giveth us the victory through our Lord Jesus Christ!"

LEHERTON AND NEW SALEM

The Lord has greatly blessed this charge during the present year. Seventy names have been added to the roll of membership, 9 infants have been baptized, 17 family altars erected, 6 prayer meetings organized, more than a dozen members have commenced public prayer, more church papers are taken than ever before, a number of Bibles have been sold by the pastor, one church has been built, and one is to be painted before Conference.

The general condition of the work is good, but finances are much behind. Two churches are badly needed where the people are not able to build them, owing to the shortness of the cotton crop.

E S. Lewis, H. P. Crowe, and J. M. Bradley rendered valued help in the Summer revival campaign. To God be all the glory!

JNO. R. COUNTISS, P. C.

M'INTOSH AT ROLLING FORK.

Our town enjoyed a time of refreshing from the presence of the Lord from Sept. 9 to 17. Three times a day Bro. Smith led the joyous service of song, and as often Bro. McIntosh preached the everlasting gospel in demonstration of the Spirit and power. Great crowds thronged the tent, which was pitched in the court square. The people came from all directions till the tent showed the largest audience ever assembled in the town to hear the Word preached. There was no compromise with sin in any shape, form, degree or person. The church was revived. Scores were convicted. Many were converted or reclaimed and believers built up in the faith. Thirty-eight joined the churches. Twenty-six to the Methodist.

Bros. McIntosh and Smith won a warm place in the hearts of our people, who will follow them with many earnest prayers. They gave a good collection for "his girls" and a handsome purse to himself, and a pupil for Grenada College, and sent the earnest worker off rejoicing. May God bless him more and more in the great work of soul winning! J. V. PENN.

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If a door is hung to swing one way, there is no use trying to push it the other way. There is a right and a wrong way to do things. Many thousands of women in America are sick, and would like to be well. They are making efforts to get well, but they are making them in the wrong way. They are taking medicines prepared by incompetent nurses, or inexperienced physicians. They are daily submitting to examinations and local treatment, for which there is generally no necessity. They are growing steadily worse instead of steadily better.
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Sociology.

Sociology, sociology, sociology! It is the reigning fad. To study social conditions for the sake of learning how to help the needy is all right. To talk about the "submerged" and to go slumming, so as to be able to render more intelligent and practical help, is commendable and good. But to read and talk and theorize and debate about "the masses" simply because it is the reigning rage is worse than silly. We know people who go around lecturing on sociology, posing before the public as leaders of a modern crusade for the social elevation of the masses, who have yet to do their first honest day's work to help people who need helping at home. If all the gilt-edged sociological clubs in the country would adjourn, and their members go out among the poor people who suffer and do something really practical for them, how quickly many social perplexities would vanish!—Epworth Herald.

Ridicule a Poor Weapon.

Nothing is easier than ridicule; and in nine cases out of ten where ridicule is used, it is resorted to only because it is the only weapon available. The man of intelligence will use his reason in the argument with his opponent; the man of knowledge will use his knowledge; but the man who has neither knowledge nor intelligence must resort to ridicule. It is a poorly furnished armory which supplies no better weapon.—Sunday-School Times.

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Thursday, October 15, 1896.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in annual session on Wednesday, October 28, at 10 o'clock A. M.

S. S. KEENER, Sec.

Difficulties are blessings in disguise.

Some people save their kind words to be engraved on a tombstone.

Growling does not pay; singing does, whether it is done audibly or only in the heart.

The devil does not care how lofty our professions are. It is holy living that hurts his kingdom.

He was a wise man who said, "The duties of home are a discipline for the ministries of heaven."

The present opportunity once departed will ne'er return. "Be wise to-day; 'tis madness to defer."

Many men would be very glad to have truth on their side who are not at all anxious to be on the side of truth.

"The trivial round" and "the common task" afford divinely given opportunities for the development of the Christian graces.

It is better to read one book slowly and thoughtfully so as to digest its contents than to read a thousand in the modern slapdash style.

A word once spoken can never be recalled. How careful, then, we ought to be to speak words that will be helpful, not harmful to our fellowmen.

Every true Christian puts into the world a little more of spiritual life and power than it had before. Are you a Christian according to this test?

Jesus of Nazareth lived the doctrines he taught. If all who teach in the pulpit or elsewhere would do the same, the cause of Christianity would receive a tremendous impetus.

Transfiguration glories are well in their place; but in the very nature of things they are transitory. We must come down from the mount and glorify God by serving humanity.

A one-talent man may accomplish much by concentrating his powers on one thing, while the five-talent man will accomplish very little if he disperses his energies over many things.

Some people who claim to be disciples of Christ do not hesitate to violate his commands whenever those commands come in conflict with the conventionalities of fashionable society.

The biggest sham on earth is Sunday religion. If Christ is not with you amid the activities of business life during the week, then your claim that he is with you in the sanctuary on Sunday is a fraud.

What Ails the Man?

We can allow the very doctrines which distinguish us as a church, and which are the mud sills underlying our ecclesiastical fabric, to be discredited, renounced and ridiculed by leading ministers in our church, and yet never hear a word of protest from the guardians of our church machinery. But let a preacher among us, however gifted and brilliant and faithful he may be, offend some ecclesiastical dignitary by some indiscreet allusion or expression, and, sooner or later, that man will meet his fate. A subservient church press will begin to hound him; Conference resolutions will pelt his head; finally an august trial is brought forth. Three reverend Bishops preside to add augustness to the scene, and for long days, at a cost of a thousand dollars, the bill of charges—a mere rope of sand—is laboriously gone through with by the magnates, and "guilty" is the verdict. Soberness sits down to read the charges, and, behold! fighting worldliness in the church and the use of tobacco, are among the chief charges which called forth the grave trial.

While this farce is in progress, other D. D.'s are writing against the vital, fundamental doctrines of the church; others failing or refusing to administer discipline to delinquent church members; and thousands of preachers are taking unconverted people into the church; but not a word of protest do we hear, not a citation to trial, not an arrest of character. All this is due to a Romanizing tendency in Methodism. As we drift away from God we tend to exalt officialism, to land power, and trust to machinery instead of God.—Tennessee Methodist.

We clip the above from the issue of Oct. 1, in order to enter our protest against the unfairness, the arrogance, the reckless disregard for facts, which characterize this wonderful utterance. In the first place, it is not true that "we can allow the very doctrines which distinguish us as a church . . . to be discredited, renounced and ridiculed by leading ministers in our church, and yet never a word of protest from the guardians of our church machinery." Methodism remains doctrinally intact.

Some men may not accept Bro. Haynes' statement as to what the doctrines of the church are; but does that constitute them heretics?

Since when has he been the Heaven-appointed interpreter of Scripture and Methodist standards?

When was it ordained of heaven that all men should bow to his dictum?

Such a wholesale charge against the church is unjust and unwarranted by the facts.

His reference to the trial of Dr. Steel is not only a reckless and cowardly assault on the authorities of the church, but an insult to Dr. Steel. Dr. Haynes knows that "preaching against worldliness in the church and the use of tobacco" were not "among the chief charges." The case seems to be lugged in here, just to afford a chance for a spiteful fling at the Bishops. It is an insult to Dr. Steel, because neither Dr. Haynes nor any other man can make us believe that Dr. Steel signed an agreement not to preach against worldliness in the church. That Dr. Steel may have made mistakes may be true, but we positively refuse to believe him capable of surrendering his convictions to a desire for a place.

In the name of the conscientious men who edit the church press, we protest against the arrogance that stigmatizes them as "subservient," because they presume to differ with Dr. Haynes.

It does not require a great amount of courage to abuse a Bishop, because he can not afford to go into print to answer every critic that chooses to assail his character or administration, but to pose as the only and original editor with courage enough to assail a man whose hands are tied, and then sneeringly denounce all who do not as subservient, is simply nauseating.

It is hardly endurable that a man who owes all that he is to the Methodist Church, will spend all his energies in trying to hold her up to the ridicule of her enemies. Nor that a paper that owes its existence to the fact that it is a Methodist paper and the organ of a Methodist Conference, should consecrate its space and time to abusing the church to which it owes its life.

If the purpose is to reform the church, we would suggest to the editor that a correct statement of facts would detract nothing from his power as a reformer. If it is beyond the hope of a reformation, why does he not get out from under a tyranny that requires the surrender of manhood and conscience, according to his statement?

In the name of religion, of truth, of manhood, of decency, we insist that it is time for this ceaseless sinice of sneering invective, of persistent misrepresentation, of unfair and unmanly attack on the church, of arrogant assumption of superior courage and piety, of wholesale disparagement, to cease.

We have written plainly, because we feel strongly. We love the Methodist Church, her polity, her doctrines, and he whose dagger is ever thrusting at her vitals is wounding us far more deeply than if he were attacking us personally. If the church is worthy of his loyalty and devotion, let him hush his growling, or war, if he must war, in a manly and Christian spirit. If it is the corrupt tyranny that he pictures, let him vindicate his manhood by getting out and fighting it from the outside.—Alabama Advocate.

[In the name of Southern Methodism we thank Dr. Andrew for this well-merited rebuke of a species of demagogism that has crept into our church press. The man who asserts or insinuates that the power of our episcopacy and the entire machinery of the church are wielded for the persecution of preachers, because they fight worldliness, is guilty of slander. Such journalism is a disgrace to the church. Its proper place is in the ranks of an unscrupulous political party. Those who write such diatribes against the church, in utter disregard of well-known facts, ought to have the decency to take themselves out of its pales.—EDITOR.]

Well Put.

In view of the hard times some thousands of our oppressed and depressed fellow-citizens, who feel that something must be done, have charitably resolved to take up a six-thousand-dollar collection for the benefit of the circus that is coming to town this week.—Richmond Advocate.

And Louisiana and Mississippi are just as liberal as "old Virginia." If there is a circus in the vicinity of Richmond, whose treasury needs replenishing, just let it come down this way. It will receive a contribution of thousands of dollars in any town it strikes. Hard times may hurt the church collections, but the circus not much.

A Noble Example.

It is said that Mary Amos, an English woman who died recently, raised during her lifetime $50,000 for the Wesleyan Missionary Society. The money was raised a little at a time, day after day, through a number of years, no single contribution exceeding fifty cents. What an a noun of toil does this sum represent! Moreover, Mary Amos was not a woman of towering ubilities; she was simply a modest, obscure, one-talent woman, who did day by day whatsoever her hands found to do. What a noble example!

The Newest Church.

We gave notice recently of the ordination of Ballington Booth. He now gives notice that a number of his co-workers, including Mrs. Booth, will soon be ordained, and that hereafter the sacraments will be duly administered among "The Volunteers." He disclaims any intention of organizing a new church, but it does not take two eyes to see that this will be the final outcome. Well, he has just as much right to organize a church as John Wesley had; and, if there is need for such a church, who of us should say, Nay?

What We Are Doing.

The evangelical churches of the Christian world have 11,574 missionaries at work in heathen lands, besides more than seventy thousand native helpers. The number of converts is considerably more than a million and a half.

Don't misunderstand what the Bible means when it speaks approvingly of contentment. It certainly does not mean that you are to look with complacency or indifference upon evils which it is in your power to remedy. No such contentment ever received countenance from the Man of Galilee.

Every setting sun brings you one day nearer to the end of your earthly pilgrimage. Does it also bring you nearer to your Father's house of many mansions? Does the record of each day in the books above show you more God-like in spirit and more active and efficient in the service of your King?

A New Book.

MODERN MISSIONS: THEIR EVIDENTIAL VALUE. (Cole Lectures for 1896.) By Charles B. Galloway, D. D., LL.D., a Bishop of the Methodist Episcopal Church, South. Nashville, Tenn.: Publishing House Methodist Episcopal Church, South. Barbee & Smith, agents. 1896. Price, $1.

We are indebted to the Theological Faculty of Vanderbilt University for a copy of the above-named work. It is a 12 mo. of 240 pages, neatly printed and well bound. The lectures are seven in number under the following titles: The Question Stated, or the Answering Voice of History; Christianity and Other Religious; Portable Evidence from Many Lands; Fruits from Various Fields; The Message of Missions to the Church; Lessons from Some Mater Missionaries.

The preparation of a work like this is no easy task. To prepare a series of lectures on missions in general is not very difficult; but it is a very different matter to prepare seven lectures on one single phase of the subject, and to do this in such a way that they shall measure up to a high standard as a platform performance, while at the same time they possess those qualities which make them worthy of preservation in book form. This difficult task Bishop Galloway has performed in a manner that is alike honorable to himself and profitable to the church. As to literary merit the author's name is a sufficient guarantee. The work is replete with interesting information which, if universally disseminated, would vastly increase our missionary revenues and stimulate missionary activities. We bespeak for it an extensive circulation. Every preacher ought to procure it, and our leading laymen as well.

In the Living Present.

An Anti-Free Mason Congress has recently been held at Muntua, Tyrol. Half of the delegates were Roman Catholic priests. An archbishop presided. Pope Leo sent his benediction. The Hungarian marriage laws, adopted two years ago, were specially denounced. These laws, requiring license for marriage from the civil government, as in our country, detracted from the prerogatives of the old church. Dr. Wekerly, minister of justice at that time, is an enthusiastic Mason.

The Peking Gazette has celebrated its ninth centennial. During that long period only ten editors occupied their positions as long as seven years, while one hundred and three have been beheaded for real or imaginary transgression of existing laws. But, notwithstanding the precariousness of that position, there are always a vast number of candidates for same. Thus it appears that the Chinese do not differ from Americans after all.

Pope Leo deposed the regent of the Catholic University in Washington, Bishop Keane. Ablegate Satolli, who has recently left our country, has reported the deposed as not sufficiently cosmopolitan, and too intensely American. If he had said, "Irish-American," it would have been nearer the truth.

The office of lawyer, it appears, pays best. More than half of our United States Senators are lawyers. In New York lawyers earn annually twenty million dollars—twice as much as the numerous physicians. In that same city all the preachers receive only three million dollars for the same period. It affords us pleasure to note that the contributions for the churches exceed those for theatres and other places of amusement.

A Bishop recently said truthfully, that too many preachers fail to properly ventilate the moral aspects of political issues. That same class were usually those who allowed themselves to be precipitated in the vortex of party politics. A political preacher is a disgrace to the holy calling.

"Be Christ our pattern and our guide!
His image may we bear!
O may we tread his holy steps,
His joy and glory share!"

The Journal of Hygiene holds that excessive use of table salt produces Bright's disease. The same paper assures that the more liberal use of drinking water would prevent complications of the kidneys. Again, that worry is one of the most prolific causes of nervous prostration.

Ex-President Harrison and the present Chief Executive of our country are Presbyterians. The Democratic candidate for that same office belongs to that same denomination. The candidate for Vice-President of that ticket, Mr. Sewall, is an enthusiastic Swedenborgian. McKinley, the Republican candidate, is a Methodist. The candidate for the second place on that ticket, Mr. Hobart, is a Presbyterian. ICH DIEN.

Zion's Herald says the following timely, needed, and sensible thing:

"A revival of true church loyalty seems to be called for. There is less of it in most people than it is good for them to have. The abuse of it in some quarters and in past days has led to a reaction equally dangerous. To magnify unduly the things which separate us is no doubt an evil, but it is equally evil to teach or suppose that there is nothing of any importance that does separate the denominations, that all are equally good since they are working for the same Master, and that it does not signify which one is joined. The easy corollary to this is that one might as well join none, and so avoid making invidious distinctions. Nothing but disaster can come of such a policy. It is simply and positively true that one can best serve the interests of all churches by giving his efforts steadily to promote the interests of some one church."

A prominent educator, in a recent address, laid stress on the fact that people usually succeed in attaining what they really consider worth while. This is strikingly illustrated in the Chautauqua Reading Circle, whose membership is recruited from the busiest mortals the world over. Yet once convince the busy man that he needs the four years' training of the C. L. S. C., and the alacrity with which he adjusts his other plans and self-imposed duties to his new endeavor makes him quickly master of the situation. Few people appreciate that a few months or years of systematic mental training will often open up to them unsuspected powers. It is one secret of the far-reaching influence of the C. L. S. C. that the comprehensive nature of its course, with its historical, literary and scientific aspects, touches humanity on many sides, and so has developed undreamed-of possibilities in many lives.

Interesting statistics were recently put forth showing the relative voting strength of Catholics and Protestants in the United States. One-third of our population, or 20,613,307, are church communicants. Of this number 14,000,000 are Protestants and 6,000,000 are Catholics. The number of qualified voters in this country is 15,137,889. Of these actual voters 3,500,000 are Protestant communicants, while more than 10,000,000 are nominally Protestants. The total voting force of the Catholics is a little more than 2,000,000, or about one-fifth that of the Protestants.—St. Louis Post-Dispatch.

No power on earth can hinder a man from worshiping God if he so elects. As Jeremy Taylor says, "Every man can build a chapel in his own breast." Paul and Silas had a miniature Pentecost in a dismal dungeon.

NOTES.

Rev. R. H. Wynn is in bed with malarial fever.

In the absence of Rev. F. S. Parker his pulpit is filled by Rev. G. A. Mandeville.

Rev. George Stuart will begin a meeting at Columbus, Miss., on the eighteenth.

Greater New York will consist of forty-five islands. It might be called the Island City.

Bishop Keener preached a good sermon at Carondelet on Sunday morning from Heb. xii, 24.

Bishop Galloway has accepted an invitation to deliver an address in Boston on the negro question some time this month.

At Hotel Royal, in this city, we had the pleasure recently of celebrating the rites of matrimony between Prof. J. B. Barnes, of Houston, Texas, and Mrs. Olivia Barnett, of Hattiesburg, Miss. Prof. Barnes is the principal of a flourishing institution of learning in Houston. Mrs. Barnett is the accomplished daughter of Col. A. B. Avery, of Hattiesburg. The handsome couple have our best wishes for success and happiness through life.

Epworth College had a very fine opening. Its boarding department lacks but a very little of being full.

Michigan has passed a law fixing a heavy penalty upon railroad companies for the employment of persons addicted to the use of intoxicants.

The votes taken in the Annual Conferences of the M. E. Church so far seem to indicate that the women will not be admitted to the General Conference.

The transfer of Dr. S. H. Werlein and Rev. F. R. Hill, Jr., did not materialize. Dr. Werlein goes back to Lafayette Park, and Bro. Hill to St. Paul's Church.

Rev. W. M. McIntosh is now carrying on a meeting at Franklinton, La. The Holy Spirit is present in power. Look for joyous tidings from that quarter.

Rev. J. L. Bowling, formerly of the North Mississippi Conference, who transferred to the St. Louis Conference last Winter, has been appointed for the ensuing year to Malden, Mo.

The United States and Great Britain are the two great foreign missionary countries of the world. Of the 1,157,668 communicants in foreign mission churches, Great Britain has 312,297, and the United States 312,252.

We regret to learn that Rev. N. M. Clarke, of the Mississippi Conference, is confined to his bed with malarial fever and jaundice. It is thought that he will not be able to do much work between now and Conference.

Miss Effie Thompson, of Chicago, has been elected to fill the place in the faculty of the Kansas City Training-school made vacant by the death of Miss Holding. She is said to have remarkable gifts as a teacher, and has had special training for this line of work.

The St. Louis Advocate is authority for the statement that suit has been brought against Vanderbilt University for $10,000 by Mrs. Wilson, widow of John D. Wilson, who fell through the shaft of one of the Vanderbilt buildings a few weeks since, and was thereby killed.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church is rejoicing over the fact that it has at last liquidated the debt of $100,000, which has long been an incumbrance upon it. May the day speedily draw near when our own beloved Zion can have a similar jubilation!

From Mrs. Junius Hurt, daughter of the late Dr. H. F. Johnson, we learn that her eldest brother, Leander Johnson, died on the twenty-third of August at his home near Hendersonville, N. C. He leaves a wife and four children, the eldest of whom bears the full name of his distinguished grandfather.

Italy has adopted a new system of clock notation, the dial plate having twenty-four instead of twelve divisions. It seems to us that this change has much to recommend it. It would abolish the P. M. and A. M. from our railroad time tables and other chronometrical literature. If one were used to it, it would be easier to say 15 o'clock than to say 3 o'clock P. M. Twenty-four o'clock is less cumbrous than 12 o'clock, night.

Rev. James A. Parker and his family were recently the victims of an assault. His parsonage home was invaded by a party of men and women, most of them church members, and a vigorous pounding was administered. When the invaders left, the occupants of the manse began to wonder if it would not be well to pull down their store-room and build a larger one. All we have to say is, He deserves it; give it to him again.

A short time since Miss Edith Hill, pastor (or pastress, which?) of the First Baptist Church, at Pittsburg, Kansas, was married to Mr. John Callaway Booker, the ceremony being performed in the Methodist Church, by whom we are unable to say. The invitations were sent out in the name of the First Baptist Church. Miss Hill has been pastor of this church for three years, and during that time has erected a handsome new house of worship.

CHILLIFUGE CURES CHILLS

This is guaranteed. If it fails, you get your money back. It also cures Fever and all malarial troubles. It is a perfect substitute for quinine, being better to take, better in its operation, better in its effect. It's as pleasant to take as orange syrup. It purifies the blood, renovates the system, strengthens the nerves. Restores good health to young and old. Sold everywhere. Price 50c. Prepared by FINLAY, DICKS & CO., New Orleans.

To Our Agents.

We can not give our agents a commission on renewals obtained under our "three months free" offer. Please take notice and send the full amount.

To Subscribers.

If you wish to avail yourself of our very liberal offer now running, you should do so at once, as the offer will close Nov. 1. In sending money under this offer, be sure that you pay up to October, '97. Paying to September, '97, will not suffice.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

Whitworth College.

It was with some hesitation that I accepted the cordial invitation to preach the opening sermon of the present session of this "time-honored institution." Nevertheless, I enjoyed my visit, and my sermon had the rare merit of brevity. It was a pleasing disappointment to many. Eighty boarders had entered at the date of my last information, and more were coming. President Chambers has done a fine work at Whitworth, and with his present corps of teachers will do better this session than ever before. No college in the State has better accommodations, fare, comfort, or facilities; and its faculty is equal to any. The present session promises great success.

MILLSAPS COLLEGE.

The auspicious opening of the present session of our college for boys is a cause for joy to everyone who is interested in the welfare of Mississippi Methodism. Of course, we hope to see many more bright boys and young men enter before the close of the term; but especially do we look for a steadily increasing roll of law students. No other institution in the State can compete with the Law Department of Millsaps College, and none elsewhere can offer superior advantages. With Edward Mayes, LL.D., at the head of this department, and ex-Chief Justice Campbell and ex-Attorney General Johnston, and other distinguished lecturers to assist; with the State Supreme Court, the Circuit and the Chancery Courts, and the United States District and Circuit Courts to furnish examples in the practical application of the principles of law and the theories of the lecturers; with the great State Library and the numerous volumes so easily accessible, a law student is afforded every means for thorough equipment.

And the other departments, or schools, are abreast with the one which I have just so cheerfully commended. A Methodist need not pass Millsaps or Whitworth by in search of a college for the thorough education of son or daughter.

T. L. MELLEN.

Wesson, Miss., Oct. 5, 1896.

Notice.

The services of Mrs. J. P. Campbell, our missionary from Snehow, have been secured for the auxiliaries of the North Mississippi Conference, from Nov. 1–19. She will visit such societies as desire her presence, holding public meetings, etc. Let each society wishing her services communicate with me at once, care of Grenada Collegiate Institute, as I desire to make out her schedule of travel in North Mississippi without further delay. The only expense attached is the payment of her railroad fare from place to place.

MARY L. HARGROVE,
Pres. N. Miss. W. F. M. S.

Grenada, Miss.

A Reply.

I have received several letters of approval of my article on the "Redistricting of the North Mississippi Conference," and have also received two letters of disapproval—one from a presiding elder, and another from one who expects to be a presiding elder some of these days; and I have seen what Bros. Lagrone and Poe had to say on the subject.

Now, I deem it unnecessary for me to say anything more, except to say that I was wrong as to my figures, and Bro. Poe is about correct. I detected this error before the article was published, but it was too late to correct it.

One of my correspondents says: "If your article was not intended for the present or past presiding elders, pray tell me who does the article refer to." I answer this by saying, it refers to whoever the cap fits. I said it had no special reference to any particular presiding elder, present or past, nor to all of them, for it does not fit all, and yet it does fit some of them—not only in the North Mississippi Conference, but in every Conference. I had no desire to mislead anyone or to injure anyone. I only had in view the good of the church, and I believe good will come out of the discussion.

J. B. STREATER.

Black Hawk, Miss.

Our $1 offer has been withdrawn.

Belated.

A certain individual who seems to be afflicted with the disease technically known as cacoethes scribendi publishes an article in which he expresses surprise that Mrs. Truehart and Mrs. Butler were allowed to speak in Rayne Memorial Church. Poor, benighted individual! It is known to the world that the Woman's Foreign Missionary Society is a part of the machinery of the M. E. Church, South, and that its officials, such as Mrs. Truehart and Mrs. Butler, have as much right to use our churches everywhere as have Drs. Morrison and Lambuth. All Methodists who read their church papers know that Mrs. Hargrove, wife of Bishop Hargrove, makes addresses at the Annual Conferences in the interest of the Parsonage and Home Mission Society, which she has the honor to represent in an official capacity. New Orleans Methodists know that she and her husband made addresses together at this same Rayne Memorial Church some months ago. The ignorance of some people is amazing.

HELEN.

Preachers' Association.

The Greenville District Preachers' Association met at Shaw, Oct. 7 and 8. This was the best meeting we have yet had. The attendance was good, the papers were carefully prepared, and some were really of a good order. The fact was developed that even Methodist preachers do not agree as to their own distinctive doctrines. We need more light. Shaw treated us nicely. The association meets next year at Gunnison.

R. H. B. GLADNEY, Sec.

Our $1 offer is withdrawn.

A Pleasant Way to Cure Catarrh.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a very pleasant and positive cure for Catarrh, Brochitis, Asthma, etc. It is used by smoking in a pipe. The healing vapor goes directly to every affected spot, giving speedy relief and making a permanent cure. Any reader of the ADVOCATE who is afflicted with any of the above diseases, who will send his name and address to Dr. J. W. Blosser & Son, 12 and 13 Grant Building, Atlanta, Ga., will receive a free sample by mail for trial, which will convince him of its merits; after which he can, if he wishes, get a box containing a month's treatment for $1.

Grenada District Epworth League Conference.

By appointment of Rev. H. C. Morehead, presiding elder of the Grenada district, and Rev. T. B. Clifford, president of the State Epworth League, the Grenada District Epworth League Conference convened in Coffeeville, Oct. 8 and 9.

There had been a beautiful programme arranged for the occasion, covering the entire purposes and object of the League. These had been arranged under several heads, and suitable speakers for each topic. The speakers all acquitted themselves admirably.

Nothing has come to our town that has impressed the people far good more than this. Our young people have all been stimulated and have formed resolutions to be more zealous workers in the future. Our most efficient president, Rev. T. H. Clifford, presided with dignity and to the satisfaction of all.

I am sorry that so many of the preachers and delegates failed to come. I know if they could realize what a blessing this would have been to them, they would have been here. I don't see how any preacher who proposes to keep pace with the movements of the church, and be an efficient pastor, can afford to be absent. The question of this day is saving the young people to the church. When you see the snares laid at every corner and turn in life for the young, and that these are being drawn away by the insidious methods of the evil one, will our pastors and leaders be so unwise as to methods, means and energy as to have the Master to say that "the children of this world are wiser in their day and generation than the children of light?" No, but let them seize the opportunities of the day and "become workmen that needeth not to be ashamed, rightly dividing the word of truth."

DAISY LESTER,
Secretary of the Coffeeville E. L.

Coffeeville, Miss.

Our $1 offer has expired.

Important. Salvation Oil, the greatest cure on earth for pain, is only 25 cents.

Whitworth College.

Whitworth College is in a most prosperous condition. At this date there are ninety-two girls in the boarding department, and more expected every day. The work in every department is moving along in a manner which promises most satisfactory results.

The two literary societies are flourishing. The "Philolathean" is an old society, but the "Harvey Johnson" was organized this session. These societies are doing all they can to raise enough money to furnish a hall in which to hold their meetings. Carpet, chairs, curtains, etc., are needed at once. Will not the friends of the college and those who hold in sacred memory the name of the late Dr. Harvey F. Johnson contribute something to this deserving cause? Who will be the first? Address, Rev. John W. Chambers, president.

CHAS. W. CRISLER.

Brookhaven, Miss., Oct. 5, 1896

Commercial travelers invariably provide themselves with Dr. Bull's Cough Syrup.

Notice.

The class of the second year will meet the committee in Port Gibson, Miss., Tuesday morning, at nine o'clock—Dec. 1, 1896. The examination will be a written one. Prepare for a good examination.

I. W. COOPER, Chairman.

Oct 6, 1896

For Indigestion
Use Horsford's Acid Phosphate.

Dr. W. O. HOYT, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

Recognize the ruling hand of God. Recognize the rule of God in all thy unfulfilled wishes; recognize it in all thy hopes fulfilled. In regard to both, love has been active for good.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

Do You Know?

that when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Special Notice.

I have received several letters from brethren in the southern portion of the State suggesting that—owing to the extreme drouth, and the failure of crops in this section—the seat of the Annual Conference be changed from Ruston. Permit me to say through the ADVOCATE, once for all, that such a thing has never been spoken of by any citizen of Ruston, or even thought of, so far as I know. Our people are looking forward to entertaining the members of the Conference next December with delight, and are expecting "a feast of fat things," spiritually.

Come along, brethren! We will give you enough to eat to keep soul and body together. Come in the spirit of the Master.

JOHN A. MILLER, P. C.

Ruston, La., Oct. 6, 1896

To the Presiding Elders of the Louisiana Conference.

Please send me the names of your delegates to the Annual Conference, the local preachers for orders, or for admission into the Conference. Attend to this at once.

JOHN A. MILLER.

Ruston, La., Oct. 10, 1896.

PUBLISHER'S NOTICES.

The Advocate Free for Three Months to Old Subscribers.

We hereby offer to send the ADVOCATE free for three months to old subscribers on the following conditions:

(1) Those who are in arrears must pay to October, '96, at the regular rate of $2 a year; $1 for six months; 17 cents per month.

(2) Then let them send us two dollars additional, and we will extend their subscription to January, '98, instead of October, '97.

This offer means cash—not wait until Conference. This offer will hold good for a few weeks only. Therefore, act promptly, or you may miss your opportunity. We will also take new subscriptions at the same rate. Take notice that by accepting this offer you also get the benefit of our reduced prices on the Holman Bible. These reduced prices are only temporary. Address

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to October, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

P. S.—The above very low rate is made from now until the fifteenth of October. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.

The Mutual Life Insurance Com'y
OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

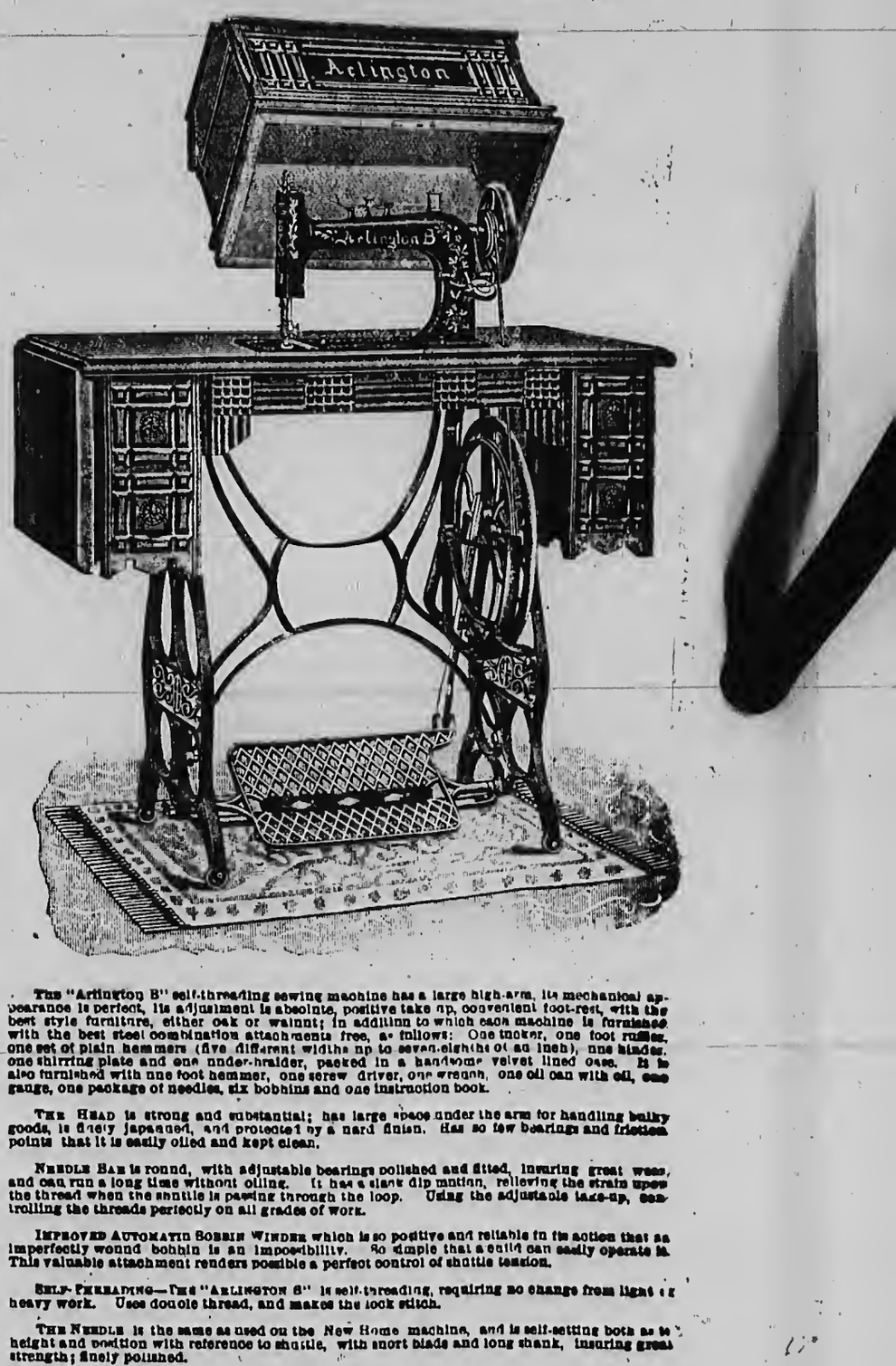
The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



THE "ARLINGTON B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great ease, and can run a long time without oiling. It has a slow dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change of adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20 50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

FREE! We direct special attention to the following remarkable statements:

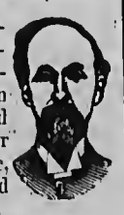
Restored His Hearing in 5 Minutes.

My age is 68. I suffered from Catarrh 10 years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing began to fail, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.

ELI BROWN, Jacksboro, Tenn.

I became very hot from overexertion, which was followed by chronic catarrh of the ears, nose, throat and lungs. I lost weight, became short of breath, had severe cough, continual roaring, buzzing and ringing in ears, my hearing failed, and in a short time could not understand any conversation. I used Aerial Medication in '94; in three months could hear common conversation across a room and a clock tick 30 ft. Can say honestly and candidly I am cured, and have remained well over a year, and my hearing is still perfect.

THOS. J. GLASS, Estill, Mo.



Am satisfied I had consumption; had a distressing cough, profuse expectoration, was reduced in flesh and strength. Used Aerial Medication four years ago. It cured me, and I have been well and able to preach ever since.

REV. I. H. HOSKINS, Reed, Tex.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free.

Address,

J. H. Moore, M. D., Dept. B.I., Cincinnati, O.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. CHRISTIAN ADVOCATE.

Established 1857.

The Great CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free.

Don't be deceived by cheap imitations.

I. P. FRINK, 551 Pearl Street, New York.

CANCER AND TUMORS

Also external and internal abnormal growths scientifically treated and **cured** without the knife. **ALL FORMS OF SKIN DISEASES CURED.** Over twenty-five years experience in the treatment of these diseases. Satisfaction guaranteed. Correspondence solicited and book sent free.

Dr. L. H. Gratigny, 118 W. 7th St., Cincinnati, O.

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Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

Paris: 22 Rue Drouot.

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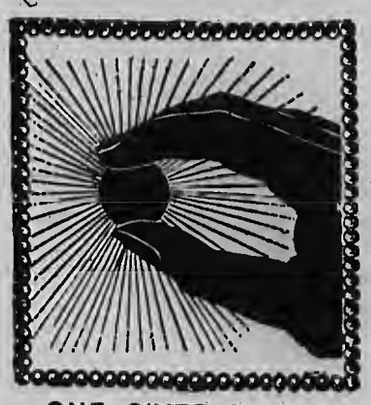

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER.

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

RIPANS TABULES.

Sold by druggists.

BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

"LUCK."

BY EBEN E. REXFORD.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win,
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The man the world calls "lucky"
Will tell you, everyone,
That success comes not by wishing,
But by hard work bravely done.

On Seizing Opportunities.

Some men never are awake when the train starts, but crawl into the station just in time to see that everybody is off, and then sleepily say, "Dear me, is the train gone? My watch must have stopped in the night!" They always come into town a day after the fair, and open their wares an hour after the market is over. They make their hay when the sun has left off shining, and cut their corn as soon as the fine weather is ended. They cry "hold hard!" after the shot has left the gun, and look the stabledoor when the steed is stolen. They are like a cow's tail, always behind; they take time by the heels, and not by the forelock, if indeed they ever take him at all. They are no more worth than an old almanac; their time has gone for being of use; but, unfortunately, you can not throw them away as you would the almanac, for they are like the cross old lady who had an annuity left to her, and meant to take out the full value of it; they won't die, though they are of no use alive. Take-it-easy and Live-long are first cousins, they say, and the more's the pity. If they are immortal till their work is done, they will not die in a hurry, for they have not even begun to work yet. Shiftless people generally excuse their laziness by saying, "they are only a little behind;" but a little too late is much too late, and a miss is as good as a mile. —Spurgeon.

The Sheep and the Donkey.

"How foolish you are to eat thistles, whilst there is so much sweet, green grass!" said a sheep to a donkey, as they were eating their dinners together side by side, on a common.

"That is a matter of taste," replied the donkey. "I think you silly to eat grass, when you can have delicious thistles."

"But, then, those nasty prickles must hurt one's mouth so," bleated the sheep.

"Perhaps they might hurt yours," said the donkey, "but they don't hurt mine. Nature did not make all our mouths alike. And perhaps I am better off than you, for I can eat thistles as well as grass, and you can only eat grass."

"No! I'm better off than you," retorted the sheep, angrily, "for they give me hay and turnips, and nice things in the Winter; and they work you hard and leave you to shift for yourself."

"Yes, indeed," answered the donkey; "but they'll keep me alive as long as they can, to work for them. And they will kill you and eat you as soon as you are fat enough. I would not change places with you, neighbor. It would not do for us all to be alike."

"Well, I grant that," said the sheep, boastingly. "For when I am dead I shall at least be eaten by men and women; whilst you, and that poor worn-out old horse yonder, that is lame and nearly blind, will be sold as food for cats and dogs. A fine end that, surely."

"I should advise you to check your foolish pride," said the donkey; "and to make yourself happy whilst you are alive. What can it matter to you what happens after you are dead? The horse and I have done our duty by working hard all our lives. And if we were to be eaten by kings and queens, what good would that do us? We should not know it. The great thing is, to do our duty whilst we are alive, and not fret ourselves by imagining what will happen after we are dead. Again I say, we have each of us our appointed work to do; and our duty is to strive to do it, as well as we possibly can."

So saying, and munching a fine juicy thistle, the donkey walked slowly on, leaving the silly sheep to think over what he had said.

The donkey was quite right; it would not do for us all to be alike, or we could not fill the different places providence has appointed us to fill in this world. —Astley H. Baldwin.

No Man Liveth to Himself.

We often hear men say that they can do as they please, for if harm is done at all it is to themselves alone, and no one else has any right to complain. Well, let us see. The pebble flung from my careless hand as I stood beside the lake splashed down into the depths of the water, and that was all. Was it? No, it was not all. Look at those concentric rings, circling one after another over the wide face of the water, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of bush and willow, and producing an influence, slight but conscious, to the very shores of the lake itself. In its length and breadth, and to its deepest depth, not a single drop of water in that lake but has been disturbed and felt the influence of the dropping of that pebble on its surface. This is a common fact which every school-boy knows, and no one of ordinary intelligence will deny.

The hasty word, that word of pride or scorn flung from my lips in casual company, produces a momentary depression, and that is all. And yet it is not all. It deepened one man's disgust at godliness, and it sharpened the edge of another man's sarcasm; it shamed that half-converted one out of his penitent misgivings, and it produced an influence, slight but eternal, on the destiny of an immortal life. How often in passing out from the house of God, where the soul has been deeply impressed by the mighty truths which have been brought home to it, and has been almost persuaded to accept the love of God and the life eternal which he bestows, has some careless, flippant word, it may be from Christian lips, destroyed all the good effect, and thrown the soul back again into its former indifference and peril of eternal death! And yet it was but a hasty, thoughtless word

It is a terrible power that we have—this power of influence, which, for aught we know, may often prove a power of life or death. And it clings to us with a tenacity that can not be broken. We can not shake it off. It is born with us, and grows with our growth and strengthens with our strength. It speaks, it moves, it walks; it is powerful in every look of the eye, in every word that comes from the lips, in every act of our lives. It goes with us wherever we go, and it is impossible for us to rid ourselves of it. We can not live to ourselves. We can not separate ourselves from the influence and consequences of our actions and words. We must either be a light to illumine, or a tempest to destroy. We can not stand alone in any relation. However sad the thought may be that any should perish, it is a sadder thought still that no man ever perishes alone in his iniquity. We are so constituted in our nature, and so placed in our social relations, that it is not possible any man should be able to live to himself alone. We must have an influence, greater or less, for either good or evil. Let us pray and strive that it may be for good.—Christian Work.

Thelwall once said to Coleridge: "I think it is unfair to influence the minds of children by inculcating opinions before they shall come to years of discretion, so they may choose for themselves." Coleridge made no reply, but asked his friend to visit his garden. When inside he said, "This is my botanical garden." "How can that be," asked Thelwall, "for it is all overgrown with weeds?" "O," said Coleridge, "that is only because my garden has not come to the age of discretion. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil in favor of roses, berries and delicious fruits."

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.—Disraeli.

God's Creatures.

Be careful how you treat dumb creatures. I have seen boys catch flies and stick pins in them and impale them to a board or desk, or pull off their wings and legs. I have known boys to tease and worry cats, and finally stone them to death. I once heard of a boy who took a cat to the garret window of a house and threw it out to see if it would fall on its feet. Some boys carry "slingshots" to shoot pebbles at the birds in the trees. Sometimes a man overworks a horse in a cart; the wheels get into a rut; the horse is unable to pull such a load out; but he can not say so, and the man sets to beating him, not with a whip, but with a heavy stick. The horse can not defend himself; he can not even complain of his cruel treatment.

Now, let me give you a good rule: Never hurt dumb animals. Remember they are dumb; they can not speak; they can not complain of your conduct. Their very helplessness appeals to your humanity. Do not abuse them; do not hurt them; and do not let others ill-treat them. They are God's creatures. He made them all; he cares for them all. Remember the words of the poet Coleridge!

"He prayeth well who loveth well
Both man, and bird, and beast,
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

How He Was Helped.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the Bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it. Tell him so; tell him aloud; tell him so that you will hear it yourself.' That was a new revelation. I found that I had only been glad, not grateful. I have been telling him with grateful feelings ever since, to my soul's help and comfort."—Young Men's Era.

There exists a very beautiful custom in Germany, which it would be well to imitate everywhere. On the first day of the new year, whatever may have been the quarrels, or estrangements, between friends and relatives, mutual visits are interchanged, kindly greetings given and received—all is forgotten and forgiven. Let this custom begin with reconciliation to God, then friendship and fellowship may be found that is blessed and lasting.

It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions; but to enter into the world, and there live firmly and fearlessly according to your own conscience, that is Christian greatness.—F. W. Robertson.

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—John Hall.

Avoid saying and doing all those things that make the lives of others harder to live.—Selected.

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The New Testament is occupied from first to last—specially the Sermon on the Mount—in showing that acts are nothing except as they are fruits of a state, except as they indicate what the man is; that words are nothing except as they express a mind or purpose.—Maurice.

Education begins at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of their character.—H. Ballou.

The turn of a sentence has decided the fate of many a friendship, and, for aught that we know, the fate of many a kingdom.—Jeremy Bantham.

Some people are always finding fault with nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

HYGIENE

The late Henry Ward Beecher said in one of his sermons: "It is not enough to pray for self-control. We must all study the cause of irritability. I have known men who prayed for a good temper in vain, till their physician forbade their eating so much meat. The physician, by the aid of science, revealed to them the cause of this irritableness, and their prayer was answered. It is quite in vain to pray for a tranquil spirit, or a genial, hopeful spirit, when the organs of digestion are out of order." As for fresh air and exercise, it has been well expressed by Thomas Hardy, where he remarks that two people engaged in a dispute, if in a small room, may soon reach the point of insupportable exasperation with each other; when, if both step out into the night and walk alongside, talking, all their late heat dissipates itself, and calmer thoughts come in place of angry ones.

Eat Onions.

Onions are almost the best nervine known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn-out system. Onions are useful in all cases of coughs, colds, and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel and kindred liver complaints. Eaten every other day they soon have a clearing and whitening effect on the complexion.—Northern Christian Advocate.

Rest from Study.

The human mind, like a hickory bow, is capable of extreme tension. The mental strain is an important means of education; but to maintain its elasticity, the mind, like the bow, must be unbent. Recreation is as important as study; vacation has an important office as well as term duties. All study and no play makes a dull student. Relaxation, no less than work, is admirable in its time.

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New York, Oct. 12, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

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T. A. SLOCUM, M.C.,
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In one of his wonderful sermons very truthfully said, "My brother, your trouble is not with the heart; it is a gastric disorder or a rebellious liver. It is not sin that blots out your hope of heaven, but bile that not only yellows your eyeballs and furs your tongue and makes your head ache but swoops upon your soul in dejection and forebodings,"—and

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OBITUARIES.

DUNN Dr. R. L. DUNN, "the beloved physician," everybody's friend, is dead. Many eyes were wet when the rumor ran through the streets that Dr. Dunn was dead. Scarcely anybody expected anything of the kind, for scarcely anybody knew that he was in any but the best health. To a very few he had said that he knew that he would be called suddenly, and possibly soon; yet none of us really looked for it so soon. In a drug store he complained of feeling badly, asked the clerk for a place to lie down, and began to reel. The clerk caught and lifted him to the counter. In a minute or two he was gone.

I had known him from my boyhood and his young manhood. I knew his father and mother, and the old farm where he was reared. He was my first school-master, and I always loved him. It was in 1837 He had graduated the year before from old Centenary College, and taught a school for boys in Dover, the village near his father's farm, and I was one of the boys, then only eight years old. The next year he went off to medical college, graduating in 1839. He practiced medicine in Yazoo county, where he had been reared, from his graduation until his death, full thirty-seven years, save the years he spent practicing in the Confederate Army, and a very little while on Honey Island, in Holmes county. He went into the army as a private, but his services were soon required to minister as he was so finely fitted to do—to the sick and wounded who wore the grey. When the war was over he returned to his practice in old Yazoo, settling in Yazoo City, where he fell at his post on that bright July morning of the present year.

He was married in 1866 to Miss Stella Gibson, of Natchez, who, with a son and daughter, survives him. He was born in 1833.

He was an official member of the M. E. Church, South, and held positions of honor and trust in the Masonic and other secret orders. He was an exceedingly popular man, though reserved and quiet in manner. As a physician, he was as remarkably beloved for his gentleness in the sick-room as he was trusted because of his skill and his learning. He is sadly missed among us.

I never saw a gentler, more considerate and thoughtful husband and father. His home life was too sweetly beautiful to attempt to portray, and even too sacred.

H. WALTER FEATHERSTON.

CONNELL—ENOCH PRINCE CONNELL was born near Springfield, Tenn., Feb. 12, 1831, and died at his home in Starkville, Miss., Sept. 14, 1896. When he was quite young his father, Hon. John T. Connell, came to Mississippi, and settled in Lowndes county. Here, at the age of thirteen, Enoch joined the M. E. Church. At eighteen he entered the University of Pennsylvania as a medical student, and graduated after four years with the highest honors. He then went to Europe and pursued his studies in Paris and Berlin. Returning from Europe, he began the practice of medicine in Nashville, Tenn., where he became noted as a physician and surgeon. His health failing, he came back to Mississippi, where, in 1860, he was married to Miss Cordelia Lampkin, of Okatibbeha county. In 1861, when the war began, he volunteered, and was assigned to duty as a surgeon in the Fourteenth Mississippi Regiment. After two years' service he had a stroke of paralysis, and had to retire. The last twenty years of his life he lived in Starkville, practicing his profession. In this he gained an eminence second to no man in the State.

His mind was of a noble cast, broad, cultivated, strong. He was pre-eminently a thinker. We have scarcely known a man capable of clearer or more discriminating, independent thinking. His faith in God, in the atonement, in the immortality of the soul, in the great possibilities and noble destiny of the human race, was to him and to others a tower of strength. He was a lover of humanity. He did, proportionately, the largest charity practice of any physician we have ever known. Then he was ready to help in every case of distress. To his church he was liberal even beyond his means. He never spoke evil of anyone. The highest order of character was the result of these fine qualities. Except to minister to the sick, his place was rarely vacant at any of the services of his church. His piety was sincere and unaffected. He is sadly missed.

W. S. HAMILTON.

FUDGE—Died Aug. 6, 1896, JOHN A. FUDGE, aged forty-eight years.

Bro. Fudge was a man who could talk about religion in his shop, and live at about the same rate the year round. His religious temperature was as high during the holidays as in protracted meeting. His blacksmith and shoe shop seemed a consecrated place. Many of the saints in glory will attribute their salvation to the influence of such man as honest, Christian Jno. A. Fudge. He was twice married. A widow, infant son, and two daughters survive. He was an invalid for several months; suffered a great deal, and praised the Lord through it all.

Bro. Fudge often expressed himself ready at the Master's call. "Blessed are the dead which die in the Lord."

B. P. PATTERSON.

SHELMIRE—Mrs MARY K. SHELMIRE (*nee* Williams) was born Sept. 9, 1815; converted and joined the M. E. Church while young; was happily married to Mr. Thos. S. Shelmire, March 28, 1841, and died Aug. 3, 1896, at the residence of her son, Mr. John Shelmire, in Pass Point, Jones county, Miss., near where she was born and reared.

Sister Shelmire was a devout Christian; one who loved God and the church. She was always in her seat at the house of God when able to attend, and contributed liberally to all the enterprises of the church. Her life of devotion impressed those who knew with the fact that there was a divine reality in the religion of Jesus. Her liberality to, and interest in, her pastor was remarkable, always contributing to his support, and doing all in her power to make him happy, and always commanded him to others.

She was sorely afflicted for several months, but never was heard to murmur, believing that these "light afflictions" were for her good and God's glory. Often she expressed herself as "anxious to depart and be with Christ," but was submissive to God's will.

She leaves several children, grandchildren, and a host of relatives and friends, all of whom, I think, "know where to find her," and expect to see her again.

May her mantle fall upon her only living daughter, and may God's blessings rest upon her sons and all the bereaved!

THOS. J. UPTON, P. C.
Zachary, La.

MCCLATCHEY—Mrs. ELIZA T. MCCLATCHEY (*nee* Ragsdale) was born Dec. 2, 1860; married to Mr. Franklin T McClatchey, Dec. 26, 1878, and died in the triumphs of a living faith at their home in Marshall county, Miss., after a short illness of congestion, Sept. 28, 1896, at 12:05 A. M. She joined the M. E. Church, South, at Marvin, Holly Springs district, in early life, of which she lived a consistent member till the Master called her to a higher seat in his kingdom of light and love. When told that she must die, she called her family and neighbors to her side, bade each farewell, saying that she was ready and not afraid to go, and requested all to meet her in heaven.

As daughter, sister, wife, and mother, there never lived and died a brighter witness to the abiding, saving power of the gospel of Christ. May the grace and faith which enabled her to live and die so well enable her bereaved family to see the rift in the cloud through which her sunny face may be seen again as she watches their homeward footsteps! And may the Holy Spirit strengthen them all, that they may cheerfully prepare the little ones for their bright home and her!

HER PASTOR.

BECK—Departed for the better land, July 16, 1896, ENNICA, daughter of John J. and Mrs. L. A. Beck, aged three years eleven months and eleven days.

Ennica was a bright-faced, intelligent and affectionate child, full of life and joy. While her stay on earth was brief, she had entwined all the heart-strings of her home and community about her fair young life; and now that her childish prattle is gone, the ties are stronger that bind her loved ones to heaven. The parting was sad, but the words, "Good-by," must some time be said by us all and to us all. It was hard to give her up, but it would have grown harder day by day, as we were constantly learning to love her more. The "right time" never comes, if we judge from a human standpoint; so let each loved one say, "My Master's time is mine," and surrender themselves to the will of God.

Sadly is she missed; but if she meets homecoming friends and relatives no more at the gate down here, thank God she waits at the gate "up yonder." God is comforting the sorrowing ones with his Holy Spirit.

JNO. R. COUNTISS.

DAY—Whereas, It has pleased our heavenly Father to call from earth to her heavenly home our friend and sister, Mrs. S. A. DAY; therefore, be it

Resolved, That in her death our church has lost a faithful and consecrated member, and our Sunday-school its most efficient and faithful teacher.

Resolved, That we extend to her bereaved children and relatives our heartfelt sympathy.

Resolved, That we bow in humble submission to the will of Him "who doeth all things well." Though we can not have her with us again on earth, if we are faithful as she has been, we shall meet her in the "beautiful beyond."

Resolved, That a copy of these resolutions be sent to her children, and to the NEW ORLEANS CHRISTIAN ADVOCATE and the Alabama Christian Advocate for publication.

MRS. ANNIE THREADAWAY, for Com.

ROBERTS—Resolutions adopted at the third Quarterly Conference of Pleasant Grove charge, Brookhaven district, Mississippi Conference:

Whereas, it has pleased God, in his infinite wisdom, to remove from our midst one so true to his family, church, and duties to God as Bro. F. F. ROBERTS; therefore, be it

Resolved, That in the death of Bro. Roberts we have lost a faithful steward, the church a Christian gentleman, and his family a true husband and devoted father.

Resolved, That we, the members of this Quarterly Conference, offer our deepest sympathy to the bereaved ones, and pray that God's blessings may rest upon them in comforting and consoling power.

Resolved, That a copy of these resolutions be sent to the bereaved family, and also to the NEW ORLEANS CHRISTIAN ADVOCATE and Lawrence County Press, with request for publication.

H. W. LEWIS,
J. D. MAY.

Fair River, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON,
Notary Public.

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Labor is rest—from the sorrows that greet
Rest from all petty vexations that meet us
Rest from sin's promptings that ever entreat us,
Rest from world sirens that lure us to ill.

—F. S. Osgood.

We have one thing, and only one, to do here on earth—to win the character of heaven before we die.—F. W. Robertson.

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The Epworth College
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Is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successor, S. A. STEEL and REV. R. M. STANDIFER, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HONNOLL, Business Manager.

Holly Springs, Miss., July 15, 1896.

Millwood
Female Institute,
NEAR JACKSON, LA.

A SCHOOL OF HIGH GRADE.

Beautiful location, and health record unsurpassed. The fall session will begin Wednesday, Sept. 2, 1896. Offers superior advantages to young ladies who desire thorough equipment for life-work. Faculty complete and competent. Some of the higher branches will be taught by members of the faculty of Centenary College. For particulars, as to board tuition, etc., address

MISS A. M. C. PEARCE, Principal.
Jackson, La.

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE. B. M. Woolley, M.D., Box 487, Atlanta, Ga.

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PRIVATE DETECTIVES.

We want one or two young men in this county to represent us as Private Detectives. Experience unnecessary. Money for the right man. Address, with stamp,

Texas Detective and Protective Agency,
San Antonio, Texas.

LADDERS. LAMPS. LANTERNS. BROOMS. BRUSHES. BASKETS.
ENAMELED WARE, JAPANNED WARE,
Galvanized Ware, Glassware, Hardware, Tinware.
TACKS. TWINES. INWARE.
Ammunition, Axle Grease, Paper, Pencils,
Scales, Soaps, KEGS Whips, Wicks.
WOODENWARE.

J. C. MORRIS CO., Limited.

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T. G. MACKIE, L. MIEG, C. K. LINCOLN, JR.

316 and 318 Tchonpitoulas St., and 417 and 419 S. Peters, bet. Gravier and Natchez sts.

Parties ordering goods will kindly mention this paper.

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures this affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

MRS. LILLIAN TILMAN,
408 W. Hill St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Car fare paid. No vacation. Enter at any time. Cheap board. Send for free illustrated catalogue. Mention this paper.

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$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all *"combined,"* can show to have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. $500.00—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. Write for price list.

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

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Divinity Circuit, Round Corners, etc.

CONTAINS THE FOLLOWING HELPS TO THE STUDY OF THE BIBLE.

Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

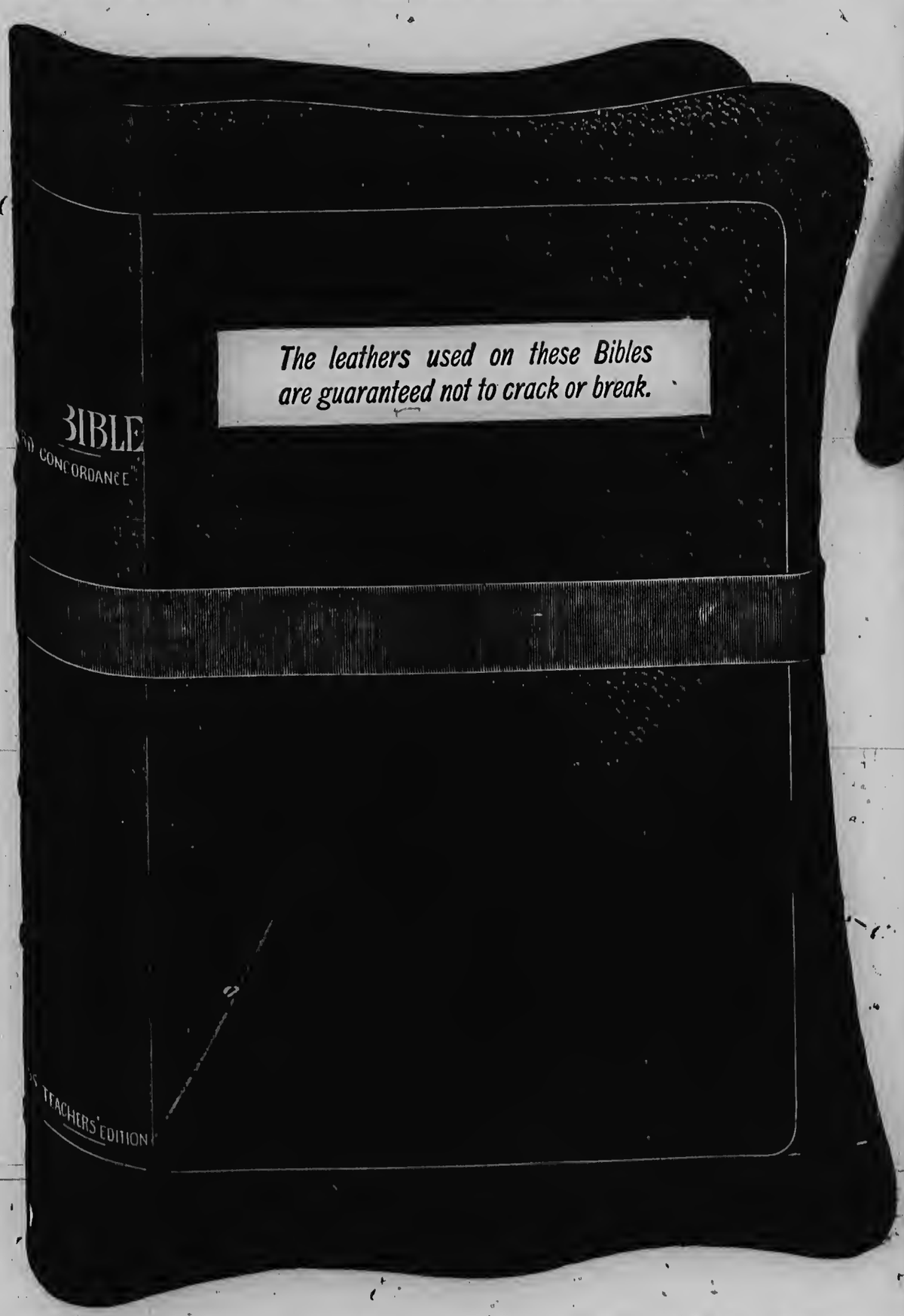
Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

"The essence of fifty expensive volumes, by men of sacred learning, is condensed in these 'Helps.'"



The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2 35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3 15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to October, '97. (A little later it will be November, '97.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Palmer and Buckner, the nominees of Sound Money Democracy, will be in this city this week, and will address the people.

Sam Jones, the revivalist, has been writing letters to an Atlanta newspaper charging fraud in the electoral count in Georgia, with specific illustrations and instances.

The Chicago Board of Health has interdicted the sale of what is called "tasteless quinine," analysis having proved that it was nothing more nor less than pulverized gypsum.

The eastern coast of the United States was visited by wind and tidal waves on Oct. 12. At Coney Island the beach was swept clean of all buildings. All other resorts suffered heavily. In New Jersey all the low lands were laid waste.

The Board of Visitors to the Naval Academy at Annapolis, in its annual report, recommends that the age for admission to the academy be fixed at from 15 to 18 years, and that the course of study be reduced from six to four years.

Twenty millions of dollars or more were expended in the vain effort to make the boom town of Middleborough, Ky., the Sheffield of America. To-day it shows scarcely any sign of life, and many of its business houses are closed, with boards across their windows and doors.

The Public Education Association of New York has determined to beautify the public school-rooms of that city by adorning them with good pictures, small bits of statuary and other tasteful art objects. The plan has already been tried in Chicago and Salem, Mass., with great success.

FOREIGN.

Geo. Du Maurier, the distinguished author and artist, died in London on Oct. 8.

The newly elected lord mayor of London, Alderman Faudel Phillips, is the fourth Jew to hold the office.

The Cairo returns of the recent cholera epidemic in Egypt show that out of a total of 4,816 cases there were 4,004 deaths.

The Archbishop of Canterbury was seized with apoplexy after the service commenced at Hawarden Church on Oct. 11. He was carried to the Hawarden rectory, where he died at 11:30 o'clock.

The Czar of Russia spent a part of last week in France. He was enthusiastically received and was treated royally. On Oct. 9 he reviewed seventy thousand troops on the field of Chalons. On the same day he started homeward.

The reception of the Czar in France during the past week has engrossed public attention in Germany to the exclusion of everything else. The views expressed on the subject differ greatly. The preponderance of opinion, however, is that it bodes no good to European peace.

The resignation of Lord Rosebery from the leadership of the Liberal party has created a profound sensation in Great Britain. Although he held the premiership during the last Liberal administration under the most difficult and trying circumstances, Lord Rosebery undoubtedly was a pronounced success.

The Czar, just previous to crossing the frontier, sent a message to President Faure expressing how much the Empress and himself were touched with the warm welcome of Paris, and asking that their sentiments be communicated to the whole of France. At about the same time President Faure telegraphed to the Czar the well wishes of the Republic of France.

"We have found Hood's Sarsaparilla the best medicine that can be obtained for purifying the blood, and relieving liver and kidney complaint."—A. P. O. Meallie, Holy Cross College, Reynes and Dauphine, New Orleans, La.

HOOD'S PILLS are prompt and efficient.

MARRIAGES.

LACROIX—BRAUER.—At the Methodist parsonage, Covington, La., Oct. 6, 1896, by Rev. Jno. B. Kent, Mr. Joseph L. Lacroix, of Covington, and Miss Mamie Brauer, of New Orleans, La.

TURNER—SABINE.—At the residence of the bride's father, Mr. J. S. Sabine, near McComb City, Miss., Sept. 15, 1896, by Rev. J. T. Abney, Mr. J. A. Turner, of Jackson, Miss., to Miss Bertha Sabine.

AISWORTH—HAYDEN.—At the bride's residence, Rosedale, La., Oct. 6, 1896, by Rev. Wm. Schuhle, Mr. John A. Aisworth and Mrs. Lottie Hayden, both of Rosedale, La.

SLOCUMB—KORNEGEE.—At the parsonage, Pine Grove, La., June 9, 1896, by Rev. J. P. Haney, Mr. Jerry Slocumb to Miss Carrie Kornegee.

SEWARD—GEORGE.—At the residence of Mr. Sol. Killian, St. Helena parish, La., June 17, 1896, by Rev. J. P. Haney, Rev. O. B. Seward to Miss Lonia B. George.

HANEY—WHITE.—At the residence of the bride's father, East Feliciana parish, La., Aug. 6, 1896, by Rev. J. P. Haney, Mr. W. L. Haney to Miss M. G. White.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary		5⅞
Ordinary		6¼
Good ordinary		8 15-16
Low middling		7 1-16
Middling		7⅛
Good middling		7 7-16
Middling fair		7⅝
Fair		8 5-8
Galveston middling		7⅞
Mobile middling		7⅛
Memphis middling		7⅛
SUGAR.		
OPEN KETTLE:		
Prime		
Fully fair		
Good fair		
Common		
CENTRIFUGAL:		
Seconds		3
Prime yellow		3
Gray white		3⅛
Choice white		3⅛
Standard granulated		3½
MOLASSES		
OPEN KETTLE:		
Fancy		
Fair		
Good common		
SYRUP		28
RICE.		
No. 2		1⅜
Good		3¼
Fair		4⅛
Prime		4⅝
Rough, ₩ bbl		3 25
POLISH, ₩ ton		14 00
FLOUR.		
Extra Fancy		3 90
Fancy		3 75
Choice		
Minnesota Patents		4 60
Winter wheat patents		4 45
Minnesota bakers		
CORN PRODUCTS.		
Corn meal		1 55
Cream meal		2 00
Grits		2 10
Hominy		2 50
GRAIN, ETC.		
CORN:		
White, ₩ bushel		
Yellow		31
Mixed No. 2		35
OATS:		
Western		30
Texas rust-proof		
BRAN:		
₩ cwt		85
HAY:		
Prime		13 00
Choice		13 00
PROVISIONS.		
PORK:		
Mess (Standard)		8 5⅛
Prime Mess		7 10
Rumps		7 25
BACON:		
Fancy Breakfast		5⅛
Shoulders		5
Sides, short rib		5
Sides, long clear		
HAMS:		
Sugar-cured		10
DRY SALT MEAT:		
Shoulders		5
Sides, short rib		4⅝
Sides, long clear		
GROCERIES.		
COFFEE:		
Prime		
Fair		10
Common		9⅝
TEAS:		
Choice		
No-No		
BUTTER:		
Western Creamery		18
Western Dairy		15
Common		
LARD:		
Refined		4⅝
OILS:		
Coal, bbls		8½
Coal, cases		15½
Cotton seed, crude		15½
Lard, Extra No. 1		33
VEGETABLES.		
CABBAGES:		
Western, ₩ 100		1 25
Chicago, ₩ 100		
Louisiana, ₩ 100		
POTATOES:		
New Louisiana		
Western		1 00
ONIONS:		
New Louisiana		1 70
Western		1 60
BAILING STUFFS.		
BAGGING:		
Jute, 2 lb., ₩ yard		4⅝
Jute, 1¾ lb., ₩ yard		4⅜
Lane Mills Cotton Bagging		
BAILING TWINE:		
₩ lb		9
TIES:		
₩ bundle		1 45
SUNDRIES.		
POULTRY:		
Old Hens, Western		3 50
Young Chickens		1 75
Chickens, Southern		2 50
Young		2 13
Turkeys, Southern		3 00
EGGS:		
Western		15½
Southern		15
WOOL:		
Lake ₩ lb		11
Louisiana		8
Burry		5½
COUNTRY HIDES:		
Green Salted, ₩ lb		5
Dry salted		9
FERTILIZERS:		
Cotton seed, ₩ ton		7 00
Meal		15 75
Pure ground bone		
Muriatic acid, ₩ lb		
Sulphuric acid		

North Mississippi Conference Notes.

By invitation of the presiding elder, I recently spent three weeks very pleasantly in the Corinth district, preaching, promoting the Sunday-school cause, and circulating good literature. During the time I visited Gaines Chapel and Jacinto on Corinth circuit; Blythe's, Marietta circuit; Carolina, Booneville circuit, and Booneville and Corinth stations. At the first two named I aided in protracted meetings; the one at Gaines Chapel resulted in great good to the church in several respects, and the one at Jacinto was not in vain. Presiding Elder Tucker was with the "visiting brother" at nearly every place, helping him in the work he represents by words of hearty commendation and exhortation. He recognizes the fact, that in the various lines of church work we are laborers together and should co-operate as true yoke-fellows in a common cause. He does not consider that the prosecution of one special work is detrimental to another, but that in helping another one helps himself. Bro. Tucker is a busy man in his work, both in "overseeing" and preaching. He does not need a larger district to keep himself employed.

One gratifying work that we did was the supplying of several churches and many persons with our Standard Hymn Book. We endeavor everywhere to enforce the disciplinary direction: "In all our congregations let the people learn to sing and to use our own hymn and tune books."

Bro. R. A. Tucker (son of H. R.) is doing good work on Corinth circuit as the successor of Bro. Graves, who had gone to school. He will be an applicant for admission on trial at the approaching session of our Conference. He is a talented young man, and will be a valuable addition to our ministry.

Bro. Sage and his people in Booneville are watching with delight the erection of their new and creditable church-building, the completion of which they expect in the near future.

At the earnest solicitation of Bro. Broyles, I spent last Sunday and Monday at Tibbee, preaching twice and disposing of a number of books. Bro. B. still has to walk with crutches, but he is diligent in his work and is happy over the apparent results of his labors and the riches of grace in his affliction.

The preachers generally are in health and fine spirits. Most of them will appear at Conference in good apparel and with fair reports. Those who began in time and have looked carefully after the collections will be well up with their financial reports. Many will make good reports of revivals and accessions to the church. All these things, notwithstanding the general, long-continued and severe drouth which is yet unabated.

Let all who are indebted to the colporter remit at once. Don't wait till Conference. It is needed now.

G. W. BACHMAN.

Kosciusko, Miss., Oct. 9, 1896

Respect the Stomach.

Few people do have proper respect for the stomach. If a thing "tastes good" and is not so hot or so cold as to be painful to the mouth or throat, it is swallowed by too many people regardless of consequences.

Do not give the stomach food that will irritate it or retard it in the performance of its natural functions, or it will retaliate in a way that is decidedly unpleasant. A headache, a "lump" or "heavy feeling" in the stomach, and irritations of the skin, are mostly symptoms of disordered digestion resulting from unwholesome food.

Alum baking powders are responsible for the larger part of this unwholesome food, for it is a fact well recognized by physicians that alum renders food indigestible and unwholesome.

The danger to health from this cause is so imminent that it behooves everyone to adopt precautionary measures to keep alum baking powders, which are now so numerous, from the kitchen stores. It will be found that those powders sold at a lower price than Royal are almost invariably made from alum, and therefore of inferior quality and dangerous to health.

The safer way is to look for the well known red-and-yellow label of the Royal Baking Powder. That is certain to cover a powder free from alum. The Royal is made of cream of tartar, a pure, wholesome fruit acid derived from grapes. It is renowned for adding anti-dyspeptic qualities to the food, as well as for making finer and better food.

Baby Roll.

Our Parsonage and Home Mission Society has recently organized a baby roll, consisting of five names, which we would like published. They are as follows:

Lawrence Lipscomb Paxton, Robert Henry Bingham, Thomas Henry Bingham, Prentiss Nelson and Julien Lee Lipscomb.

Also please publish the name of little Lucie Bryan as a member of the Angel Band Loan Fund.

Thus you see even the little ones are shining as stars in the Redeemer's crown by helping to build homes for his ministering servants.

N. D. LIPSCOMB.

Carrollton, Miss.

Making Money—Butter Made in Two Minutes.

EVERYBODY KNOWS what a fortune there is for a man that can sell a churn that will make butter for him in two minutes instead of the long comfy work that the ordinary dasher churn compels. Now any of our readers who want to make money, should write the Queen Butter Maker Co., 21 East 21st St., Minneapolis, for circulars. Everyone who keeps cows must have a churn and now easy it will be to sell such a churn as the above. Anyone can sell five a day and make $50 a month easy. Take it into any farmer's house on churning day and they will not let you take it away after you have once used their butter for them in two minutes. Will. C. Isar, Bellevue, sold five machines the first day and made $12 50, and only worked in the morning; this will give him $75 a week. Any person can do this as the butter Maker sells itself.

Church Dedication.

The Methodist Episcopal Church, South, at Rosedale, La., will be dedicated Sunday, Oct. 25, by Rev. J. M. Henry, pastor of Moreau Street Church, New Orleans, La. The public are cordially invited to attend.

WM. SCHUHLE, P. C.

A Money Maker in Hard Times.

I have for the past five years had a pretty hard struggle to make a living, but about three months ago I began selling Self-Heating Flat-irons, and have made from $4 to $5 every day, which I think is pretty good for an inexperienced woman. My brother is now selling irons and makes more money than I do, but he has sold other things and is more experienced. The iron is self-heating, so it is the proper heat all the time; and you can iron in half the time you commonly do and have the clothes much nicer. You can iron out under a tree or in any cool place, and one cent's worth of benzine will do as ordinary ironing, so you save the price of the iron in just a few weeks. By addressing W. H. Baird & Co., Station A, Pittsburgh, Pa., you can get full particulars, and I know anyone can do splendidly anywhere. We sell at nearly every house, and every woman that irons once with a Self-Heating Iron will have one, as it saves so much labor and does so much better work.

MRS. M. B.

Free Speech Is Better Than Free Silver.

I want to thank the NEW ORLEANS ADVOCATE for publishing Rev. G. W. Randolph's card on stuttering sent to you by Rev. M. F. Leake, of Bartlett, Tenn.; also the St. Louis Advocate, Tennessee Methodist and Nashville Christian Advocate; Bible Reader, of Richmond, Va.; Florida Advocate and Commercial-Appeal; for after reading that letter, as well as one from Rev. J. W. Lowrance, D. D., and ex-Gov. J. M. Stone's letter, I saw at once that Prof. Randolph was no humbug. Accordingly I left my home in Greenville, Miss., and came to see this great voice trainer. I could not tell him my name or where I lived. He first carried me to Dr. W. B. Sanford, a noted physician as well as surgeon of Memphis. This great doctor saw me strain my life nearly out of me while attempting to call my name. He assured me that Bro. Randolph could cure me, as he had witnessed about twenty of his cures. Next he carried me to the Memphis Christian Advocate's office, and in presence of the editor (Rev. Banks) and —— Jordan, business manager, he explained to me his method for the curing of stuttering, and to my surprise I found that I could talk without stuttering. Then I went to practicing in earnest, and now I can talk all right. He is curing every stutterer who comes to him. I do hope you will publish this for humanity's sake. Respectfully,

H. H. O'BANNON.

215 Poplar St., Memphis, Tenn.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

According to unofficial, though trustworthy, information received at the Department of Agriculture, the German government has followed up its prohibition of the importation of American dressed beef and live cattle into Germany by a new regulation, which practically shuts out American canned beef from the German markets.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

The United States Post Office has spent $8,127,088 in excess of its receipts during the last fiscal year.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Tula	Oct.	17, 18
Waterville and Wesley		18, 19
Neshoba	31,	Nov. 1
Harmon	(Tues.)	3
Eureka	(Wed.)	4
Mt. Hill	7,	8
Arkabutla	(Fri.)	13
Ockrum	14,	15
Pleasant Hill	(Mon.)	16
Pleasant Grove	21,	22

T. C. WEBB, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

East Holly Springs circuit, at Liberty	Oct.	17, 18
Coldwaterville circuit at Coldwaterville		23, 25
Mt. Pleasant circuit, at New Salem	31,	Nov. 1
Ashland circuit, at Wesley Chapel		7, 8
Pocahontas circuit		14, 15
Abbeville circuit		21
Olive Branch circuit, at Oak Grove		21, 22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth cir., at Pleasant Hill (Thurs.)	Oct.	16
Pine Springs circuit, at Wheatfield		17, 18
Ripley circuit, at New Hope		24, 25
Ripley and New Albany, at Ripley		28, 29
Iuka circuit, at Clement's (2 hers.)		31
Jonesboro circuit, at Browns	31,	Nov. 1
New Albany circuit, at Bethlehem		7, 8
Saltillo circuit		14, 15
Marietta circuit, at Hodges		21, 22

HERLEY R. TUCKER, P. E.

DURANT DIST.—FOURTH ROUND.

Belzoni circuit, at Belzoni	Oct.	17, 18
Sandidge circuit, at Springdale		23, 25
Walnut circuit, at Walnut	31,	Nov. 1
Eupora circuit, at Eupora		1, 2
Salem circuit, at Macedonia		5
Rural Hill circuit, at Rural Hill		7, 8
Ackerman circuit, at Salem		12
Chesterfield at Chapel Hill		14, 15
Ashbysville circuit, at Ashbysville		19
Ebenezer circuit, at Liberty Chapel		21, 22
Louisville circuit		

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND

Belen	Oct.	17, 18
Jonestown		18, 19
Friar Point		24, 25
Lula		25, 26
Cleveland	31,	Nov. 1
Shaw		1, 2
Arcola		7, 8
Rolling Fork		8, 9
New Salem		14, 15
Tunica		21, 22
Robinsonville		23, 29

I. A. RANDOLPH, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Tatum, at Tippo	(Thurs.) Oct.	15
Salem		17, 18
Tumbo		24, 25
Tocopola, at Midway	(Fri.)	30
Paris	31,	Nov. 1
Albany		7, 8
Pilate Springs	(Tues.)	10
Chapel Hill, at ——	(Thurs.)	12
Pittsboro, at Pine Ridge		14, 15
Water Valley circuit, at Wyatt Chapel		21, 22

The recording secretaries will please have their journals at quarterly meeting. Local preacher must be present and present written report before pass of character. Let pastors and friends all make a faithful effort to do their whole duty as we close 1896.

H. C. MORSHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Shuqualak	Oct.	17, 18
Hebron		24, 25
Winstonville	Nov.	1, 2
Singleton	(Wed.)	4
Crawford		7, 8
Cedar Bluff		14, 15
West Point		18, 19
Tibbee		21, 22

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona and Natchez	Oct.	18
Shannon circuit		17, 18
Sparta		23
Houston and Wesley		24, 25
Prairie		28
Aberdeen circuit	31,	Nov. 1
Quincy circuit		7, 8
Amory		9
Fulton		12
Tremont		14, 15
Okolona circuit		21, 22

S. M. THAMES, P. E.

Aberdeen, Miss.

WINONA DIST.—FOURTH ROUND.

Indianola, at Indianola	Oct.	17, 18
Winona circuit, at Bethlehem		21
McNutt at McNutt		24, 25
Carrollton circuit, at Marvin	31,	Nov. 1
Sidon, at Greenbriar		7, 8
Dobbs and Brooklyn, at ——		14, 15
Black Hawk, at ——		21, 22

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Adams, at Ebenezer	Oct.	17, 18
Caseyville at Bethel		23, 25
Pleasant Grove, at Tilton	31,	Nov. 1
Gallman at Gallman		7, 8
Crystal Springs	(7 P. M.)	8
Summit, at Bogue Chitto		11, 15
Hazlehurst	(Wed.)	15
Pine Grove, at Pine Grove		21, 22
Magnolia and Osyka, at Magnolia	(Thurs.)	26
Whitestown, at Pisgah		28, 29
McComb City		28, 29

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Rose Hill circuit, at Pleasant Grove	Oct.	17, 18
North Kemper cir., at Mt. Pleasant		23
DeKalb circuit, at New Hope		24, 25
Porterville circuit, at Chapel Hill	31,	Nov. 1
Dalesville circuit, at Scobe Chapel		7, 8
Linwood circuit, at Linwood		14
Neshoba cir. and Miss., at Mars Hill		14, 15
Chunkey circuit, at Spring Hill		21, 22
Meridian—Central		23
Meridian—West End		24
Meridian East End		25
Meridian—South Side and Pop. Sp		26

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Fayette, at Fayette	Oct.	17, 18
Meadville at Meadville		24, 25
Percy Creek		
Gloster, at New Church	31,	Nov. 1
Washington, at Washington		7, 8
Amite at Woodland		14, 15
Wilkinson, at Hopewell		21, 22
		28, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

I. S. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton	(11 A. M., Sat.) Oct.	17
Yazoo circuit	(11 A. M., Sun.)	18
Yazoo City	(7 P. M.)	18
Sharon		24, 25
Canton	(7 P. M.)	25
Madison		25
Terry, at Spring Ridge	31,	Nov. 1
Camden, at Shook	(Tues.)	7, 8
Lake City and Lodi		10
Silver Creek and B. L.		14
Pearl at P.	(11 A. M.)	18
Tranquil		18
Fannin		21, 22
		28, 29

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Raleigh, at Raleigh	Oct.	17, 18
Westville, at Pleasant Hill		24, 25
Steen's Creek, at Sicul		
Brandon station	11,	Nov. 1
Lake, at High Hill		2
Hillsboro, at Hillsboro		7, 8
Carthage, at Carthage		14
Walnut Grove, at Beech Springs		14, 15
Montrose, at Montrose		21, 22
		28

W. W. SIMMONS, P. E.

It amalgamates perfectly with the most delicate cooking; that's why it is so good for chafing dish use. A little in boiling water makes refreshing beef tea (bouillon) at once. Just the thing to keep in the house, is

Liebig COMPANY'S Extract of Beef

VICKSBURG DIST.—FOURTH ROUND.

Edwards, at Edwards	Oct.	11
Bolton, at Bolton		17, 18
Crawford Street—Vicksburg		23, 25
South Vicksburg		24, 25
Utica, at Utica		28
Rocky Springs, at Rocky Springs		31
Harrisburg, at Harrisburg	31,	Nov. 1
Mayersville, at Mayersville		7, 8
Mt. Olivet, at Mt. Olivet		13
Warren, at ——		14, 15
Anguilla, at ——		21
Rolling Fork, at Rolling Fork		27, 28
South Warren, at Wesley Chapel		28, 29
Port Gibson	Dec.	5

Pastors will see that their trustees are prepared to answer Ques. 24, and that the answer to Ques. 25 is in full up to date.

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at P.	Oct.	17, 18
Nicholson		24, 25
Ocean Springs and Biloxi, at Biloxi	31,	Nov. 1
Vancleave, at Mt. Pleasant	(Mon.)	2
American, at Salem	(Wed.)	4
Escatawpa, at Zion	(Sun.)	8
Moss Point, at Moss Point	(Sun. night)	8
Whitington, at Horseshoe	(Mon.)	9
Bay St. Louis, at Long Beach	(Tues.)	10
Augusta, at Augusta		14, 15
Black Creek		14, 15
Marion		21, 22
Hattiesburg		28, 29

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Oak Grove Church Dedication	Nov.	1
Floyd, at Floyd		1
Bethel, at Bethel		6
Oakman at Undefield		8, 8
Lind Grove, at Rondeo		17, 18
Oak Ridge at Collinston		21, 22
Bastrop, at Bastrop		24, 25
Delhi at Delhi		26, 27
Lake Providence, at L. P.		28, 29
Waterproof at Waterproof		31, 32
Quakey, a Pine Hill		14, 15
Harrisonburg, at Harrisonburg		28, 27
Winnsboro, at Winnsboro		28, 29
Rayville at Rayville	Dec.	5, 6

The pastors will please urge the official members to all be at the fourth Quarterly Conference with reports to full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. WHITE, P. E.

Floyd, La.

OPELOUSAS DIST.—FOURTH ROUND.

Indian Bayou, at Indian Bayou	Oct.	11, 12
Prudhomme City at Lone Point		24, 25
West Lake, at Sulphur Mine	31,	Nov. 1
Grand Chenier		7, 8
Lake Charles—Broad Street		11
Lake Charles Jackson Street		11
Lake Arthur		14, 15
Plaquemine Brulee, at Church Point		21, 22
French Mine—Breaux Bridge—Q. C.		20
French Mine—Breaux Bridge—preaching		20
Lafayette—preaching (night)		19
Lafayette—Quarterly Conference		20
Jeanerette Quarterly Conference	Dec.	5
Jeanerette—preaching (at night)		6
New Iberia—Quarterly Conference		7
New Iberia—preaching (at night)		8

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Port Vincent, at Maerepas	Oct.	11, 12
Livonia at Friendship		17, 18
Baton Rouge circuit, at Antioch	31,	Nov. 1
Baton Rouge		1, 2
Amite City, at Amite City		7, 8
Pine Grove, at Pine Grove		8, 9
Franklinton at Franklinton		10
Ponchatoula at Wesley Chapel		14, 15
St. Helena at Harrisonton		21, 22
East Feliciana, at Independence		28, 29
Clinton	Dec.	5, 6

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carondelet Street	Oct.	18
Moreau Street		25
Algiers	Nov.	1
Covington		4
Felicity Street		8
Talisheek and Slidell, at Slidell		11
White Castle		14, 15
Craps Street		22
Lower Coast, at Wesley		18
Bayou Mamoria		19
Plaquemine and Donaldsonville, at D.	Dec.	2
Louisiana Avenue		6

N. B.—Local preachers will please be present and, as per ¶ 125 of the Discipline, report "in writing the exercise and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Pelican, at Mount Pleasant	Oct.	11, 12
Red River, at Campobello	31,	Nov. 1
Wesley, at Wesley		7, 8
Coushatta, at Coushatta		14, 15
Mansfield, at Mansfield		17
Pleasant Hill, at Marthaville		19
Caddo, at Friendship		21, 22
Grand Cane at G. C.		24, 25
Shreveport—First Church	Dec.	5, 6
Shreveport Jordan Street		6, 7
South Shreveport, at Houghton		9

T. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Lecompte	Oct.	7, 18
Alexandria		16, 18
Pineville, at Nugent		11
Colfax		21, 22
Montgomery		21, 22
Spring Creek	31,	Nov. 1
Dry Creek		7, 8
Centerville		14, 15
Robeline		21, 22
Assonco		28
Bunkie		28, 29
Ola	Dec.	4
Columbia		5, 6

V. D. SKIFFER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Haynesville, at Haynesville	Oct.	17, 18
Valley at Pleasant Valley		24, 25
Minden, at Minden (Mon., Tues.)		26, 27
Vernon, at Weston Chapel	31,	Nov. 1
Arcadia at Arcadia		7, 8
Ruston, at Ruston		14, 15
Vienna, at Antioch		21, 22
Bienville at		28, 29
Homer, at Homer	Dec.	5, 6

J. D. HARPER, P. E.

Arcadia, La.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WE HAVE BEEN FRIENDS TOGETHER.

BY CAROLINE NORTON.

We have been friends together,
In sunshine and in shade,
Since first beneath the chestnut trees
In infancy we played;
But coldness dwells within thy heart,
A cloud is on thy brow;
We have been friends together—
Shall a light word part us now?

We have been gay together;
We have laughed at little jests;
For the fount of hope was gushing,
Warm and joyous, in our breasts;
But laughter now hath fled thy lip,
And sullen glooms thy brow;
We have been gay together—
Shall a light word part us now?

We have been sad together;
We have wept with bitter tears
O'er the grass-grown graves where slumbered
The hopes of early years.
The voices which are silent there
Would bid thee clear thy brow;
We have been sad together—
Oh, what shall part us now?

Communications.

From a Presiding Elder's Wife.

As the wife of a presiding elder, I have read with much attention and interest the recent discussions in the ADVOCATE regarding the size of districts, the presiding elder's work, etc., and I venture to knock at the door of journalism for entrance into print just long enough to express my honest convictions, born of experience, upon the subject under discussion.

It seems to be the prevailing impression that the presiding elder starts out for his appointment Friday morning, preaches at his destination one or two sermons, or, perhaps, three, and then goes home, there to remain until the following Friday or Saturday. Now, of conrse, I do not know the habits of more than one presiding elder; but I want to say that mine, from June to November, spends two-thirds of his time on the district. He begins, as soon as he thinks that congregations are accessible, protracting every quarterly meeting he holds until just time to get home, readjust his wardrobe, and take the train for his next appointment. He preaches, during these meetings, two sermons a day, wears out his voice, his body, his clothing, until, when he reaches home, tired and dilapidated, he is fit for nothing but "tired nature's sweet restorer—balmy sleep." He often does better work, with more satisfactory results, than the evangelist who is so implicitly relied upon by some for revival fires of "the old-time religion," and gets no extra pay for all this—and, verily, he considers it a privilege to have the opportunity of thus working in the Master's vineyard. Sometimes he seems, to my anxious eye, too much fatigued to continue such steady work through the dust and heat of Summer, and I ventnre to suggest that he take a rest, but he invariably answers my remonstrances with the reply that he is doing nothing more than his duty, nothing more that is absolutely necessary to keep his district alive and in good working order. Now, this being the case, I can not see how he could manage any larger district; but this part of the subject I leave entirely in the hands of "the powers that be." My object in writing this is to refute the very erroneous idea that obtains so universally among the people, that presiding elders have nothing to do. I can not think that mine is the only one who thus devotes his time to the Lord's service, and I do agree with Bro. J. A. Poe in his article (ADVOCATE, Oct. 8) that "twelve or fourteen charges are enough to keep any presiding elder busy." I believe, too, that "the presiding elder is the best help that the preacher in charge can get in his protracted meetings," for he is one amongst the people—not an alien, with no further interest in the congregations than to do effectual work while the meeting lasts.

With all due deference to the paid evangelist, he can not possibly have the same interest in the people of the districts as the preacher in charge and presiding elder feel—no more than a hired attendant can feel the all-absorbing interest in a child which fills the parental bosom.

After the whole district has had the benefit of every moment which he could devote to preaching, and the protracted meetings close, then comes the arduous duty of "placing" his preacher for another year. This work causes the midnight lamp to burn, and robs his pillow of sleep. Phantoms of weary toilers appealing for a change; pastors with sick wives necessitating a search for healthier climes; preachers with disgruntled members declaring that they can no longer do efficient work unless removed; frail and afflicted laborers anxious for a work which will not be too ardnous for their strength—these, and many more, haunt his mental vision until Conference approaches, and stills, for a while, the busy machinery which moves a presiding elder's life.

Besides all this, there are sermons to prepare—sermons that will arrest and chain attention; that will carry conviction and awaken not only sinners, but Christians to a fuller sense of their duty. And here let me say, parenthetically, comes in another fallacy equally as absurd as that presiding elders have nothing to do, and that is the popular belief that sermons come to preachers like zephyr-fanned inspirations—no time necessary to prepare them. When laymen are estimating how much a presiding elder gets for each sermon, can they form any adequate conception of what it costs a man to prepare that sermon? Did any of them ever try writing three or four sermons a week? "Oh," they are ready to retort, "where are all of his old sermons?" Preached, I answer, until everyone has heard them, and he needs must write! I've never seen that mythical barrel of sermons that I used to hear about before I became a preacher's wife; hut I do know that he has a goodly lot filed away which have been "referred to" as often as expedient, and that many new ones have been added to that list—emanations which have cost the preacher, to begin with, years of study (as his thumb-marked text-books testify); snbseqnently, time, research, talent, patience and prayer, for a feast that will satisfy both intellectual and spiritual appetites can not be prepared unless the heart and soul of the preacher be in attune to the will of the One who has said unto him, "Go, preach my gospel."

The presiding elder preaches twice as many sermons as the preacher in charge, even with the ordinary Saturday and Sunday services, and when he undertakes to be a local evangelist one-half of the year, one can readily see that one harrel of sermons will not suffice.

These are some facts that the careless and ignorant have not considered, and had I command of space and the patience of my readers, I could enumerate many others to prove that the presiding elder is one of the busiest of men. H. W. J.

Letter from "Gilderoy."

Well, now, right here at the very nick of time, the most important season of the year—the harvest season—I am laid up with a sore toe—the most painful affliction I ever had in my life. I am not able to walk or to put my right foot to the ground. It looks like the little toe on my right foot will come off in spite of all that can be done for it. What a time this has been to grunt, groan, and to suffer. It is strange that so small a toe could generate so much pain. My little toe has been a great offense to me, but I have not had courage to cut it off and cast it from me. Self-surgery is hard to do—impossible if an anesthetic be taken. This is the kind of moral surgery the commaud of the Savior enjoins. I never thought till now why it was so hard to do. It is self-surgery. It has to be done by one's self on one's self. Courage fails when it comes to this.

For fifteen days past we have had the longest nights I ever saw. I lie, and roll, and tumble, and suffer, and think ten thonsand thoughts, and long for daylight to come. It is so hard to suffer in silence, and alone and in the dark. I have courted Sleep, begged her to come and take me in her arms and let me rest; but the shy thing she is, she would not. Perhaps she was afraid to grow so familiar, lest my wife become jealous. Job cursed the day he was born, but I have felt more like cursing the night. The night is harder on me than the day, ten to one. "Why not take morphine?" asks one and another. Well, for several reasons. Morphine is a great curse. It is a growing evil. It is easy to contract the morphine habit, and almost impossible to pull loose from it. I'd rather die of a painful sore toe, and go to heaven, than to die of painless morphine and go to hell. I never take morphine because it has such a fine effect on me. The danger of the drug lies in the happifying and pain-lulling effect of it. I've always been weak in the matter of habits. For this reason I never take stimulants, and shun soporifics. I can't trust myself. "Best safety lies in fear." When one runs to morphine or to anti-kamuia for every little pain, pain soon becomes chronic and constant. The imagination conjures up a pain as a pretext for taking the drug. I stand shy of all these things for myself and for my family. As a pastor, I have seen a world of sorrow in the homes of others from these things. None are in more danger than those who have no fear.

This confinement and suffering go hard with me, because I have been confined so little and have suffered so little. God has been good to me. I have not had to stay in bed twenty-four hours at a time in thirty-eight years. Confinement goes hard with me. I love to be up and out of doors and going. Nothing helps me to bear pain like a good book that absorbs all my attention. When I become absorbed I forget pain. It is difficult to keep one's mind off of a sore spot, and still more difficult to keep from impressing the sore spot on other minds. The Psalms are full of sore spots. The best poetry is often born of the deepest suffering. I think and feel Psalms and poems, but never write them. I have the sense, but lack the expression of a poet.

Well, I am at home with my sore toe. I am glad of this. It would be so trying to be so troublesome to other people. When I was a boy I carried all my sore toes to my mother. I always got sympathy, a rag, turpentine, and sugar. A sore toe makes a boy long for mother and her tenderness and love. Now, when I am sick or suffering, I long to be with my wife. I tell her it is not good for a man with a sore toe to be alone. He needs the ministry of love—that that has interest, sympathy and tenderness in it. When it comes to nursing the sick, ministering to the suffering, binding up wounds and sores, and pouring in oil, one woman is worth a whole half dozen men. Their fingers are not all thumbs, as happens in the case of most men. They go at things gently, and not in a rough, jerky way. They understand the philosophy of rags, poultices and lotions. My wife can dress my sore toe a dozen times a day without giving me a single pain. When a man looks at it even I nearly jump out of bed.

A supply of trained nurses will be a great blessing to the world. I am glad we have a fine school where our women can become skilled proficients in this exceedingly fine art. They have the natural endowments, and only need the training. The difference between an intelligent and experienced nurse and a raw hand is very great—even among women equally gifted. My wife went to no training-school, but she has been the principal of a nursery for thirty-six years. The mother of seven boys ought to know something about sore toes. She has had a lot of experience—nails grubbed off, toes mashed and cut nearly off with axes and hatchets—all this, and more too. The wonder is, that a boy lives to be ten years old. Girls rarely ever suffer from sore toes till they are old enough to have—to have— Well, I need not say; everybody knows what.

Here I am propped up in a chair, my foot elevated, and resting from reading by writing a chapter on sore toes. The subject is very nearly personal. I have a feeling interest in it, whether others do or not. The past fifteen days have been days of agony and prayer. I pray more when I suffer than when I do not. Most praying people do. Perhaps our Lord did so, too. The record looks that way. I have not prayed so much to be delivered from pain as for grace to endure it. Doubtless it is good for me to have it, and I ought to get all the good possible out of it. GILDEROY.

Presiding Elders.

Bro. Streater, in his article heretofore noticed, proceeds to say: "While the presiding elders were paid $1,028.65 for this kind of service"—described in a preceding part of his article—"the preachers in charge were paid an average of $427.24, and they are supposed to be busy all the time."

This was for the year 1895 in the North Mississippi Conference—a concrete case with "local habitation and a name." Who were the nine men in charge of these districts, and were overpaid "for this kind of service"? A disclaimer is indeed needed, as given in his last paragraph. But why should this accusative contrast be made between our presiding elders and the preachers in charge? Are we two classes to be set in conflict with each other, or one blessed body of preachers, each trying to fill his place in giving the gospel of the grace of God to the people, and in maintaining the order and integrity of the church? This question can be settled by the reports rendered at the Annual Conference. If any man is really unfit for his place, let it there be shown, and proper correction made. Whenever our itinerant ministry becomes divided by conflicting differences, transmutation or disintegration will set in. If there be any defect in the existing plan of supporting the ministry, that can be corrected by law without disturbing the harmonious and co-operative relations existing between Bishops, presiding elders and preachers in charge.

That our presiding elders are really paid too much—more than a reasonable support—I do not think anyone will assert. That many of our preachers are paid too little—some of them a meager pittance—is painfully true. But it is rare if anyone of them holds his presiding elder in the least responsible for the grievously short allowance or payment. If the people whom this pastor serves have eyes to see and hearts to feel, they can save their preacher from distress. Surely the low pay to the preacher in charge should not be put in offensive contrast with the simple living paid to the presiding elder.

It ought not to be overlooked that quite as wide differences exist in the payments made by the charges to their respective pastors; and, further, that the cost of living differs much in different places, as also the modes of supplying the preacher's needs; so that equality of living is much more nearly approached than statistical figures tell.

Bro. Streater has made his complaint stronger than his argument, and fails to show clearly that the districts ought to be enlarged.

W. T. J. SULLIVAN.

Tupelo, Miss.

Selections.

The Condition of Mississippi.

"There has been so much said and written about the hard times and down-trodden condition of the people of Mississippi," remarked an old native-born citizen of Mississippi to the Picayune correspondent to-day, "that I am bound to make a few remarks contrary. I am now getting to be an old man, and I have lived in Mississippi all my life, and have been a participant in the business conditions that have prevailed, and I put it down as a fact that can not be disproved, that the masses of the people are better off to-day; have more of the substantials and comforts of life, owe less money, are living better at home, clothing their families and educating their children better, and there is more general intelligence than ever before in the history of Mississippi.

"Money has been more accessible to the farmer and at lower rates this year than ever known before, and the banks of the State have had more money, and have been anxious to loan it out at lower rates of interest than ever before known.

"Why, just look at Mississippi, that applied to borrow $400,000 the first of July, at 5 per cent. interest, by issuing bonds, and the people of Mississippi took the bonds at a premium of 103 to 105, and the bids of Mississippians alone amounted to over a million of dollars. Every single one of the bonds were taken by the people of Mississippi, and not by any one class, but they were taken for widows, guardians, by poor and rich alike.

"When did Mississippi ever see the day before that it had the money to do this? When did the State of Mississippi ever before see the day that it could float a 5 per cent. bond at a premium?

"They talk about unemployed labor. Only the other day I heard a leading planter complaining of the scarcity of labor.

"There is now a great demand for labor in the Delta bottoms to pick cotton at 50 cents per 100 pounds, at which rate a cotton picker can, with a day's labor, buy more of the substantials of life than ever before.

"Last year the planters of Mississippi raised an abundance of corn, a great deal of meat, and a fair crop of cotton, which sold at remunerative prices. This year a fair crop of cotton has been raised economically, and is selling at fair prices."

In connection with the claims made above as to the good condition of the State, the tables furnished by T. C. Kimbrough, the secretary of the State Railroad Commission, are interesting. They show that there is a large increase this year over the gross earnings for the year 1895.—Picayune.

"The Right Arm of Power."

Every experienced pastor knows the importance of religious literature as an adjunct to his own work in the pulpit and in the care of the varied interests of his flock. Now and then, however, an unusually observant and efficient minister puts down his testimony in this regard in an unusually terse and striking fashion. Such a testimony is now before us. It comes from a busy man in a distant city, in charge of a large congregation. We will not mention his name, but we may say that he stands in scholarship, preaching power, and pastoral tact in the foremost rank of his brethren. His words deserve to be considered, and his policy may well be emulated by young preachers who have their spurs to win and their record to make. Were one-half of our ministers awake to the influence of a representative Methodist paper, widely read from week to week by their people, they would use greater diligence to circulate it. This testimony we think is worth more than an editorial exhortation, and hence we append it:

"When I went to my present charge I found only two or three official papers taken. I determined to remedy that defect at once, and I sent for sample copies, made my canvass, preached on 'Good Literature a Help to Good Living,' and secured about thirty subscriptions for our own paper—the Central Christian Advocate. That was two years ago, and I have noted many signs of growth in the congregation which I can not but attribute to the ministry of the paper among the people. They listen more closely to the Word; they take a deeper interest in general Methodism; they appreciate more than they used to the greatness of our benevolent societies; they respond more generously to my appeals in behalf of the needy; and in general they are more alert, more intelligent, more devout. I count the Central my best friend, my right hand of usefulness, my most important adjunct, in the administration of a pastorate. I can not understand how any pastor can get along in his work without aiming, first and foremost, to make his people a reading people, and then to circulate among them their own home Advocate."—Central Christian Advocate.

Methodist Women, South.

The Woman's Foreign Missionary Society of the M. E. Church, South, received last year $121,157, and paid out $73,393. The sum of $30.90 was received for the Memorial Fund. Appropriations were made at the recent annual meeting of $37,960 for China, $14,225 for Brazil, $37,965 for Mexico, and $6,150 for the Indian Territory. Including the contingent and other miscellaneous appropriations, the total amount was $93,300.

The Woman's Parsonage and Home Mission Society of the M. E. Church, South, aided last year through its Central Committee 21 parsonages to the amount of $5,475, while the local organizations aided 39 parsonages to the amount of $1,584, and supplies were sent out to the amount of $3,096. The society publishes and distributes a considerable amount of literature; sustains a mountain work, which is well advanced, with results that "will be more apparent next year;" is collecting building money for a school at London, Ky.; has a school at Brevard, near Asheville, N. C., with 36 pupils, for which citizens of the place have given land for a site; has a home and school at Greenville, Tenn., with a building nearly completed; sustains a Cuban mission work, with 2 day-schools, 4 teachers, and 150 pupils, with a new building at Ybor City approaching completion; and maintains city mission work, employing 9 missionaries in several large cities. One of the city missions has been organized into a church. The total receipts of the society for the year were $17,500, or $9,301 more than those of the previous year.—Western Advocate.

A preacher may not be all that he ought to be, but when a member tries to undermine his character, or to impede his work in order to get rid of him, he proves his unworthiness to a place in the membership of the church. When a man does this and the church silently ignores his conduct, it becomes a partaker in the work of breaking down the minister. A wise man once said: "Your pastor needs your sympathy and support in your own homes. What you say for or against him and his work is certain to reproduce itself in the church. That minister's usefulness is practically at an end whose reputation and character and work are not upheld in the families of his congregation, and especially by parents in the presence of their children."—Methodist Protestant.

RESIGNATION.

BY F. R. HAVERGAL.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Exchange

Communications.

Some Things as Seen from the Standpoint of a Traveling Preacher versus "Some Things as Seen from the Standpoint of a Layman."

Having been round about for some time in various portions of the North Mississippi Conference mingling with presiding elders, preachers and people, and having received numerous letters anent the question being discussed concerning the number and size of districts, I deem it not amiss to note some things seen and heard in reference thereto.

That it may appear that I am not alone in opposing the reduction of the number of presiding elders' districts, hear what the brethren say, as follows: "I think you are right about presiding elders' districts."...."When I read your reply to 'Gilderoy,' I said, Amen."...."For one, let me thank you for your timely article. I am glad you wrote as you did."...."You have the thanks of your brethren for your complete reply to 'Gilderoy.'" ...."I hear no complaint on this district except where quarterly meetings have to be held on week days. If our Bro. Streater supposes that the money paid now to two presiding elders, with fewer districts, would be diverted to other worthy objects, he was never more mistaken. Our new district, made five years ago, has increased, rather than decreased, the Conference and missionary collections."...."There is no assurance of economy in reducing the number of districts, because the large districts may pay $1,500 or $2,000 to the presiding elders, while the small ones now pay about $1,000." (Some advocates of large districts make the argument that they should be large enough to command $2,000-men!)

I make the above quotations as a few out of many, that I might introduce from letters received to indicate how the tide of opinion is flowing. It is safe to say that three-fourths of the preachers are opposed to reducing the number of districts in our Conference, and they are men, too, who are not afraid of "incurring the displeasure of the presiding elders" by expressing their true convictions of right.

Bro. Streater, in his article in last week's issue of the ADVOCATE, vented some strange and astounding utterances, and the more so as coming from one who for years has been considered as one of our truest and safest laymen. His vision of "things as seen from the standpoint of a layman" was evidently not taken from his usually high catholic "standpoint." Whatever he might be seeing near by, he certainly was not seeing far off and all around, else he would not have written as he did about the larger portion of the preachers being afraid of incurring the displeasure of the presiding elders, the useless expenditure of the salaries of two presiding elders, the presiding elders not having employment enough, the dear preaching, character of sermons, etc. We—i. e., myself and others—fail to see any argument in any or all of this in favor of the side he espouses. Of course, we do not hold Bro. S. responsible for our obtuseness; but if there is anything in it more than adverse reflections upon presiding elders and preachers, we hope that he will turn on the light more fully, so that we may be able to see it.

One brother, in eminent position, writes me thus: "Bro. Streater presents himself in a light never before seen by some of us. We thought him to be a kind, careful, conservative man, but not so now."

The monstrous idea of making the districts larger, in order to give the presiding elders more to do, is amusing to some of us who know how much a presiding elder has to travel and toil to hold even one quarterly meeting a week—two days of preaching, presiding, taking collections, etc., and from one to two days of going to and fro in a great many instances, besides many extra services, and the general oversight of all the preachers and every church interest. In all of which most of our presiding elders are faithful and diligent. I have been with some of them recently who are putting themselves en double duty on the last round in order to help their preachers to close up their year's work successfully. They have also rendered much and efficient services in protracted meetings. Presiding elders, as well as pastors, need time for reading and studying new and standard books, and making fresh sermons, else they will become dry and stale in their preaching and official work. Hence there is other useful employment for them, besides being all the time on the go and away from home and their study.

As to the cost of our presiding elder's sermons Bro. S. is wide of the mark. He or the types made a great blunder. One presiding elder claims that at the rate of $64.29 per sermon he is due for last year's preaching about $12,000; another one claims $10,000 About $8 or $10 per sermon would be nearer correct. One brother writes: "Bros. Streater and Porter differ. The latter thought men were paid too much for 'overseeing,' while the former gives credit for nothing except a little preaching, and poor at that. This provokes a smile."

In conclusion, let us all pray the Head of the church to so direct in the adjustment of the work and the men to each sphere of the same that all things may be done to edification.

G. W. BACHMAN.

Kosciusko, Miss., Oct 7, 1896.

The Baptists and Methodists of Mississippi—Comparative Statistics.

The Baptist State Convention was held in Starkville, July 16 to 20 of this year. The presence and spirit of the Master was with them during the entire Convention. They have many able men, and they seem devoted to the work of the Lord. They are doing a great and good work in this State. I was deeply interested in their statistical report, and at once began to compare their work with ours.

I have before me the Minutes of their Convention, held in Starkville, July 16, 1896, and the Minutes of the North Mississippi Conference, held in Water Valley, Miss., Nov. 27, 1895, and of the Mississippi Conference, held in Yazoo City, Dec. 4, 1895. All the statistics given will be taken from these Minutes, except the report of the woman's work, and their figures will be given from their Minutes which are before me.

The Convention reports 1,236 white churches and 87,135 white members. There are in the North Mississippi and Mississippi Conferences of the Methodist Episcopal Church, South, including ministers, 80,257. There are four other branches of white Methodists in the State. They are the Congregational Methodist, the Protestant Methodist, the Methodist Episcopal Church (North), and the Independent, or Fly Methodist. I can not give the statistics of these churches, as I have not the information on the subject.

The Baptists have a fund called Sustentation Fund for the support of their aged and worn-out ministers, corresponding to our Conference Fund. The Convention raised last year $336.45 for this, and our church raised $9,494.15 for the same purpose.

The Convention reported $81,692.39 for pastors' salary and home uses, which includes home missions, as that was raised for pastors on mission works. Add to that the Sustentation Fund, and we have $82,028.84 paid the Baptist ministry during the Convention year. Our two Conferences paid pastors, presiding elders, Bishops, Conference claimants, and for domestic or home missions, paid to ministers serving missions, $151,711.40.

The Convention reported 28 parsonages, valued at $47,050. Our Conferences have 216 parsonages, valued at $196,676. There are 272 pastoral charges and districts in the State, and with 216 parsonages. All of our ministers engaged in the regular work were furnished a home except 56.

The Convention reported 302 Sunday-schools, with 17,196 officers, teachers, and scholars. We have 815 schools, with 42,053 officers, teachers, and scholars. They have 26 churches which have preaching every Sunday; we have 50.

The Convention reports eight schools as Baptist schools: Blue Mountain Female College, Carrollton Male and Female College, East Fork College, Gillsburg Collegiate Institute, Hillman College, McComb City Female Institute, Mississippi College, and Stone College. These colleges have 66 instructors, 1,085 students, and are valued at $156,500. Mississippi College has an endowment of $42,166. We have Brookhaven Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee College, Grenada Collegiate Institute, Epworth College, and Millsaps College. These colleges have 52 instructors, 844 students, and are valued at $220,000. Since the publication of the Minutes $13,000 has been added to the buildings at Millsaps. Millsaps College has an endowment of $107,000. All of these colleges belong to the M. E. Church, South, except Epworth, and that is under the auspices of our Conference, and the Bishop presiding over the North Mississippi Conference appoints its president.

The Convention reported as raised for State missions, $2,943.26; for home missions, $1,952.20, and for foreign missions, $3,639.44, making a total for missions of $8,534.90. Our Conferences paid on assessments for foreign missions, $15,347.80. Add to this the amount raised by the Woman's Foreign Missionary Society, $4,582.11, and we have $19,929.91. For domestic or home missions the Conferences raised $4,885.41. Add to this what was raised by the women in Parsonage and Home Mission Society, $982.63, and we have raised for home missions, $5,868.04. The Conferences raised on assessments for church extension to help weak churches in destitute places to build houses of worship, $3,919.53, and for the American Bible Society—one of the grandest missionary agencies on the earth—$804.50, making a total for missions of $30,521.98.

J. E. THOMAS.

Starkville, Miss.

Reply to "Gilderoy."

I feel, in justice to myself and the text quoted by me from Heb. iv, 12, and referred to by Bro. "Gilderoy" in his article to me, that some further investigation is necessary. He says I went off wrong on the word "quick," and was misled in my interpretation and application of the passage. Where he gets the idea that I was misled by the word "quick," I can't tell. I referred to the whole text, and, of course, included the context. It is very clear to my mind that he is the man misled by the word "quick." To take one word from a grand text like this, and give three definitions from the dictionary, then shove the whole thing aside and jump at a conclusion, as though he had thoroughly and fairly investigated the whole matter, is rather a strange way to dispose of a text of Scripture on the great doctrine involving the salvation of a soul. I don't think this is the brother's usual way of preaching or teaching the Word of God; yet I shall not accuse him of a perversion of God's Word. I don't think my good brother would be guilty of a thing of that kind. I will say, however, the way in which he disposes of that text is, in my judgment, calculated to mislead. Since he is fond of studying the dictionary, let us take up the word "quick" where he leaves off. I'll give the definitions as given by himself—"living," "live," "vital." Now, this is right. 'Tis the living Word from the month of the living God. To thoroughly understand this, we must know what kind of life it has. We will see what the dictionary says about the word "living." "Issuing continually from the earth, running, flowing as a living spring or fountain; opposed to stagnant." This corresponds well with the Bible view of salvation (Jer. ii, 13). The prophet refers to God as the fountain of living waters. So we will take the word "running." "Moving or going with rapidity; the act of running or passing with speed." You see, my brother, by a thorough investigation of this word we find that this is the living Word of God, full of activity and vital force. Now, to make a thorough investigation of the entire text, we ought to take, next, the word "powerful." You will find by an investigation of this word that in connection with its meaning the same text is quoted in the dictionary that I have quoted. "The Word of God is quick and powerful." Then the word "sharp" means, quick to discern or distinguish. Now, take the words "piercing," "dividing," "asunder." Investigate them. Then take the word "discerner." It means that which distinguishes, or that which causes to understand, and this quotation immediately follows the meaning, the very same text: "The Word of God is quick and powerful; a discerner of the thoughts and intents of the heart." So it seems from an investigation of this text that Mr. Webster must have been misled by the word "quick." I am satisfied, therefore, from the information given by the dictionary on this text that we are justified in expecting immediate results from the preaching of sound doctrine.

Now, let us examine the Commentary a little. It says in reference to this text: "The written Word of God is not the prominent thought here, though often quoted as if it were; still the Word of God (the same as that preached) used here in the broadest sense, but with special reference to its judicial power, includes the Word of God, the sword of the Spirit with double edge—one edge for convicting and converting some, and the other for condemning and destroying the unbeliever. And, again, the word 'quick' means 'living,' having living power; as 'the rod of the mouth and the breath of the lips' of 'the living God.' Powerful, 'energetic,' not only living, but energetically efficacious. Two-edged, sharp at both edge and back; sword of the Spirit, its double power seemed to be implied by its being two-edged. It judges all that is in the heart, for there it passes through at once, punishing unbelievers and searching both believer and unbeliever. Gods' wisdom simply manifold and uniformly multiform, with incomprehensible comprehension, comprehends all things incomprehensible."

Let us take a Bible view of the question now. Without taking space to examine the promises and prophecies contained in the Old Testament, it will be sufficient to refer to a few texts in the New Testament. First—Heb. iii, 13: "While it is called to-day." The Commentary says in reference to this text: "To-morrow is the day when idle men work and fools repent. To-morrow is Satan's to-day; he cares not what good resolutions you form if only you fix them for to-morrow." Acts, ii, 41: "Then they that gladly received his Word were baptized, and the same day there were added unto them about three thousand souls." Acts xi, 15: "As I began to speak, the Holy Ghost fell on us as on them at the beginning." Thus we see Jew and Gentile realized immediate results from the preaching of sound doctrine.

Now, let us take as casual survey of the labors of Knox, the Wesleys, Whitefield, and others, during the days of reformation. Then down the line of march to the present day; look at the mighty host that are daily demonstrating to the world that we may and ought to expect immediate results from the preaching of sound doctrine.

Now, it would be just and right to investigate his side of the question from a dictionary standpoint. He says: "The effect may not be seen immediately." Webster says this means at the present time. On what authority does he promise the sinner salvation to-morrow, next week or any time in the future? Surely not upon the authority of God's Word; and it would be worse than folly to refer him to time that's past, that only brings remorse of conscience; he knows it's gone, unimproved, forever gone! It will indeed be a sad day for Methodism when we, as ministers, go into the pulpit without any faith to hope for immediate results from the preaching of sound doctrine, or for the membership to go into the pew with formality and fashion, without prayer and faith to believe in immediate results in the salvation of souls from the preaching of the everlasting gospel of the living God.

Now, my brother, I merely referred to I. Sam. xxi, 8, by way of illustration. If an earthly king's business required haste, how much more the business of the King Eternal! He admits himself that David was in a hurry, thereby forgetting his implements of warfare. It would be well, therefore, for us to be careful and not get into the same dilemma.

Now, we have viewed this question from a dictionary standpoint; have examined the Commentary, and have given both a biblical and practical view of it, and are still confirmed in the belief that we ought, as laymen and preachers, to expect immediate results from our labors.

W. J. O'BRYANT.

Mother and Son.

In nothing that the incarnate Christ ever said, or did, or was, is his superlative beauty of manhood more manifest than in his perfect filial devotion to his mother; and nowhere was that devotion more striking than in that hour baptized with the horrors of Calvary, when he swept aside for the moment all the unutterable agony that bore down upon him, and all the supreme business of redemption, to commit his mother to the care and home of the man he most loved, that she might have a sure, safe, and sweet home-haven for her evening of life. No wonder that the angel who so long before announced her coming motherhood should have greeted her as blessed above all women; for no mother on earth ever had such a Son. Yet he is the model for all sons; and noblest, manliest sons are they who follow closest this perfect Model.

Nothing more perfectly indicates the tone and trend of a boy's life than his attitude to his mother. Unless your mother, my boy, is unusually and unnaturally unworthy, she is your best friend and your safest counsellor; and if you have any real manhood about you, she will be in your eyes a queen to whom you will gladly give the most chivalric deference, the readiest obedience, the warmest love, and the most courteous attention.

But, mother, suppose you are flippant and worldly and follow not the Christ, must I say this to your son? I dare not. If you, by suggestion or example, lead him to one of these modern gambling schools, misnamed card parties; if you tempt him to become a drunkard by putting wine on your table; if you would like to have him dance that he may "get into the swing" of so-called society; if you have him go with you to the theatre where his young mind will be debauched by presentations of the immodest and the impure; then may God grant that the poor boy may find his closest female friend in some other and better woman! But if you are a true mother, something after the model of Mary the Mother of our Lord, and your son has any manhood at all about him, you will receive from him that beautiful chivalric devotion and deference which will be to you a perennial joy, and which you deserve. God pity the mother and son, when she is not, or ought not to be, a queen in his eyes!

H. WALTER FEATHERSTON.

W. F. M. S.

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Interdependence of Home and Foreign Missions.

It is a wonderful and inspiring thing to be able to accomplish two distinct and grand results while engaged in the direct pursuit of only one of them. Such is the privilege of both the home and foreign missionary, and this is just what every man, woman and child is doing who in any way aids our home or foreign missionary work. In furthering one you are really promoting both. You are doing what Joseph did when, in saving Egypt, he also saved alive his father's family, the progenitors of God's chosen people, and helped to carry out an essential part of God's plan for the establishment of his kingdom on earth, and for the salvation of the human race. In helping to save America we are helping to save the world; in laboring to save other lands we are doing work whose reflex influence is essential to the salvation of our own country. What a marvelous thing it is thus to be working out God's glorious purpose of mercy with ever self-multiplying and cumulative power! When we work with God we do that always.

The history of Christ's church in this country during the last century abundantly proves the truth of the above statements. Where should we be to-day, as a country, if during these seventy years past our Home Missionary Society had not planted over 5,000 churches, and thus become the true source and inspirer of Christian activity in all directions at home and abroad? Who can estimate the blessing to the churches of our land of the missionary spirit which inspired Samuel J. Mills, and sent forth and sustained such men and women as the Judsons, the Sonders, and the whole noble army of heroes and heroines, whose achievements have rivaled those of the apostolic age, and made it possible to speak of and hope for the reaching of all nations of the earth with the gospel? In one word, there can be no foreign missionary work without live and vigorous home missionary work; and there can be no live and vigorous churches in the home land without the missionary spirit of which some one has well said: "The very soul of our religion is missionary, progressive, and world embracing. It would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder. That church is dead which is not anxious to preach the gospel to every creature."—Selected from Review of Missions.

LOUISIANA CONFERENCE.

Oct. 9, 1896.

Selections.

Do Not Be a Lazy Christian.

Be lazy in your worldly matters, if you will, you will soon feel the effects of it; but don't be lazy in your Christian work. Let it be done promptly. Keep up to time with it. It must not lag behind. Don't be late to the house of God. Don't come in five minutes after the service begins, to disturb pastor and the worship. Don't be late at the prayer meeting. You lose much by it. It is the disadvantage of others also. Don't neglect the evening service because you are weary, or it is too warm. Don't let your class believe you are a lazy laggard, because they are there and you are not. Be on hand, be up to time, be energetic as one determined by the grace of God to succeed, and you will know no failure. The sluggard is the man who says: "Yet a little sleep, a little slumber, a little folding of the hands to sleep."—Christian Instructor.

If the congregations are declining, depend less upon the preacher and more upon yourself. Get stirred up yourself, and then stir up others. Stop fault-finding, and do something telling. Talk up the church more. Have a good word for minister, elders, trustees, the Sabbath-school teacher, and even the sexton. See something to praise in the prayer meeting, church service, Christian Endeavor Society, Sabbath-school and missionary society. Take a hopeful view of things. Put cheer into the despondent. Get some live people about you, and set them to work. The effect will be magnetic. People will see a stirring among the dry bones, and new interest will be felt in the services and work of the church. This method of filling the pews is usually more effective than costly music or a change of pastors or of officials.

Here is a definition of a pure gospel which will bear the test of the "white light." It is from the Arkansas Methodist, and it coincides so perfectly with our ideas of Bible teaching that we take pleasure in commending it to all our readers: "We hear much said of a pure gospel. Well, the proof of the gospel is in its fruits. That is a pure gospel which leads men to pay their debts, speak well of their neighbors, help the poor, co-operate in all work for the public good, forgive injuries and love enemies, and, above all, make the home more sacred than the church itself."—Pacific Advocate.

Our brethren in the ministry must bear in mind the fact that God's Word teaches that, in addition to all other qualifications, we must have "a good report of them that are without." Any gross impropriety, any undue levity of manner, any mistake in our business relations with the world, will seriously affect our influence over our fellow-men.—The Central Baptist.

Poverty is uncomfortable, as I can testify, but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim.—James A. Garfield.

A holy life is the very gate of heaven. But let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.

WALL
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As plenty of good exercise gives a healthy man an appetito for his dinner, so plenty of exercise in good deeds gives a Christian an appetite for the Word of God.

Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a man without it.—Goethe.

FROM THE WORK.

Rev. J. W. Burton, Ramsy, Ala., Oct. 10: "I have been in nine protracted meetings since June. Most of them were pronounced good, some better. The fourth Sabbath in September I was to be with Bro. C. W. Huff at McNeal, but was too feeble to leave home. I am now convalescent. Bro. Huff is an Alabama boy, and has made choice of the Mississippi Conference, in which I hope he will find a congenial home. I was raised in the Mississippi Conference; professed religion under the ministry of James M. Gann; therefore, I love the Mississippi Conference and brethren, as well the dear old ADVOCATE, which I have been taking about twenty years."

Rev J. A. Wilson, P. C, Salem circuit, North Mississippi Conference, Oct. 5: "We have just closed the most powerful revival I ever saw. I have been in great meetings in Chicago, New Orleans and other places, but have never seen nor heard of such wonderful manifestations of divine power as we have had for the last week at old Tabernacle Church. People were heard praising God all over the community on the road home and after they had gotten to their homes. I was made to think of what Peter said on the day of Pentecost when he said, 'These are not drunken as ye suppose.' Bro. W. D Bass conducted the revival for me. All of my people were highly pleased with his labors. I did not expect to get my salary at this church before the meeting, but Bro. Bass took a collection for me and raised over the assessment in cash and subscription. Bro. Bass is fine help for any pastor. We had 34 additions to our church and 9 to the Baptist."

PALMER CAMP MEETING.

This meeting begun pursuant to announcement, Oct. 1, and closed on the sixth instant. From beginning to close the power of God was demonstrated. Contrary to the expectation of some, the meeting was a glorious success. The following preachers were present and did the preaching—Revs. C. A. Powell, J. E, Seashore district; J. M. Hough, L J. Jordan, H. B. Trebillion, L. R. Roberts, A. P. Cox, and Alex. Scarborough. The preaching was deeply spiritual, edifying and uplifting. Bros. James Smith and Lewis Hayard (exhorters) rendered valuable service in the altar. Some of the sweetest music that I have ever listened to on this sacred spot was rendered at every service by the choir, which was composed of our home girls and boys, with two young ladies, one from Jackson, Tenn., and the other from Whistler, Ala. Every tent on the grounds, except two, was occupied with from two to three families in each tent. With the exception of a little rude conduct on Saturday night, peace and harmony prevailed throughout the meeting. The congregation on Sunday was estimated at 1 000.

There were a number who professed conversion, several joined the church, and scores from time to time filled the air with shouts of praise to the God of their salvation. In this meeting two things were apparent. First is that it is a mistaken idea that we have to import organist and singers to do our singing and playing at our camp meeting, and, secondly, the Lord is not dependent on specialists to do the preaching.

G. R. ELLIS, P. C.

FROST BRIDGE CAMP MEETING.

September 25 was the beginning of what proved to be a most precious and profitable meeting. It gave me great pleasure to join this meeting, having been here one year ago, and having seen many wonderfully saved and many believers sanctified wholly. Now, the brush arbor—native grove—has given way to a substantial wooden shed, well arranged, seated and lighted. Four pastors took part in the meeting, and their people joined in its support Frost Bridge is on the Matherville charge, but Isney circuit, State Line and Waynesboro station came to the rescue. The presiding elder, Rev. L. Carley, spent two days and did much good by his faithful preaching. Bro. W. W. Hopper spent three days, and added interest by his sermons and prayers. Bros. R. C. Williams, J N. Ware, H. E Partridge and W W. Moore united in beautiful harmony in seeking to promote the work of the salvation of sinners and the sanctification of believers. Miss Nettie Brown, of York, Ala., and Sister Ann M Moody, of Big Rock, Miss., did good service in prayer and testimony.

I have not witnessed more gracious results. The attendance was large, and shouts of victory ascended from persons saved or sanctified at almost every service. If differences of opinion existed as to the doctrinal statement of the experience of entire sanctification, all agreed "without holiness no man can see the Lord." Love seemed to be the ruling principle, and God very signally owned the work. It was a time of heart searching and salvation. Not less than from seventy-five to one hundred professed either conversion, reclamation or sanctification. One lady, eighty-one years old, was gloriously sanctified. A number of comparatively old people were converted. The meeting closed Sunday night, Oct. 4, about 10:30, amid glad songs and shouts of victory.

The Camp Meeting Association will arrange extensively for next year. To God be all the glory!

C. H. ELLIS.

VOSSBURG CIRCUIT, MISSISSIPPI CONFERENCE.

I have held a protracted meeting at the four appointments of this charge. At Goodwater I failed to secure ministerial help in time. The meeting continued five days. Several professed to be converted, and we had four accessions.

At Central Rev C. H Ellis, of New Orleans, did the preaching after the first day. Sinners and saints were duly provided for. The doctrines of regeneration and entire sanctification were pressed upon the people with great fervency. Eight accessions, many converted and a few professed to the blessing of perfect love. The meeting lasted 12 days.

Vossburg had a precious meeting. The brother itinerant, pledged to help me here, failing, I called on Bro. Ellis to my aid on the fourth day. One accession, and church greatly revived.

At Eucutta, we held a ten days' meeting, including two Sabbaths. Seven professed entire sanctification, and some twenty claimed to be regenerated. Six applications for membership.

Revs. H. C. Brown, of Heidelberg circuit, and C. H. Ellis were the main workers in this meeting. The influences of the Eucutta meeting were most gracious. The people will never forget Bros. Ellis and Brown for their faithful presentation of the Christian's privilege in Christ—a holy life, to be enjoyed before the Lord, in the land of the living. I thank God that the Methodist Church still insists upon a complete deliverance from sin, through faith in our Lord Jesus Christ.

The spiritual condition of my charge has been steadily advancing all the year, and these meetings have comforted many troubled souls. Members of the Baptist and Congregational Methodist Churches attended, and expressed themselves greatly blessed. I can truly say: Glory to God for the sweet communion that the Holy Spirit affords my soul! I ask the prayers of the faithful, that my hearing may be perfectly restored in order to my greater usefulness.

R. B. DOWNER.

GRENADA DISTRICT EPWORTH LEAGUE CONFERENCE.

On the eighth instant the Epworth League Conference of this (the Grenada) district made its "debut" in the M. E. Church, South, at this place by the direction of our presiding elder, H. C. Morehead, and under the auspices of T. B. Clifford, the president of the State League Conference.

A very interesting programme was arranged, which brought into requisition some of the most efficient and consecrated church workers (both from the ranks of the clergy and laity) in the district. With T. B. Clifford presiding, is enough to say that there was no side-tracking in the proceedings from the beginning to the ending of a two days' session

The usual formalities of entertaining, and making the occasion one of great pleasure to the delegates, was duly observed by the good people of Coffeeville, regardless to denominational tendencies. Oxford, Water Valley, Torrance and Grenada were all represented, and gave cheering reports of the satisfactory labors this new daughter of Methodism had already accomplished through the young Leaguers at those places on the several lines this young and vigorous auxiliary of our church has been assigned to. From every quarter could be heard that exultant and happy refrain coming from the young people of the district, "O, the good we all may do while the days are going by."

To personate would be a trespass upon the space of your columns, for I could not begin this task without elongating too much. Be assured of the fact, that every sermon preached, every talk made, every paper read and every song sung throughout the whole convocation was befitting the occasion. You may judge the interest that these deliberations evoked, when I declare there were as many Cumberland Presbyterians and Baptists present as there were Methodists. Nor was it idle curiosity that drew them out; for when testimonials were called for, they could not refrain from rising and owning to the benedictions the deliberations of the Conference had been to them. To show the enthusiasm and interest this Epworth League Conference elicited in its determination to be true and faithful to the motto inscribed upon her banner, the following resolution was offered and passed:

"Resolved, That we, the members of the Grenada District Epworth League Conference, respectfully petition the Bishops presiding at our next State Annual Conferences to appoint Rev. T. B. Clifford (our president) State Epworth League agent; the duty of said agent to be to visit the Leagues in the State, correspond with them and by every means possible stimulate and strengthen this new department of our church work."

From the above resolution it will be seen that the Grenada district is ablaze on the Epworth League work, and now wants the whole State electrified by the "Cyclone" of Methodism pent up in her borders. We assume that it is generally understood what the term 'Cyclone" means, and to whom reference is made. It occurs to your humble correspondent that, should the authorities appealed to concur in this resolution by favorable action, that ere long many a dead church will be awakened by this recent production, so uniquely and appropriately dubbed the "Cyclone of the North Mississippi Conference," owing to the desire for due consideration as to the proper season of the year in which to hold these annual District Epworth League Conferences. No place or time for holding the next Conference was chosen, but left in the hands of the presiding elder.

L TAYLOR COLLINS.

Coffeeville, Miss., Oct. 10, 1896.

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and Nervous Dyspepsia. The explanation is simple. It is found in that impure blood feeding the nerves on refuse instead of the elements of strength and vigor. Hood's Sarsaparilla feeds the nerves pure, rich blood; gives natural sleep, good digestion, is the true remedy for all nervous troubles.

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Bad dreams are one symptom of ill health. People generally treat such matters lightly. They believe that they are caused by the eating of something indigestible, and that this is a small matter. Perhaps sometimes it may be. The most horrible dreams are, however, due to affections of the nerves. Irritated, tired, worn out nerves are one of the chief causes of indigestion. More than that, they are a continual strain and drain on the brain. They are sapping the vitality of the brain every instant in the day. By the time night comes, the brain is too tired to rest. It is an unnatural condition of fatigue. The little worries and irritations of the day find repetition at night in the form of dirty, muddy water, filled with slimy, crawling things, from which the most frantic efforts give no relief until the sufferer finds himself wide awake, sitting up in his bed, with sleep banished for that night. That is nervousness, perhaps caused by, or causing, indigestion, and producing insomnia—sleeplessness. It doesn't take a man long to wear out with that sort of work. The day after a night full of horrible dreams is not likely to be a good day for business. A man's work for that day is not likely to be very valuable—nor the woman's either.

There is a cure for bad dreams, sleeplessness, indigestion, brain fatigue and debility. Its name—"The Golden Medical Discovery," called so because its discoverer knew that it was more valuable to the world than the discovery of gold in California, or Australia, or Africa. It makes what is far more precious than the finest gold—good health. It purifies the blood, strengthens the nerves, aids digestion, invigorates the action of every organ in the body, and produces firm, solid, healthy flesh. It will fill out the cheek-hollows of bloodless, pale women and nerveless, lifeless men. It is sold by druggists, and there is nothing "just as good."

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Thursday, October 22, 1896.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in annual session on Wednesday, October 28, at 10 o'clock A. M.

S. S. KEENER, Sec.

Actions, not words, are the best test of friendship.

You are making character always, even when you are doing nothing.

The loads that crush men to earth are not the ones that God places on their backs.

A panacea for ingratitude: Look around and see how many people there are who are worse off than you are.

Satan does not need to waste time on Christians that are quarreling with each other. They are already in his service.

Love, like many another choice plant, can be increased by judicious cultivation, or it can dwindle and die of neglect.

It is a sad fact that thousands of names are on the church register that have never been enrolled in "the Lamb's book of life."

All your praying and Scripture reading and church going is worth nothing unless it leads you into the pathway of obedience to the revealed will of God.

Take a retrospective view of your own life and see if your happiest days have not been those in which you have forgotten self and labored for the good of others.

The prayer, "Cleanse thou me from secret faults," is mockery when it comes from the lips of one who is reveling in secret sin and making no effort to free himself therefrom.

It may be very well for a man to try to reform the world, provided he commences at the right place—with himself. But that is just what many latter-day reformers are unwilling to do.

We know of no greater mockery than to pray every day, "Thy kingdom come," and then expend one's time and talents in abetting the kingdom of Satan. Is this a fancy sketch?

A belated traveler who puts out the light kindly furnished him free of charge, and then growls and fusses because darkness envelops his pathway, is a simpleton. How much wiser is the skeptic?

The following from the pen of Dr. T. L. Cuyler is as true as the gospel:

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental; it is put in the forefront of our religious duties.

Prayer for Our Country.

We desire again to emphasize the duty of praying for our country. Theoretically, all Christians admit this obligation; and yet thousands of church members might as well deny it, so little do they regard it in practice. The call for prayer which was recently made by a number of Chicago Christians, including Mr. Moody, has been ridiculed by some of the secular papers on the ground that it was issued in the interest of political partisanism. The utter nonsense of this is apparent, in view of the fact that the call was made by men of all political parties.

Partisanism should never be allowed to stand in the way of any Christian duty, especially that of prayer. Every Christian, no matter what his political creed may be, should always be ready to join with every other Christian in prayer to Almighty God in behalf of his country.

The truth of the matter is, that the picture of the status of our country presented in the Moody call is not overdrawn. It does not take supernatural prophetic gifts to discern the shadows of coming events. The safest way to judge of the future is by the past, and the history of former ages is full of facts, in the light of which it would be wise for us to study the forces and tendencies of the present with reference to their bearings upon the future. Studying the trend of the times in this way, few men of ordinary sagacity, we believe, can resist the conclusion that evil days loom up before us as a possibility of the not distant future. Forces are at work whose final outcome, unless they can be counteracted in some way, will be the drenching of our fair land in fratricidal blood.

We do not mean that any such result will ensue as the sequence of the present political campaign. The result of the battle of ballots on the third of November will be accepted by the American people in a law-abiding spirit.

But he is blind who supposes that the next presidential election will put a final end to all our strife and turmoil. There will be only a lull in the storm. Far back of any and all questions of coinage and revenue lie mighty sociological problems that are yet very far from solution. Forces more turbulent and unmanageable than those with which we of the present day have to do are to be reckoned with by the civilization of the future. But, whatever may betide, one thing is sure: "The Lord God omnipotent reigneth"—reigneth over the inhabitants of the earth no less than among the armies of the sky. To him, therefore, let supplication be made that the dangers which threaten us may be averted, and that peace, prosperity, righteousness and happiness may be our inheritance as a nation.

A Lesson.

A short time since Dr. Berry, editor of the Epworth Herald, the Epworth League organ of the M. E. Church, published an editorial headed, "Do Your Own Thinking, Boys." Reading it over carefully before putting it into the hands of the printer, he congratulated himself upon having given some good advice to young men of all political parties without saying anything which could be construed into an attack upon or an endorsement of any particular party. Only a few days elapsed, however, before he received letters accusing him of partisanism. One writer claimed that he had made a direct thrust at the Republican party; another denounced him for making war upon the Democratic party; another thought he had sinned against God and his own soul by fighting prohibition. Of course, such things show that there are many silly people in the world; but they also vindicate the wisdom of the Southern Methodist policy of keeping partisan politics out of the pulpit. The utterances of the pulpit on such themes are as sure to be misconstrued as are those of the tripod—yea, more so. Hence the man who preaches in the interest of any political party is sure to alienate a part of his flock, unless all should happen to agree with him, which is not likely to be the case. Partisanism is blind enough and bitter enough as it is; and it would be much more so if our pulpits, as the manner of some is, were converted into political machines, ranged on this side and that of every question that arises in the field of politics.

A Noble Philanthropy.

Some time since Miss Sophie Wright, the accomplished principal of the Home Institute, a flourishing girls' high school in this city, opened a free night school for men and boys. The enterprise was a purely philanthropic one, and Miss Wright alone is entitled to the honor of its origination. No organization or individual stood at her back with open purse to second her efforts. Her enthusiasm in the cause and her influence in educational circles are such that she soon rallied around her a teaching force sufficient for her purpose, the entire faculty doing their work without remuneration. The school has steadily grown until it has reached an enrollment of 250. Moreover, there are now 150 applicants who can not be received for want of room. Miss Wright, however, has a plan in her head by which she hopes in the near future to accommodate all these and even more. We do not doubt that she will succeed. Her past successes are an augury of what the future will be.

This is practical Christianity. What a pity there is not more of it in the world! Why do not men of means found such schools in every city? Every one sees the need of them. For although the public school opens its portals "without money and without price," there are in every city numbers of boys who can not attend, for the reason that they must work "to keep the wolf from the door." Moreover, there are numbers of young men who are barred from the public schools by age, even if they could spare the time. To all such what a boon is a night school!

Such exhibitions of philanthropy on the part of men of wealth would contribute immeasurably towards the restoration of amicable relations between capital and labor. If such a spirit could become general among capitalists, the anarchistic agitator's occupation would be gone. The sum and substance of the whole matter is this: Let the capitalists of the world catch the spirit and imitate the example of Jesus of Nazareth, and they will solve problems that are too hard for the economist and the statesman.

She Won.

About sixteen years ago a druggist in New York failed in health. His wife stepped into the breach and carried on the business. Having no acquaintance with the mysteries of pharmacy, she at first acted as business manager, employing such help as she needed. As time rolled on she felt that it would be wise for her to acquire a thorough knowledge of pharmaceutical science, which she accordingly did. A short time since she applied to the State Board of Pharmacy for a license. The license was refused solely on the ground of her sex. She then sought redress through the law and obtained it in the shape of a mandamus compelling the Board to grant the license. All honor to the court; three cheers for the woman! Woman can master the science of pharmacy as easily as man; and when she has done so to deny her the privilege of making use of her knowledge for her own support, as well as for the benefit of suffering, is an outrage upon justice—a relic of barbarism.

A Wise Utterance.

Bishop S. M. Merrill is rightly looked upon as one of the wise men of the Methodist Episcopal Church. In more than one critical instance he has succeeded by virtue of his lucidity of thought and utterance in determining the policy of his denomination. When he addresses the public, it is always to give expression to a mature judgment. The words of such a man are entitled to the widest possible circulation. The following paragraph from one of his recent letters in Zion's Herald is so admirable that we reprint it on our editorial page with our most cordial commendation and approval: "More and more it is coming to pass that the young people of the church receive their knowledge and views and biases with regard to the doctrines, polity, institutions, life and aims of the church, as well as their notions of the social and moral questions of the day, from the church papers coming into their homes. Scarcely an issue of any one of them leaves the press that does not determine some great problem in the religious life of somebody in the range of its circulation. I often feel amazed at the indifference of pastors on this subject. How any one can expect to train the young people of his congregation in these days so as to make intelligent Methodists of them, and ground them in faith, and develop in them love and loyalty, and firmly attach them to the institutions of their own church without the aid of the church paper, is more than I can understand. It may be that it can be done in some instances, but it seems to me that the risk is too great, and the responsibility of attempting it enough to cause the stoutest heart to tremble."—Exchange.

Life Insurance.

The large and enormously wealthy insurance companies are considering a scheme to prolong human life.

Steps are now being taken by these companies which will result in the building of a sanitarium for the express purpose of prolonging lives of consumptive policy holders. It is a pure matter of business. They believe they will be able to save an immense amount of money by providing sanitariums for those of the policy holders who are affected with tuberculosis, instead of allowing the disease to proceed unchecked until it results in the premature death of the policy holder.

The sanitarium will fulfill the medical and surgical ideal. Every method known to science and art will be employed, and every theory advanced by the great scientists of the world to check the invasion of the dread disease will be promptly tried, so that hereafter the consumptive who is fortunate enough to hold a policy in one of the companies connected with the sanitarium may feel confident that he will be enabled to live as long as there is any human way of keeping the breath of life in his body.

One of the early results which is expected from the establishment of the insurance sanitarium is that the time will soon come when consumptives, no less than persons in good health, will be insured by the companies. This is no mere theory, but according to Mr. Halsey, vice-president of the Manhattan Life Company, is a policy that will be forced upon the American companies. Already those of Germany having the sanitarium system in operation are planning to have their representative branches in this country take such risks, and the American companies will have to defend themselves by doing the same. By refusing they would lose not only the consumptive patients, but hundreds of others every year, who would be influenced by the greater benefits of the German companies. Indeed, under such a system thousands of persons will be insured for the simple purpose of securing the advantages of the medical treatment.

Exactly where the new sanitarium will be located has not yet been decided, but it will be in a place where all conditions of the air are favorable to the battle with the disease. It is believed that by the time the sanitarium is built there will not be an insurance company in this country that will not be associated in the enterprise.—Times-Democrat.

In the Living Present.

Rev. Dr. Dixon, of New York, the rabid Baptist rationalist, has temporarily ceased mutilating theology, and devotes himself every Sunday to party politics. While thus preaching last Sunday an enraged auditor called him "a liar." Others whistled. Not perturbed by this interruption, he remarked: "There are no classes in America, but the masses and the asses." No interruption after this.

Archbishop Sebastian Martinelli has been appointed Cardinal Satolli's successor as the Pope's ablegate in the United States. He knows English, though an Italian. Belongs to the order of the Augustinians—the same to which Luther belonged before his conversion. The new appointee has much controversy for him in store. The Polish, Irish and German Roman Catholic element coalesce in our country with much difficulty.

Rev. Dr. Hastings, in a recent lecture to the students of Union Seminary, remarked that the comparative success of a preacher depended as much on his individual character as on what he said. Quoting Cecil, he concluded: "Men look at the preacher out of the pulpit to see what he is worth in it."

According to Le Figaro, Dr. Aubrey charges the press of our day as being a school for crime. Not only the lamentable fact, but also the appalling circumstances of daily transgressions, are eloquently set forth with revolting minuteness. Thus parties predisposed to commit similar crimes find encouragement and direction. The learned doctor is right. Moral carrion is the chief stock in trade. Hedged in with flowers, our papers are the dumping-ground of the world's debris.

The Welsh Calvinistic Methodists and the Congregationalists of that province are about to unite. Why not? The former are Congregational and the latter Calvinists. Yes, in union there is strength. Usually, though, those who favor union want others to come over to them. Not concession and compromise are what most unionists want, but absorption.

To determine that a human being is insane is sometime very difficult. Frequently perfectly rational on most subjects, their irrationality appears only upon introduction of a certain theme. But this irrationality may seem simply vagary. Thus uncertainty prevails, giving the demented opportunity to commit crime. Now, The Medical Age asserts that all persons partially or wholly demented never move their thumb; not even when seemingly sensible. In all gestures the thumb is motionless. An important discovery.

A congress of women has been held in Vienna. The object was to protest against innovations. A Mrs. Crassons read a paper on, "The Chief Virtue of Woman Is Silence." And the reading of that paper occupied two hours. ICH DIEN.

No man should suppose that he is religious because he has religious sensibilities that can be easily touched by the finger of God. Felix was so overpowered by religious emotion that he trembled like an aspen leaf; and yet he lived and died in sin. Nebuchadnezzar is another case in point. His religious sensibilities were so stirred as to call forth from him a vigorous and hearty confession of faith in the God of heaven and earth; yet but a short time elapsed until he erected a golden image and commanded all his subjects to worship it.

Attention, Subscribers.

Our "three months free" offer will close in about ten days. This offer means to you a saving of exactly fifty cents. If you don't care for fifty cents, let the time slip by without renewing. See terms of the offer on our sixth page.

NOTES.

The award of premiums to agents will be announced in our next issue.

***

The postoffice address of Rev. H. J. Harris is Woodville, Miss., until further notice.

***

Grenada Collegiate Institute has 71 boarders in the college and 12 in town. Local patronage the best the college ever had.

***

Rev. Edgar C. McVoy was cordially received by his flock at Morrison Chapel, Denver. He has an elegant church, and enters upon his work with enthusiasm.

***

Rev. N. E. Joiner, who has been at Vanderbilt University for the past two years, has offered his services as a missionary to China and has been accepted. He will leave in December or January.

***

Millsaps College has an enrollment of 170 in the Literary Department and 22 in the Law Department. This is certainly a gratifying showing so early in the session. A number of others will enter later.

***

Rev. W. M. Loftwich, D. D., of Nashville, arrived in this city on Thursday, the fifteenth, and is now assisting Rev. S. J. Davies in a meeting at Felicity. He is doing some most excellent preaching, as is his custom. Up to this writing (Tuesday morning) the results that can be published in statistical form are not large. The attendance, however, is increasing, and there are indications of growing interest in the services. The meeting will close about the first of November. The Doctor is engaged for a two weeks' meeting at Baton Rouge, commencing at that date. Let the Methodists of the city turn out in full force. They will not be regaled with clap-trap, but will hear the gospel in a way that takes hold of the heart and conscience.

Dr. B. M. Lockwood, a very talented young physician of Crystal Springs, died recently at his home in that city. His death is deeply deplored by a large circle of admiring friends. To the bereaved parents and wife our warmest sympathies are extended.

***

The Jewish population of Jerusalem is said to be three times greater in 1896 than it was 20 years ago, and it is now said to be over 60,000. The increase is accounted for by the immigration from Russia. A good many Jews are also settling in several other parts of the land of Palestine—Exchange.

***

Bro. W. S. Lagrone and his wife are in great sorrow, their eldest son, Kenneth, aged twenty-one, having died on the tenth at their parsonage home in Senatobia, Miss. We sympathize deeply with our afflicted brother and sister, and bespeak for them the sympathies and prayers of their brethren. May the God of all grace sustain and comfort them!

***

It is right that the church should know the real status of things in its work for the world, and should face the situation. Estimates are published showing that while, during the present century, four millions of people have been baptized from among the heathen, yet during the same time the heathen peoples have increased two hundred millions.—Observer.

***

By a letter from Rev. R. M. Evans we learn that Rev. J. D. Newsom, of the North Mississippi Conference, is quite ill. His devoted wife sends a request that his friends, especially those in the North Mississippi Conference, pray earnestly for his recovery. Bro. Newsom has rendered faithful service to the church for many years. We are sure many prayers will be made in his behalf.

***

We hope all our preachers will read the article in this issue by Rev. T. B. Holloman and also reread the article of Dr. Carter in our issue of the eighth. If there is any cause of the church in which our preachers ought to feel special interest, it is the cause of education. How any preacher can read the recital of facts given by Dr. Carter, and then make no effort to raise his assessment for education, is more than we can comprehend.

***

William Edgar Enochs died on the thirteenth at the home of his father-in-law, Mr. Thomas McClelland, in Jackson, Miss. He was a member of the Enochs Lumber and Manufacturing Co., and was recognized as a young man of fine business qualifications. He was a life-long Methodist. He had realized for months that the end was near, and was ready when the messenger came. His death will be deeply deplored by a large circle of devoted friends.

***

The giraffes are swapping stalls by episcopal appointment. Dr. M. B. Chapman (ex-editor St. Louis Advocate) goes from Baltimore to Louisville. Dr. J. H. Young goes from Louisville to Baltimore. Dr. H. D. Moore, of the Holston Conference, also goes to Louisville, and Dr. C. O. Jones, of Louisville, goes to Holston. Rev. Charles F. Evans, D. D., of the Holston Conference, has been transferred to the Western North Carolina Conference. The vacancy in the Holston is filled by the transfer Dr. James A. Duncan, of Southwest Missouri.

***

The following clipping from the Greenville (Texas) Banner will be read with painful interest by Bro. Kilgore's numerous friends in North Mississippi:

Mrs. E. G. Kilgore died this morning at 1 o'clock at the family residence in North Greenville after an illness of several months duration. She was the wife of Evangelist E. G. Kilgore, and a purer Christian woman never breathed the breath of life. She has been struggling with that dread disease, consumption, for several months and passed away with the sweet assurance of a life eternal in the great beyond. While not unexpected, her demise has enshrouded the hearts of all with gloom and cast into mourning a devoted husband and loving children.

Funeral services were conducted this afternoon at the Methodist Church by Rev. J. F. Alderson, and was attended by a large circle of sorrowful friends and relatives.

BURNS AND SCALDS

are quickly soothed with Mul-en-ol, the great panacea for pain. It takes out the fire, reduces the inflammation and prevents soreness.

MUL-EN-OL

is unrivalled as a remedy for pain, both external and internal. Get a bottle now and have it ready when the time of need comes. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by

FINLAY, DICKS & CO., New Orleans.

To Our Agents.

We can not give our agents a commission on renewals obtained under our "three months free" offer. Please take notice and send the full amount.

To Subscribers.

If you wish to avail yourself of our very liberal offer now running, you should do so at once, as the offer will close Nov. 1. In sending money under this offer, be sure that you pay up to October, '97. Paying to September, '97, will not suffice.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

Not Servants of Men.

Christ rendered the human race stupendously great service. Gave himself for them. He served as preacher and teacher. In washing the disciples' feet he gave us a significant example. Mutual aid a Christian duty.

There is danger, however, of becoming servants of men in a sense very reprehensible. Siuister motives may actuate. Selfish ends may be sought. Though Christ acted the part of a servant, he was not servile. Servility in freemen is despicable.

Not a few endeavor to combat prevalent vices with other than scriptural weapons. Sensationalism rampant. Members employed as detectives. Name of leader paraded. Real benefit equivalent to zero. If conscience of the evil-doer is not previously enlisted, dictating reformation, the outcome will prove a failure. The preacher should not pose as public prosecutor. The government provides for such office.

Docile submission to public opinion is, alas! too general. That opinion is seldom right. Its guidance dangerous. It tyrannizes its subjects. Its discriminations between right and wrong capricious and arbitrary. See, for instance, how it treats the Ten Commandments, making the transgression of some of them a crime, but is utterly indifferent about the other. Heeding its behests is following an iguis fatuus. Moral quagmire the end.

The slaves of fashion numerous. Whimsical and cruel. But its vagaries are deemed law, its freaks solemn obligations. Though expensive and frequently ruinous to health, it dominates all the same. It fills houses of ill-repute, the prison and the grave. The man who dresses shabbily as to attract attention and incite remark is as much in its clutches as the gay damsel with bonnet from Paris.

The political party sways its sceptre over many. Boycott and ostracism its favorite arguments. Like dumb, driven cattle intelligent men allow themselves to be herded by self-seeking demagogues. Rarely that principles are involved. It is only the battle between the ins and the outs. In the meantime the herd traverses muddy streets in enthusiastic procession, being hoarse with hurrahing for the favorite candidate. The oratory of the speakers is on a par with the attending fire works. Not to vote as conscience directs is wickod.

Have known preachors who were the servants of their families. Yes, it is heathen not to provide for saiue. But the interests of the church no less sacred than those of the family. If called of God to the holy ministry, support will always be commensurate with our reasonable wants. Bnt a preacher should be very careful in choosing a wife and raising children. Isaac made his impending marriage a subject of prayer. Few seek advice in selecting a partner for life. Some such families retard the preacher's work. Love wife and children, but do not sacrifice the interests of Zion to their well-being. If wife and children have not grace, or good sense enongh to measure their situation, the preacher should resign his position.

Have heard it said that some preachers are abjectly servile to the rich members of their church. Perhaps the speakers were mistaken. The salary must be paid; the collections must be full. This the impecunious, though pious, can not accomplish. But on account of the larger contributions of the opulent, the preacher should not allow them to organize rings, composed of themselves and a few pliant adherers, to rule over the affairs of the church with a rod of iron. With all humility the preacher should assert his independence and authority. Not at all following the adage, "Aut Cæsar aut nullus," he should treat his members alike. Be found in the hut of the poor as often as in the mansion of the rich. All are sinners, with the odds of salvation in favor of the poor. The utterance of Christ about the needle-eye apropos.

We can not believe that any official superiors in the church are susceptible of flattery. Hence certain clerical parties must nauseate them with their toadyism. Preachers are not fawning sycophants. A man of God does not crouch and cringe.

We have fonnd that those who are not in the fullest sense servants of God are usually those who are servile to men. Those who serve God best are not in danger of servility. They know themselves to be kings and priests and act accordingly.

JEAN PAUL.

Our $1 offer is withdrawn.

That Collection.

By permission, I would refer to and emphasize the points in the article from Dr. C. W. Carter, in your issne of Oct. 8, on "The Educational Collection." I trust that every subscriber to the ADVOCATE in Mississippi has read and will read it again. Every point made for Centenary applies with as great or greater force to Millsaps College. To meet the current expenses and pay the faculty every cent of the assessments on the two Conferences is needed. Every argument produced by Dr. Carter for the consideration of our Louisiana brethren applies to us of Mississippi also. The church should feel that it is a privilege to pay this small amount (and doubtless they would do better if fully informed). Our preachers after reading the article of Dr. Carter will, we hope, give the matter special attention. "Bear ye one another's burdens," etc., applies with emphasis right here.

During the session 1895-96 there were 52 young ministers and ministers' sons at Millsaps College. These at the regular matriculation fee of $30 would have brought in 1,560 dollars; yet the two Conferences paid only 1,207 dollars, leaving a deficit of 353 dollars to be met by some one.

Out of a matriculation of 170 in the college classes this session 65 are ministers or ministers' sons—this is equivalent to an income of 1,950 dollars. At the last sessions of the patronizing Conferences 2,200 dollars were levied as the educational assessment, which amount will barely cover the end for which the call is made.

Do not conclude, brethren, because we have an endowment of $100,000 (itself too small), that the college does not need your assessment in full. Look at these figures and be convinced: Proceeds from endowment, $6,000; income from matriculates, $2,500; total receipts, $8,500. Disbursements: Current expenses, coal, janitor, etc., improvements and insurance, and eight teachers to be paid—all this out of an income of little more than eight thousand when ten thousand would be too small.

The religious spirit of the college is most excellent. The Young Men's Christian Association numbers fifty or more, and is doing a good work. The student body is quiet, studious, and a manly set.

Science Hall rapidly nearing completion, and will be ready for occupancy very soon.

T. B. HOLLOMAN.

W. F. M. S.

The W. F. M. S. of the Opelousas district will convene at New Iberia, Nov. 14 and 15. It is necessary that each auxiliary be represented. Each corresponding secretary will please notify Mrs. Notestine as to the number of delegates that will attend.

We cordially invite all the ministers on the district to be with us. The ladies of the W. P. and H. M. of New Iberia say they will gladly make arrangements for entertaining all delegates. M. M. HAYES, Dist. Sec.

Indian Mission.

Allow me a little space in the ADVOCATE to call the attention of the friends of the Indian Mission in Mississippi to the fact that the debt on the land has not been paid off yet, and will not unless they come to the rescue. We must pay it off or lose it, and we have paid too much and it is worth too much to lose it.

Brethren and sisters, let us pay it off between this and the meeting of Conference, Dec. 2. Please send money order on Hermanville or registered letter to Hermanville, Miss. Send at once, and oblige

A. D. MILLER.

Hermanville, Miss.

Salvation Oil, the people's liniment, is guaranteed the best. It will cure you.

Notice.

To Members of North Mississippi Conference:

If as many as forty persons will go from Memphis to Greenville, Wednesday, Nov. 25, leaving Memphis at 8:45 A. M., I will charter a coach and carry them at a rate of one fare for the round trip. Notify me at Greenville if you will go on that train, that I may know whether to secure the coach or not. Those going on other trains will get the usnal four-cent rate on the certificate plan.

Fraternally, J. A. RANDOLPH.

Greenville, Miss., Oct. 18, 1896.

Notice.

All delegates to the Convention of W. P. and H. M. Society, to be held at Little Rock in November, will please send their names and the train on which they will arrive to Mrs. J. F. Wood, No. 605 Rector Ave., Little Rock, Ark., that homes may be provided.

Our $1 offer has expired.

Notice.

To the Preachers of Brookhaven District:

Don't fail to attend the Preachers' Institute at Bogue Chitto, Oct. 27-29. Doors wide open for your reception. Come prepared for the discussions assigned you.

W. G. BACKUS, P. C.

Bogue Chitto, Oct. 19, 1896

Our $1 offer has been withdrawn.

Notice.

To the Presiding Elders of North Mississippi Conference:

Please to send me at once a list of lay delegates to Annual Conference, applicants for admission on trial, and local preachers for ordination.

T. Y. RAMSEY, P. C.

Greenville, Miss., Oct. 15, 1896.

Notice.

The committee and class of the third year will meet in Greenville, Miss., on Tuesday, Nov. 24, at 7:30 P. M.

J. D. CAMERON, Chair'n Com.

Butter Making—How to Churn in Two Minutes—Making Money Easy.

ONLY THOSE WHO HAVE CHURNED BUTTER for an hour and a half on a warm day know how hard work it is to make butter, and everyone will be delighted with the news that a machine is now made by The Queen Butter Maker Co., of Cincinnati, by which butter can be made in from two to five minutes. Anybody can sell 5 a day and make $150 a month. The machine is made small enough so that any farmer churning from two to five gallons can use the churn. Anyone who wants to make money should secure the agency for the Butter Maker. M. T. Hines, Columbus, made butter in two minutes before six farmers, and sold five on the spot, making $12.50 in half an hour. Easy to make money. The Queen Butter Maker Co., 29 East Third street, Cincinnati, Ohio, will send circulars to anybody that may desire to know about the Machine. Anyone who is looking for something on which they can easily make a good salary should secure one of these machines, and see how easily they can be sold. Every farmer will buy one.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL,

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for October.

THE FRIENDS OF CHRIST.

SUNDAY, OCT. 18—THE BELOVED DISCIPLE.

(John xiii, 23-25; Mark xiv, 1-9.)

It is to John that the title "beloved disciple" distinctively belongs. Five times John designates himself as the disciple "whom Jesus loved," and twice he mentions that he reclined on Jesus' bosom (John xix, 26; xx, 2; xxi, 7, 20). Peter, James and John are frequently mentioned as being nearer to Christ than the remaining disciples, but John was admitted to an intimacy of love with Jesus beyond that shared by any of the others. The laws of natural affection operated in Jesus as in other persons, and his heart was drawn out towards John, while, at the same time, that of John was drawn out towards him. A beautiful and touching sequel to the friendship between John and our Lord is the scene at the cross, when Jesus commits the care of his mother to John, and the charge is gladly accepted (John xix, 26, 27).

"O, that I could, with favored John,
Recline my weary head upon
The dear Redeemer's breast!
From care, and sin, and sorrow free,
Give me, O Lord, to find in thee
My everlasting rest!"

II.—MARY, SISTER OF LAZARUS.

John tells us that the woman who anointed the Savior at the feast in Bethany was Mary, sister of Martha and Lazarus. In many ways did Mary manifest a deep affection for Christ, and twice especially did he find occasion to commend her in terms of affectionate regard. What greater encomiums could Christian womanhood desire than, "She hath chosen that good part, which shall not be taken away from her," and, "She hath done what she could!"

"O, that I could forever sit
With Mary at the Master's feet!
Be this my happy choice,
My only care, delight, and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice."

At the last Epworth League Conference, in New Orleans, it was resolved to undertake the support of a foreign missionary. Below are given the names of Leagues that have promised definite amounts up to this date. The list will be continued from week to week:

Covington, $5; Dryades Street, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Carondelet Street, $15.50.

The following is a directory of the officers of the Louisiana Epworth League Conference: President, W. M. Sloan, Shreveport; first vice-president, Rev. H. H. Ahrens, Nashville avenue and Magazine, New Orleans; second vice-president, A. M. Mayo, Lake Charles; third vice-president, A. Riggs, Alexandria; corresponding secretary, (Miss) A. M. Sawtelle, 4812 Prytania street, New Orleans; recording secretary, (Miss) A. S. McKnight, 636 State street, New Orleans; treasurer, E. H. Prescott, 1030 Louisiana avenue, New Orleans.

Are You Low-Spirited?

Take Horsford's Acid Phosphate.

Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate clears the brain and strengthens the nerves.

The Mutual Life Insurance Com'y

OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

BUFFALO LITHIA WATER

FOR BRIGHT'S, GOUT, RHEUMATISM, ETC.

DR. WILLIAM A. HAMMOND, Washington, D. C., Surgeon-General U. S. Army (retired): "I have made use of BUFFALO LITHIA WATER, Spring No. 2, in affections of the nervous system, complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been eminently satisfactory."

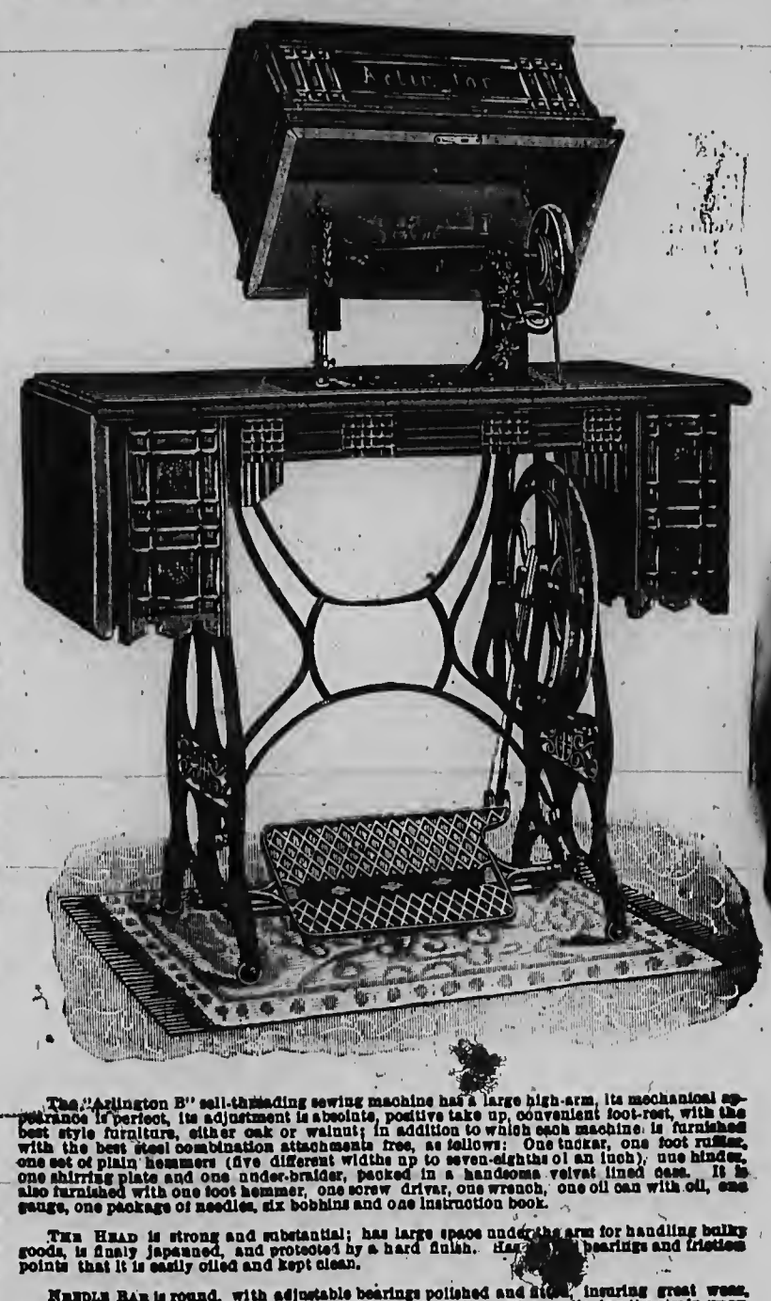
Sold by Druggists. Pamphlet free.

Proprietor, Buffalo Lithia Springs, Va.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has [illegible] bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

PUBLISHER'S NOTICES.

The Advocate Free for Three Months to Old Subscribers.

We hereby offer to send the ADVOCATE free for three months to old subscribers on the following conditions:

(1) Those who are in arrears must pay to October, '96, at the regular rate of $2 a year; $1 for six months; 17 cents per month.

(2) Then let them send us two dollars additional, and we will extend their subscription to January, '98, instead of October, '97.

This offer means cash—not wait until Conference. This offer will hold good for a few weeks only. Therefore, act promptly, or you may miss your opportunity. We will also take new subscriptions at the same rate. Take notice that by accepting this offer you also get the benefit of our reduced prices on the Holman Bible. These reduced prices are only temporary. Address

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

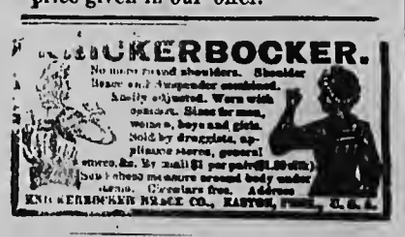
Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to October, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

P. S.—The above very low rate is made from now until the first of November. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1 25 in addition to price given in our offer.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No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. by mail $1 per pair ($1.50 Can.) Send chest measure around body under arms. Circulars free. Address
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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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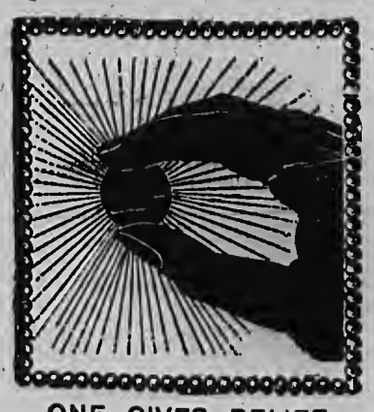

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favorable medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

RIPANS TABULES.
Sold by druggists.

BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

A TRUST SONG.

Better a smile than a sigh, dear,
Better a rose than a brier;
Better a look toward the sky, dear,
Than always be looking down.

Better in time of trouble
A song of hope and cheer,
Than a heart that broods o'er sorrow,
And makes that sorrow dear.

The joys we find in to-day, dear,
Perhaps seem poor and small;
But better a little sun, dear,
Than to have no sun at all.

Then make the most of the present,
And its little joys, I say;
For what is here we have, dear,
But to-morrow is far away.

So look in my face and smile, dear,
And sing a cheerful song;
It never is worth our while, dear,
To help life's worries along.

We have love, and we have each other,
And God, who is kind and true,
And we'll hope for the best, and trust the rest
To him life's journey through.

—Exchange.

On Religious Grumblers.

When a man has a particularly empty head, he generally sets up for a great judge, especially in religion. None so wise as the man who knows nothing. His ignorance is the mother of his impudence and the nurse of his obstinacy; and though he does not know B from a bull's foot, he settles matters as if all wisdom were in his finger's ends—the Pope himself is not more infallible. Hear him talk after he has been at meeting and heard a sermon, and you will know how to pull a good man to pieces, if you never knew before. He sees faults where there are none, and if there be a few things amiss, he makes every mouse into an elephant. Although you might put all his wit into an eggshell, he weighs the sermon in the balance of his conceit, with all the airs of a shred and horn Solomon, and if it be up to his standard, he lays on his praise with a trowel; but if it be not to his taste, he growls and barks and snaps at it like a dog at a hedgehog. Wise men in this world are like trees in a hedge, there is only here and there one; and when these rare men talk together upon a discourse, it is good for the ears to hear them; but the bragging wise-acres I am speaking of are vainly puffed up by their fleshly minds, and their quibbling is as senseless as the cackle of geese on a common. Nothing comes out of a sack but what was in it, and as their bag is empty, they shake nothing but wind out of it. It is very likely that neither ministers nor their sermons are perfect—the best garden may have a few weeds in it, the cleanest corn may have some chaff—but cavillers cavil at anything or nothing, and find fault for the sake of showing off their deep knowledge; sooner than let their tongues have a holiday, they would complain that the grass is not a nice shade of blue, and say that the sky would have looked neater if it had been whitewashed.—Spurgeon.

You Never Told Me.

I once heard a clergyman tell what struck me as a very significant story regarding our deafness to those who are trying to teach us the beauty of heavenly things.

It was a true incident of which he spoke, and was about a little blind child, who had never known the blessing of sight until some wonderful operation was performed, and, to her mother's joy, she was pronounced cured.

He attracted all our attention and woke all our sympathies in the pathetic way in which he described the poor child's excitement when the bandage was first removed, and she was allowed to take her first look upon God's beautiful world.

One seemed to see the trembling little creature and hear her gasp in almost painful rapture and amazement as, clinging to her mother's hand, she stared around the country scene in which she had lived all her little life, yet never known until that wonderful moment.

The parent waited, almost as much excited, to hear what the child would say, for had she not been the patient one to try and explain all that upon which the freshly-opened eyes were now gazing? Had she not toiled with all her ability to make the afflicted one to behold fair sights by careful description, by living word-pictures? And yet the little child turned now, and at last, finding her breath, cried out with a great reproach:

"Oh, you never told me the world was like this!"

Then the poor mother burst into tears.

"I did, my darling, I did, but you were deaf because you were blind, and could not understand my words."

It is years since I heard this little story; but I have never forgotten the deep meaning with which it struck upon my heart. How many of us are like that poor blind little child! We hear the beauty of God and his love told into our ears; we hear the entreaty to look up, to realize all that is in store for those who acknowledge him their King and Master; but our eyes are sealed, and our ears hear, yet do not understand.

And how many, too, like the child, when first a glimpse of heaven shines before us, are as startled at the thoughts of the joy (that might have been ours long ago) around and above us, and cry aloud to our teachers:

"You never told us God's love was like this!"

Well might they reply:

"You were deaf; you were blind." But, unlike the child, we are free, if we will to see; and "he who hath ears, let him hear."—Friendly Greetings.

A Loving Word.

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with the dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh or hasty or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while she was yet with us. But there will never come into our hearts at such moments a singing pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

We have reason to be on our guard in our speech in most directions, but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, now and hereafter, by every such word which we utter; while we are sure to be the losers by every such word when we have failed to speak.—The Churchman.

Don't Hear Everything.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion, and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ear as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pincushion stuck full of sharp remarks. If we would be happy when among good men, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.—Presbyterian.

Be Temperate.

Those who make the expectancy of life a study, come to some interesting conclusions. They agree that if a young man is intemperate at twenty, he can expect to live but ten years longer. If he is sober and refuses to touch intoxicating liquors after that age, he may expect to live forty years longer. These are not merely illusive arguments to further the cause of temperance, but substantial facts attested to by the insurance companies and mortuary statistics. This evidence should be sufficiently conclusive to induce young men to lead temperate lives.—Faber Forum.

Living at Our Best.

Do not try to do a great thing; you may waste all your life looking for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and flowers, or now and again a thirsty sheep; and do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

Solomon's System.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined young man inquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system!"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I have ever heard."—Home Companion.

An overwrought nervous system may be capable of spasmodic spurts, but sustained useful work is impossible under such conditions. To die in harness before one's time may be fine, and in exceptional cases unavoidable, but how much better to live in harness and do the work which one has undertaken without breaking down. The grown-up men and women, absorbed in the struggle of life, are the people who need to keep a watchful eye upon themselves. It is so easy to let the hour's fresh air and exercise be crowded out by the things which one feels bound to do for the sake of others, and hence for one's immortal soul. We argue that it will not matter if we omit our walk or rest for a day or two, and so we go on from day to day until we are brought up with a round turn, as the saying is, and realize, in case we are still alive, that we are chronic invalids. The walk, the ride, the drive, the yacht, the bicycle, the search for wild flowers and birds, the angler's outing, the excursion with a camera, the deliberate open-air breathing spell on the front platform of a street car, some one of these is within the means and opportunities of every busy worker, male or female.—Robert Grant, in Scribner's.

"It's not so much where you are as what you are that makes your heaven." The bright, cheery soul who lives the life of trust only sees the sunny side of everything; she has learned to endure cheerfully and wear a bright face when everything looks dark.—Exchange.

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40 YEARS THE STANDARD.

Two men under the influence of liquor one night tried to row a boat across a bay. They rowed all night, and in the morning found they had made no progress whatever, for they had neglected to raise the anchor. Many Christians act just as stupidly as this in their endeavors to make spiritual progress. They attend church, give liberally and conform generally to Christian standards, but deep down in their hearts there is something they love more than Christ, and they are anchored to it, so they can make no progress.—Ensign.

Not getting but keeping, enriches. Saving is the basis of wealth. Many persons receive large salaries, but have nothing at the year's end. Others on half of their income have grown rich. The thrifty and frugal habit is commendable, though it must not degenerate into avarice or penuriousness. It is not necessary to be either a spendthrift or a miser. Prudent economy is compatible with a legitimate distribution.—Selected.

The New Testament is occupied from first to last—especially the Sermon on the Mount—in showing that acts are nothing except as they are fruits of a state, except as they indicate what the man is; that words are nothing except as they express a mind or purpose.—Maurice.

HYGIENE

Some Marks of a Good Nurse.

There is, perhaps, no more angelic office filled by any of the children of men than that of a capable and faithful nurse in ministering to the helpless and suffering sick. Right worthy, and we fear quite rare, is the character of which we speak. Let us note a few of the marks of a good nurse:

1. The nurse should know, almost as well as a physician, what to do for a patient in trying circumstances. He must also know how to use his knowledge aright. The good nurse is self-reliant in spirit, calm and gentle in movement, cheerful and hopeful in countenance and speech. Anxiety on the part of the nurse, nervousness in movement, and whispering in the hearing of the patient, often have a discouraging and depressing effect upon the sick. The good nurse never despairs, but sustains the sick, bearing their spirits as one would bear an infant in his arms.

2. A prudent nurse will never dispute or argue with a sick one, but will administer remedies with such loving kindness and affectionate firmness as will forestall opposition.

3. A wise nurse will never have lights burning unnecessarily in the chamber of the sick, nor allow persons to "sit up" and talk, or whisper, in watching over the sick at night. Nervous patients may die for lack of sleep under such treatment.

4. The best nurse will support the faith and hope of the critically ill by timely encouragement to trust in God, the great Physician, who alone gives efficacy to remedies and can heal without medicines. One need not be a faith healer to believe in the helpful power of faith. Prayers have often proven more efficacious than pills in healing the sick.

5. An ideal nurse must be able to sleep (or, at least, to appear to sleep) and wake upon call or movement of the patient any number of times during the night. If sleep is necessary to the healthy, it is indispensable to the recovery of the sick. I say the nurse must be a sleeper, for the idea of the presence of a wide-awake person at one's side, or, perhaps, gazing with nervous anxiety into one's face during the hours of night, has tormented and, doubtless, helped to kill many a victim of bad nursing; while the very thought of one dozing near helps to lull the patient into soothing and healing sleep. "If she sleepeth, she doeth well," said the great Physician. Perhaps the most afflicting and unendurable feature of Jefferson Davis' imprisonment was the sight or consciousness of a guard gazing day and night into his face. Such gazing is a horrible torment to one with sensitive nerves.

6. Religious sentiments, properly administered, especially in song, will be judiciously used by the skillful nurse. All sickness, especially many forms of lunacy, may be greatly alleviated by the proper use of soothing or inspiring sacred songs.

W. L. C. HUNNICUTT.

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From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free, to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

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will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

A VALEDICTION.

BY CLARA E. DRAKE.

O speak not, friend, the sad farewell!
It wakes within foreboding drear,
And falls upon my spirit's ear
Like tolling of some funeral knell.

We part—and shall we meet? In vain
Our anxious hearts the question raise,
And fain to solve the doubt, would gaze
With eyes that through the darkness strain.

If then again we meet, how soon?
Shall it be after years must roll
Their deepening shadows o'er the soul,
And morning's tints have flamed to noon,

And noon to evening shade has grown,
And where the joyous lark upsprung
To carol to the rising sun,
The night bird warbles sad and lone?

And where shall then our meeting be?
Within some city's bustling roar,
In country lane, or by the shore
That echoes to the heaving sea?

Amid the blaze of festive scene,
In mart, in hall where banners wave,
Perchance beside some lonely grave
All decked in Heaven's immortal green?

I know not when, or how, or where,
O friend of mine, on *earth* we meet;
Mayhap comes not this boon so sweet
While breathing in this lower air;

But when to higher heights we rise,
The fine, pure atmosphere of heaven,
O then to us, at last, 'tis given
To meet beneath its radiant skies—

To meet on that resounding shore
Which echoes to the angels' song.
No minor strains its notes prolong—
The sad farewell is heard no more!

OBITUARIES.

McCRANE—Murdock C McCrane, the only son of Murdock and M. V McCrane, of Wilkinson county, Miss., was born Dec 20, ——, in Wilkinson county, Miss., where he spent his life. Bro. McCrane was happily married to Miss Laura E. Comfort in December, 1883, by Rev. A White, at the home of Mr. A. W. James. He fell on sleep Sept 19, 1896, at his home in Wilkinson county, Miss. He leaves a wife and four children to mourn his loss.

Bro. McCrane was loved by all who knew him One of his neighbors who knew him best said of him a few days before his death, "One of our purest and best men is going." He was an affectionate husband, a tender father, and always happy with his family He united with the Methodist Church, South, in early life, and remained a consistent member of the same to the day of his death. His seat was always filled He was heard to say, "I think it as much my duty to attend the services of the church as it is the duty of the preacher to fill his appointments." He was devoted to the church. It was my happy lot to be with him several times during his illness, and he always expressed himself as being perfectly resigned to the will of Him who hath said, "I will never leave thee nor forsake thee." When the end drew near he exhorted all around to trust in God When he was told that he could not live, he called for his wife, asked her if she was trusting in God, and continued, "He hath always taken care of us, and will still care for and provide for you and the children."

I would say to you beraft mast: Weep not as those who have no hope. Your father and husband is not dead, but sleepeth. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors." D. F. GUTON, P. C.

Chester, Miss.

FRIZZELL—Nellie Bettie, daughter of Dr. W H. and Ella Frizzell, died at her home, Poplar Creek, Montgomery county, Miss., July 23, 1896 She was about nine years old; a sweet-spirited and promising child loved by all who knew her, God plucked the beautiful bud from the garden of our hearts to plant in the garden of heaven, where it will bloom for evermore, for there will be no ruthless hand of sorrow to blight or death to shatter. Her vacant chair, smiling face and kind words will be long remembered by sorrowing friends, while in the hearts of her father, mother, sisters and brothers there is an aching void which nothing but the love of a kind heavenly Father can fill.

Rest on, precious jewel, for God hath called thee home, and we see your smiling face and pure white hands beckoning us on, while your beautiful feet tread the golden shores of endless rest. R. C. CALLAWAY.

LOCKWOOD—B. M., son of Dr. T. P. and Emma Lockwood, was born in Crystal Springs, Miss., Sept. 13, 1870, and died Sept. 20, 1896 He received his educational training in Newton Institute, Crystal Springs, and at Centenary College, Jackson, La., and University of Mississippi. He graduated with honors in the class of '90-'91, in Belmont Medical College, St. Louis, Mo. September 15, 1891, he was married to Miss Eunice C. Miller. Soon after his marriage he commenced the practice of his profession as partner with his father in this city, and by his happy, genial disposition won for himself a good practice and many friends. It seems strange that one so gifted and so full of promise should die so young. One who has known him from childhood, and was his Sunday-school teacher, said of him: "He was a faithful scholar; was always present, and knew his lesson."

This visitation of Providence leaves a wife and child to mourn the loss of a husband and father; a father and mother, brother and sister, to mourn the absence of a devoted son and brother; and a host of friends to miss the sympathy and skill of one who heard the cry of the needy in the hour of sickness, despair, and trouble.

May the grace of God sustain the bereaved ones, and enable them to realize that "all things work together for good to them that love God!" M. L. BUARON.

SLEDGE—Lula Sledge, daughter of Geo. W. and M. S Sledge, was born March 29, 1883, and died at the home of her parents, near Duck Hill, Miss., Sept. 20, 1896.

She was a beautiful character—one that has left an impress upon the community that will produce fruit for years to come. From early childhood she was devoted to her parents, brothers and sisters. It was her pleasure to make the burdens of life as light for them as possible.

In her fifteenth year, under the ministry of Rev. J. W. Poston, she gave her heart to God and became a member of the Methodist Church. Her church life was characterized by a consecration seldom seen in one so young. She took the lead in all the undertakings of the young people for the upbuilding of the kingdom of Christ. Of strong intellect, a well-cultivated mind, and a pure heart, she was prepared for usefulness. Her pastor found her "ready for every good work." In the family circle, in the schoolroom, and everywhere, she endeavored to elevate all with whom she associated to a higher life.

Her last illness was long and painful, but she never complained She fell asleep in Jesus as calmly and as confidently as an infant in its mother's arms. We buried her mortal remains in the cemetery at Duck Hill, with confident expectation of seeing her again in the better land A. W LANGLEY.

STAFFORD—Little Joshua Stafford was born in Pike county, near Magnolia, Miss., Jan. 20, 1890, and departed this life at 12 A. M., Sept. 20, 1896, aged six years eight months and ten days.

Just four and a half years ago his father died, leaving his mother and seven children, of whom he was the youngest. He was naturally a lovable child, gentle, kind and affectionate in disposition, and won the hearts of all with whom he came in contact. He was loved best by those who knew him best, and had the admiration and esteem of all He even commanded the respect and attention of strangers by his innocent, modest and manly disposition for a small child. Although his stay on earth was short, yet he entwined the strong cords of love around the hearts of many friends and loved ones.

God has taken a gem from earth to heaven. He has simply plucked a choice flower from earth to have it bloom eternally "in that lovely land of unclouded day"

Little Joshua has performed his mission on earth. God lent him to earth for a purpose, and now it is accomplished, and he has gone to his reward.

It may seem a mysterious Providence that one should be taken so suddenly in youth; yet let us remember that God never makes mistakes, and that "behind a frowning providence God hides a smiling face." His Cousin.

POWELL—Mrs Eliza Powell (nee Martin) was born Oct 8, 1856, near Magnolia, Miss.; was married to Mr. J W. Powell Dec. 10, 1874 She became a member of the M. E. Church, South, Sept. 5 1872, at Muddy Springs Church, where she lived until her death, July 8, 1896

We believe Sister Powell was one of the few that walked in the narrow way that leadeth unto life. It seemed to be a pleasure to her to engage herself in making home happy. Though she had a large family, she so managed as to fill her place at church often. She was a faithful wife and a devoted mother—cheerful in health, patient in sickness. It was the writer's privilege to visit her often during her last illness. She was found happy in the love of God, and trusting him for comfort. When told she had consumption, and would not live long, she expressed a willingness to bear it in Jesus' name, that his will might be done. She said: "True, I don't want to leave my family, but the Lord will care for them, and I am ready to go." The Lord bless her family, who mourne her departure, that they may live so as to meet the loved ones gone before. J. T. ABNEY.

MARTIN—Eugene F. Martin was born Jan. 5, 1859, in West Feliciana parish, La. He removed to Pike county, Miss., in early life; joined the M. E. Church, South, at Muddy Springs Church, Sept. 17 1879, and remained a member there until his death, July 6, 1896.

It was not the writer's privilege to be intimately associated with Bro. Martin until a short while before his death.

Five or six weeks before his death he was confined to his bed with typhoid-pneumonia. He endured the pains of his illness patiently and trustfully. He expressed himself as being happy in the love of God. Once, after having talked and prayed with him, he said he expected to meet me in heaven. Even to the last he expressed himself as being ready to go. He leaves an aged father and mother, brothers and sisters, and many friends, to mourn his departure One of his sisters followed on two days later. How sweet to meet in the bright beyond! God bless all the loved ones, that they may meet where parting is no more J. T. ABNEY.

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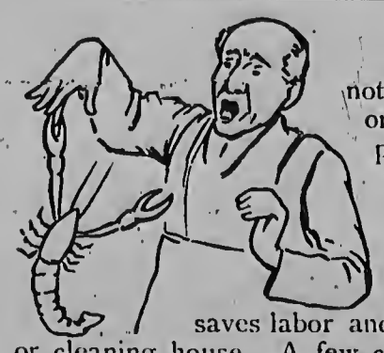

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Parties offering goods will kindly mention this paper.

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and satisfaction, which, to one who endures the affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed. Which ever children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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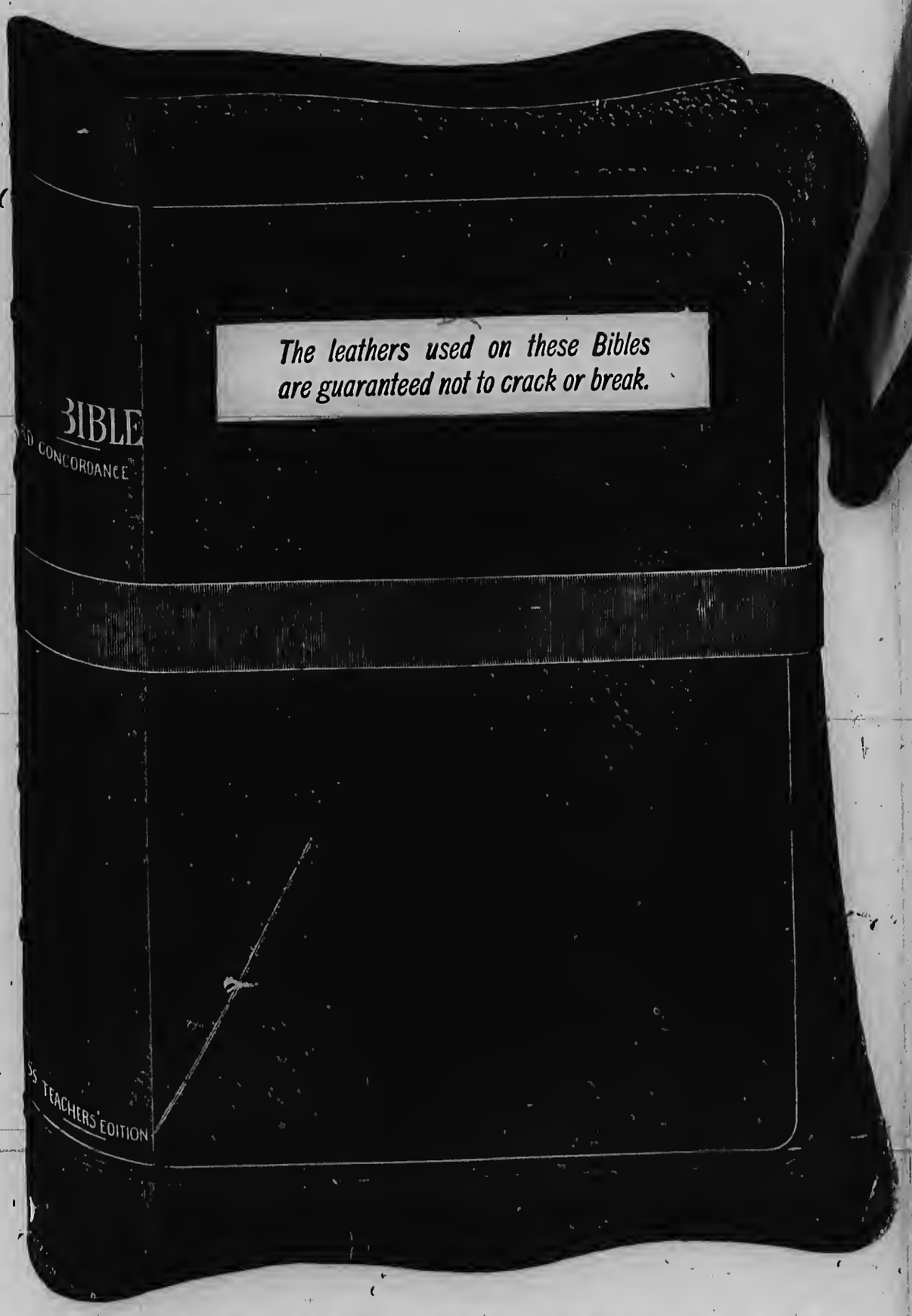

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NEWS OF THE WEEK.

DOMESTIC.

The corner-stone of the College of History of the American University in Washington will be laid on the twenty-first.

The public works department of New York is importing Belgian blocks for street paving. A consignment of 15,000 of these blocks arrived by an American line steamer a few days ago.

Secretary Lamont has transmitted to the Secretary of the Treasury his estimates of appropriations required by the war department for the next fiscal year. The aggregate is $52,875,638.

At the annual convention of the National Sanitary Association, held in New York on Wednesday last, Dr. Thomas C. Craig, physician at the Brooklyn Navy Yard, advocated that consumption should be treated like leprosy, by isolation.

One of the most interesting commercial developments of the past month or six weeks has been the very rapid advance in the price of wheat. From the lowest point ruling during the past Summer, the price of this most important of the cereals has risen more than twenty cents per bushel.

The Cuban and Venezuelan questions have again come to the front in Washington to dispute consideration as topics of discussion with the everlasting monetary subject of talk. It is believed that the Cleveland administration will not go out of office without taking more vigorous action in regard to Cuba.

John P. Altgeld, governor of Illinois, supporting Bryan, spoke in Cooper Union, New York City, on Oct. 17. It is seldom that such a crowd turns out to hear a man as the one which collected in and around New York's historic hall. At least 10,000 persons listened to speeches from trucks and stands erected on the outside.

Saturday night Generals Palmer and Buckner, the candidates respectively for President and Vice President, nominated by the National Democratic Convention at Indianapolis, were greeted by a great concourse of people in this city. They spoke from a platform erected at the head of Canal street, and were attentively listened to.

The vatican, although in favor of Mr. McKinley, disapproves of Archbishop Ireland's letter because it openly mixes religion and politics, which the vatican desires to keep separate in the United States. It is feared the letter will displease the East and South Irish Bryan Catholics. It is probable that instructions will be sent to Mgr. Martinelli, the papal delegate, concerning the attitude of the Catholic clergy.

FOREIGN.

Sharpshooters and dynamite are playing an important part in the Cuban campaign and are being used by the insurgents. The former are used to pick off officers, and the latter to play havoc in the ranks.

Le Guilvinec, a little fishing port at the tip of Cape Finisterre, in France, lost fifty-two men in one night during the recent gales. All the male population of the town was out in the boats when the storm came down.

Another attempt has been made to unite the little Central American States into one large republic, the latest movement including Salvador, Nicaragua, Costa Rica and Honduras. Guatemala is apparently omitted from the union.

A great sensation has been caused in Havana by the discovery that Spanish officials have been supplying the insurgents with arms, ammunition and medicine. Advices received state that the treason is apparently so widespread that Weyler hardly knows how to act.

You Can Be Well when your blood is rich, pure and nourishing. Hood's Sarsaparilla makes the blood rich and pure and cures all blood diseases, restoring health and vigor.

Hood's Pills are easy to take, easy to operate. Cure indigestion, headache. 25 cents.

MARRIAGES.

CHALKLEY—BRADLEY.—At the residence of the bride's mother, Mrs. Annie E. Bradley, widow of Rev. Jas. E. Bradley (deceased), in Lake Charles, La., Oct. 6, 1896, by Rev. Robt. J. Harp, Miss Mary Rayne Bradley to Mr. Henry George Chalkley, of London, England.

PEARCE—HANSEN.—At the residence of the bride's father, Capt. Thomas Hansen, of Lake Charles, La., Oct. 7, 1896, by Rev. Robt. J. Harp, Miss Nettie Hansen to Mr. Ell H. Pearce, of Baton Rouge, La.

DAVIS—HARRISON.—At the residence of the bride's father, near Bear Creek, Miss., Oct 11, 1896, by Rev. W. L. Linfield, Mr. Robert Lee Davis to Miss Mattie Eva Harrison.

BUMPERS—WALK.—In High Hill Church, six mil a south of Forest, Miss., Oct. 10, 1896, by Rev. H. P. Lewis, Mr. F. M. Bumpers, of Memphis, Tenn., and Miss Allia Walk, of Scott county, Miss.

HINTON—AINSWORTH.—At the residence of the bride's father, Jasper county, Miss., Oct. 11, 1896, by Rev. M. L. White, Mr. James Hinton to Miss Ella Ainsworth.

HOLCOMBE—MILLER.—At the residence of the bride's mother, Mrs. M. E Miller, Oct. 15, 1896, by Rev. K. S. Enochs, Mr. Jesse U. Holcombe to Miss Maud Miller, all of Rankin county, Miss

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 11-16	— —
Ordinary	8 8-16	— —
Good ordinary	6⅝	— —
Low middling	7	— —
Middling	7 8-16	— —
Good middling	7⅝	— —
Middling fair	7 13-16	— —
Fair	8¼	— —
Galveston middling	7⅛	— —
Mobile middling	7	— —
Memphis middling	7⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3	3
Prime yellow	3	3⅛
Gray white	3⅜	3⅝
Choice white	3⅝	3¾
Standard granulated	— —	3⅞
MOLASSES		
OPEN KETTLE:		
Fancy	33	33
Fair	— —	— —
Good common	— —	— —
SYRUP	31	34
RICE.		
No. 2	1⅜	4
Good	4¼	4⅜
Fair	1¾	4
Prime	4⅜	4½
Rough, ₩ bbl	2 30	3 40
POLISH, ₩ ton	14 00	— —
FLOUR.		
Extra Fancy	4 30	4 40
Fancy	4 00	— —
Choice	— —	— —
Minnesota Patents	3 00	— —
Winter wheat patents	4 75	4 80
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 35
Cream meal	2 10	— —
Grits	2 20	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	33
Yellow	— —	33
Mixed No 2	34	33
OATS:		
Western	— —	30½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	33	33½
HAY:		
Prime	13 00	14 50
Choice	13 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	8 30	8 37½
Prime Mess	8 00	8 25
Rumps	7 75	— —
BACON:		
Fancy Breakfast	8½	8½
Shoulders	— —	5½
Sides, short rib	8½	8½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	5½	5½
Sides, short rib	— —	7¼
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	15½	— —
Common	8¾	15½
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	15	— —
Common	— —	— —
LARD:		
Refined	8	8½
OILS:		
Coal, bbls	8½	— —
Coal, cases	13½	— —
Cotton seed, crude	12½	— —
Lard, Extra No. 1	53	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	50	55
ONIONS:		
New Louisiana	1 60	1 60
Western	1 60	1 75
BALING STUFFS.		
BAGGING:		
Jute, 1 ₰, ₩ yard	5½	— —
Jute, 1¾ ₰, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ ₰	8	— —
TIES:		
₩ bundle	1 35	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	1 00	3 00
Chickens, Southern	2 25	2 50
Young	1 00	3 00
Turkeys, Southern	8 00	10 00
EGGS:		
Western	18	18½
Southern	15½	18
WOOL:		
Lake, ₩ ₰	11	14½
Louisiana	9	9½
Burry	8½	— —
COUNTRY HIDES:		
Green Salted, ₩ ₰	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	13 75	13 00
Pure ground bone	— —	— —
Muriatic acid, ₩ ₰	— —	— —
Sulphuric acid	— —	— —

Sam Jones Camp Meeting.

I am very much obliged to the good brethren who, though invited to help in the Sam Jones Camp Meeting, were kind enough to me to stay away, for otherwise the emergency would never have arisen that required my services, and I should have missed an opportunity of labor and association that has been a great blessing to me. I like emergency calls. They seem to come from God. And when an emergency that calls me is seconded by one that frees me for the time, I never bother over the fact that I was not the first asked, but hasten to seize the reward that was expected to be another's. If somebody loses his crown, and it is my fortune to find it, I will wear it, if I have to line it to make it fit.

The meeting began Friday, Aug. 21, and continued through Sunday, the thirtieth. Presiding Elder L. S. Jones, of the Natchez district, and Bro. W. B. Lewis and I reached the encampment in time for the 11:30 service Monday morning. Somehow things dragged heavily at first. Whether the lack of interest was from the fact that no doctors of divinity were found in the pulpit corps, or that an evangelist was looked for later on, or that the people were expecting something to occur that did not happen, can never be known. Perhaps all, perhaps none of these really hindered; but we were a long time getting under way, and it was hard work. But, thank God! our prayers were heard, and the labor rewarded, and happy services, with results, followed. I think it was Wednesday night before the first conversions were reported, but after that such results were frequent and, before the meeting closed, forty-five or fifty had testified to a like experience, besides a good number of such testimonies at the children's hour. The attendance was at first small, but increased as the interest grew. Sunday the usual flood of humanity poured in, and I was told that the number in attendance then was greater than for some years. My expectations may have been too great, my hope too large, but I must confess that, while I thoroughly enjoyed the meeting, I felt and believed that more should have been accomplished.

The presiding elder, Rev. L. S. Jones, was not in good health, and engagements for several Quarterly Conferences prevented his being present during the entire meeting, but nevertheless he gave us two good sermons, with excellent results. The other preachers who occupied the pulpit were Bros. W. J. Roberts, J. N. Tucker, T. B. Holloman, Gatlin—I forget his initials—W. B. Lewis, C. C. Miller, J. W. Crisler, J. A. B. Jones, G. W. Huff and myself. Bros. G. D. Anders, G. M. Hull, B. S. Rayner and C. W. Crisler dropped in and cheered us with their presence and prayers and rendered valuable help at the altar.

The singing was well done by an efficient choir under the direction of Bro. C. W. Smith, who is associated with Evangelist McIntosh. He is a genuine Christian, whose heart is in his work, and he sees to it that his part of the service does not lag.

There was sickness part of the time in several tents, and on the last Sunday the spirit of Sister Robinson rose from the camp and conflicts of God's soldiery to the crown and joy of her eternal home.

If we who profess to saving faith and saving grace will only constantly manifest the Christ in our daily conduct, and bring forth the unmistakable fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against which there is no law" (Gal. v, 22 and 23)—till the camping time of 1897, there will be such an ingathering of precious souls as the tenters have never known. The great demand to-day upon the church of God is not better preaching, but better living. The sight of our good works is to bring others to glorify our Father in heaven. Who of all God's children would not toil and suffer for such accomplishments? Who, in view of God's rich promises, can fail to pray for and rejoice in the confident expectation of such results?

H. M. Ellis.

MUL-EN-OL is a clear, pleasant, penetrating Liniment. No grease, no stain.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

Remove the Limit.

I have been interested in the discussion by the brethren of my old Conference on the question of the number of presiding elders' districts in the Conference. I have been interested because I know all those brethren to be wise and true, and because I have studied and observed much on that subject of late years.

It is my honest conviction that the time has come when all limit, by specific law, should be removed, and the size of the districts be left to the wisdom of the appointing power. Is there any reason why they should not be as competent to decide what should be the size of a district as the size of a pastoral charge? As it is now in our church, we are having an undue waste of both men and money to supply the districts and to support the presiding elders.

I have for the past eight years been working both as a presiding elder and as a pastor in the same field with the M. E. Church. That church has removed all the restrictions, and it is left to the judgment of the Bishop and his advisers how large the districts may be. They have large districts everywhere except in the strictly mission fields. In the cities, where the territory is compact, it is common for them to have from sixty to eighty charges in a district, and scarcely ever under thirty. It must be conceded that when this is the case the presiding elder can not have all his quarterly meetings on Saturday and Sunday, neither can he give every church an eleven o'clock sermon on a Sunday morning, and it is equally as clear that they are not needed. It gives the presiding elder plenty of time to visit the charges, and look after the matters in his line. In many instances they hold a Quarterly Conference in one charge Saturday evening, preach Sunday morning at 11 o'clock, and go to a neighboring charge and preach Sunday night, and hold the Quarterly Conference Monday; then by holding a few in the middle of the week, they make their rounds very easily and efficiently.

The beauty of it all is in the economy of money. A district of thirty charges can support their presiding elder well on average assessment of $40 to the charge, and by paying it quarterly, it becomes an easy matter to raise it without materially affecting other finances. I have served a charge here in Colorado paying me an $800 salary when my M. E. brother was getting $1,000. My charge was assessed $260 for the presiding elder, and his $30. His people made it a rule to raise his $7.50 by a special call at each quarterly meeting, which was easy to do, and it had no material effect on the other assessments. Had our rule obtained, the pastor's salary and all other claims would have been affected, and the presiding elder would have received a less salary.

North Mississippi, which is an average Conference, has nine presiding elders receiving an average salary of about $1,027, or the sum total for all of $9,250. With the facilities they now have for travel, and the compactness of the charges four men could do the work with more ease than nine could have done it twenty years ago. The church could pay each of these men $1,500, which would be $300 in excess of the highest pastor's salary, and still save $3,250. That would be well applied on weak charges or on charges not now occupied as a help to the home missionary work, or, if not needed there, to swell the foreign missionary collection. In that case each district would have a fraction over thirty-three charges. The charge that now pays the presiding elder $16—which is the smallest amount paid—would only pay $11.56, and the charge that now pays $200—which is the highest sum paid—would only pay $122 to support of presiding elders.

Taking North Mississippi as the average for the whole church, we can easily dispense with 160 presiding elders and thereby save $164,412 per annum, which we might turn into our missionary treasury, or in other places where the need is great. I really believe that we could serve the church just as well with 200 less, which would save us $205,400 per annum.

I think I am aware of all the arguments against such a plan, and understand both their nature and force. The fact is that I was for many years a most tenacious conservative on the subject of presiding elders and districts, as well as everything else in our economy, and there is not an argument in this respect that I have not often used with all the ardor of my nature. I [illegible] such an innovation as I now advocate would utterly ruin the church. All there is in the adverse arguments may be summed up in sentimentality, which often bars all true progress.

Q. A. Oats.

As staple as sugar, and equally if not more useful, is Dr. Bull's Cough Syrup.

Church Dedicated.

Our fourth and last quarterly meeting for Hermanville circuit, Vicksburg district, Mississippi Conference, has come and is now numbered with the things of the past, and with it came our much esteemed presiding elder. Saturday was a nice, day and tolerably good attendance and interesting Quarterly Conference. Sunday had been set apart to dedicate our beautiful new church at Pisgah, which had been planned and part of the money raised during Bro. G. A. Guice's administration as pastor, and built and the remaining part of money raised this year.

Sunday morning it was raining, and continued nearly half the day, so was very unfavorable; but there finally gathered a pretty good congregation, and the church was formally dedicated. Bro. Weems preached an excellent sermon just suited to the occasion, and the people were well pleased and expressed many desires that the Bishop would send him back to us for another year. He is certainly a model presiding elder.

The people of Pisgah Church certainly deserve great credit for the beautiful church they have erected to the service of Almighty God, and especially are we indebted to one of the members for his liberalty in making it possible to erect such a beautiful house. May God graciously bless all that helped in the work, and give the church great prosperity in the community. God bless the church everywhere!

A. D. Miller.

Hermanville, Miss., Oct. 16, 1896.

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MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

ANNUAL CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Batesville and Wesley	Oct.	24, 25
Neabit	31, Nov.	1
Barges	(Tues.)	3
Eureka	(Wed.)	4
Wall Hill		7, 8
Arkabutla	(Fri.)	6
Cockrum		14, 15
Pleasant Hill	(Mon.)	11
Pleasant Grove		21, 22

T. C. Weir, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Cornersville circuit, at Cornersville	Oct.	24, 25
Mt. Pleasant circuit, at New Salem	31, Nov.	1
Ashland circuit, at Wesley Chapel		7, 8
Pontotoc circuit		14, 15
Abbeville circuit		18
Olive Branch circuit, at Oak Grove		21, 22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. Cameron, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit, at New Hope	Oct.	24, 25
Ripley and New Albany, at Ripley		28, 26
Iuka circuit, at Clement	(Thurs.)	29
Jonesboro circuit, at Browns	31, Nov.	1
New Albany circuit, at Bethlehem		7, 8
Saltillo circuit		14, 15
Marietta circuit, at Hodges		21, 22

Hesley R. Tucker, P. E.

DURANT DIST.—FOURTH ROUND.

Sallis circuit, at Springdale	Oct.	24, 25
Walthall circuit, at Walthall	31, Nov.	1
Eupora circuit, at Eupora		1, 2
Salem circuit, at Macedonia		4
Beral Hill circuit, at Rural Hill		7, 8
Ackerman circuit, at Salem		13
Chester circuit, at Chapel Hill		14, 15
Ashton circuit, at Ashton		18
Ebenezer circuit, at Liberty Chapel		19
Louisville circuit		21, 22

J. H. Mitchell, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Friar Point	Oct.	21, 22
Lula		23, 24
Cleveland	31, Nov.	1
Shaw		1, 2
Arcola		7, 8
Hollandale		8, 9
New Salem		14, 15
Tunica		21, 22
Robinsonville		18, 23

J. A. Randolph, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Caseyville, at Bethel	Oct.	24, 25
Pleasant Grove, at Tilton	31, Nov.	1
Gallman, at Gallman		3
Crystal Springs	(7 P. M.)	7, 8
Summit, at Bogue Chitto		8
Hazlehurst	(Wed.)	14, 15
China Grove, at China Grove		18
Magnolia and Osyka, at M.	(Thurs.)	21, 22
Whitestown, at Pisgah		26
McComb City		28, 29
		24, 25

H. H. Mounger, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Sparta	Oct.	28
Houston and Wesley		24, 25
Prairie		28
Aberdeen circuit	31, Nov.	1
Quincy circuit		7, 8
Amory		8
Fulton		13
Trenton		14, 15
Caolona circuit		21, 22

S. M. Trammell, P. E.

Aberdeen, Miss.

MERIDIAN DIST.—FOURTH ROUND.

North Kemper cir., at Mt Pleasant	Oct.	25
DeKalb circuit, at New Hope		24, 25
Porterville circuit, at Chapel Hill	31, Nov.	1
Dalsville circuit, at Sonis Chapel		1
[illegible]		
Neshoba cir. and Miss., at Mars Hill		11
Chunkey circuit, at Spring Hill		14, 15
Meridian—Central	31,	21
Meridian—West End		22
Meridian East End		24
Meridian—South Side and Pop. Sp		25

R. J. Jones, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Meadville	Oct.	31, 1
Percy Creek	31, Nov.	1
Gloster, at New Church		7, 8
Washington, at Washington		14, 15
Amite, at Woodland		21, 22
Wilkinson, at Hopewell		28, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. Jones, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon	Oct.	24, 25
Canton	(7 P. M.)	25
Madison	31, Nov.	1
Terry, at Spring Ridge		7, 8
Camdan, at Shrock	(Tues.)	10
Lake City and Lodi		14
Silver Creek and S. L.		15
Flora, at F	(11 A. M.)	18
Tranquil		21, 22
Fannin		28, 29

R. D. Norsworthy, P. E.

BRANDON DIST.—FOURTH ROUND.

Westville, at Pleasant Hill	Oct.	24, 25
Steen's Creek, at Sinai	31, Nov.	1
Brandon station		4
Lake, at High Hill		7, 8
Hillsboro, at Hillsboro		13
Carthage, at Carthage		14, 15
Walnut Grove, at Beech Springs		21, 22
Montrose, at Montrose		25

W. W. Simmons, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Crawford Street—Vicksburg	Oct.	24, 25
South Vicksburg		25, 26
Utica, at Utica		28
Rocky Springs at Rocky Springs		29
Harriston, at Harriston	31, Nov.	1
Mayersville, at Mayersville		7, 8
Mt. Olivet, at Mt. Olivet		13
Warren, at ——		14, 15
Anguilla, at ——		21
Rolling Fork, at Rolling Fork		27, 28
South Warren, at Wesley Chapel		28, 29
Port Gibson	Dec.	1

Pastors will see that their trustees are prepared to answer Ques. 24, and that the answer to Ques. 28 is in full up to date.

J. M. Weems, P. E.

SEASHORE DIST.—FOURTH ROUND.

Nicholson	Oct.	24, 25
Ocean Springs and Biloxi, at O. S.	31, Nov.	1
Vancleave, at Mt. Pleasant	(Mon.)	4
Americus, at Salem	(Wed.)	4
Escatawpa, at Zion	(Sun.)	8
Moss Point station	(Sun. night)	8
Whitfieldton, at Handsboro	(Mon.)	10
Bay St. L., at Long Beach	(Tues.)	10
Augusta, at Augusta		11, 12
Black Creek		13, 14
Marion		21, 22
Hattiesburg		28, 29

C. A. Powell, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Oak Grove Church Dedication	Nov.	1
Floyd, at Floyd		5
Monroe, at Monroe		6
Calhoun, at Cadeville		8, 9
Lind Grove, at Bonidee		10, 11
Oak Ridge, at Collinston		11, 12
Bastrop, at Desaird		14, 15
Delhi, at Delhi		16, 17
Lake Providence, at L. P.		19, 20
Waterproof at Waterproof		22, 23
Oakley, at Pine Hill		24, 25
Harrisonburg, at Harrisonberg		26, 27
Winnsboro, at Winnsboro		29, 30
Rayville, at Rayville	Dec.	6, 6

The pastors will please urge the official members to a l be at the fourth Quarterly Conference with reports in full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. White, P. E.

Floyd, La.

OPELOUSAS DIST.—FOURTH ROUND.

Prudhomme City at Long Point	Oct	24, 25
West Lake, at Sulphur Mine	31, Nov.	1
Grand Chenier		3, 4
Lake Charles—Broad Street		11
Lake Charles—Jackson Street		11
Lake Arthur		14, 15
Pilgrimage Prairie, at Church Point		21, 22
French Miss.—Breaux Bridge—Q. C.		23
French Miss—B. Bridge—preaching		24
Lafayette—preaching	(night)	25
Lafayette—Quarterly Conference		28
Jeanerette Quarterly Conference	Dec.	1
Jeanerette—preaching	(at 11)	6
New Iberia—Quarterly Conference		5
New Iberia—preaching	(at night)	6

H. O. White, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

L'va Oak, at Friendship	Oct.	21, 22
Baton Rouge circuit, at Antioch	11, Nov	1
Baton Rouge		1, 2
Amite City, at Amite City		7, 8
Pine Grove, at Pine Grove		8, 9
Franklinton at Franklinton		13
Pontchatoula, at Wesley Chapel		15, 16
St. Helena, at Darlington		1, 22
East Feliciana, at Independence		28, 29
Clinton	Dec.	5, 6

R. W. Tucker, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Morena Street	Oct.	25
Algiers	Nov.	1
Covington		1
Felicity Street		6
Talisheek and Slidell, at Slidell		11
White Castle		14, 15
Crape Street		22
Lower Coast, at Wesley		24
Bayou Memorial		26
Plaquemine and Donaldsonville, at D.	Dec.	3
Louisiana Avenue		6

N. B.—Local preachers will please be present, and, as per ¶ 118 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

John T. Sawyer, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River, at Campobello	31, Nov.	1
Wesley, at Wesley		7, 8
Coushatta, at Coushatta		14, 15
Mansfield, at Mansfield		17
Pleasant Hill, at Marthaville		18
Caddo, at Friendship		21, 22
Grand Cane, at G. C.		24, 25
Shreveport—First Church	Dec.	6, 7
Shreveport Jordan Street		6, 7
Scotia Rosier, at Houghton		5

J. L. P. Sheppard, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Colfax	Oct.	24, 25
Montgomery		25, 26
Spring Creek	31, Nov.	1
Dry Creek		7, 8
Centerville		14, 15
Robeline		21, 22
Anacoco		24
Bunkie		28, 29
Ola	Dec.	1
Columbia		8, 9

V. D. Skipper, P. E.

ARCADIA DIST.—FOURTH ROUND.

Valley, at Pleasant Valley	Oct.	24, 25
Minden, at Minden	(Mon., Tues.)	26, 27
Vernon, at Wesley Chapel	31, Nov.	1
Arcadia, at Arcadia		7, 8
Ruston, at Ruston		14, 15
Vienna, at Antioch		21, 22
Bienville, at ——		27, 29
Homer, at Homer	Dec.	5, 6

J. D. Harper, P. E.

Arcadia, La.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FOOTSTEPS OF ANGELS.

BY H. W. LONGFELLOW.

When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight—

Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall;

Then the forms of the departed
Enter at the open door—
The beloved ones, the true-hearted,
Come to visit me once more:

He, the young and strong, who cherished
Noble longings for the strife,
By the roadside fell and perished,
Weary with the march of life!

They, the holy ones and weekly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spake with us on earth no more!

And with them the being beauteous,
Who unto my youth was given
More than all things else to love me,
And is now a saint in heaven.

With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine;

And she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer,
Soft rebukes in blessings ended,
Breathing from her lips of air.

Oh, though oft depressed and lonely,
All my fears are laid aside;
If I but remember only,
Such as these have lived and died!

Correspondence.

Our St. Louis Letter.

MR. EDITOR: I assure you that the newspaper rumor that I am greatly desirous to leave Missouri is not authorized by me. [Our statement on the subject was based on an article in a St. Louis secular paper with that particular paragraph about Dr. Werlein marked. We supposed that Dr. Werlein had sent it.—EDITOR.] On the contrary, I delight to live in this invigorating climate, and am in no hurry to turn away from this mammoth field of labor. You must know that St. Louis has some very enterprising papers, in so much that when news does not come legitimately they manufacture it. These same papers are in some respects like His Holiness the Pope—they are not willing to admit their fallibility. A statement once made by them flies with the rapidity of lightning, but the correction moves with snail-like slowness. Perhaps the rumor originated in the fertile mind of some one who is enamored with the itinerant system, and believes that eight and a half years should be the maximum limit of an itinerant's stay in one place. Be this as it may, I do not feel greatly afflicted by a continued residence in this Queen City of the West, in which the most promising opportunities to advance the cause of our beloved Methodism are more apparent every year. St. Louis is in every sense a live city. There is more breeziness about Chicago, more display, but for solid, permanent progress, perhaps no city in the country is more conspicuous than St. Louis. The improvements since my arrival have been prodigious. I never saw anything like it. Up to the advent of these hard times business was making vigorous strides. Now the leading merchants declare they have never known money to be so tight. There is no market for real estate, and the great industries are doing only about half their usual work. Thousands of skilled workmen are promenading the streets looking for work, while many of those in service are engaged only half the time.

Everybody has turned politician. Many of our city preachers have felt called to air their opinions on the present issue, and have no sooner published their convictions than they have arrayed for or against them different classes in their congregation. I believe, with one exception, our own Methodist preachers have not given their views to the public. Dr. Mathews has declared for Bryan. Dr. W. W. Boyd, of the Second Baptist Church, declared for gold last Sunday night, and Dr. Palmore remarked to me that on leaving the church he heard a gentleman say: "That decides me; I will vote for free silver."

Last Tuesday night, at First Church—Rev. C. L. Smith, Ph.D., pastor—was held an Epworth League mass meeting. Leaguers from all over the city were present, and the cause was helped by the meeting. An address was made by Mr. J. W. Lewis, Jr., son of Rev. Dr. T. W. Lewis, who extended a most felicitous welcome; and Rev. W. F. McMurry Stell, president, followed. Rev. Z. M. Williams, of the Missouri Conference, spoke on "The Opportunity;" Rev. G. M. Gibson on "The Bible;" Rev. S. P. Cresap on "Godliness," and Rev. W. T. McClure gave a pointed address. Missouri Methodism gives promise of decided advance in League work.

This is a city of conventions. One can almost put his finger on the artery of American life here. The great Auditorium which was specially constructed for the Republican convention has not yet been taken down. They say that from 15,000 to 20,000 people can be accommodated in it. Mr. Bryan entertained a vast throng in this building recently.

A Sunday-school mass meeting was held here under the auspices of the St. Louis Sunday-school Union, and it was one of the most inspiring gatherings. Possibly 5,000 voices sang in perfect unison, and the musical feature reflected much credit on Mr. Bolt, the leader. Governor Stone and Mayor Wallridge spoke.

Next month the National Convention of the W. C. T. U. will be held in this city. At the last meeting of the Evangelical Alliance it was resolved that all Protestant pulpits be proffered the ladies where no serious objections stood in the way of such courtesy. I trust our tornado-wrecked church may be ready to further the work of these consecrated women. The auditorium of the church has been considerably enlarged, and for all the needs of our work it will be much better suited than the building which was almost demolished. Lafayette Park Church was in the track of the tornado, and it was the only Southern Methodist Church which was seriously injured by the destructive storm. (Centenary Church was injured to the extent of about $450.) The stewards of this church on their own responsibility issued over one thousand letters of appeal to pastors of our connection. A noted steamboat captain remarked to me that the church would realize $7,500 on the venture. One of our most prominent and liberal Methodists declared if the church depended on that source for its reconstruction, it would not be repaired till doom's day. Some of our friends said: "The whole country is in sympathy for you. They will send you $25,000." Can you guess how much was realized? The sympathy of Southern Methodism on this occasion amounted in actual cash to less than $100! The appeal made to our local churches was more generously met. More than seven thousand dollars have already been subscribed, and before the repairs will be completed doubtless nine thousand dollars will have been raised and expended.

The mayor of the city was greatly censured by many people for refusing aid proffered by other cities. He declared that St. Louis was amply able to care for itself. The Relief Committee expended about $213,000 in food, clothing, rent and cash for the relief of the sufferers. Next week it is hoped to raise $100,000 more toward this same fund, as the Exposition authorities have proffered all their receipts, except for actual expenses. This amount is inconsiderable when compared with the hundreds of thousands of dollars that were donated in private benevolences.

Most of the residences and buildings which were injured by the tornado—and these were, perhaps, 2,000 in number—have been repaired, though in some cases the ruins still mark the destructive force of the mighty tempest.

We have inaugurated an Epworth League mass meeting, to be held annually at our Conference session. The initial one was quite successful. Rev. Jno. M. Moore, Ph.D., pastor of Marvin Church in this city, has been placed in charge of the page devoted to Epworth League interests in the St. Louis Christian Advocate, and he is determined to arouse the churches and the young people to the importance of this movement.

Dr. Mathews preached his semi-centennial sermon at the Conference. He told us about the early heroes of Methodism in this country, and gave reminiscences interesting and humorous.

I had the pleasure last June, while on a visit to Howard-Payne College, at Fayette, Mo., of meeting the Democratic nominee, Mr. Bryan. We were both the guests of Dr. Hammond, then president of Central College, and Mr. Bryan impressed us as being a very pleasant Christian gentleman. He is a member of the Presbyterian Church. His address to the young men was on "Job's Boils." He talked a little about Job and a good deal about the country. The audience was thoroughly convinced that they were in the presence of a pretty live politician, if not a statesman. About that time the prospects for the Democratic party were quite gloomy, and I very innocently asked him whether he believed there was any possibility for the success of the Democratic party at the next presidential election. He replied that he really thought there was some hope for it on the free silver platform. I doubt whether at that moment he remotely suspected that he might be the nominee. He speaks with great fluency and naturalness. He gets his audience at once, and easily holds them to the end.

The days foreseen by thoughtful political economists is now on us. Josiah Strong is proven to be no sensationalist, but a clear-headed and dispassionate thinker. History often repeats itself, and this republic may not hope to escape the breakers on which so many other national fabrics have been dashed to pieces. It is to be hoped that there is more intelligence and righteousness among us as a people, and that wise and considerate leaders may guide us into times of greater security and prosperity. I am persuaded that the questions of this day, if introduced at all into our pulpits, should be very cautiously handled. To ally ministerial influence with any partisan view is to utterly unfit the minister to serve all classes composing his church membership. There is almost enough feeling to-day in our country among some classes to endanger the peace of the nation, and the church of God at such a time as this can not afford to alienate either class from it.

S. H. WERLEIN.

St. Louis, Oct. 17, 1896.

Communications.

The Presiding Eldership.

VIEWED FROM THE STANDPOINT OF A PASTOR.

I yield to no living man in my thorough loyalty to my church. I was born and reared under her benign influence, and in childhood I was converted under her ministry. For thirty-eight years I have been a traveling preacher in my Conference, during which time I have served one mission, one district, five circuits and nine stations. To-day I stand ready to go to any place to which I may be assigned by my Bishop, and am willing to endure hardness as a soldier of Jesus Christ. I believe in and love the doctrines of my church as they have come down to us from our fathers, and I also believe in and love the polity of my church as it has developed, as I trust, under the guiding hand of the Holy Spirit. An integral part of this polity is the presiding eldership. Around this wheel of our church machinery fierce battles have been fought, but it has stood the test of time and adverse criticism, and is to-day as useful as it is indispensable to our itinerancy. But no observing man can fail to see that this office has lost much of its quondam prestige. There are thoughtful men in our church who look upon the presiding eldership as a needless part of our machinery, involving the expenditure of money that might be better used in some other channel. And there are others whose devotion to the church can not be called in question who regard with indifference both the office and its incumbent. There are causes for this decline of influence, and these causes ought to be ferreted out and removed in order to preserve the integrity of the office.

A weak place in our economy is the absence of any authorized means of information in regard to the acceptability and usefulness of a presiding elder on his district. If a pastor is unacceptable to the people of the charge he has served, and to which he might be returned for another year, the presiding elder, in conclave with the Bishop, will make the fact known to the appointing power; but no such opportunity is afforded the Bishop to get information as to the propriety of returning the presiding elder to the district he has served; and hence it may occur that a man, wholly unsuited to the place, will be continued from year to year to the detriment of the church and to the disparagement of the office itself.

A presiding elder ought to be, in all respects, a representative man. He should be a preacher of ability, who understands and loves the doctrines of the church, and whose style and manner in and out of the pulpit are as near faultless as possible—an example for young preachers who are in their formative period. Wise, prudent, and conservative in speech and conduct, he should be above reproach, and never lower the dignity of his high calling by the slightest departure from the strictest rules of propriety. Should he chew tobacco or smoke cigars? The answer to that question depends on whether the young preachers of our church and the boys of our families should be encouraged in the formation of those habits.

The relations between a presiding elder and the pastors within his district should be of the most cordial nature. They should stand together in the work of the Lord, and be in thorough touch with each other in all the lines of that work. When this is not the case, something is wrong somewhere, and the cause of God suffers as the consequence. Of course, the pastor stands next to the people. He is with them more, and more intimately, and understands their conditions and needs better. In this statement I assume that he is equal to the presiding elder in everything except official position. Often the pastor is younger and less experienced than the presiding elder, which will modify the statement; but sometimes he is older and more experienced. There are often found in the church elements of discord, and parties who will oppose aggressive efforts, and those who will wince under close preaching, and those who will resent the exercise of moral discipline. As a rule, no pastor can do his whole duty to his charge without incurring the displeasure of some of his parishioners. These parties will naturally seek the ear of the presiding elder. I do not hesitate to say that a man who will lend himself to such disaffected elements on the ragged edge, and thus weaken the hands of the pastor when he ought to strengthen them, is incapacitated for the office of presiding elder. I know a presiding elder who will not allow any man to say a word to him against a pastor in the absence of that pastor. He visits extensively, but always with the pastor. There is good sense and sound principle in that course. It is unkind and unchristian to speak disparagingly of anyone behind his back; and no brave, good man will desire to take advantage of the absence of his pastor to communicate with his presiding elder in regard to his pastor.

I have said it is unkind and unchristian to speak evil of an absent brother. What if a presiding elder himself falls into this habit? Some good men are nervous and suspicious. With vivid imaginations they frequently think they have made a discovery about some brother, and they are quick to tell what they think. Thus it often occurs that innocent persons suffer in their reputation. A very prudent preacher once said to me: "I never heard so many hard things said about preachers in all my life as I have heard this year." Subsequently transferred to another district, he wrote me: "It is so pleasant to have a presiding elder who never speaks unkindly of the brethren." To put a man on a district who has a harsh spirit and a censorious tongue is to stab the office of presiding elder under the fifth rib. Full of self-assertion, he may push to the front, gain the ear of the Bishop, and largely control the action of Conference; but the church suffers and the office he fills is disparaged.

A dangerous power is lodged in the hands of the presiding elder. If he is a man of strong prejudices and of a tyrannical spirit, he can do immense damage both to the church and to any preacher in his district whom he may wish to humiliate. It seems to me that our Bishops ought to be very careful whom they put in this office. Men who have succeeded well in the pastorate—broad-minded and kind-hearted, well rounded and free from angularities, and, above all, men who are full of the Holy Ghost—should be chosen for presiding elders.

SENEX.

Selections.

A Singing "Beast."

A Chinaman lately visited Europe, where he saw many strange things, and, like other travelers, took pleasure in describing to his friends, when he returned, all that seemed to him strange or wonderful. Among the things he had never seen before were pianos, and this is what he said about them:

"The Europeans keep a four-legged beast, which they make sing at will. A man, or more frequently a woman, or even a feeble girl, sits down in front of the animal and steps on its tail, at the same time striking its white teeth with his or her fingers, when the creature begins to sing. The singing, though much louder than that of a bird, is pleasant to listen to. The beast does not bite, nor does it move, though it is not tied up."—Selected.

He Did Not Know How.

A young friend of ours went not long ago to live in a Southern city. His new friends are prominent in "society," and his surroundings have not always been congenial and safe. Referring to the matter in a recent letter, our friend says: "I have been glad many times since I came here that I never learned to play cards. If I had known how to play, I am afraid I could not have resisted the pressure which has been brought to bear upon me by my friends. They have urged me so often.....I simply told them I did not know how."

That quotation is pungent. It contains a ringing argument against card-playing at home. Suppose our friend had been brought up in a home where the children had been taught to play cards "just to amuse themselves." Or suppose he had been encouraged to do so in order that he might not be "driven to worse places to enjoy a social game." Most certainly he would have fallen an easy victim to the vices of his gambling associates. But the thing had no fascination for him. He had never learned how. We commend his experience to certain Methodist parents who can see no possible harm in a game of cards among the children at home.—Epworth Herald.

Ritualism and spirituality rarely go hand in hand. The form usually crowds out the life. So history teaches. In view of this fact, it is a source of much concern to the lovers of the Church of England to observe the rapid spread of the outward signs of extreme ritualism among her clergy. Six thousand churches have adopted the Eastern position, while in 1894 the number was only 5,057, and in 1886 merely 2,433. Now 3,568 churches are using altar lights, when a decade ago there were only 1,136, and two years ago but 2,707. At present the chasuble is worn in 1,632 churches, being an increase within the past two years of 252, and of 1,127 since 1886. There are 307 churches which are using incense, while ten years ago there were only 66. The High Church party may regard this growth in distinctive ritualism as marking a happy era, but impartial observers note along with it a declension in spiritual life. This is to be greatly deprecated. A church declines in abiding power and in regenerative and sanctifying force in proportion as it loses vital godliness. God wants not so much the formal observance as the soul alive to his commands, and attuned to his praise and service.—Presbyterian.

There are daily examples of men breaking down and dying in the prime of life—some from inherited constitutional weaknesses or contracted ailments, and others from self-imposed burdens which prove too heavy to bear. Often the collapse is sudden, and if not immediately fatal, the mistake is discovered too late to be remedied. It is natural for men in the vigor of their manhood, their sinews knit in strength and their nerves strung harmoniously, to argue themselves into the belief, despite the protestations of friends, that they can endure any strain, bear any burden, without harm. That they can not is frequently illustrated, and all such should be willing to take warning against the delusion which sometimes proves fatal. Men whose lot is cast in the midst of the excitement and stress of political life, or who have the care of large fortunes, and the management of colossal business enterprises, should be wisely influenced by the lessons enforced in the prostration of Cornelius Vanderbilt by paralysis and the sudden death of Ex-Gov. Russell, of Massachusetts.—Exchange.

Du Maurier's passing away had in it something very sad and pathetic. While lingering in his fatal illness one of his friends at his side essayed to comfort or cheer him by referring to the success of his novel, "Trilby." "Yes," was the doleful reply, "it has been successful, but the popularity has killed me at last." The success of that piece of authorship was remarkable in intensity, but in the nature of things could only be short-lived. His career lasted until the waning of the book's wild popularity had set in. The writer's fame, as far as it is based on that work, will not be posthumous.—Exchange.

A WORKINGMAN'S EVENING HYMN.

BY GEORGE H. FULLERTON.

O "Son of the carpenter," daylight is gone;
My workshop is closed, my thoughts are now free;
The noise of earth's traffic is hushed in the stress,
And my heart and voice I lift unto thee.

I sing of the glory from which thou didst come
To live in a cottage and work for thy bread:
I sing of the glory which thou didst conceal
In a carpenter's son, 'neath a carpenter's shed.

How low'ly thy life! how simple thy toil!
No temple or palace emblazons thine art;
Thy kinsfolk cared not for thy birth or thy deeds;
Thy mother alone kept these things in her heart.

O "Son of the carpenter," now on thy throne,
Reveal unto me thy wonderful plan
For building an earthly, yet heavenly life—
For growing in favor with God and with man!

I, too, am a toiler unheeded, unknown;
I, too, have a spirit which longs to be free;
O teach me to work and patiently wait,
While knowing my kinship with God and with thee!

—Exchange.

Communications.

Salt and Light.

MATT. V1, 13–16

A man said to me, "If I were good enough for heaven, I should want to go at once." I suggested that he would then be best prepared to stay here; but he did not seem to understand me. The notion is prevalent that if one should be good enough for heaven, he would be too good for earth. The notion is utterly false. God converts men not merely to fit them for heaven, but mainly to fit them for earth. In the twelve preceding verses, known as the Beatitudes, our Lord tells how we become Christians; and in these four he tells the purpose God has in converting us. Heaven is the reward and result of a Christian life, but not its purpose. Work is the purpose of it. To you and to me, as much as to Peter or James or John, or anybody else who heard him that day on the mountain, our Lord says:

"Ye are the salt of the earth;
Ye are the light of the world."

We are not needed up in heaven just now. The choirs of the skies can make music without us; the golden streets of the city of God can spare us; but the world, with its tenantry of the fallen and lost, needs us.

We are to be "the salt of the earth;" we are to be savers and purifiers of society. We are not to withdraw from social life—much less are we, chameleon-like, to catch the hue of the common social life we enter; but are to leaven society with Christianity, and thus sweeten and save it.

We are to be "the light of the world." We are to bring beauty back to a sin-marred world; we are to plant the roses on the sorrow-blanched cheeks of sin cursed human life; we are to bend rainbows of Bible promise over the valleys where men and women despair in the dank and gloom of sin; we are to respan a ruined world with a smiling sky where God's love lights the day-time and stars of hope and guidance sparkle in the night-time; we are to draw the veil from sin-blinded souls and reveal the Christ and his love; we are to bring life eternal and infuse it into souls dead in sin and buried in despair, and thus warm and waken them to a resurrection greater than bursting graves and reanimated dust.

These two plain, but striking figures present, in our Lord's inimitable way, both sides of the Christian life—the inner and the outer. "Ye are the salt of the earth." Your inner personal life must be such that it will permeate with preserving, purifying, saving power the social life into which you are thrown. "Ye are the light of the world." Your outer life must reflect the Christ and carry to the world a beautifying, God-revealing, life-giving light.

If we are Christians at all, we must be salt and light—not one or the other, but both. We must save others. "But if the salt have lost his savor, . . . it is good for nothing." We must shine out the Christ-life to others. "A city that is set on a hill can not be hid." To save and to shine are the test of our profession as Christians. We must be both salt and light.

H. WALTER FEATHERSTUN.

The grand purpose of a Christian is not the acquisition of wealth, or the attainment of earthly distinction, or the securing of social recognition, but the culture of the soul, the extension of the gospel, the elevation of society, and the redemption of mankind.

Presiding Elders and Districts.

The contributions of "Gilderoy" and others, both in the Mississippi and North Mississippi Conferences, on "presiding elders and districts," [illegible] this thing, and, like Job's youngest comforter, "I also will show mine opinion."

It seems to me to be a little late in the history of our church in this part of the world to begin to talk about enlarging presiding elders' districts. The sentiment of all business now (the church included) is to concentrate, not to generalize. It is true of the presiding elder's work, as well as of all others. Our people can all go to church somewhere on Sunday, and do not realize the importance of going in the week, as they once did; so if we want a congregation of the people, generally, we must meet them on Sunday—presiding elders as well as others; so if he is to be a blessing to them, and stimulate them to more zeal in church work, temporal and spiritual, he must come in touch with them. This he can not do without spending a Sunday with them, and several days besides.

There is another reason now, more than formerly, why the presiding elder ought to spend some time with the churches. Our church is adding machinery, more societies, and collections, that demand more time to supervise, or overlook, the interest of the church than formerly.

If these added interests are really means of grace, they deserve to be cared for; and because they are new, they need to be indorsed, and projected, and popularized as the presiding elder only can do. He ought to stay long enough to study the situation, find what part of the machinery needs help, and throw his strength there.

Circumstances demand that the presiding elder be better acquainted with preachers and people, to justly represent them in the cabinet than in years gone by; for while to adjust and run more complicated machinery requires more delicate and careful management, the presiding elder must need study men and places more carefully than before, in order to send the right man to the right place. But if we enlarge his work and make it necessary for him to hold about thirty Quarterly Conferences in the week, and that, too, "on the run," he will not be able to represent the preacher as well as Whitefield did the young preacher to Wesley, when he said, "He has a good yelp." He won't know even if the preacher makes a good religious noise.

The Bishop would be at sea unless he had the Minutes of former Conferences and the reports of the one just closing to refer to.

So let us have not seven districts in North Mississippi, but eleven, with twelve or thirteen charges each; so that our presiding elders can spend Saturday and Sunday, and longer if necessary, at each meeting. Then our church will prosper as it has not for a long time. Let us attend to the business of the church carefully, not in a haphazard, loose, general way, for as long as we do, there will be parts of our machinery that will be cumbrous, and never used at all, in some places.

J. H. SMITH.

Lyon, Miss.

The Presiding Eldership.

I wish to say a word about the presiding eldership. I believe that in every department of work thoroughness is an essential. From quite an experience I have found that each quarterly meeting should embrace a Sabbath to make it a real success. Eleven charges, requiring forty-four Quarterly Conferences, will embrace forty-four Sabbaths, leaving eight Sabbaths, or weeks, in which to attend the Annual Conference, return to your district, publish your first round of quarterly meetings, and begin your work. This allows little time for a breathing spell. A quarterly meeting, when properly held, requires more time and labor than to hold an Annual Conference. To simply dodge in and out, preach about two or three times, and hold the Quarterly Conference, is simply to do almost nothing efficiently. I think a presiding elder should have the privilege of visiting among the people at least two days before each quarterly meeting, preach Saturday and Sunday, and, if necessary, remain and preach at least Monday and Tuesday, to make his work really efficient. I have adopted this plan, as far as possible, with my second and third rounds. To do this with as many quarterly meetings as there are Sabbaths in the year, I adopted the plan of holding my first and fourth rounds as rapidly as I can get from place to place where the quarterly meetings are to be held. This is far better than to have some of my first Quarterly Conferences three months after the Annual Conference, and some three months before the close of the Conference year, leaving only from six to nine months in which to have your year's work completed in many of the charges. My plan of small districts will solve the great difficulty about evangelists, and will not keep the presiding elder a stranger among the brethren he serves. He can assist in protracted meetings at every quarterly meeting, and thus prevent the evil of necessitating pastors to leave their pulpits empty to assist a neighbor, that he may leave his pulpit to return the compliment. Nine Bishops hold less than fifty Annual Conferences per year. Presiding elders hold from fifty-two to seventy-two or eighty quarterly meetings each year. We can not do our work well as it is arranged. I really believe that ten charges well served will pay the presiding elder as much, if not more, than twenty poorly served, as we, from necessity, are doing. Ten quarterly meetings held in succession should be followed by a little rest before the second round begins; so between the second and third rounds, and the third and fourth. Let's get men full of the Holy Ghost, as well as tried, experienced men, in the presiding elder's office. Let them visit the people at their homes, get their love and sympathy personally, and our work will quadruple in results. The plan that I have adopted of holding my first and fourth rounds in the first and last month of each Conference year has enabled me in almost every charge to assist in protracted revival service. My district this year has had conversions and accessions by the score on every charge. Let's do something to make the presiding eldership efficient in results, spiritually and financially.

B. F. WHITE,
P. E. Delhi Dist., Louisiana Conference.

P. AND H. M. S.

EDITORS.
Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

We have just received a copy of the Woman's Edition of The DeKalb Press, published under the auspices of the women of the Methodist Church of DeKalb. We are pleased to know of the success of this laudable enterprise, which was undertaken for the benefit of the parsonage there. The following we clip from its columns, thus extending its circulation among the women it was designed to reach.

MRS. R. R. PARKER.

Parsonage and Home Mission Society.

For the Woman's Edition of the DeKalb Press.

Wherever a plea for foreign missions has been made, the ever recurring objection has been urged—"There is so much to do at home." To meet the requirements of the home work, the Woman's Parsonage and Home Mission Society has been organized. Though still in its infancy, the result plainly shows the leading of Providence in its behalf. The primary object, as the name indicates, was to provide preachers homes. Many an itinerant minister has had his hands tied, and his usefulness impaired, on removing to a new charge, by the necessity which confronted him of having to provide a home for his family. Although the Parsonage Society has but completed its first decade, the report shows there are already more than half as many comfortable homes for preachers than in all the hundred years previous. In many instances, the preacher's charge has only been made possible by the existence of the preacher's home—especially in frontier Conferences. As the work has advanced other fields have engaged the attention of our women. It was discovered that whole counties in interior mountainous districts of Kentucky, Tennessee, Georgia and North Carolina were almost totally destitute; no opportunities of hearing the Word of God, no educational advantages had ever opened a door of hope to the people in those neglected regions. The effort of the Home Mission Society to establish schools in these mountain districts has been crowned with success, and through coming generations the light of the gospel will shine into homes that would have otherwise continued in darkness. In Florida, the Parsonage and Home Mission Society has established the Cuban Mission for the rescue of hundreds of refugees from that unfortunate island—the Gem of the Antilles—that is not only in a death struggle with Spanish tyranny and rule, but is ready to escape the bondage of religious superstition and ignorance as well. But time would fail us to attempt to enumerate all the avenues that are opening day by day through which this society would go out in blessing to the world. The Mississippi Conference in the fourth year of its organization had fifteen auxiliary societies, but not one-twentieth the membership of our church is enrolled. Still other hands are reaching out to us for rescue—and these are truly nearer home. Many of our auxiliary societies have sent boxes of supplies and clothing to our mission in Indian Territory, while the Indians of Neshoba county, Mississippi, are without the necessaries of life—without our watch-care and teaching in the Word of God. And there are all around us wrecked homes, ruined lives, saddened hearts, that only the hand of a Christian woman can reach. In Mississippi there is not a place of shelter for that unfortunate class of women who in most cases have been more "sinned against than sinning;" to whom, when the veil of deception has been raised, and the dove wounded and torn, escapes the talons of the hawk, there is no choice but to remain an outcast and pariah. So many of these have been received into the rescue homes of New Orleans and Memphis, that the president of the latter has made an especial appeal to the women of Mississippi in their behalf. "Doors of Hope" have been established in Nashville, Atlanta and other places, and many reclaimed lives have emerged from darkness, led by the beacon light the women of the church hold up aloft for them whose home light will never more gleam through their midnight of despair.

With all these various calls for laborers in the vineyard, how wholly inadequate the small number who have responded! How is it that so many of us are idle? It can not be that our women are indifferent to the appeal of our sisters for aid; it must be only because they are so absorbed in the enjoyment of the very blessings with which their lives are crowned—their homes, families, friends—they are unconscious that outside the circle of their own happy, sheltered homes are his sheep that have wandered from the fold. Oh! women of the Mississippi Conference, will you turn a deaf ear to the call? The church has never yet made an appeal to her women to which they have not responded. Our aim is nothing less than a Parsonage and Home Mission and Foreign Missionary Society in every charge, and every woman a member of both societies.

ADDIE PURNELL,
Pres. Parsonage and Home Mission Society.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Difficulties in the Way.

BY MRS. K. J. LAMB.

The first difficulty that we have to encounter in our W. F. M. S. work is the lack of a missionary spirit in our churches. It seems like an astonishing contradiction to hear a man who calls himself a Christian say that he cares nothing for missions; and to hear a woman say that she is not interested in missions is actually painful to one who has the salvation of heathendom at heart, as have all true members of the Woman's Foreign Missionary Society. We always feel when we hear such remarks that that man or woman is blocking the wheels that roll the world on to its glorious destiny.

We can never expect to become interested in missions unless we both pray and work for them. We can never expect to pray from the heart for something we are not interested in. Have we no interest in the women who are taught that their very existence is a curse given for some misdeed in some former state, that for them there is no heaven, only a dreary hope that perhaps the future state may be more fortunate than the present? Have we no interest in the women whose birth brings to the family forty days of mourning? Do we not want to know something of our almond-eyed sisters, whose parents are disgraced by their birth, who are crippled from childhood, their only education confined to lessons of obedience to fathers, brothers and sons? Of the African woman who marries as her father chooses, and is one of many wives; who, if her husband tells her not to stand up before him, must thereafter crawl in his presence on pain of cruel punishment? Of the poor woman of India, married before she is ten, perhaps at three years of age, and taken to her husband's home, to be a slave to his mother, to cook his food and carry it to him? When she is sick, no physician is called, but she is taken out, and laid by the Ganges, the sight of whose sacred waters is to cleanse and cure her. She is forbidden to sew or read; her only occupation is to quarrel with the other wives. She lives with no purpose and dies with no hope. Think of the eighty thousand widows of India under six years of age, whose lot is woe, whose portion is blows and curses, and death their only release. O my sisters, if we could remove this difficulty of indifference and ignorance of our American Christian women! Can not we do something in this land of Bibles and books, luxuries and freedom, and all that goes to make us happy, to induce the women of our churches to inform themselves on missions, so that they will not only be willing, but will be anxious to do something to help on the work of Christianizing the world?

Another difficulty that I will name is a lack of funds. We talk of hard times and all that pertains to them, but if we would remember that all we have comes from God, that it is his money, and we the stewards, we might not make that quite so prominent an excuse when called upon for mission money. Systematic and proportionate giving would be the order of the day. Then Christians would not compromise their honor and dignity by resorting in so many cases to novel sensations to make a few dollars for the Lord's cause. We pray God for more missionaries and for the means to send them. Have we not the means? Had we not better pray that he will consume our selfishness, which expends our money on ourselves? Let us be honest, and see if we do really practice any self-denial for Christ's sake. In conclusion, we will quote from Mrs. Bishop, who so beautifully says: "We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, and we hear his voice to-day ringing down through ages of selfishness, luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than his own. May he touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of his which, when he came to redeem the world, kept nothing back!"—Woman's Missionary Friend.

The Week of Prayer.

This has been observed no doubt throughout our entire North Mississippi Conference Missionary Society. We would suggest that those auxiliaries which have not done so would even yet set aside a week for these special services, and make an offering unto the Lord.

In Como it has been a season of peculiar blessing to the members of the auxiliary. The meetings were well attended, as many as a dozen ladies being present every evening except one. The program for each evening was well studied by the leaders, and much discussion was had along all the lines indicated by them. A deeper sense of the responsibility that rests upon us and more joy in the pleasure of contributing to this great work was aroused in each heart. We do not doubt that our auxiliary at this place will be more fruitful in good works because of this week of prayer.

Selections.

Be of Good Cheer.

Christians, of all people, ought to be cheerful. God never intended that religion should banish cheer. He never meant that those who are called by him to be separate from the world should leave all pleasure, all joy, all cheerfulness to the world. When the pleasures of the world are condemned, it is not those of an innocent character that are prohibited to believers. Asceticism is not religion; nor is religion asceticism. Many have thought so in the past; but intelligent readers of God's Word know that salvation is not conditioned on physical penance, or personal isolation, or self-imposed suffering of any kind. It is denying the efficacy of Christ's atonement to offer the sacrifices of an anchorite, or the lashings of a flagellant, either as the price of pardon or of increased holiness. Here and there a great, heroic soul, made for some great service, may renounce those things that alleviate the hardness of life that others may be helped; but such renunciation is not required of the multitude.

Men do not make themselves acceptable to God by wearing haircloth to irritate the body; or quitting human companionship to crucify the affections; or banishing all pleasant thoughts to cultivate sanctimony. A long-drawn, joyless countenance is not a sign of saintliness or heavenly mindedness. It is a libel on the Creator, and a perversion of the Creator's blessed gifts. Our Lord was a "man of sorrows and acquainted with grief;" his soul was afflicted for the good of others, and he bore many sufferings for the race; but his countenance was not continually heavy as in Gethsemane, for he always had the power to give courage to his disciples. Again and again he exhorted them to be of good cheer. He cheered the heart of the man sick of the palsy, he brought brightness to the countenance of his disciples by his reassuring words when they saw him walking on the sea and were afraid; and before his betrayal, when their feelings were harrowed with the thought of how he should suffer and how they were to be scattered and have tribulation, he brought glad peace to them by the words: "But be of good cheer." One can not cheer others unless he has cheer himself. Christ through all his sufferings preserved a cheerful heart. He had a joy to sustain him, and he was able to endure because of the joy set before him.

The man of cheer is the strong man. He understands that trials must come, and the purpose they fulfill. He sees that life is not given for the sake of unhappiness; that afflictions are in the nature of discipline, and that through them we learn obedience. He perceives that there is something for every one to accomplish, and that to be of good cheer is to be in the best frame to achieve the end of life. He who loses heart loses hope of success. The battle is lost without courage and hope. It is really a duty to be cheerful, to cultivate the happy side of religion, to be enlivened with hope, not only of the life which is to come, but of the life which now is. Paul was not joyless. He founded no home, he had no family, he was bitterly persecuted, and he suffered many privations; but he was always cheerful. He exhorted the Philippians, from his prison in Rome, to rejoice in the Lord, to rejoice always. He rejoiced himself through all his sufferings, and lived to the last a joyous life.

Such a life is possible to every believer. A spirit exalted by the thought of continuous and final victory and of the glory which shall be, has the power of an endless joy, and counts all the trials of the present as "a light affliction" which is "but for a moment." One who thus rejoices is borne as upon invisible wings over the dark places of life and keeps constantly in the sunshine. He dwells on the glorious thought of redemption and of ultimate victory over sin, and is ever full of praises to him who loved us and gave himself for us.

Half of the fruit of a victory is in the joy of it. If there is no rejoicing, there is no preparation of the spirit for the next contest. The spirit which is full of cheer is invincible. Hope dies in gloom often enough, but never in joy. David knew this, and after his great sin prayed that the joys of salvation might be restored to him. Christ meant something when he said to his disciples, "Ask, and ye shall receive, that your joy may be full." He meant that if they would abide in him, his joy should remain in them and their joy should be full. Why, then, should any follower of the Master be continually cast down?—Independent.

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FROM THE WORK.

Rev. J. R. Roberson, Pontotoc, Miss., Oct. 15: "Although I am in the local ranks, I have been helping the brethren this year. I have assisted in twelve different protracted meetings. Have given five months to preparation for preaching and in actual work with the brethren. I have kept no account of the number of sermons preached, the number of converts, or of the number of miles traveled, but I assisted in two meetings in the Mississippi bottom; one at Goodman, one at Olive Branch, one at Byhalia, and several others nearer home. In some of our meetings we had no conversions. In others we had from one to thirty. I believe everywhere the church was revived. Some of the brethren told me if we could get the church revived, it would be a great work, and that much was accomplished at each church. We had some gracious meetings. There were manifestations of power such as are not frequently seen. At several places almost everyone in the congregation was bathed in tears; Christians shouting for joy, and sinners crying for mercy. It has been a happy year to me. I found the brethren doing well, and most of them satisfied and happy. It seems to me that the greatest need of the church today is a genuine Holy-Ghost revival; not converts simply to count, but converts whose lives are changed, and whose hearts are all aglow with love to God and their fellow-men. I believe it would be a good idea for our good Bishop Galloway to suggest a week of fervent, earnest prayer for this much-desired result in the North Mississippi Conference."

Rev. P. R. Knickerbocker, Delhi, La., Oct. 13: "'Expect great things of God. Do great things for God.' In our humble way we have tried to live out this working motto, and God has honored our hopes. When we started this year there had not been an accession by profession of faith at Tallulah for over twenty years, and no revival in Madison parish since 1860. We commenced to work with all the influences and tendencies dead against us. But in May the work seemed ready for a revival, so, after canvassing the parish, we started our meeting. Bro. H. W. Knickerbocker did most of the preaching. Soon the crowds got too great for the church (a thing unknown in Madison previously), and we moved to the court-house, which seats about three hundred people. The people came from eighteen and twenty miles, and at the latter portion of the meeting the house was well filled. We held one week, and had forty conversions and thirty accessions. The work was stable and sound; for to-day, four months having elapsed, all, with the exception of one, are true to their vows. We started the year with nine members. We have forty at present, and expect to close with fifty or sixty. I have just completed a meeting at Bayou Vidal, where there had not been preaching since Bro. Landrum was there in 1879. We started with no members, and closed in six days, preaching twice a day, with seventeen accessions. The people, who are well-to-do and cultured, have gotten up a fund and are completely remodeling the ante-bellum church. We will hold services there regularly in future. Our collections are almost all taken, and we shall come up almost, if not quite, with full collections. The preacher has been well cared for, and indications are that we shall be paid in full. Praised be God for his goodness! We as yet have not held our meeting at Delhi, but expect to do so in November."

Rev. W. G. Backus, P. C.: "We have held protracted meetings at each of our churches with gratifying results. At Norfield and Johnston station we had several conversions and accessions. Bros. Hines, Havers, M. G. Felder and Henry Gatlin did the preaching. At Bogue Chitto quite a number were converted, and fifteen accessions. The church was greatly blessed. Rev. Will M. Waller, evangelist from Atlanta, Ga., did the preaching here, and it was good, scriptural, and in demonstration of the Spirit and with power. I have never seen more thorough work done than that by Bro. Waller. His wife accompanied him, and helped greatly in song and altar work. Bro. Waller also helped me in a meeting in Summit in July. Here the results were not what we desired, but the work done was so thorough that we believe it contributed no little to the success of the recent great tent meeting conducted here by Bro. W. M. McIntosh. Our Topisaw Camp Meeting was one of the best in its history. Here Bro. Waller did most of the preaching. Bros. J. M. Morse, V. V. Boone, W. W. Morse, J. W. Sandell, T. B. Holloman, Robt. Havers and M. G. Felder also favored us with good sermons. The special services for the old folks and for the children, conducted by Bro J. M. Morse, were delightful and highly enjoyed. Sister Waller also conducted special services for the children at Topisaw, Summit and Bogue Chitto, which resulted in the conversion of many children. On Sept. 20 we began the tent meeting conducted by Rev. W. M. McIntosh. This was considered the best meeting ever held in Summit. All classes were benefited and all co-operated to make the meeting a success. Many were converted, and 76 united with the different churches; not quite one-half of this number joining the Methodist Church. The power of the Holy Spirit rested upon the large congregations from day to day, and eternity alone can tell the good accomplished. Bro. McIntosh is a success as an evangelist. He is a fine general; has tact, directness, earnestness, pathos, eloquence, and a wonderful grasp upon the multitudes who listened to the messages which fell from his lips. The singing—conducted by Bro. C. W. Smith, assisted by Miss Clara, his sister, with Mrs. Mamie Buckley, of Summit, as organist; Prof. Brent, cornetist; Miss Alice Lamkin, violinist, with about 25 trained voices selected from the different choirs in our community—contributed no little to the success of the meeting. An Epworth League has recently been organized with flattering prospects, and now to conserve the best results we must put everybody to work and keep them at it. We praise God for these meetings."

FRANKLINTON REVIVAL.

We have just closed a great meeting at Franklinton, La. The whole country for miles around was brought under the influence of the meeting. Over 60 persons committed themselves to join the different churches—mostly the Methodist Church. Bro. Benton is our pastor there, and he is very popular with all the people of the parish. I find it so much easier to hold a meeting where the pastor has a strong hold on the people. Bro. Benton is now winding up his fourth year on that work, and the people say that no preacher has ever been in that parish that did a better work for the church.

W. M. McINTOSH.

Oct. 19, 1896.

A REVIVAL ACROSS THE RIVER.

By the permission of the Rev. M. M. Smith, the presiding elder of the Helena district, of the White River Conference, I have been preaching to the people this year at Laconia and Knowlton's Landing, just across the river, west of the Greenville district. At each place we have had a gracious revival, resulting in fifty conversions and sixty-seven additions to the church, or rather sixty-seven organized into two churches.

A good organ has been purchased for the church at Laconia, and a church is going up at Knowlton's Landing.

Bro. Oakley preached four sermons for us in our meeting at Laconia, and Bro. Pittman preached for us four or five days at Knowlton's Landing. They are holding prayer meetings now from house to house, where the like was never known before. The Epworth College is doing well. It is nearly full; can take but five more girls without renting another house.

J. W. HONNOLL.

Holly Springs, Miss., Oct. 20, 1896.

SEASHORE CAMP GROUND SUNDAY-SCHOOL.

The twenty-fifth annual Summer session of the school closed on the third Sunday in September. The results demonstrate the importance of the work, and the high privilege of systematic Bible study while away from the home school. While enjoying the delightful surroundings of nature's enrapturing endowments—the constantly changing panoramic view of the expanding waters of the Gulf of Mexico, laden with pure and refreshing breezes; the murmur of the waves as they ebb and flow; the aromatic and resinous odors of the various forest trees; the sacred quiet of the holy Sabbath—one might well rejoice in the opportunity of "communion with the saints," and experience such a spiritual uplift as is only consonant with similar conditions.

What hallowed memories cluster about the place! The tabernacle—what thrilling experiences have been given about its holy altar place! What volumes of inspiring songs!—what waves of fervent prayer! What a roll-call of saints, now over Jordan, have testified of the love of Jesus in this holy place! Here, then, have we assembled again, during the Summer months, to teach and learn the Word of Life. We regularly organize the school into classes, and secure for teachers those who expect to remain longest on the grounds. We use our Publishing House literature, and sustain an active interest in some one of our foreign missionary fields. During the past few years Brazil has received our support. The Petropolis School has been the direct beneficiary of our efforts. The letters of Miss M. H. Watts, superintendent, and the printed reports from the work, published in the Woman's Advocate or Review of Missions, were used to stimulate and educate in giving. Each class responded weekly with their offerings, the one reporting the largest sum being proclaimed the banner class, while the scholar that handed in the largest individual offering was announced as the banner scholar of the class. The following classes and amounts are reported for the past Summer: Bible class (adults), $5 70; Bible Readers (boys), $2 65; Flower Gatherers (primary No. 2) $2 51; Children of Faith (girls), $2 41; Lambs of the Fold (primary No. 1), $2 14; Gleaners (girls), $1 95. Earnest Workers (girls), $2; Pillars of the Temple (boys), $1 31; Always Ready (boys), sixty cents; Lilies of the Valley (girls), forty-one cents; sundry individual offerings, $6 82; birthday offerings, $8; missionary social, $6 40—total, $42 90. Deduct for literature, $6 90; balance, $36. A check for $36 was duly forwarded to Miss M. H. Watts, superintendent, on Oct. 6, with the request that the offering be devoted to whatever use, in aiding the school in Petropolis, that she considered most important.

The superintendent's prize, a handsome teachers' Bible for the banner scholar raising the largest sum for the missionary cause, was awarded to Master Jefferson Hamilton Price Williams, he having labored diligently, through catching and selling crabs during the Summer months, to obtain it.

In closing this report, acknowledgement is due to those faithful teachers who wrought so intelligently to make the work the success desired and attained. May the blessing of our Lord follow them as they take up their labors again in their home schools! "God be with you till we meet again."

E. P. MACKIE, Supt.

New Orleans, Oct. 14, 1896.

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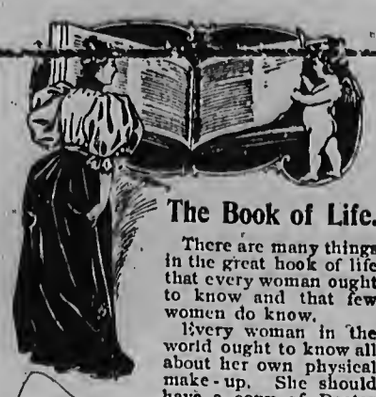

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Every woman in the world ought to know all about her own physical make-up. She should have a copy of Doctor Pierce's Common Sense Medical Adviser. It is a handsomely illustrated volume of a thousand pages, several chapters of which are devoted to the reproductive physiology of women. It is written in plain language, and contains over three hundred illustrations and colored plates. It is now offered, paper-bound, *absolutely free* to any woman who will send twenty-one cents in one-cent stamps to cover the cost of mailing *only* to Dr. R. V. Pierce, Buffalo, N. Y. If handsome, substantial, French cloth binding is desired, send ten cents extra, thirty-one cents in all. A woman ought to know the vital importance of health. She ought to know that nothing can make her so miserable, or so useless in the world, as disease and weakness of the organs distinctly feminine. She ought to know that this disease and weakness can be prevented and can be cured by the use of Dr. Pierce's Favorite Prescription. There are three times in a woman's life when this great remedy reaches its best usefulness—when the girl becomes a woman—when the woman becomes a mother—and when the capacity for motherhood ceases. At these times the importance of a perfectly healthy condition of her system is of the greatest importance. "The Favorite Prescription" is a purifying, curative, tonic, which works directly on one set of organs, and on no other. It cures when doctors fail, and it cures without the humiliating examinations and local treatment, so invariably insisted upon by physicians. It will cure any case of so-called "female complaint." It soothes the nerves, makes the appetite and digestion good, and brings restful, refreshing sleep.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, October 29, 1896.

A Challenge to Dr. S. A. Steel.

In last week's issue of the St. Louis Advocate Dr. S. A. Steel has an article in which he uses the following language, "I am forbidden to oppose worldliness in the Epworth Era." This is news to us. We have read the charges and specifications proferred against Dr. Steel by the Book Committee. We have read the proceedings of the celebrated Committee of Trial as far as they have ever been given to the public. We have read the verdict of the committee in connection with the written promise of Dr. Steel on which it was based. In short, we have read everything that has been published on the subject; and we have failed to find any such prohibition as Dr. Steel speaks of.

Is it possible that the Book Committee, composed of prominent representative preachers and laymen, selected by the General Conference from various sections, is so thoroughly worldly in sentiment that it will not allow a paper founded for the special benefit of our young people to say one word in opposition to worldliness? Is it true that the Committee of Trial, composed of nine preachers from as many different Conferences, was equally worldly in spirit, and so demanded this of Dr. Steel as the sine qua non of his continuance in office? Is it true that three of our Bishops participated in that trial as presiding officers without uttering one word of disapprobation of proceedings so infamous? Is it true that Dr. Steel's friends, Drs. Mahon and Hamner, who are reputed to be men of high Christian character, advised him to make a pledge that he would cease to use his editorial pen in advocacy of a high standard of spiritnality? Is it true that Dr. Steel made such a pledge? If all this is true, then we have greatly misjudged Dr. Steel. Whatever we may have thought of his judgment anent certain matters, we have always regarded him as a man cast in a heroic mould—having in him the stuff that martyrs are made of. Alas! that we should have been so deceived! Where is the heroism in a man who is willing to take such a pledge in order to retain his place on the tripod of a church paper?

We have never claimed to be heroic, but we most solemnly affirm that whenever the Publishing Committee of the NEW ORLEANS ADVOCATE demands such a pledge of us as a condition of continuance in office, our resignation will be tendered at once. If Dr. Steel's statement is correct, then Southern Methodism needs to array herself in sackcloth and ashes. Can this statement be correct? We have no proof of it save the assertion of Dr. Steel. Will he kindly furnish us with the proof? If he does not wish to write upon the subject in the Epworth Era, the columns of the NEW ORLEANS ADVOCATE are open to him.

Will Dr. Steel accept this challenge? As Dr. McAnally used to say, "We shall see what we shall see."

Something New.

The Parsonage and Home Mission Society of this city has inaugurated recently a benevolent enterprise of a very praiseworthy character. It is called a "Boarding Home for Working Women." It furnishes board for $3 per week—about half the usual price. This itself is a matter of no small importance, as there are many wage-working women in the city who have loved ones elsewhere depending upon their earnings. Besides this, it furnishes protection and a wholesome home influence which in many cases will be immeasurably beneficial. It is domiciled at 79 Melpomene street, between Camp and Magazine. The building is a two-story structure of ample dimensions for present necessities. It opened its doors on the twenty-third. The executive committee is as follows: Mrs. W. W. Carre, president; Mrs. T. H. Holmes, vice-president; Mrs. George Brown, secretary, and Mrs. Henry Haag, treasurer; Mrs. F. A. Dicks, Mrs. J. G. Rowland, Mrs. H. Hoover, Miss Arabella Coffrey, Mrs. J. Wilkinson, Mrs. Georgiana Holmes, Mrs. Dr. Reilly, Mrs. F. A. Daniels, Mrs. L. L. Abbott, Mrs. J. Donnelson.

The Central Committee of the Parsonage and Home Mission Society at its last annual meeting made an appropriation of $300 in aid of this enterprise, the necessity for it having been urged upon them by Mrs. F. A. Lyons, the New Orleans member of the committee. The executive committee has been so fortunate as to secure the services of a matron of large experience—Mrs. L. A. Abrams, of St. Louis.

We believe this institution will meet a felt want in this city, and that it will accomplish much good. Every enterprise of this character should meet with the sympathy and support of all good people. It is one of the encouraging signs of the times that the church of God is inaugurating so many philanthropic enterprises. God bless our good women in their noble work!

A Third Salvation Army.

Another full-fledged Salvation Army will soon be campaigning in this "land of the free." This movement originates where we would least have expected it—in the Protestant Episcopal Church. The organization will be thoroughly military. Evangelists trained for their work will be sent in the course of time to all the large cities to operate among the poor. There will be out-door preaching with the usual Salvation Army accompaniments of street parades and bands of music. The plan includes the founding of homes for the homeless and rescue houses for fallen women.

However distasteful some of the methods of the Salvation Army may be to people of culture and refinement, its success in soul saving is an all-sufficient vindication of its right to exist. No higher testimony to its efficiency as an evangelistic agency has ever been given than is found in the initiation of this movement inside that staid, conservative organization, the Protestant Episcopal Church. Bravo! for the Salvation Army. Welcome! Thrice welcome to American shores any organization which can arouse our churches from their lethargy and cause them to devise new methods to seek and save the lost.

Premiums Awarded.

The largest number of subscribers sent in by Oct. 15 was by Rev. R. H. B. Gladney, of the North Mississippi Conference, now stationed at Gunnison. He, therefore, receives the first premium, a handsome Miller organ, purchased of Junius Hart, of this city, one of our regular advertisers. The second premium goes to Rev. W. T. Woodward, of the Louisiana Conference, now at Simmsport. He has choice between a handsome gold-filled watch guaranteed for twenty years, and our Arlington B Sewing Machine. The third premium is awarded to Rev. D. W. Babb, Louisville, Miss., North Mississippi Conference. This premium is a set of Clarke's Commentaries, latest edition, with modern additions. Not one of these three brethren had any specially favorable conditions. The secret of their success was diligent work. There are, we are sure, many pastors in the patronizing Conferences who could have equalled these in the number of subscriptions with less than half the amount of work which they did.

Do They Want It?

The caption to this article is so long that I have shortened it, and now explain. The pronoun "they" in the question stands for the members of the Methodist Church in Louisiana. The pronoun "it" stands for Centenary College. So the caption of this article really is this: Do the members of the Methodist Church in Louisiana want Centenary College? This question ought to be answered with a tremendous emphasis in the affirmative, but it can not be answered that way. This is my third year in connection with the college, and I have seen, up to this time, no very striking proofs that the Methodists of Louisiana care very much for it. There are a few Abdiels, but I have come to the conclusion that the large majority of our Methodists don't care the snap of a finger for the success of the college. I have not come to this conclusion willingly. I have been forced to it by the way our people treat the college. We have some rich Methodists and very many well-to-do, yet no one has offered pecuniary aid to help us out of our troubles.

THEY KNOW VERY WELL THE NEEDS OF THE COLLEGE. There is a large number of boys of Methodist parents in our bounds, and yet they do not come to Centenary to be educated. Some think they account for our small number of students by the hard times. This can not be so, for all other schools throughout the State are full to overflowing. Are the Methodists poorer than other people? A brother wrote us that he "took great interest in Centenary and would rejoice in its success," and then sent his boys to a State college! Such interest as that is a pure humbug! That man ought to come here and let us teach him the meaning of some English words. We have up to this date enrolled sixty-five students! If this enrollment is not in evidence that the Methodists of Louisiana do not want the college, what does it mean?

In a former article I showed that the teachers in the college are doing more in the matter of money towards the education of preachers' sons and young preachers than all the church put together. Now, put these things alongside each other, and the question asked is answered negatively. Then why should three preachers and four laymen stay and work where they are not wanted?

C. W. CARTER.

Centenary College, Oct. 25, 1896

The above appeal of Dr. Carter ought to put Louisiana Methodism upon its mettle at once. The Louisiana Conference can not afford to let its only male college die of inanition. If Centenary College had the patronage to which it is entitled from Louisiana Methodists, its class-rooms and dormitories would be crowded. Moreover, the educational collection ordered by the Annual Conference ought to be paid dollar for dollar. Yea, under present conditions, it ought to be overpaid. No one will claim that it is right for the seven men who compose the faculty of Centenary College to contribute more for the cause of education (the tuition of young preachers and the sons of preachers) than all the rest of the Methodists of the State besides. Yet, while every one admits the injustice of this, what is being done to bring about the needed change? Something must be done, and done quickly. No one can fail to realize what Dr. Carter's letter means. Brethren of the Louisiana Conference, can you afford to drive the noble men who compose the faculty of your college from the positions to which you have elected them? We urge every preacher in the Conference to bring up every dollar of his assessment for education. We also suggest to the leaders of the Conference that they put their heads together and devise some plan by which the exigencies of the situation can be met.

The North Mississippi Conference is preparing to get out just after its approaching session a 12-page edition of the NEW ORLEANS ADVOCATE, containing the entire proceedings of the Conference except the itemized statistical tables. Ten thousand extra copies will be issued and distributed gratuitously. Thus the people will have an opportunity to read the proceedings of the Conference at once instead of waiting three months for the Minutes in pamphlet form. Is not this an example worthy of imitation by other Conferences?

Lost Opportunities.

Our Savior's woes upon Chorazim, Bethsaida and Capernaum were based upon their lack of appreciation of their glorious opportunities and their failure to improve them. In the important matter of Christian education the eighty thousand Methodists in the State of Mississippi manifest the same stolid indifference to a golden opportunity that will soon be gone forever.

For five years one man has published to the church and the world his willingness to duplicate any amount up to $25,000 that the church would raise, that we might have under the care of Methodism in Mississippi a college of high grade, and yet those eighty thousand members have allowed the opportunity to go by from year to year when the small sum of 30 or 35 cents per member would have secured the handsome sum of $50,000 per annum to our endowment. Surely we have been asleep to this, our golden, opportunity.

To many the endowment of $100,000 seems a great deal, when really it should be but the beginning of a greater work. Large amounts do not find safest investments at high interest. The interest on $100,000 does not mean great things in the support of a faculty such as Millsaps now boasts. Five hundred thousand dollars endowment, with the present rapid growth of the institution, would not more than meet her demands. It is within the easiest reach of the Methodists of Mississippi to secure this princely sum, if they will only make the effort. Twenty-five thousand a year means fifty thousand, and in ten years we have the amount. Already we have lost in five years by our inactivity on this question $250,000.

Brethren, let us think on these things and seize these golden opportunities. In no other business are we so negligent of our advantages. Truly "the children of this world are wiser in their generation than the children of light."

T. B. HOLLOMAN.

We wish we had the power to emphasize the words of Bro. Holloman in such a way as to make them take hold of the conscience of Mississippi Methodism. We think it would be hard to find in the annals of the Christian Church so remarkable a failure to utilize a golden opportunity. One man stands holding in his hands a purse containing $25,000, and saying to a band of Christian people, 80,000 strong: "I will give you this sum year after year for the cause of Christian education, if you will raise the same amount among yourselves." Does not everybody know that these eighty thousand people could raise $25,000 a year without one single person giving beyond his means? But in matters ecclesiastical it is idle to talk about per capita contributions. Everybody does not give, and will not either to this or any other cause. Suppose, then, we take off three-fourths of the whole—sixty thousand—as representing the parasitical element of the church; we still have twenty thousand members. Could not those raise $25,000? Why, we have hundreds of men who could give hundreds of dollars to this cause without denying themselves or their families of a single luxury, while there are thousands of others who could contribute smaller sums without any inconvenience. We have a few who could give thousands without feeling it. No one, we believe, will plead want of ability on the part of the church as a reason for our failure. This opportunity will soon pass away to return no more. The offer may be withdrawn at any time. It is a wonder that it has not been before now. The reason of our inglorious dereliction at this point we believe is to be found in a want of appreciation of higher education from a Christian standpoint. Our people need to be indoctrinated at this point. We shall recur to this subject again.

Some weeks since there appeared in our columns a commendatory notice of a recent work from the pen of Rev. J. B. Robbins, D. D., of the North Georgia Conference. The notice was not written by the editor, but came from the pen of a contributor at a time when the editor was on the invalid list. Since then we have examined the work and found that it is not one that we can commend in toto. Its teachings concerning depravity and some other points are not in accordance with our views. We deem it appropriate to make this statement. Nevertheless, we predict for the work an extensive circulation.

To the Preachers of the Louisiana Conference.

DEAR BRETHREN: Our mission among the French-speaking people within our territory has been a success fully equal to our highest expectations. Two houses of worship have been put into process of building, with hope of having one of them ready for us—but not finished—before the time for our Conference session.

The destructive drouth which has prevailed nearly through our entire Conference threatens to cut our collections down 30, or maybe 50 per cent. less than last year. With this shortage, it will be impracticable to keep Bro. Wallace in the field—among the French. There are generous men scattered all over the Conference who have means sufficient to make special donations for this work, without in the least interfering with the regular collections for missions. Please present this matter to them and ask for special contributions for our missionary to the French-speaking people of our State. If those who are able to help ever had a call, they have it in this emergency.

J. A. PARKER,
Sec. Board of Missions.

In the Living Present.

On Oct. 22 Princeton University celebrated its hundred and fiftieth anniversary. It was a gala occasion. Representatives from the various universities of this and the European continent participated. It is an historic fact that George Washington made this institution a present of fifty guineas. Rev. Aaron Burr, father of Vice-President Burr, the slayer of Alexander Hamilton, was its second president. It is largely endowed. Of its forty-four buildings the Alexander Hall, which can seat two thousand persons, has only recently been finished.

The windy wordiness of many was pertinently illustrated by a public speaker who wished to say that two and two make four. Said he: "If, according to the arithmetic rule, which, among schoolmen, is known by the name of addition, we shall try to determine the totality of two and two other individual units, we will soon discover—and this I declare boldly, without the fear of successful contradiction—we will soon discover, I repeat, by said arithmetic rule—and I declare myself perfectly responsible for this assertion—that the sum total of the two individual units and two other such units make four." Wonder if such style is in vogue anywhere?

The St. Louis Republic, commenting on Dr. Smith's lecture before the National Prison Congress in Milwaukee, saying that the greatest number of crimes are committed by the most advanced and, morally, the most progressive nations, reiterates the Scriptural statement, that "covetousness is the root of all evil." Quoting from said paper: "Since riches can be obtained lawfully and only by a few, the number of those who endeavor to acquire wealth unlawfully naturally increases."

If Great Britain should consent to the dethronement of the Sultan, what then? Islamism would continue. As Christians we could not exterminate the adherers of that faith. Ceaseless revolution would be the result. The fanaticism and cruelty of the Mohammedans are well known. It seems wisest to maintain the present status quo. Keep the Turks in good humor and multiply the number of Christian missionaries to work among them. Conquest by love is Christian.

George du Maurier, who recently died in London at the age of 62, was of French ancestry. For twenty years he received salary as cartoonist of the London Punch. Subsequently, furnishing repeatedly humorous sketches, he was elevated to the editorial staff of that paper. Additionally he produced various novels. In this line his chief production was "Trilby." It has made the author immensely wealthy. He bought a mansion on one of the popular boulevards of London. The outfit is said to be exquisite. Soon after he removed to same he died.

Rowdyism is rampant. Attacking Secretary Carlisle with rotten eggs while speaking in Covington, Ky., a most disgraceful affair. But what are we going to do about it? The tough has a vote as well as the preacher and bank president. Hence, for purposes of manipulation, toughs, roughs, ward hummers, etc., are petted. Besides, the apparent neglect of our boys and young men by their parents will increase the vast army of loafers. It is not necessary to be a prophet to foresee the result.

While we denounce cruelty to animals, we hold that vivisection is right. We employ animals for our comfort, we slaughter others for our food—why not use them for perfecting ourselves in physiology? A human life is worth far more than any number of animals. The sole aim in vivisection is how to prolong human life. To oppose it is wicked.

ICH DIEN.

Joy is a source of strength; despondency, of weakness. Therefore, the Christian ought to be joyous in order to be useful. And why should he not be joyful? He has the promise of all that is for his good in this life and of eternal felicity when life's short day is over.

If you have an onerous job of church work to be done, don't call on people who have nothing to do. Usually those who have most work of their own are the ones that can be counted on for the best service to the church.

NOTES.

Rev. F. S. Parker is rusticating among friends at Laurel Hill.

Rev. F. N. Parker spent last week in Baton Rouge assisting Rev. H. W. Rickey in a meeting.

Rev. J. L. Pierce has returned from his St. Tammany outing in good health and spirits. He occupied his pulpit Sunday to the delight and edification of his flock.

Rev. T. L. Lallance has pitched his gospel tent on Villere street, where it will remain for some weeks. This is said to be a region where the gospel is needed, and good results are looked for.

Rev. M. B. Sharbrough, of the Pacific Conference (formerly of the Mississippi Conference), has been transferred to the Los Angeles Conference. This was done by Bishop Hargrove without any suggestion from Bro. Sharbrough.

Mrs. A. E. Boatner, mother of J. B. and I. H. Boatner and Mrs. S. S. Keenor, after a long illness died on Monday, Oct. 19, at her home near Jonesville, La. She joined the Methodist Church, South, at about fifteen years of age, and has lived a faithful Christian life for forty years. A more extended notice will appear in due time.

We are in receipt of an invitation to attend the nuptials of Mr. J. Freeman Walker and Miss Rebecca Carradino. The ceremony will be performed in the Methodist Church at Fayette, Miss., on Wednesday morning, Nov. 11. Mr. Walker is to be congratulated upon having captured the heart of one so accomplished and lovely. May prosperity and happiness be their portion through life!

The twenty-third Annual Convention of the National W. C. T. U. will be held in St. Louis, Mo., Nov. 13 to 18, in Music Hall, which has a seating capacity of nearly six thousand. The convention sermon will be preached by Miss Elizabeth W. Greenwood, National Superintendent of Evangelistic Work. There are five States which will report an increase during the year of more than five hundred members each—Michigan, Massachusetts, Maryland, New Jersey and Louisiana. It is gratifying to know that the temperance forces are increasing in Louisiana. Would to God they could be multiplied a thousand fold!

The Felicity meeting will close on Wednesday. Up to Sunday there have been eight conversions and four accessions to the church. There are other applications pending. Dr. Leftwich will be with Bro. Singleton in Baton Rouge until the fifteenth, when he will return to this city to assist Bro. Pierce in a meeting at Carondolet. Dr. Leftwich is a very strong preacher. He employs no sensational methods and makes no compromise with sin. His work is solid and enduring. We bespeak for him a large attendance at the Carondolet meeting. On another page will be found an interesting sketch of it from the gifted pen of our correspondent, "S. N. U."

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Rev. W. M. Leftwich, D. D., of Nashville, Tenn.

A SNAP SHOT OF THIS DIVINE.

A man rather above average stature. Round-bodied, compact, sinewy, of hardy constitution apparently, and instinct with physical endurance and fortitude. A round, symmetrical head, with a broad and gleaming track of baldness stretching from front to back, and fringed with iron-grey hair. A high, convex forehead. A full-whiskered face, with the same colored hair. A physiognomy of handsome features, and rife with an expression of firmness, self-assertiveness, leadership and command. Its predominant expression is grave, almost sombre and darkling. But it has sunny visitations in humorous anecdote, and especially in his incomparable moods of suave and ingratiating adjustment to children. And in this face of weighty solemnity come misty gleams of tenderness, as on the cloud darkened slopes of snow-clad mountains come faint, soft lights through downy cloud-rift, from the sun above.

His prevalent delivery is unpretentious to the last degree, as it is the utmost remove from tameness. There is a commanding lurkingness of reserve power, almost as significant as the placidity of a restful lion.

His gestures are sparing; forbidding comment or criticism.

His voice is not a great organ, but it is effective; for his power is not in tone, but in the electrifications of sentiment. It is not a loud voice, nor a deep one. It has not the roll and magnificence of deep and pealing sonorousness; nor the broad and voluptuous mellowness of the French horn; nor the shrill and ear-piercing note of the fife. It is not "thin and clear," with the mysterious reach of the horns of Elfland. It is hard to describe. It is rather the subdued note of the cornet, when it sputters somewhat, in a sort of metallic clatter or semi-creakingness; but has a sort of ear-invigorating force with its rather grating angularity of intonation. Its inflections lie in a moderate range, and only have their volume dilated by the emphasis of emotion, rather than by an elocutionary art to enhance or impress thought. In fact, he has an apparent disregard—not to say disdain—of elocution. While many of the sentiments he delivers would make the printed page all aquiver with electrifying fire, they escape from him in the most sedate action and utterance. Never, in the writer's observation, has he seen such a union of subdued delivery and vital and commanding power. In this respect he is a master of style; and has an individuality, unique, even to idiosyncrasy. It has its lessons; and illustrates how power will assert its perogatives and that genius is a law to itself. The wild flower has its grace, and dispenses with the nurture of the garden or conservatory.

Dr. Leftwich is remarkably eleanant in exposition, and direct and clear in delivery of thought. He moves on a high plane of reflection, remote from platitude and triteness. There is great freshness, and sometimes a delicious quaintness in his presentation of a thought; and while never strained, he is certainly very original. His evolution of a theme has the beautiful logic, as of a plant unfolding to leaf and flower and fragrance. It grows under his nurture, with a naturalness of expansion; and is not forced in the heat and hurry of development. There are no travails in his exegeses. He seldom storms the heart by sorties of action, utterance or thought. He wins, rather than commands. He differentiates conventional methods, as the sun did the wind in the fable in the struggle to make the man take off his coat. The surly blast did not succeed. The sun, with its noiseless fervors, did. Never was man more easy, natural, simple, unaffected, more free from strain, elocution, artifice, clap-trap.

While his power is unmistakable, in just what line it is most demonstrated is hardly analysable. But, anyway, he melts the heart, and steals upon the sensibilities with a subtle and recondite charm, an almost spell of pathos; and with such an occult ease that one hardly knows how one is led to heart-melt and tears. The writer thinks that Dr. Leftwich wins more victories over the sensibilities of his auditors on the field of anecdote than on any other. His addresses teem with anecdote. They are never surcharged with the latter; but the way he clinches his points with them is most effective. It is most artistic, too, in the best sense, in its mastery of legitimate methods; in its choice of one of the noblest appliances of eloquence, in its refreshment to the mind, by its fascinating kindliness of change. Some of his anecdotes are amusing, always dignified, never frivolous. Most of them are tears-compelling. But he does not make leaden and sombre the horizon of his narrative from verge to verge and put a storm of anguish or sorrow raging in your heart. Rather he makes an April of your eyes; and while the sky of sensibility is tender and loving in weeping, all about play the blessed lights of God's regard and watchfulness; and, back of clouds and rain, arches the supernal rainbow of God's promises and providence. He never desolates the heart by such storms of pathos as leave it drenched, prostrate, wrecked. Like the showers of April, which refresh and fructify, though they transiently gloom the sky, his pathetic anecdotes melt, but fructify the soul.

Dr. Leftwich has a rich technical and literary vocabulary; but he never dallies with turnings of periods. Language is as malleable as gold in his hands, and sterling too, and utterly purged of dross.

He has a penchant for apophthegm, and, at times, an almost lyrical laconicism.

But where shall one stop? A scholar; a deep biblical student; a man of rare judgment and taste; a rich spirituality; of great spiritual power; a man of great culture, and intellectuality; conversant with the great thoughts of great men; meek in greatness, and great in meekness, he illustrates and adorns his holy office.

S. N. U.

North Mississippi Conference Church History.

We acknowledge indebtedness to the following brethren for valuable contributions to our Conference historical portfolio, viz.: Revs. H. P. Waugh, Morristown, Tenn.; S. W. Speer, Murfreesboro, Tenn.; T. R. Boswell, Macon, Tenn.; J. R. Booth, Madisonville, Ky., and Bros. S. B. Bigham, Pontotoc, Miss.; J. A. Lewis, Congress, Miss.; W. A. Gillespie, Greenwood, Miss., and W. C. Culberson, Elcampo, Texas.

Let others do likewise as soon as possible, so that we can make a favorable report of progress at Conference. Will each preacher procure so far as he can a sketch of the history of our church in his charge, make a brief of it and hand to me at Conference. I desire the address of any person who may possess any Quarterly Conference or other church records dating in the '30's, '40's or '50's. Also, I want a copy of the General Minutes of the Annual Conferences from 1839 to 1845. Will pay a reasonable price for it. Please let me have responses to these requests.

G. W. Bachman.

Kosciusko, Miss., Oct. 23, 1896.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

To Our Agents.

We can not give our agents a commission on renewals obtained under "3 months free" offer. Please take notice and send the full amount.

To Subscribers.

If you wish to avail yourself of our very liberal offer now running, you should do so at once, as the offer will close Nov. 1. In sending money under this offer, be sure that you pay up to October, '97. Paying to September, '97, will not suffice.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. Black, Publisher.

Arcola, Rolling Fork and Campbellsville.

A trip up the Mississippi Valley Grand Trunk brought me to these places. Very noticeable indeed are the improvements wrought in that section within the past decade. No more marked is any change than that of church life. Our brethren of the North Mississippi Conference are building wisely.

At the three above-named places we were cordially received. Our young Bro. Spraggins (a former pupil at Millsaps) showed us no little attention. At Rolling Fork our own Bro. Penn helped us much in our peculiar work. He believes in comfortable parsonages and neat churches, and looks upon the getting of money for the Lord as much of a religious duty as reading his Bible or preaching the Word. Why not?

At Campbellsville, by previous appointment, we occupied on Saturday and Sunday. Our young Bro Cottrell is doing a good work in that field, and is in favor with his people. Six were added to the church on Sunday. What a glorious future lies before this rich Delta region!

To all three of these brethren we owe a debt of thanks. We returned to our bank to deposit sheckles to both the Endowment and Science Hall Funds.

REFRESHING.

It was indeed a delight to have one, as he drew his check in payment of an old endowment note, say, "I can't discount my note to the church." Noble man! May his number increase rapidly! One pastor said, "Give me those notes, and I'll collect them." Big-souled, unselfish fellow!

T. B. Holloman.

Dr. Bull's Cough Syrup is sold everywhere, and it always cures coughs and colds.

Ministerial Education.

MISSISSIPPI CONFERENCE.

The Ministerial Educational Association of the Mississippi Conference is sustaining four young men at Millsaps College. The treasury is empty and the board is due. If the amounts due the association were paid, there would be ample to meet all the demands. I appeal to the parties who owe installments on their notes to send the money to me now. Do not wait till the Annual Conference. Some of the young men may have to leave college.

C. G. Andrews, Treas.

Vicksburg, Miss., Oct. 23, 1896.

Look to your interest. You can buy Salvation Oil, the great pain-cure, for 25 cents.

North Mississippi Conference.

NOTICE.

The Board of Missions will please meet me in the Methodist Church in Greenville, Tuesday morning, Nov. 24, at 9 o'clock. I want every member of the Board to be in attendance, as very important interests demand consideration.

J. W. Price,
President Conf. Board of Missions.

Notice.

All delegates to the Convention of W. P. and H. M. Society, to be held at Little Rock in November, will please send their names and the train on which they will arrive to Mrs. J. F. Wood, No. 605 Rector Ave., Little Rock, Ark., that homes may be provided.

For Over-Indulgence
Take Horsford's Acid Phosphate.
It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of [illegible]

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
Mrs. A. W. Moore.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Epworth Leagues.

By Rev. R. H. Wynn.

Prayer Meeting Topic for November.

CHRIST'S TESTIMONIES.

SUNDAY, NOV. 1—TO HIMSELF.

(Luke iv, 18-22; xxiii, 3; Matt. xxvi, 63, 64.)

I.—IN THE SYNAGOGUE AT NAZARETH.

In the town where he had been brought up, in the synagogue where he had always regularly worshiped, before an audience of kinsmen and life-long acquaintances, Christ declares himself to be the fulfillment of scriptural prophecy concerning the Messiah. His testimony was indignantly rejected, and personal violence was even attempted against him. There was unmistakable evidence of power and truth in "the gracious words which proceeded out of his mouth," but the truth was disagreeable.

Unbelief in Christ and his testimony is always the fruit of a heart whose desires are directly opposed to spiritual truth; but in addition to the ordinary ground of unbelief, there was in the case of the Nazarenes the spirit of envy aroused by hearing one who was on a social level with themselves, and one with whom they were familiarly acquainted, make claims of so exalted a character. The case was aggravated further by the unpleasant thought that believing on him would place them in an attitude of dependence upon him for help.

II.—BEFORE CAIAPHAS AND THE COUNCIL OF ELDERS.

Christ's trial before the high priest marked the declaration of himself as the Son of God before the representative body of the Jewish nation, and the indignant rejection of his claim by this same representative body. Up to a certain point in the proceedings Jesus had held his peace, for there had not been any real testimony for him to answer; but now, in order to force him to say something, the high priest asks him a question under solemn adjuration, which a Jew was legally bound to recognize, "Art thou the Son of God?" Christ replies, "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, now let me go." (Luke xxii, 67, 68.) Then he replies further, "Thou sayest it," or, "I am," and adds the testimony, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Here matters reach a crisis. The high priest rent his clothes in horror at the awful blasphemy, and declared that witnesses were not now needed—they themselves being witnesses that he was guilty of the worst type of blasphomy. Had Jesus not been the Son of God, their charge would have been correct.

III.—BEFORE PILATE.

When Jesus is taken before Pilate, the charge of blasphemy is not made, but the charge of sedition and treason. In answer to Pilate's question, "Art thou the king of the Jews?" Christ replies in the affirmative, but explains to him that he is not Cæsar's rival—that his kingdom is of a spiritual character. (See John xix, 33–37.)

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary: Covington, $5; Dryades Street, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Carondelet Street, $15.50; Franklin, $5.

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Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

Self-Threading—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

The Needle is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

Self-Threading Shuttle—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

Loose Pulley for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

Parts Subject to Wear are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the New Orleans Advocate one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address Rev. W. C. Black,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

FREE! We direct special attention to the following remarkable statements:

The late Prof. Basil Manley, of the South Baptist Theo. Seminary, Louisville, Ky., says of Aerial Medication: "I can cordially recommend its use." Write for a fac-simile of his letter.

A Teacher's Experience.

While teaching a country school twelve years ago, I took Catarrh in its worst form, which almost made a physical wreck of me. In '92 I had LaGrippe, was followed by a very bad cough, free expectoration, loss of weight and strength. My physician advised change of climate. This I was not able to do, but used Aerial Medication; to the surprise of friends, it cured me, and for three years have had the good health that belonged to me twelve years ago.

RICHARD OSBORN, Brazil, Ind.

I took Catarrh in 1862. Grew worse for over thirty years, suffered untold misery with headaches, attacks would come on every two or three weeks and last about three days, then the gathering would break and run bloody matter; green scabs would form; hearing and memory became very much impaired. Since using Aerial Medication four months in 1892, am entirely free from all Catarrhal affection; hearing and memory restored, throat and intense headaches entirely cured.

J. C. CARRITHERS, Riverton, Ala.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free.

Address,

J. H. Moore, M. D., Dept B.I., Cincinnati, O.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. CHRISTIAN ADVOCATE.

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Also external and internal abnormal growths scientifically treated and **cured** without the knife. **ALL FORMS OF SKIN DISEASES CURED.** Over twenty-five years experience in the treatment of these diseases. Satisfaction guaranteed. Correspondence solicited and book sent free.

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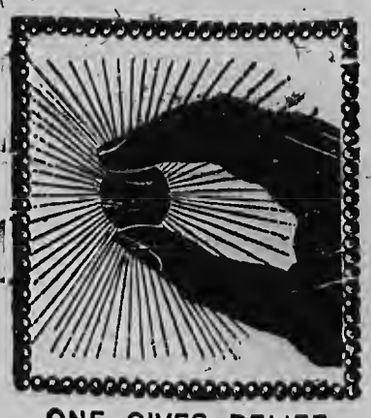

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

A LITTLE WORD IN KINDNESS SPOKEN.

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.

—Colesworthy.

All Are Not Hunters That Blow the Horn.

He does not look much like a hunter! Nimrod would never own him. But how he blows! Goodness, gracious, what a row! as the linnet said when he heard a donkey singing his evening hymn. There's more goes to ploughing than knowing how to whistle, and hunting is not all tally-ho and horn-blowing. Appearances are deceitful. Outward show is not everything. All are not butchers that carry a steel, and all are not Bishops that wear aprons. You must not buy goods by the label, for I have heard that the finer the trade-mark the worse the article. Blow away, my hearty, till your toes lock out of your boots; there's no fear of your killing either fox or stag!

Now, the more people blow the more they may, but he is a fool who believes all they say. As a rule, the smallest boy carries the biggest fiddle, and he who makes most boast has least roast. He who has least wisdom has most vanity. John Leckland is wonderfully fond of being called Esquire, and there's none so pleased at being dubbed a doctor as the man who least deserves it. Many a D. D. is a fiddle dee-dee. I have heard say, "Always talk big and somebody will think you great," but my old friend, Will Shepherd, says, "Save your wind for running up a hill, and don't give us big words off a weak stomach. Look," said he once to me, "there's Solomon Braggs holding up his head like a hen drinking water, but there's nothing in it. With him it's much din and little done."

"Of all speculations the market holds forth,
The best that I know for a lover of pelf
Were to buy up this Braggs at the price he is worth,
And sell him—at that which he sets on himself."

Before honor is humility, but a prating fool shall fall, and when he falls very few will be in a hurry to pick him up.

A long tongue generally goes with a short hand. We are most of us better at saying than doing. We can all tattle away from the battle, but many fly when the fight is nigh. Some are all sound and fury, and when they have bragged their brag all is over, and amen. The fat Dutchman was the wisest pilot in Flushing, only he never went to sea; and the Irishman was the finest rider in Connaught, only he would never trust himself on a horse, because, as he said, "he generally fell off before he got on." A bachelor's wife is always well maneged, and old maids always bring up their children in prime sayle. We think we can do what we are not called to, and if by chance the thing falls to our lot we do worse then those we blemed. Hence it is wise to be slow in foretelling what we will do, for,

"Thus saith the proverb of the wise,
'Who boasteth least tells fewest lies.'"

There is another old rhyme, which is as full of reason as a pod is full of peas:

"Little money is soonest spended;
Fewest words are soonest mended."

Of course every potter praises his own pot, and we can all toot a little on our own trumpet, but some blow as if nobody ever had a horn but themselves. "After me the flood," says the mighty big men, and whether it be so or no we have floods enough while he lives. I mean floods of words, words, words, enough to drown all your senses. Oh, that the man had a mouth big enough to say all he has to say at one go, and have done with it; but then one had need get to the other end of the world till his talk had run itself dry. Oh, for a quiet hay-loft, or a silent pit, or a dungeon where the sound of the jawbone would no more be heard. They say a brain is worth little if you have not a tongue; but what is a tongue worth without a brain? Bellowing is all very well, but the cow for me is one which fills the pail. A braying ass eats little hay, and that's a saving in fodder; but a barking dog catches no game, and that's a loss to the owner. Noise is no profit, and talk hinders work.

When a man's song is in his praise, let the hymn be short metre, and let the tune be in the minor key. He who talks forever about himself has a foolish subject, and is likely to worry and weary all around him. Good wine needs no bush, and a man who can do well seldom boasts about it. The emptiest tub makes the loudest noise. Those who give themselves out to be fine shots kill very few birds, and many a crack ploughman does a shorter day's work than plain John, though he is nothing off the common; and so, on the whole, it is pretty clear that the best huntsmen are not those who are for everlastingly blowing the horn.—Spurgeon.

If I Were a Girl Again.

If I were a girl again—if some benignant fairy should touch me with her wand and say, *Be* a girl again, and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belongs to sixteen—some things I should do, and some things I should not do, to make me at fifty the same person whom now at fifty I should like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart. I should count one hundred, like Tattycoram, before I would allow myself to utter unkind, impulsive words; I should scorn to burst into tears because of some petty correction or grievance; I should learn to sit quietly, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seems to be enjoying themselves apart from me, I should not fancy myself neglected. I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself, "My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own infericrity. Nobody ever had so many enemies as Disraeli; and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary, and remember Lord Chesterfield's dictum "never to utter one word, even in common conversation, that should not be the most expressive and the most elegant with which the language could supply him."

If I were a girl again, I should be a better student. I should worry less over my lessons, and potter less; but I should think as I study, and try to understand statements in one reading rather then by seying them over and over, like a parrot. I should be more thorough, not passing to one lesson until I had mastered the last; and I should be ashamed of poor spelling or illegible handwriting or faulty pronunciation.

I should be more scrupulous about making and keeping engagements; I should be less daunted by obstacles and defeat, and be less, I hope, the slave of petty, but annoying habits.

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still shall I not at fifty wish that I could retrieve the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a golden age, soon to be behind us, which at every period of our life is before us—just as to-morrow's yesterday is still to-day. So we may all take courage. It is never too late to mend.—Lucy Elliot Keeler, in Outlook.

The Germ Cell.

The germ cell of the nation is the home. Mrs. Mary A. Livermore, in The North American Review, writes as follows, concerning the importance of our homes. Let us apply every word to our Canadian homes: "Before all forms of government, all types of civilization, all advance in education, the relations of the husband and wife make the everlasting granite on which the whole world rests. Just so fast and just so far as these relations are what they ought to be, and what God intends they shall be, just so fast and just so far will society be uplifted—no faster, no farther. 'How shall we purify public life?' is the great question of the hour. We can purify public life no faster than we purify the private life in the home, for the public life is only the public expression of the private life of a people. The advance of a nation comes only through the improvement of the homes of a nation. As the aggregate of these may be, so will the nation be. For it is in the home, conducted by the harmonious and right-minded husband and wife, that the real harmonizing and civilizing are carried forward."

The same writer says that a drunken husband and father "sends out into the world a hideous caricature of the living God in the person of his own child, whose life stretches away farther than our imaginations can follow. It is the most serious and widespread evil of our time, the drunkenness of husbands, alike in high life and low life, and it portends the direst consequences to posterity. The woman who dares marry a libertine, or a drunkard, with the hope of reforming him, or the expectation of finding happiness with him, ought to have a chance in a lunatic asylum, or a home for imbeciles." The time to reform the man is several years before marriage.—Exchange.

Leave-Taking.

There are thoroughly delightful people who possess every social art in perfection except the art of graceful leave-taking. They can not get themselves out of a room, and in the struggle to say good by to a friend, they wear upon both the friend's patience and their own, till it is threadbare. One sees these unfortunates making an attempt to conclude a call or a visit, and sympathizes with their tentative efforts to introduce the parting word. "Well, we must go," they say feebly, or desperately, as the case may be, but they do *not* go, and there have been instances where these undecided people have made as long a call on their feet, their entertainers likewise standing, as they did when seated at ease in the drawing-room. Sometimes it is a question of a luncheon or a dinner, and the family, hospitable and sincere, are urgent in their requests to the friends to stay and partake of the meal, but the friends will neither remain nor depart, and the cook fumes in the kitchen, and the hostess feels cold chills creeping down her backbone, and the children snatch a bite as they can, and there is a general state of distressing incertitude, all because the art of leave-taking has not been mastered by the diffident or vacillating guests.

Be Useful and Happy.

It is scarcely possible to say how very, very useful a truly good and happy child can be. I heard a French pastor, who has done much for Christ, illustrate this. A little girl had learned to read the Bible. She used to read portions to her mother. "I wish I could read," said the mother; "but it is too late to learn!" "No, mother," was the answer; "I will teach you." And she sat patiently every day and taught her mother. And some of the neighbors, when they heard, wished to be taught too. And so a class of older girl. "There I found her," said the pastor, "going over the primer, all listening to her, and following her; and then when the lesson was over, she read them a part of the Bible." Christ's welcome was overflowing from her to them. The rill that had been opened in her own soul was in her a well of water springing up to everlasting life. —Christian Herald.

Meditation is thinking of God with aspiration to God; earnest breathing of the soul for conformity to the nature of Christ and to the will of God in thought, word, emotion, and action. The direction of the whole nature is not so definitely towards the intellectual conception as towards God, the author of our being, the center and goal of our hopes. —Dr. Buckley.

To be religious is not to be a seer of visions and a dreamer of dreams. It is not to be a dweller on the Mount of Transfiguration. It is not to be rapt in sweet and serene meditation. It is to be yourself, and, being yourself, to take the nature which God has given you, and use it in his service by using it for your fellowmen.—Lyman Abbott.

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HYGIENE.

The Value of Lemons.

Keep lemons in the house, if possible, as they are sure to be in demand for more purposes than one, and are very healthful. It is claimed where a large quantity of lemons are purchased, and there is fear of their not keeping till wanted for use, that if they are placed in a jar covered with clear water, and the water changed each day, they will keep as long as desired, and are as fresh when removed from the jar as when first purchased.

There are few things as efficacious for breaking up a cold as hot lemonade, taken just before bed time. It is best, to render this more effective, to bathe the feet of the patient in hot water and mustard just before retiring, then give hot lemonade to drink. Put the patient to bed almost immediately thereafter, there to remain well covered until morning, when, unless there is something more serious than a cold, the latter will have almost wholly disappeared.

To make good lemonade, take a goblet of hot water, and into it squeeze the juice of one good-sized lemon, and sweeten to taste. This makes a strong lemonade, and may not be fancied by some; but it is one of this kind that will do the most good when used as a medicine. For a cough, roasted or baked lemon is good. Put a good-sized lemon in the oven, and let it remain until baked, which will be when the whole is very soft; then take out and add a quantity of sugar to make it a thick syrup. Take a teaspoonful of this frequently, keeping it warm, and, unless in a very obstinate case, it will effect a cure in a short time.

The juice of a lemon taken in the morning while fasting is often a preventive of those attacks to which bilious people are so frequently subjected. Lemon juice rubbed over the hands each night before retiring will keep them soft and white. It is good for removing tan, and is a wonderful whitener of the skin.

It is also excellent for taking out stains from the hands. Women who are careful of their complexions, and are fond of vinegar on certain foods, would do well to use a few drops of lemon juice when any acid is desired, as vinegar has a bad effect on the skin.

A piece of lemon bound on a corn, changing for a fresh each day, for three days, is said to loosen the corn that it may be easily removed. Do not throw away bits of lemon from which the juice has been extracted, for they are good to keep for cleaning purposes. When the juice is not convenient, they are nice to rub on the hands to remove any ink stain and other discolorations.

Never eat or allow to be eaten bits of lemon left standing for any length of time, more especially where they have remained in a sick-room. Do not throw away any lemon peel, but dry it in the oven and keep for flavoring. A bit of this dried peel cooked in apple sauce, or put in an apple pie, gives a delicious flavor that nothing else imparts.—The Home Queen.

Cure Consumption and lung troubles

New York, Oct. 26, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR.

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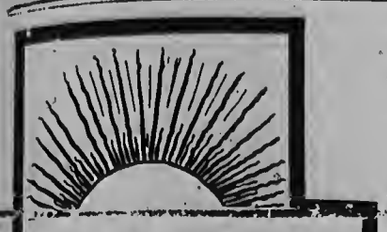

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OBITUARIES.

HAMILTON—Mrs. SARAH C. HAMILTON (*nee* Therpe) was born Nov. 3, 1832. The place of her birth is not known to the writer. Her mother was an earnest Christian, who sought to properly train and rear her children. She was also much under the influence of her uncle, the Rev. Stephen Johnson, who passed away several years ago, but the force of whose example and saintly life is still felt. As a result of her excellent early training, she connected herself with the Methodist Church at the age of thirteen, and continued to be a faithful and consistent member until the day of her decease.

December 31, 1849, she was married to the late John A. Hamilton, who was well known throughout Holmes county. Their union was blessed with several children, eight of whom are still living.

Mrs. Hamilton's last years were spent at West's, Miss., though she died near Acone, at the home of her daughter Mrs. Mattie E McKee. The date of her decease was April 21, 1896.

Such, briefly given, are the leading events of a life of singular beauty and purity. Social, gentle, and amiable, Mrs Hamilton had many warm friends. She was a devoted wife, a fond and painstaking mother, and an ardent, enthusiastic Christian. The affectionate cordiality existing between her and her husband was strikingly impressive. So perfectly did they suit that one could not be in their presence long without feeling that they were especially intended for each other.

Mrs. Hamilton was also a woman of business ability and rare common sense. After his demise she managed her affairs with admirable skill and tact.

Her death was a fitting close to such a life. It was not only peaceful, but triumphant. Her children were by her side to supply her wants and soothe her pains with sweetest ministries. Christ also was with her. She had been faithful to him in life, and he did not forsake her in death. As her eyes closed on the scenes of this world visions of the "better land" broke upon her sight. "Oh," she exclaimed, "the angels are coming!" and sweetly fell on sleep. Truly, the memorable words of Mr. Wesley, "Our people die well," are still applicable to Methodists.

May God comfort the children in their great bereavement, and may they strive to meet their sainted mother in the better world!

A FRIEND.

BAILEY—Miss CORA MAY BAILEY was born near Cockrum, Tate county, Miss., June 14, 1871, and died at her home in Coldwater, Miss., Sept. 26, 1896, after a painful illness of some three weeks.

In the Summer of 1893 she was happily converted and united with the Methodist Church, in which she lived a most exemplary and consistent Christian life until the Master came and called her home.

The writer had been her pastor only about eight months, but during this brief period had the privilege of meeting her often and knowing her well. Her beautiful Christian character made a deep and abiding impress upon all who were in any way associated with her. "She being dead, yet speaketh," for the salutary influence of her life is like ointment poured forth. Her piety was of the unobtrusive sort, but none the less real and thorough. It shone out in her daily life, and was, therefore, a living experience. Her naturally amiable and gentle disposition was purified and sweetened by the religion of Christ, and made her life a benediction to her family and to society. Her mother preceded her to the better land by the space of seven years.

With heavy responsibilities thrown upon her by the mother's death, she proved herself equal to the demands that arose from an unusual household duties, nobly and bravely acting the part of a mother to her younger brothers and sisters. It was upon her that her father leaned, and to whom brothers and sisters looked for counsel and help. Before the end came she suffered much, but she suffered patiently and uncomplainingly. Her end was peace; her memory precious. Hers was a life wedded to duty, and self-sacrificing love ennobled all. For such a life no fulsome praise is needful. The Book of Life the shining record tells, for there her name and her deeds were written. She has gone into the presence of that Savior for whom she lived and in whom she died. Blessed hope of immortality! We shall see her and greet her again. Heaven bless and keep the bereaved ones, and bring them all safely home!

H. T. CUNNINGHAM.

Coldwater, Miss.

BATTE—I do not know when I have heard anything that so saddened me as the death of BEN. BATTE, who was killed in a railroad wreck on Oct. 3.

Little did I think, when I told him "Good-by" in Grenada a few weeks ago, that that would be the last time I would ever shake hands with him on this earth. Most surely is it true that "in the midst of life we are in death."

Ben. Batte was converted in our meeting at Meridian, Miss., about three years ago, and lived a consistent life 'till the Master called him up higher. He was one of the best boys I have ever known. As a son, he was true and kind. He supported his aged parents for a number of years. He was a great lover of music, and was never so happy as when playing his cornet in a great revival. He was very social in his disposition, and wherever he went made many friends, and many, many hearts in Mississippi, where he is so well known, will be saddened by the tidings of his death. I would pluck the brightest flower from my heart to-day and plant it upon his grave.

Rest in peace, dear Batte, and some sweet day we will meet in that bright clime, and I shall hear you play in heaven's great choir forever.

W. M. MCINTOSH.

Grenada, Miss.

DAVIS—Mrs. MINNIE LEA DAVIS, daughter of Mr. J. W. and Mrs. Winnie S. Lea, was born April 15, 1875, and died Sept. 8, 1896.

Her illness was of short duration. Congestion of the brain did its fatal work quickly.

She professed religion and joined the M. E Church, South, at twelve years of age, and lived a consistent member of the same until she was called to join the church triumphant. She was one of the sweetest-spirited Christian women I ever knew.

She was married to her now broken-hearted husband, Mr. Levie W. Davis, Dec. 19, 1895. She was a devoted wife, dutiful daughter, loving sister, and loved by all. She has left to mourn their loss a husband, father, mother, four brothers, and three sisters, and a host of friends. A sweet and noble woman has gone to her reward.

Loving friends tenderly laid her sleeping body to rest in the Emory Cemetery, to await the "resurrection of the just."

May the blessings of Heaven rest upon the grief-stricken ones in comforting and consoling power, and lead them to that home above where there will be no more partings!

FISHER LEWIS.

STAFFORD—JOSHUA JOSEPH STAFFORD was born Jan. 20 1893, and died at the home of his mother, near Magnolia, Miss., Sept. 30, 1896, aged six years eight months and ten days.

When Joshua was an infant his father died, leaving the entire care of raising and training the children to the mother, which renders this affliction the harder to bear; yet God says, "My grace is sufficient for thee."

Little Joshua was a great favorite, not only of the family, but of all who knew him. He was a quiet and peaceable child, and exceptionally bright and promising for one of his years. Too pure for earth, therefore the Lord saw fit to take him to himself.

May the disconsolate ones find consolation in God's grace, through which they may meet their loved one in glory!

W. W. MONAX.

Tyertown, Miss.

HENAGAN—Whereas, It has pleased our heavenly Father to remove from our midst our little friend and member of our Sabbath-school, FRANK, son of Mr. and Mrs. F. M. Henagan; therefore, be it

Resolved, That he will be missed not only in the home circle, but the Sabbath-school has lost one of its brightest and most promising members. His teacher, too, will sadly miss his smiling face and acts of kindness which he was always ready to extend.

Resolved, That this world has lost one of her radiant lights, but heaven has gained a bright jewel, which shall shine forever.

Resolved, That his pleas can not be filled, and his death has cast a shadow of deep gloom to rest over our Sunday-school and community. God moves in a mysterious way. We know not why our loved ones are taken from us, though God knows best. He is too good to be unkind.

Resolved, That while we have been called upon to pass under the rod, and our hearts are much grieved with the thought that Frank will not be with us any more, the loved one is not dead, but has only taken his everlasting flight into the realms of happiness.

Resolved, That this Sabbath-school extends to the bereaved family its heartfelt sympathy, and may God give them grace to live as he did, and in the sweet by-and-by we will meet him on that bright and golden shore, where partings are no more.

M. and E. VAUGHAN, for Com.

SADLER—Autumn, with its "sere and yellow leaf," had just given warning of its approach, tinting our lovely forest trees with gorgeous colors, permeating the atmosphere with that dreamy haziness peculiar to the season, and bending the golden grain which awaited the reaper's blade, when the "Lord of the harvest" called a faithful laborer in the church militant to her reward in the church triumphant in heaven.

In the death of Mrs. HATTIE BOARDMAN SADLER, which occurred on Sept. 27, 1896, our W. F. and H. M. Society, Bay St. Louis Auxiliary, has lost one of its most devoted members, and we feel that we should offer some tribute of respect and love to her precious memory; therefore, be it

Resolved, That in her death our auxiliary has lost one of its most zealous members; one who regularly attended its monthly meetings, and was ever ready to respond to the work, and cheerfully gave of her means to further its designs.

Resolved, That not only our society, but the entire church here will sadly miss her, for she was a constant attendant upon the services of the sanctuary, and took great delight in waiting upon the Lord.

Resolved, That we cherish her memory, emulate her virtues, and by her beautiful example be stimulated to greater zeal in the cause of Christ.

Resolved, That our prayers go up for the bereaved ones, that God may comfort them in this great sorrow.

S. E. HOWE, for Com.

SUTTON—Whereas, It hath seemed good to the all-wise Father to remove from our midst one of the precious little ones of our church; therefore, be it

Resolved, That in the death of ARTHUR SUTTON the Methodist Sunday-school has lost one of its brightest and most faithful pupils, and one who will be sadly missed by his teacher and comrades.

Resolved, That all the sympathy of our hearts goes out to the bereaved family, and we commend them to the love and care of Him who feedeth his flock like a shepherd, and carrieth the lambs in his bosom.

Respectfully submitted.

ESTELLE BOOTHE, for Com.

Sardis, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. F. W. Boudoton's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this cure, I received by mail that which enabled me to talk with much ease and infinite satisfaction, which, to one who endureth affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Baudoin, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 465 Poplar street, Memphis, Tenn., and to narrate going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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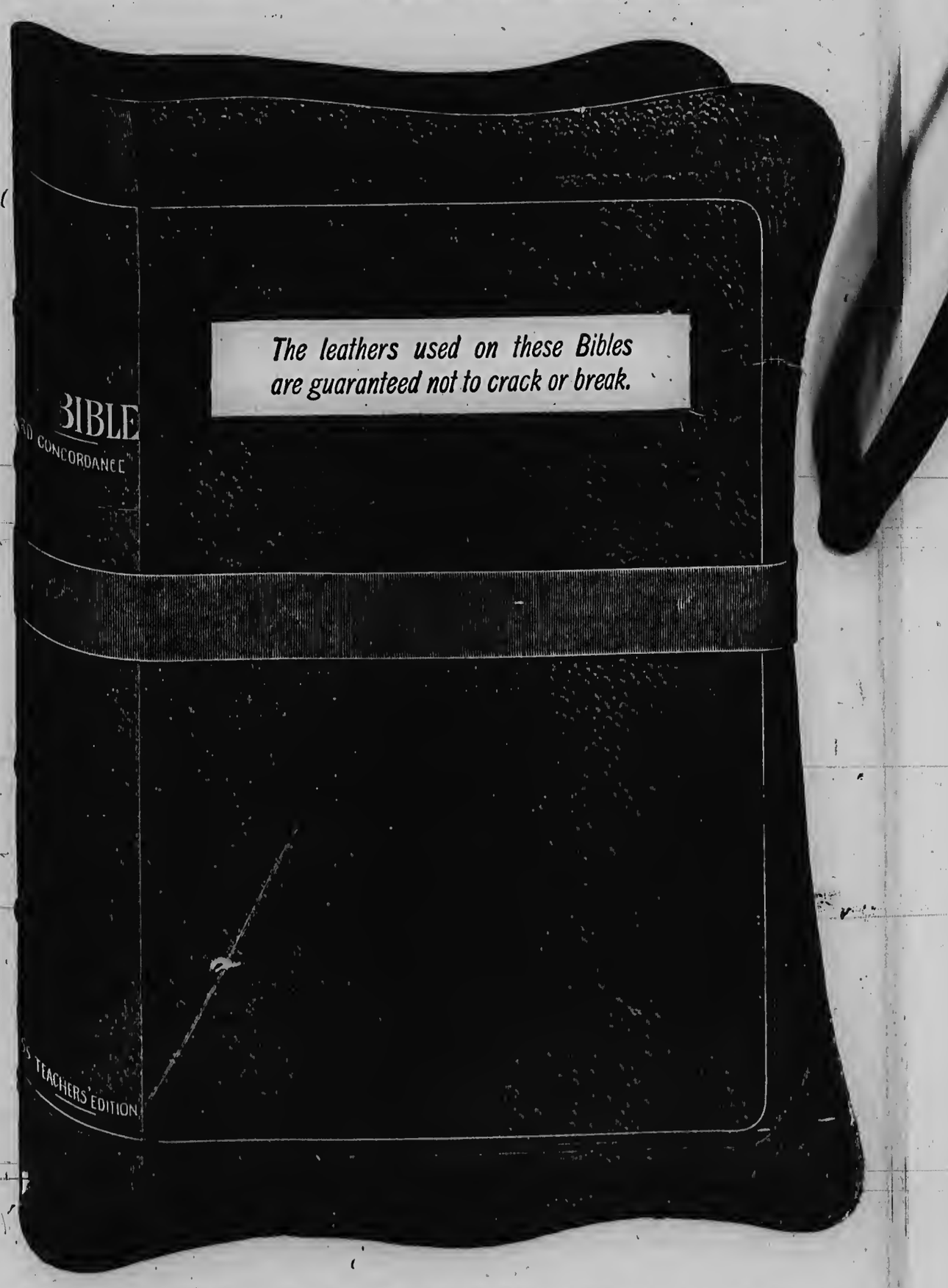

The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2 35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3 15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1 15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to October, '97. (A little later it will be November, '97.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address Rev. W. C. BLACK, 512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The recent storms in Florida are said to have completely destroyed about 1,200,000 acres of timber, and the monetary loss to the State will reach $1,500,000.

A terrible wreck occurred on a road near St. Louis on Oct. 25. Two passenger trains came together at full speed. Eight persons were instantly killed and about twenty were injured.

The present cotton crop has been coming to market with unprecedented rapidity, the early maturity of the plants and the splendid harvesting weather combining to cause a quick movement.

The Populists of Georgia, angry because the Democratic committee refused to accept their peculiar scheme of fusion, have pulled down the Watson electors in that State, and, it is said, will move into the McKinley camp.

The opening to traffic of the Stuyvesant Docks, along the river front of this city, was made on Wednesday. They were completed by the Illinois Central railroad. Gov. Foster and Mayor Flower were present at the opening and made addresses.

Judge Charles F. Crisp, of Georgia, one of the most distinguished of the Southern Democrats in the Lower House of Congress, in which he served for seven consecutive terms, having been Speaker of the Fifty-second and Fifty-third Congresses, died on Oct. 23, at Atlanta, of malarial fever, complicated with pneumonia.

The first appearance of Secretary John G. Carlisle in the present campaign was characterized, on Oct. 22, by the most sensational scenes ever witnessed in Covington, Ky., his home. He was hooted and jeered by hoodlums. Eggs were thrown at him while he was speaking. Secretary Carlisle's address was an exposition of the position of Sound-Money Democrats.

FOREIGN.

According to new orders by Weyler, the captain-general of Cuba, all Cubans living outside of towns will be considered as rebels, and will be tried as such.

Stories of great barbarities come from the Philippine Islands, where the rebels seem to be gaining ground. Spain, with her present force there, is unable to quell the revolt.

Prince Michael Hilkoff, Imperial Minister of Ways and Commerce of Russia, claims that when the Trans-Siberian is completed, a journey around the world can be accomplished in thirty days.

The Japanese government has been asked to sanction a plan, for which, about $2,000,000 have been collected, to divide the main island of Japan into two parts by means of a central canal connecting Tsuruga and Yodo with Lake Biwa.

Katsura, the Japanese governor-general of Formosa, intends to forbid the use of opium by all resident Chinese under 18 years of age. It is feared that a stricter law will lead to the emigration of all the wealthy Chinese merchants.

King Humbert has given $20,000 to the poor of Rome as an observance of the occasion of the marriage of the Prince of Naples and Princess Helen of Montenegro, and has ordered the minister of the household to give assistance to the poor of Italy on a similar scale during the marriage fetes.

The Board of Health of the City of Mexico has issued a circular to bidders of all nations, asking for tenders by Nov. 14 for steam machinery to be used in the drainage of that city. The engines are to be capable of pumping 19,000,000 gallons every twenty-four hours. Payment is to be made in gold.

Best Family Medicine.

New Orleans, La., Oct. 16, 1896.—"All of our family are taking Hood's Sarsaparilla, and regard it as the best family medicine."—Mrs. Jos. Fernandez, 1037 Seventh, corner Orchid, Second District.

HOOD'S PILLS are prompt and efficient.

MARRIAGES

SMITH—HUDSON.—In the Methodist Church at Heidelberg, Miss., Wednesday evening, Oct. 14, 1896, by Rev. H. C. Brown, Mr. Charles W. Smith, of Enentia, Miss., and Miss Leslie K. Hudson, of Heidelberg, Miss.

BARHAM—CATO.—At the residence of the bride's father, Mr. Cato, Sept. 2, 1896, by Rev. W. M. Young, Mr. L. L. Barham to Miss Alma Cato, all of Long Town, Miss.

TERRY—PARNELL.—At the residence of the bride's father, Hon. H. H. Parnell, Sept. 10, 1896, by Rev. W. M. Young, Mr. B. B. Terry to Miss Lizzie Parnell, all of Pleasant Grove, Miss.

FEARILL—PARNELL.—At the residence of the bride, Oct. 15, 1896, by Rev. W. M. Young, Mr. W. J. Ferrill to Mrs. M. F. Parnell, both parties of Mastodon, Miss.

DELANEY—HOPKINS.—At the Methodist Church in Lafayette, La., Oct. 21, 1896, at 8:15 P. M., by Rev. I. T. Reames, Dr. R. M. Delaney, of Greenville, Texas, to Miss Ida Hopkins, daughter of Dr. Hopkins, of Lafayette, La.

The happy couple left on the twenty-second for their home in Greenville, Texas.

CHILLIFUGE is guaranteed to cure Chills and Fever. It makes rich blood. Children love it.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 11-12	— —
Ordinary	6 3-16	— —
Good ordinary	3⅝	— —
Low middling	7	— —
Middling	7 3-8	— —
Good middling	7⅝	— —
Middling fair	7 12-16	— —
Fair	8¼	— —
Galveston middling	7⅜	— —
Mobile middling	7 1-16	— —
Memphis middling	7 3-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅜	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	1 13-16	3
Prime yellow	3	3 3-16
Gray white	3¼	3⅜
Choice white	3⅝	3⅝
Standard granulated	— —	3⅝
MOLASSES		
OPEN KETTLE:		
Fancy	28	28
Fair	— —	— —
Good common	— —	— —
SYRUP	18	22
RICE.		
No. 2	1⅜	3
Good	4¼	4⅜
Fair	3⅝	4
Prime	4⅜	4⅝
Rough, ₩ bbl	3 50	4 25
POLISH, ₩ ton	14 00	— —
FLOUR.		
Extra Fancy	4 25	4 35
Fancy	4 00	— —
Choice	— —	— —
Minnesota Patents	4 80	4 90
Winter wheat patents	4 25	4 75
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 60	1 65
Cream meal	2 10	— —
Grits	2 20	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	32	33
Yellow	31	32
Mixed No. 2	25	32
OATS:		
Western	— —	32½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	60	
HAY:		33½
Prime	13 00	14 50
Choice	16 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	8 50	8 37½
Prime Mess	8 00	8 25
Rumps	7 75	— —
BACON:		
Fancy Breakfast	8⅛	8⅛
Shoulders	— —	5⅝
Sides, short rib	5⅛	5⅛
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10⅜
DRY SALT MEAT:		
Shoulders	5⅛	5⅝
Sides, short rib	— —	5⅛
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14⅜	— —
Common	13⅜	10⅜
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	22	— —
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	8	8⅛
OILS:		
Crude oils	3½	— —
Coal oil cases	15½	— —
Cotton seed, crude	22	22½
Lard, Extra No. 1	33	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	75	80
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BAILING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	2½	— —
Jute, 1¾ lb, ₩ yard	2⅜	— —
Lana Mills Cotton Bagging	— —	— —
BAILING TWINE:		
₩ lb	6	— —
TIES:		
₩ bundle	1 05	1 10
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	1 00	3 50
Chickens, Southern	2 25	3 50
Young	1 00	2 00
Turkeys, Southern	9 00	10 00
EGGS:		
Western	13½	— —
Southern	13⅜	16
WOOL:		
Lake ₩ lb	11	11½
Louisiana	8	9
Burry	2½	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	2	— —
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	13 00	16 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

Piney Grove Church.

A HISTORY OF SIXTY-EIGHT YEARS.

Much interesting history is locked up in the records of many of our churches and in the memory of the older members. This history might be saved from oblivion and brought to light, as a valuable contribution to the general history of Southern Methodism, by a little effort on the part of pastors and presiding elders.

The records of Piney Grove Church preserve the names of its preachers and presiding elders through a long period, extending back to and including the year 1829. It is a long, but interesting roster, containing names long known and honored in Mississippi and Alabama Methodism.

First on the roll is "Nathaniel Hopkins," known to the writer when a boy as Nathan Hopkins, probably his correct name, and remembered for a certain peculiarity of response during prayer, using in quick succession several amens, beginning with a low voice and increasing in emphasis and volume to the last, "Amen, AMEN, AMEN." His body sleeps at Salem Church, near Macon, Miss. Then follow the names: Preston Cooper—was he the discoverer of the celebrated Cooper's Wells?—Benjamin B. Smith, Anthony Dickenson, — Hopkins, Robert H. Herbert, W. F. Fleming, W. W. Bell, George Shaoffer, — Price, — Moore, J. K. Hawkins, B. F. Thompson, Zachous Dowling, Thos. Gilmore, J. W. Lanoy, W. Vaughn, Thomas Armstrong, Wm. Lovolady, L. B. McDonald, — Hare, Ira W. Powers, Charles Strider, — Capers, Charles Hurt, — Manning, Edward McMeans, B. F. Williams, Robert Spence, J. W. Shores, J. M. Gann, W. Toland, John Baldwin, W. E. Mitchell, J. W. Peavy, V. O. Hawkins, Nat. Thomas, J. A. Peebles, graduate of old Louisiana Grange College; Leroy Massengale, mighty in prayer; J. N. Reaves, H. E. Smith, R. F. Beasley, J. E. Thomas, Ed. Eggleston, B. F. Morris, H. L. Vaughn, E. G. Kilgore, H. R. Tucker, B. F. Phillips, 4 years; F. P. Spencer; K. M. Harrison, 3 years, including the year these items were given; A. P. Sage, 1895, and G. W. Gordon, pastor for the current year 1896. Some of these served longer than one year, besides those whose terms of service are given, and some were doubtless junior preachers, as they often went together, "two and two," in the early days.

The names of the presiding elders are as follows: 1829, Ebenezer Hearn; 1830, Robert L. Kennon; 1831, E. V. Levert; William Wier, father of the writer, 4 years; William Murrah, father of W. B. and J. T. Murrah, 3 years; E. Callaway, 4 years; George Shaeffer, 4 years, three times presiding elder; Charles McLeod; T. J. Koger, 4 years, killed in battle in Kentucky; P. P. Neely, a most eloquent preacher; W. E. Mabry; T. Y. Ramsey, 4 years, twice presiding elder; T. C. Wier, 4 years, three times presiding elder; R. G. Porter, 4 years, twice presiding elder; T. W. Dye, 2 years; J. D. Cameron, 2 years; W. T. J. Sullivan, 4 years. R. A. Burroughs is presiding elder for the current year 1896.

What sacred memories center about old Piney Grove Church, and linger along the course of her sixty-eight years of history! Who can tell the gracious work accomplished through her agency? The sermons from her pulpit, the blessed scenes about her hallowed altars, the strife for the mastery between the powers of light and darkness; the rejoicings of the saints, their songs of gladness and their shouts of victory; the souls converted and sheaves garnered for the Lord—these and more—who can recount them all?

Brethren of Piney Grove, the toil you have endured, the money you have expended, has not been labor in vain nor money spent for nought. The record is on high.

Why can we not have a history of Methodism in North Mississippi? Our indefatigable Conference book agent travels throughout our entire domain, and, with the aid of pastors and presiding elders, might gather up many items of interest and value. A 400-page volume of such history would make a readable and interesting book to our 40,000 members, and ought to pay the printer. And the title: "A History of North Mississippi Methodism. By Rev. G. W. Bachman," would sound well. Why not?

T. C. WIER.

North Mississippi Conference.

NOTICE.

The class of the fourth year will meet the committee in the Methodist Church in Greenville, Miss., at 9 o'clock A. M., Tuesday, Nov. 24, 1896.

J. W. PRICE.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

Notice.

The class for admission on trial into the North Mississippi Conference will please meet the committee at Greenville, Miss., at 4 o'clock P. M., Tuesday, Nov. 24, prepared for written examination.

JNO. W. BELL,
W. C. HARRIS,
R. M. STANDEFER.

Friar's Point, Miss.

A Pleasant Way to Cure Catarrh.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a very pleasant and positive cure for Catarrh, Bronchitis, Asthma, etc. It is used by smoking in a pipe. The healing vapor goes directly to every affected spot, giving speedy relief and making a permanent cure. Any reader of the ADVOCATE who is afflicted with any of the above diseases, who will send his name and address to Dr. J. W. Blosser & Son, 12 and 13 Grant Building, Atlanta, Ga., will receive a free sample by mail for trial, which will convince him of its merits; after which he can, if he wishes, get a box containing a month's treatment for $1.

An incident of the Czar's visit to Paris attracted considerable attention. On passing the Gambetta statue he asked M. Faure whom it represented, and on being told that it was Gambetta he gave it the military salute.

Making Money—Butter Made in Two Minutes.

EVERYBODY KNOWS what a fortune there is for a man that can sell a churn that will make butter for him in two minutes instead of the long hour's work that the ordinary dasher churn compels. Now, any of our readers who want to make money should write the Queen Butter Maker Co., 21 East 3d st., Cincinnati, for circulars. Everyone who keeps cows must have a churn, and how easy it will be to sell such a churn as the above. Anyone can sell five a day, and make $ 3 a month easy. Take it into any farmer's house on churning day, and they will not let you take it away after you have churned their butter for them in two minutes. Will C. Izor, Bellevue, sold five machines the first day, and made $1210, and only worked in the morning. This will give him $75 a week. Any person can do this, as the Butter Maker sells itself.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

The Turkish government, according to reliable information received, has notified the signatory powers of its intention to execute to the fullest extent the entire spirit of the reforms embraced in the treaty of Berlin. The measures to be adopted, it is learned, will carry the reforms not only into the six provinces of Turkey contemplated by the treaty and peopled by Armenians, but will embrace the entire empire.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Nesbit	31, Nov.	1
Burgess	(Tues.)..	3
Eureka	(Wed.)..	5
Wall Hill	7,	8
Arkabutla	(Fri.)..	13
Cockrum	14,	15
Pleasant Hill	(Mon.)..	19
Pleasant Grove	21,	22

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Mt. Pleasant circuit, at New Salem	31, Nov.	1
Ashland circuit, at Wesley Chapel	7,	8
Pontotoc circuit	14,	15
Abbeville circuit		18
Oliva Branch circuit, at Oak Grove	21,	22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Winstonville	Nov.	1, 2
Singleton	(Wed.)..	4
Crawford	7,	8
Cedar Bluff	14,	15
West Point	15,	16
Tibbee	21,	22

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Toccopola, at Midway	(Fri.)..Oct.	30
Paris	31, Nov.	1
Ellzey	7,	8
Slate Springs	(Tues.)..	10
Chapal Hill, at ——	(Thurs.)..	12
Pittsboro, at Pine Ridge	14,	15
Water Valley circuit, at Wyatt Chap'l	21,	22

The recording secretaries will please have their journals at quarterly meeting. Local preacher must be present, and present written reports before passage of character. Let pastors and officials all make a faithful effort to do their whole duty as we close 1896.

H. C. MORRHEAD, P. E.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit, at Clement	(Thurs.)..Oct.	29
Jonesboro circuit at Browns	31, Nov.	1
New Albany circuit, at Bethlehem	7,	8
Saltillo circuit	14,	15
Marietta circuit, at Hodges	21,	22

HEALEY R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Prairie		3
Aberdeen circuit	31, Nov.	1
Quincy circuit	7,	8
Amory		9
Fulton		12
Trenton	14,	15
Okolona circuit	21,	22

S. M. THAMES, P. E.

Aberdeen, Miss.

WINONA DIST.—FOURTH ROUND.

Carrollton circuit, at Marvin	31, Nov.	1
Sidon, at Greenbriar	7,	8
Dublin and Brooklyn, at ——	14,	15
Black Hawk, at ——	21,	22

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Pleasant Grove, at Tilton	31, Nov.	1
Gallman, at Gallman	7,	8
Crystal Springs	(7 P. M.)..	
Summit, at Bogue Chitto	11,	15
Hazlehurst	(Wed.)..	18
China Grove, at China Grove	21,	22
Magnolia and Osyka, at M.	(Thurs.)..	26
Whitestown, at Pisgah	28,	29
McComb City	28,	29

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Porterville circuit, at Chapal Hill	31, Nov.	1
Daleville circuit, at Sonlo Chapel	7,	8
Linwood circuit, at Linwood		11
Neshoba cir. and Miss., at Mars Hill	14,	15
Chunkey circuit, at Spring Hill	21,	22
Meridian—Central		23
Meridian—West End		24
Meridian East End		25
Meridian—South Side and Pop. Sp		26

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Percy Creek	31, Nov.	1
Gloster, at New Church	7,	8
Washington, at Washington	11,	12
Amite, at Woodland	21,	22
Wilkinson, at Hopewell	28,	29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

JACKSON DIST.—FOUATH ROUND.

Madison	31, Nov.	1
Terry, at Spring Ridge	7,	8
Canton, at Shiloh	(Thurs.)..	10
Lake City and Lodi		14
Silver Creek and S. L.		15
Pearl, at P.	(1 A. M.)..	18
Tranquil	21,	22
Yazoo	28,	29

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Steen's Creek, at Sinai	31, Nov.	1
Brandon station		3
Lake, at High Hill	7,	8
Hillsboro, at Hillsboro		11
Carthage, at Carthage	14,	15
Walnut Grove, at Beech Springs	21,	22
Montrose, at Montrose		25

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs at Rocky Springs	Oct.	30
Harriston, at Harriston	31, Nov.	1
Mayersville, at Mayersville	7,	8
Mt. Olivet, at Mt. Olivet		11
Church, at ——	14,	15
Anguilla, at ——		21
Rolling Fork, at Rolling Fork	21,	25
South Warren, at Wesley Chapel	28,	29
Port Gibson	Dec.	1

Pastors will see that their trustees are prepared to answer Ques. 24, and that the answer to Ques. 26 is in full up to date.

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Ocean Springs and Biloxi, at O. S.	31, Nov.	1
Vancleave, at Mt. Pleasant	(Mon.)..	3
Americus, at Salem	(Wed.)..	4
Escatawpa, at Zion	(Sun.)..	8
Moss Point station	(1m. night)..	8
Whittington, at Handsboro	(Mon.)..	9
Bay St. L., at Long Beach	(Tues.)..	10
Augusta, at Augusta	14,	15
Black Creek	14,	15
Marion	21,	22
Hattiesburg	22,	28

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

West Lake, at Sulphur Mine	31, Nov.	1
Grand Chenier	7,	8
Lake Charles—Broad Street		11
Lake Charles—Jackson Street		12
Lake Arthur	14,	15
Plaquemine Brulee, at Church Point	21,	22
French Miss.—Breaux Bridge—Q. C.		25
French Miss.—B. Bridge—preaching		26
Lafayette—preaching	night)..	29
Lafayette—Quarterly Conference		30
Jeanerette Quarterly Conference	Dec.	5
Jeanerette—preaching	at 11	6
New Iberia—Quarterly Conference		6
New Iberia—preaching	(a. night)..	9

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Baton Rouge circuit, at Antioch	31, Nov.	1
Baton Rouge	1,	2
Amite City, at Amite City	7,	8
Pine Grove, at Pine Grove	8	8
Franklinton at Franklinton		12
Ponchatoula, at Wesley Chapel	15,	16
St. Helena, at Darlington	21,	22
East Feliciana, at Independence	28,	29
Clinton	Dec.	2, 3

R. W. TUCKER, P. E.

DELHI DIST.—FOURTH ROUND

Oak Grove Church Dedication	Nov.	1
Floyd, at Floyd		1
Monroe, at Monroe		1
Calhoun, at Osdeville		4
Lind Grove, at Rouldee	8,	9
Oak Ridge, at Collinston	10,	11
Bastrop, at Desalrd	11,	12
Delhi at Delhi	14,	15
Lake Providence, at L. P.	16,	17
Waterproof at Waterproof	19,	20
Quitman at Pine Hill	21,	22
Harrisonburg, at Harrisonburg	24,	25
Winnsboro, at Winnsboro	26,	27
Bayville, at Bayville	Dec.	3, 4

The pastors will please urge the official members to a full attendance at the fourth Quarterly Conference with reports in full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. WHITE, P. E.

Floyd, La.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers	Nov.	1
Covington		1
Felicity Street		1
Talisheek and Slidell, at Slidell		1
White Castle		11
Craps Street	11,	15
Lower Coast, at Wesley		15
Bayne Memorial		15
Plaquemine and Donaldsonville, at D.	Dec.	1
Louisiana Avenue		1

N. B.—Local preachers will please be present, and, as per ¶ 1 3 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FOURTH ROUND

Red River, at Campobello	31, Nov.	1
Wesley, at Wesley	7,	8
Consbatta, at Consbatta	14,	15
Mansfield, at Mansfield		17
Pleasant Hill, at Marthaville		18
Caddo, at Friendship	21,	22
Grand Cane, at G. C.		24
Shreveport—First Church	Dec.	6, 7
Shreveport Jordan Street		8, 9
South Bossier, at Houghton		6, 7

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek	31, Nov.	1
Dry Creek	7,	8
Centerville	11,	15
Robelina	11,	12
Anacoco		14
Bunkie	28,	29
Ola	Dec.	1
Columbia		6, 7

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	31, Nov.	1
Arcadia, at Arcadia		1, 2
Ruston, at Ruston		11, 12
Vienna, at Antioch		13, 14
Bienville, at ——		11, 12
Homer, at Homer	Dec.	6, 7

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DEATH'S FINAL CONQUEST.

BY JAMES SHIRLEY.

The glories of our birth and state
Are shadows, not substantial things;
There is no armor against fate—
Death lays his icy hands on kings;
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield—
They tame but one another still;
Early or late
They stoop to fate,
And must give up their murmuring breath
When they, pale captives, creep to death.

The garlands wither on your brow -
Then boast no more your migh y deeds;
Upon death's purple altar, now,
See where the victor's victim bleeds!
All heads must come
To the cold tomb—
Only the actions of the just
Smell sweet, and blossom in the dust.

Communications.

Letter from "Gilderoy."

The financial system of our church provides that all ministers who are supported by the church shall have their salaries fixed by those who are to pay them, or by an agent appointed to act for them. The salary and traveling expenses of our Bishops are fixed by the Committee on Episcopacy, and this sum, or sums, is paid by the church on plans adopted by the several Annual Conferences. The salary and traveling expenses of presiding elders are estimated by the Board of District Stewards, and the same is apportioned by them to the several pastoral charges in the district. This is added to the salary of the pastor, and its collection is provided for in the same way. A pro rata division of the money collected is to be made between the pastor and presiding elder.

The salary and traveling expenses of the preacher in charge is estimated by the Board of Stewards, and apportioned to the churches of the charge. The Church Conference has the reserved right to say how this, and all other moneys the church is expected to pay, shall be raised. In case the Church Conference fails, or refuses, to exercise this reserved right, then the stewards shall adopt the assessment plan, and they may say how the money shall be paid—in weekly, monthly, or quarterly installments. All members of the church are under solemn obligation to pay their proportionate part of everything, unless relieved from a part, or all, of it by vote of the Church Conference, and for cause shown. This is a fine plan, and as nearly a perfect system as we know how to make. The object of it is to impress upon every member his, or her, personal obligation in all these matters. This sense of personal obligation is indispensable in the great work the church has to do. It pays to develop and cultivate this in every possible way. A lack of this sense of personal obligation is one of the greatest hindrances in our way today. The few are left to do what everyone is under solemn obligation to do.

This indifference to personal obligation is specially manifest in regard to certain great and important connectional enterprises the church has in hand, such as missions, church extension, Conference collections, education, publishing interests, and the circulation of religious literature. All these matters ought to be carefully considered, and their support provided for in our Church and Quarterly Conferences; but, as a general rule, they are partially and timidly considered, or wholly ignored. This is the reason why preachers and pastors are taxed with the collections. They have it to do because the members of the church will not attend to it, as provided for in the Discipline of the church. The blame and the shame of all this is not on the pastor, but on the church. It has left him to do alone what the Church and Quarterly Conferences ought to have planned and provided for in the beginning of the year. The members of the church ought to call on the pastor to help them to do this work—this service for God—and not leave him to do it all by himself.

This is the system—the financial plan—of our Methodism, as provided for in the Discipline of the church. If this system could be put into practical operation in all our charges and churches; if members realized the solemn obligations resting on them, our treasuries would be full, and the Lord's work greatly advanced. As it is, comparatively few feel any personal interest in the connectional enterprises we have on hand. If they live and prosper, all well and good; if they languish and die, it is no concern of theirs. A pastor never feels more lonesome, more nearly alone, than when presenting these high and holy claims to some members of the church. The blank stare, the curl of the lip, the pooh! pooh! of indifference is chilling in the extreme. They do not, can not, will not see that the call of God and the claims of humanity are upon them. Some souls—a few—are alive to all these interests in every church. They are the few.

In all these matters I believe our people suffer more from lack of information and cultivation than from lack of love. It is for this reason that I urge that our rules and regulations in regard to these things be carried out in all our Quarterly and Church Conferences. It will help to inform our people, to educate them, to beget in them an interest in matters they rarely ever think of. It will lay a solid foundation for future and larger good. It will lead the church to do for itself a vast work now done for it by the pastor. It will leave the pastor more time and strength for the special work to which he has been called by the Holy Ghost. It will put into practical and efficient operation the splendid and nearly perfect financial system provided by the concentrated wisdom and long experience of our church. It will develop business methods in all the business work of the church. It will save us from the accidents and miscarriages of doubtful, and often uncertain, expedients in raising money to carry on the Lord's work.

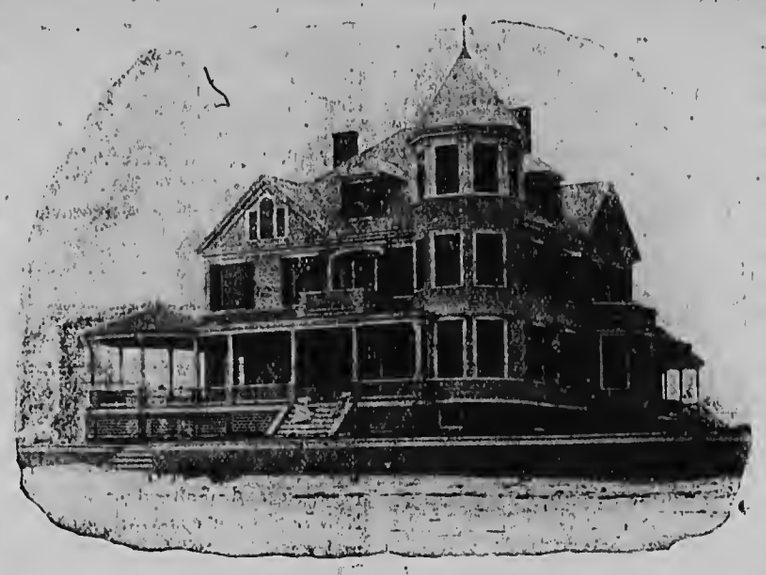
The prevailing custom in regard to the collections for connectional enterprises has well-nigh obscured from view in many places our law and our financial system for doing these things. The law, the system, is better and wiser than the custom.

GILDEROY.

Christian Perfection - What It Is.

The apparent differences of opinion on the subject have originated largely, we think, from the effort to shape all men's attainments in grace by some men's experience. It is by no means safe to lay down any line of experience as applicable in every case. In the early days of Methodism, when revivals prevailed among people who had enjoyed few religious advantages, conversions were mostly of the Pauline type. Time, place, and circumstances of conversion were preminently remembered. Naturally, that came to be a test of conversion, and many were grieved because they had no such experience. After a time some of our best men and women began to testify that they had no recollection of time or place of their conversion. This becomes more so as our children are trained in Christian homes and in Sunday-schools, and taught from infancy to love God and be Christians.

Now, recently the same mistake has been made in regard to this fuller attainment in spiritual life. Many sincere people—preachers and laymen—have enjoyed a "second blessing"—a fuller, richer, deeper experience in grace. We do not doubt that experience, do not object to it, but rejoice in it. But we insist that this shall not be made a rule by



The above is a cut of "Minnie's Seaside Rest," an interesting description of which appeared in our columns a short time since from the facile pen of Miss Belle Kearney.

which to measure all Christian experience. Many of our very best people, of whose sanctity there can be no doubt, have no such experience. They remember no time either when they were regenerated, or had any special "second blessing." They have received the fullness of grace, but not according to that formula.

Undoubtedly the highest authority in regard to this or any Christian doctrine is Christ himself. When Jesus announced the great law of love, on which hang all the law and the prophets, he reached the high-water mark of his teaching, and all teaching on the subject of fidelity to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself."

Any person, old or young, wise or ignorant, who keeps these two great commandments, is sanctified, is holy, enjoys Christian perfection. Perhaps he is only a babe in Christ; then he is a healthy, vigorous, growing babe. That is perfection for him. It may not be for another. It will not do for the same person some years hence, but he has the perfection suitable to him. He has normal Christian growth, and that is Christian perfection. Perpetual growth is the law, the nature, of Christian life.

All analogies illustrative of this life hold good only so long as there is growth or increase. Christians are babes in Christ, young men, fathers. This last suggests increasing wisdom. The decadence of age is not illustrative of normal Christian life. "The path of the just is as the shining light, that shineth more and more unto the perfect day," but not beyond that. The waning of the day is not in the comparison. In keeping these commandments we meet all the conditions of the highest, fullest Christian life. We keep in the best growing condition, and this is sanctification.

Now, it seems to me here is ground upon which all can unite. All recognize the obligation to keep the highest law of the New Testament. To keep that law is the supreme duty. There is no requirement more sacred. How we reach this state of grace is immaterial. No formula is given. If one reaches it by a powerful conversion and an overwhelming "second blessing," all right. If others reach it by steady growth, or grasp it at once in childhood by faith in a mother's teaching, give these also the right hand of fellowship. To insist on any line of experience by which all are to be measured is formalism—the very thing whose absence is so conspicuous in the teachings of Christ.

This presents the doctrine in beautiful simplicity. Let each be satisfied that he is keeping the law to the very best of his ability. There is, and can be, no better life, no safer rule. This is the law of perpetual growth. There is no state of perfection beyond which we should not grow; none from which we may not fall. Our safety, our life, our perfection, is in keeping these two great commandments.

W. S. HARRISON.

More about Districts.

The size of districts in our Conferences seems to be a question now up for discussion. The policy of our church has been to restrict the number of appointments in a district, the law now limiting it to twenty. The policy of the Methodist Episcopal Church is the opposite of ours, some of their districts containing as many as eighty appointments. Some among us are advocating larger districts and fewer presiding elders; others would restrict the districts to twelve appointments, and have the presiding elders give more time to each charge. The one party advocate the extensive, and the other the intensive method of cultivating church territory. One brother actually calculated the cost to the church of each sermon of a presiding elder, and by a huge blunder in his figures doubtless provoked a large part of this discussion.

The question is not one of spending or of saving money, but how we shall secure the best results from the labors of presiding elders. Presiding elders are among the most laborious and useful officers of our church, bearing heavy responsibilities, and are an indispensable part of Methodist economy. The church is both able and willing to support them. But it is neither self-evident, nor has it been proven beyond doubt, that our present method of employing them is the best. If larger districts would be better, let us have them. Let the General Conference allow the change in order to test the question. If the Northern Methodists have found larger districts conducive to the greater efficiency of their ministry, we might, or might not, find the same to be the case with us. This is a question which no amount of reasoning nor theorizing can settle. We can try the larger districts, and if they do not prove satisfactory, we can abandon the plan. It is not often wise to decide a practical question by theory when a decision can be readily reached by experiment, and that, too, without serious risk of harmful results.

The object above contemplated might be accomplished in large degree without any change in our law by adopting more generally a plan once much used among us—that of assigning two preachers to a single pastoral charge. Christ himself sent out his apostles two and two. Many of our stations and most of our circuits would be served better by two preachers than by one. The chief obstacle to this method of appointment is the lack of unmarried young preachers. It has somehow come to pass that most of our young preachers fail to heed the advice once given by one of our wisest Bishops—not to marry before graduation to elder's orders. The people would then have a greater variety of preaching and of pastoral service, and the younger ministers would have the incalculable advantage of being associated with men of experience in their early training. Two preachers, aiding each other in their work, may be safely estimated to be four times as efficient in bringing men to Christ as one would be working alone.

A fair experiment will, I think, demonstrate the wisdom of this plan.

W. L. C. HUNNICUTT.

Correspondence.

The Mississippi Orphans' Home.

The committee on beds, plans and specifications of the Mississippi Orphans' Heme met in Jackson on Oct. 9, 1896, every member being present. After carefully examining several plans, the committee decided upon one that will give, we think, very general satisfaction. The building, which consists of a basement and two stories, is modern in design, handsome in appearance, convenient in its arrangement, and ample in size.

Their selection was approved by the Executive Committee of the Board of Directors, and a Building Committee, composed of W. A. Gunning, J. A. Bowen, M. L. Burton, I. T. Blount, and John M. Taylor, was appointed, who were instructed to proceed at once in the work of the erection of the building.

The treasurers reported nearly $2,500 cash in hand, and $1,000 additional easily available by December first.

The secretary was instructed to report these facts in the ADVOCATE, and to call the attention of subscribers to this cause to the imperative need for prompt payment of the subscriptions.

In view of the fact that the Board of Directors were not in a position to use this money earlier in the year, the payment of the subscriptions has not been pressed by the treasurers; but now, with the adoption of plans and an immediate move in the matter of building, it has become important to the success of the enterprise that our friends should at once pay their subscriptions. Building material is to be purchased, and laborers are to be paid, and the demands upon our treasury will be such that promptness upon the part of subscribers will be necessary to continue the work.

Already the eyes of helpless children are turned toward the Home, and, with the blessings of God, it will not be long before the Methodists of Mississippi will be known among those who are caring for the motherless and homeless little ones. Let those who have promised to contribute be prompt to pay, and let others who will help us do so at once.

Those living in the Mississippi Conference will remit to Rev. M. L. Burton, Crystal Springs, Miss., and those in the North Mississippi Conference to Rev. J. A. Bowen, Water Valley, Miss.

A. F. WATKINS, Secretary.

Selections

The Western Christian Advocate is persuaded that the great political conventions teach Christians some valuable lesson:

Politicians are industrious. The amount of work men do, the amount of privation of sleep and other regular habits they will endure, to obtain political ends, is amazing. To many of them the work means no personal advantage. They spend and are spent for a cause. It is hardly necessary to enforce the obvious lesson.

Politicians are not afraid of enthusiasm, of uproar and confusion, and the full flowing tides of feeling. They have ends to reach, and they know that feeling is the great driving force of the world. They stir up stormy emotions, they set great tides of feeling rolling over the land. They rejoice in the mighty roar of voices, drums, and cannon, because the roar stirs men's hearts and moves them to action.

Christians need not imitate the methods of politicians in creating enthusiasm. But enthusiasm is a necessary element in evangelism. Feeling is a specialized Christian force. It is not merely the bond of brotherhood; it is the fighting force of religious progress. To try to do without it is to try to dispense with Christianity itself. And revival tides are tides of human feeling glowing Godward, and bearing multitudes on their floods. What do we lack most? Is it not the pentecostal flood of divine emotion?

Politicians think out their plans. Routine will not serve them. They combine, adjust means to ends, by careful study of how this or that will work out their coveted results. Is not too much of Christian work done in the ruts of routine? The adaptation of means to ends is not once for all in a century or in centuries. It is an every-day business; and to devote thought to Christian ends ought to be one of our high devotions.

Never whip your brain. All high pressure is dangerous. Study to think as quietly and as easily as you breathe. Never force yourself to learn what you have no talent for. Knowledge without love will remain a lifeless manufacture, not a living growth. Be content to be ignorant of many things that you may know one thing well, and that the thing which God especially endowed you to know. It requires fire to fuse the material of thinking, no less than to melt the iron in the foundry. But remember this, however strong you may be, physically, to strike a blow, and however sharp, intellectually, to recognize a fact and discern a difference, your success in the game of life depends on the serious culture which you give to the third formative force in human character, your moral nature; and of the rightful supremacy of this element a comprehensive expression is found in the right simple word "love." On this all prophets, poets and philosophers are agreed.—Prof. Blackie.

We all like to shine on great occasions. None of us but think that as major-general we should do our work well, but picket duty as a private is not to our taste. We rebel because we are only a servant girl. We slight our work as carpenter, thinking of fame and business if we were the architect. Indifferent to duty as clerk, envying the merchant. If our home were only less kitchen and more parlor. If we were not just what we are, but only some one else, then we'd glorify God by being faithful.—Mrs. C. F. Wilder.

Japan is becoming an extensive buyer and dealer in Pacific coast fleur. This trade is rapidly increasing, not only in Japan, but in Shanghai, Siberia, and Korea. Last year Japan imported from the United States five thousand tons of cotton; this year there will be a large increase. The trade in timber, railroad iron and steel, wire nails, electrical machines—in fact, all kinds of machinery—and in horses and cattle, and in all commodities, is increasing, and will increase as the civilization advances.—The Far East.

Let those who crave the outward show of success turn to the example of the Great Teacher. During his own life how small were the apparent results of his ministry! Who can estimate now the stupendous results which have followed directly from those three years?....Here surely is encouragement for men to work on, nothing doubting, sure that the same God rules now as then.—S. A. Smith.

THE MODERN PHARISEE'S PRAYER.

BY FANNY L. FANCHER.

The drudgery I could not do,
O Lord, assign to others!
There's much to do of dirty work
It will not hurt my brothers!
For they have not such soul refined,
Nor slender milk-white hand
I'd use my brilliant brain—not brawn,
And thus possess the land!

A "railroad king," or "merchant prince,"
I'm fitted for, I trow;
Then let my brothers serve me well
With sweat upon their brow.
'Tis healthful for them, Lord, to dig
And delve in grimy soil
The sweetest rest they sure will win
With unremitting toil!

And when at last "thy kingdom" comes,
For which, devout, we've prayed,
Appoint me to some upper place,
In royal robes arrayed;
For my hard-working brain, dear Lord,
Will earn sweet, promised rest
Above my brothers (whom I love,
In mansions of the blest!

—Exchange

Communications.

Some Things Expected of the Presiding Elder.

I have been much interested in the recent discussion in our ADVOCATE of this official, his relations, his qualifications, his territory, etc. I suppose the ideal presiding elder is dead. He lived so long ago that his virtues alone are remembered and his defects forgotten. If one lives nowadays and measures up to the various standards laid down for him, he would be a marvel indeed. I think such a paragon of perfection or imperfection would excite anew the curiosity of angels, for they would desire to look into it.

The model presiding elder should be wealthy. There are so many expenses connected with the office. His family generally is large, and must be provided for, educated, and trained in virtue and righteousness. Then his traveling expenses must be met, and he should have means to contribute to all worthy and benevolent enterprises, to assist brethren on hard circuits, and occasionally relieve the wants of the indigent wayfarer and resident poor. Official position does not relieve him of this duty. A man can preach Christian liberality so much better when he gives largely and freely. For reasons too numerous to mention, by all the arguments and means, put rich men in this office.

He must be a man of fine physique. No valetudinarian or pigmy can begin to measure up to the dignity of this office. The wear and tear of travel, exposure to Winter's cold and Summer's heat, the strain incident upon waiting to catch trains in the wee sma' hours of the night, and the large long hours of the very early morning, and the jolt, lump, swing, in all kinds of vehicles over long clearings through pine forests, so-called roads, tax his strength. He by all means should be a strong man. No dyspeptic could begin to eat what the average presiding elder eats and have dyspepsia long. He would either die or get well.

The model presiding elder should be a man of extensive learning, broad culture and fine preaching ability. The averge Methodist congregation and its numerous relations expect eloquent sermons when this august personage appears on the scene. There is a hush of expectation in the very atmosphere. No matter if the way has been long, and with spirits worn and weary our hero reaches a motley crowd assembled in a log hut on an eminence, barren of all natural beauty, except saw-grass, scrub oaks, and whispering pines, he must preach like Moses and exhort like John the Baptist. Nothing else will do. The preacher in charge has announced the quarterly meeting all around the circuit, and now he has a hungry, expectant look on his countenance, as he sits by watching for a convenient hiatus where he may rush in his hearty Amen!

A knowledge, broad, deep, and equal to every emergency, legal, social, ecclesiastical, particular and general, must be his joy and his crown, his chief possession. Questions, knarled, knotty and profound, will be evolved for his delectation and decision. If finite limitations did not debar it, omniscience should be his.

Ubiquity would follow as a matter of course. Paragraph 120 would then be settled forever, and no congregation and hopeful, confiding preacher in charge would ever be disappointed by a week-day Quarterly Conference. This a piercing thorn in side of many a patient, long-waiting people. There are never Sabbaths enough for every charge to have one each quarter. By no kind of mathematical juggling can thirteen be made twenty. Oh, for an ubiquitous presiding elder! What peace and harmony would reign in Zion's. There is one hymn this man appreciates above all others. It reads:

"Where congregations ne'er break up
And Sabbaths have no end."

A profound insight into the wants of the church, a nice, discriminating judgment, an indomitable will, a never-failing hope, a quenchless faith, a burning zeal, an indefatigable industry, and if there is any other virtue, it must be his. He must know human nature and inhuman nature, especially the latter.

But here let me pause. I hinted at the beginning of this article that our ideal had died in the early, heroic times. Pass on, gentle spirit. If your mantle fell on any, it is so shred and torn, so patched and mended with strange new devices, you would not recognize it again.

Your like we will never see again, unless by some wonderful metamorphosis your prototype is evolved from the luxuriant, fruitful, fertile field whence is harvested such an abundant harvest of advice.

S. J. DAVIES.

Paul's Analysis of Love.

1. COR. XIII, 4, 5, 6.

Henry Drummond, in his famous tract entitled, "The Greatest Thing in the World," gives what he calls the spectrum of love, which is very unique and striking, but not quite true to Paul's presentation. Paul's analysis is better than Drummond's. It was not constructed after the strictly scientific method, but is rather a popular statement, plain and simple, of what love will and will not do. Thus, in an indirect, but surer way we learn what love is and is not. It runs thus:

1. "Love suffereth long"—i. e., love is patient.

2. Love "is kind." What a beautiful characteristic!

3. "Love envieth not." That means love is genereus.

4. "Love vaunteth not itself." Love is modest.

5. Love "is not puffed up." Love is humble.

6. Love "doth not behave itself unseemly." Love is polite.

7. Love "seeketh not its own." Love is thoroughly unselfish.

8. Love "is not provoked." The Authorized Version says, "Not easily provoked;" but the Revised Version follows the Greek by leaving "easily" out. It should not be there. Paul's ideal was higher than that of the translaters.

9. Love "taketh not account of evil." Love is not suspicious, not expecting to be slighted, not looking for some one else to do wrong.

10. Love "rejoiceth not in unrighteousness." Love hates sin—not the sinner, but the sin.

11. Love "rejoiceth in the truth." Love is sincere—loves the truth.

12. Love "beareth all things." Love forbears—is not revengeful at all.

13. Love "believeth all things." Trusts that all will be well, and that all men will do right.

14. Love "hopeth all things." Love is no pessimist.

15. Love "endureth all things." Love is cheerful—let come what will in beautiful fortitude, always cheerful.

What a magnificent array of virtues are these, all involved in love! Let us name them over: (1) Patience, (2) Kindness, (3) Generosity, (4) Modesty, (5) Humility, (6) Courtesy, (7) Unselfishness, (8) Self-Control, (9) Guilelessness, (10) Hatred of Sin, (11) Sincerity, (12) Forbearance, (13) Trustfulness, (14) Hopefulness, (15) Cheerfulness.

Every ray of sunlight is made up of seven color rays, the seven tints of the rainbow; and if anyone of these color rays should be absent, the sun ray would be incomplete, and would fail of its beautiful and beneficent mission; so, if anyone of these fifteen virtues be wanting, love is incomplete, and fails of its glorious work.

H. WALTER FEATHERSTUN.

Presiding Elders.

I want to give my endorsement of the articles written by Bros. Lagrone, Poe, Sullivan and Cameron on presiding elders, and against the reduction of districts in our Conference. No one who has traveled circuits fifteen years, and observed the failure of quarterly meetings in midweek, can reasonably advocate enlargement of districts. Out of twenty-two years as a traveling preacher, I have never known but one successful quarterly meeting held in mid-week, and that was this year. By all means we ought to have another district in this Conference. The territory is large enough, the number of appointments justify it, and the interests of the church demand it. I am another one who believes in intensive work and a Sabbath connected with each quarterly meeting, Saturday preceding being the day to look after the business after morning services, and the Sabbath devoted entirely to the worship of God. Our presiding elders ever here are no cheap-sermon men in point of value of sermons, and their other work and influence, both in the house of God and out, are not to be lightly esteemed and low rated. The presiding elder is a necessity to the successful running of the machinery of our church, and it is painful to hear these men of God disparagingly spoken of and their office minified.

Brethren, let us be loyal to our church and her polity. God bless the Methodist Church! Long may her doctrines be perpetuated, and her polity exist! D. W. BABB.

Louisville, Miss.

From Sister C.

"Responses" seem to be the order of the day, and Bro. Mc. tells us we can not stop them, so we may as well join them. "Gilderoy" has stirred up a "hornet's nest" by his "Presiding Elder" article, and while they are humming, "Choir Leader" joins in the chorus. Bro. "Rex," I don't want you to do like the man who, after his wife had killed the bear, crept down out of the left, whence he had gone for safety, and exclaimed, "Sallie, ain't we brave?" I do not propose, by a few strokes of this pen, to silence the choir, but I must claim that I have a right to an opinion, whether Bro. Mc. thinks so or not. He says he likes a choir "to lead the congregation," and then goes on to say that, for reasons best known to themselves, the congregation refuses to be led. As Josiah Allen's wife would say, "Curious, hain't it?" We are not quite willing to believe that the members of the choir are the only ones who "feel the Spirit," yet he tells us plainly that the people will not sing. "Consistency, thou art a jewel." Just here I'd like to tell the brother that the M. E. Church, South, has a standard hymn book, with which nearly all are supplied; yet some choirs do have the temerity to not only suggest, but force a change. If the "scant supply" forced them to carry their books, why do they not adopt our standard, that the supply might some day equal the demand? I may never try writing a "modern hymn book," especially since Bro. Mc. intimates that they would not buy or use it if I did; hence, my criticism may still seem unjust, but I must continue. He also likes the new songs, "because they go and carry the people with them." I, for one, can not see merit in all popular songs. Even the parrots in New Orleans and other cities, too, I presume, were singing "Over the Garden Wall" pretty soon after it began to "go and carry the people." "My Sweetheart's the Man in the Moon," and "After the Ball," have also become quite popular; yet we would not like to use them as camp meeting solos. I have sometimes been one of a congregation who were urged to join the choir in singing. Bro. McIntosh even went so far as to say he wanted "everybody except that ugly old man and woman back there to sing." Of course, that made all the women mere anxious to sing. The chorus he told us was, "O Lord, send the power just now;" but he failed to tell us that the last line was, "And baptize everyone;" therefore, when we had sung the first line three times, we were at our row's end, for, try as hard as we might, we could not catch the words from the choir. I did not say the song "was half murdered." The rendering was perfect, I suppose, if we had only known what words they were using, we would, perhaps, have had no cause for complaint.

Not long since Bro. C, our pastor, asked me to assist the organist in selecting tunes adapted to the hymns he had carefully and prayerfully selected to be used, thinking them appropriate to his sermon. One hymn was in the 7s; so we selected a tune used with "Children of the Heavenly King." The young lady could not keep up with the words in one book and the music in another; so, what did she do but start the first line for us; then she sang, "Children of the Heavenly King" while we sang the other hymn. The other two hymns were similarly treated. I was in the choir that time by special request, and know whereof I speak; and if that does not go to prove that they regard the words of a song as of little consequence, "straws" do not "show which way the wind blows."

Now, Bro. Mc., this is a free-will offering. I do not charge you a cent for it, and if "the cap doesn't fit," you need not "wear it." I hope you will not accuse me of comparing you to a dog, for I must use this illustration. I once heard a boy say he could whip his dog as long as he would howl; but when he laid down, as if pleading for mercy, he could not hit him another lick. Brother, I wouldn't have hit you another lick if you hadn't howled.

ALICE CARY.

Oct 17, 1896

Correspondence.

Mansfield College.

Mansfield Female College continues to prosper, despite the financial depression and political disturbances. New pupils are constantly coming in and enrolling their names, and the great work of Christian education is being prosecuted by President Sligh and his efficient corps of teachers with zeal. Both the teachers and pupils are enthusiastic in their work.

Miss Mary Frances Williams, principal of the art department, has recently returned from New York, where she has been studying under the skillful tutorship of Prof. Wm. Chase, one of the most distinguished artists on the American continent. Miss Williams, with her natural talent, comes to our college ripe in artistic culture, and ranks among the first teachers in our State.

The departments of vocal and instrumental music are rapidly being filled, attesting in a substantial way the superior merit of the teachers, over which department the accomplished Miss Lizzie May Sligh presides.

Interesting work is being done by classes in the departments of Latin and modern languages, with a promise of results that will meet the expectation of the most sanguine of the college friends.

Our Committee on Improvements and Repairs, with Rev. J. L. P. Sheppard as its chairman and President T. S. Sligh as co-worker, deserve favorable mention at our hands. Since my last communication substantial and much-needed repairs and improvements have been made, to the convenience and comfort of teachers and pupils, prominent among which, and nearing completion, is an elevator which will supply a long-felt want. Many other improvements are in contemplation, and the good work will be continued, unabated we hope, until every available dollar has been judiciously invested and every demand met commensurate with the necessity of this modern age; and in this connection we would most earnestly and respectfully ask all who subscribed to the college fund through agency of Bro. J. L. P. Sheppard, to remit the respective sums to me as early as is convenient. The repairs and improvements now being done will soon be finished, and the obligations must be met. We hope that every contributor to this fund will promptly respond to this call, and we promise you for your investment an institution that will live in years to come to bless and exalt a grateful posterity. A. F. JACKSON, Sec.

Mansfield, La., Oct. 23, 1896.

Wesley Chapel, Natchez.

During September we held a two weeks' meeting, which resulted in ten or more conversions, several reclamations, two accessions to the church on profession of faith, and general reviving of the membership. The visible results were not as great as we had hoped for, but the protracted services rallied the church, and prepared us all for more efficient work. Bro. D. P. Bradford helped us the first week, and won all hearts by his earnestness and cordiality. His sermons were strong and searching, and had a fine effect. The second week Bros. Linfield and Griffin came to our assistance, for which we owe them many thanks. Their preaching was pointed, spiritual, and persuasive. Our church has suffered heavy losses this year by the removal of members to other places, twenty-two certificates having already been given. Eleven persons have been received on profession and by letter. Four of our flock have left us to range in "Free Methodist" pastures. The stoppage of the cotton mills during part of the Summer caused much distress and a considerable falling off in our collections. We are doing our best, however, to raise our assessments in full. Our Epworth League is one of the most flourishing in the Conference. The devotional and literary meetings are well attended, and highly profitable.

M. M. BLACK.

Oct. 16, 1896.

Americus Circuit.

Assisted by Bro. J. C. Ellis, of Leaksville, and J. F. Havers and R. G. Williams, local preachers, I closed a good meeting at Ward's Chapel on the last day of September, resulting in four accessions, and the church moved upwards to a higher plane.

Then came our Salem Camp Meeting, which was quite a success, though we had but one accession, and but eight or fifteen professions of conversion. Yet I think much improvement was made upon the membership. Bros. T. W. Adams, L. K. Roberts, R. G. Williams, J. W. Browne and Russell Jones did the preaching here, and did it well, as did the brethren at Ward's Chapel, much endearing themselves to my people.

I then went to Cross Roads, where I was met by Bro. Trevilion, of Augusta, who gave us five days' faithful and effective work, winning all hearts to himself, and I trust many to the Lord; and though we had but one accession at this meeting, yet we feel sure that much good was done.

Many thanks to all these good brethren and much praise to the good Lord. It was my misfortune to be in feeble health through all these meetings, and part of the time quite sick. Am scarcely able now to be up. Pray for me and my work.

P. HOWARD.

Oct. 24, 1896.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf.... Mrs. E. D. Jones.... Carlisle, Miss.
La. Conf..... Mrs. Jno. S. Young, Shreveport.

Opelousas, La., Oct. 21, 1896.

Mrs. Jno. S. Young, Editor for Missionary Column, Louisiana Conference—

DEAR SISTER: Mrs. Hayes and I went down to Bro. Whatley's appointment for October, and organized a missionary society. It was pleasing to see how willingly they entered the work so new to them. Outside of the pastor's family, none of them had ever attended a missionary meeting before. Others will join as soon as they learn more about it. Why is it that our Louisiana sisters do not tell us of their meetings? I always turn to our column as soon as the ADVOCATE comes, and would like so much to see every week how the different societies are working. Through you, Mrs. Editor, I beg them to let us hear from them. We need inspiration as well as information. Our Mississippi sisters are setting us good examples to follow.

"Just a word for Jesus,
'Twill help us on our way."

Our own society in Opelousas is far from being the model I would like to have it, though we have some interesting spiritual meetings. The "faithful few" are always present, and no discouragement will ever cause them to disband. I long for a baptism of fire to fill every heart, so that each one would feel the burden for souls out of Christ. Our time for work is so short, and the "sheaves" are so many. Will He say of each one of us, "She hath done what she could"? Yours in the work,

MRS. EMMA FOSTER.

Selections

Night as Well as Day.

There are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noondays; that he not only permits trouble, but sometimes sends troubles on his own children for their spiritual profit. As many as he loves, he sometimes corrects and chastens. And a truly filial faith recognizes that all his dealings are perfectly right. "Happy is the man whom God correcteth; therefore, despise not thou the chastenings of the Almighty." I have seen a farmer drive his plowshare through a velvet greensward, and it looked like a harsh, cruel process; but the farmer's eye foresaw the springing blades of wheat, and that within a few months that torn sell would laugh with a golden harvest. Deep soul-plowings bring rich fruits of the Spirit.... The day is God's, and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then, how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character.... Bethany had to become a dark town to two poor women before Jesus could flood it with joy. Before Gethsemane's midnight struggle Christ himself chanted a hymn; and happy is the man or woman who can go into life's hard battle singing! The ear of God hears no sublimer music than a Christian's "songs in the night."—Theodore L. Cuyler, D. D.

A Cheerful Spirit.

There is nothing so infectious as that of spirit; nothing so much helps or hinders. Many a pastor has brought order out of confusion, form out of chaos, and victory out of defeat by taking hold of his work with a firm hand, manifesting the while a hopeful and cheerful spirit; while, upon the other hand, many pastors fail where resources are abundant, simply because they are lacking in hope and cheerfulness. Nothing inspires confidence and provokes endeavor so much as a bright and hopeful spirit in the leader. Accepting the situation as it is, and looking only on the bright side, removes everything but the real difficulties, and makes the situation bloom with promise. Looking on the dark side discover nothing but shadows and defeat. The paster should abide in the secret place till he is assured of the presence of Him who said, "Lo, I am with you alway;" then he can carry light and hope into the homes and lives of his people. There is nothing so bad but that it may be made worse, and there is nothing so good but that it may be made better, and, as a rule, things are just about what we make them. It is said that all the world loves a lover, and it is none the less true that a cheerful spirit and a glad countenance is a balm to the sorrow-stricken, and an elixir to those who tire of the burdens of life and faint by the way. Be glad in the Lord, and rejoice evermore.—Pacific Advocate.

Anchored to Our Sins.

Many people who are anxious to advance in the spiritual life are surprised at the slow progress they make. It is related that two sailors, who had been drinking, took their boat to pull off to their ship. They rowed away, but they made no progress, and presently each began to accuse the other of not working hard enough. Again they went at it, and after another hour's work they still found themselves no further advanced. By this time they had become tolerably sober, and one of them, looking over the side, says to the other, "Why, Tom, we haven't pulled the anchor up." And thus it is with those who are anchored to something which they are not conscious of, perhaps, but which impedes all their efforts, even though they do their very best. Love of the world, a besetting sin, and all quite out of sight, like the anchor, may be keeping us fast fixed, and we must find out what it is, and get rid of it, before we can get on.—Exchange.

Complaints are not a remedy for supposed mistakes. The man who is suspected of being a "sore head" has already lost the influence necessary to secure a satisfactory adjustment of his grievance; and the more publicity is given it, the less it is likely to be remedied. The remedy for a real grievance lies in the opposite direction. It may require some grace to be patient and to wait, but when a man is faithful to duty, wherever he may be, and accepts his situation submissively, doing his work with all the zeal that should characterize a man upon whom the solemn vows of the ministry rest, and leave nothing reasonable undone to advance the cause of religion, will not have long to wait for vindication.—Methodist Protestant.

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FROM THE WORK.

Rev. J. T. Nicholson, Hickory, Miss., Oct. 16: "Our meeting commenced here last Sunday. Dr. Murrah was with us that day, and preached three times. His sermons were of a high order. Few men could have produced the profound impression upon this community that he did in such a short time. Rev. I. L. Peebles has been with us since Monday, preaching twice each day in his own most excellent, forceful and spiritual style. The meeting is now at high tide. Congregations very large. Fifteen accessions last night, and a tremendous display of divine power. Thirty-four accessions from all sources since Sunday. Thirty-three professed conversion at the service this morning. The meeting will continue. No doubt the final results will be still more glorious."

Rev. F. N. Sweeney, P. C, Dry Creek circuit, Louisiana Conference, Oct. 25: "Since my last report I have held two meetings. Bro. R. M. Blocker assisted me three days at Dry Creek in July, which resulted in nine accessions to the church. I closed a five days' meeting at Spring Hill last Monday night, which resulted in seven accessions and a good work done in the church. We were disappointed in getting help in this meeting—i. e., ministerial help. I feel under many obligations to Prof. Offie Singletary for valuable help in song service. There have been thirty-two accessions to the church this year, and one more meeting to hold yet. I am taking up my Conference collections, but with little success. The cry is hard times and no money. But I hope to be up with the average."

Rev. J. P. Drake, P. C.: "Drouth and insupportable heat deferred our protracted meeting at 'Rives' Chapel' from August to October. We began on the eleventh, under a slow rain. On Monday Bro. George A. Guice, of 'Oak Ridge,' came to our aid and continued preaching twice daily till Thursday P. M. His is a full and vigorous gospel, proclaimed in love and deep earnestness, with flashes of sanctified humor that are irresistible. The church was greatly warmed and quickened. Several were blessed with new fire from above, and many stalwart resolutions recorded, and one accession to the church. The people were very busy housing their potatoes, etc., and watching the 'second growth' on their drouth-smitten cotton. Moreover, the 'adversary' and 'accuser' was more than usually active. Yet interest deepened. Each service was 'better.' At the close all hearts were glowing. Many prayers follow Bro. Guice, and we believe his work will stand the test of that 'great day.'"

Rev. J. A. Braswell, P. C., Taylor, Miss., Oct. 16: "God has been with us and abundantly blessed our labors. I am sure that, at the least calculation, we have witnessed 150 conversions. Have received during the year 120 accessions, baptized 24 children, built 1 new church, raised money to paint and ceil another, and have the material about all on ground to build another. Will have it ready for use by Conference. We are indebted to Bros. Bowen, Clifford, Morehead, Wilson and Bruner for valuable help. Our last meeting was held at Taylor's, where a committee known as a Parsonage Committee bought a neat house and lot for the preacher next year. Methodism has been at a low ebb at Taylor's; but, thank God! through the powerful preaching of Bros. Clifford and Morehead, the revival wave went out over the neighborhood until the membership of the church has swollen from 4 to 20 members, and still they come. This has promise of being one of the best circuits in the Grenada district, if not in the Conference. We have seven appointments, with a prospect of having a comfortable country church at every appointment by Conference. Our finances are a little behind, but hope to pay every dollar assessed us for all purposes. In some communities our people are in need of education in the way of supporting the church. Conference will soon be in session, and I want to say for the encouragement of the preacher read out for Water Valley circuit, you need not fear or tremble. You will fall into the hands of as faithful a board of officials as you will find anywhere. God bless the dear people of the circuit for their loyalty to the cause of God and their interest in their unworthy pastor for the year 1896! It is a great privilege to be pastor of any people, and especially this circuit. To God be all the praise for what I am, have done, or ever expect to do!"

WALNUT GROVE, MISS.

We began our protracted meetings the first Sunday in August.

The first was held at Waldo, where Bro. McBride, Cumberland Presbyterian, and I held a union meeting. We had no ministerial help save Bro. Hudleston for one service. We had 14 accessions—8 to the Presbyterian and 6 to the Methodist. Both churches were graciously revived.

The next meeting was held at Walnut Grove, beginning on Friday night before the second Sunday in August. Bro. T. B. Holloman was with me until Monday, 11 o'clock A. M., and then I took up the work in the name of the Lord and continued until Thursday night following. We had a good meeting. Six accessions.

The next meeting we held at Pine Grove. Only local help by Bro. J. R. Hays. It was a fine meeting; church very much revived, and two accessions.

The next meeting we held at Beach Springs. There I had the preaching all to do, except 3 sermons which were preached by Bros. J. R. Hays and M. J. McDonald. Bro. J. A. Vance aided in altar work. We had eight accessions, and the church greatly built up.

Our next meeting was held at Scotland Chapel. Bro. W. M. Sullivan did the preaching, and did it acceptably. It was a good, warm Methodist meeting, held principally with Presbyterian people.

Our next meeting was held at Walnut Grove, which has just closed with fine results. Eight accessions, and the church wonderfully blessed. Bro. Geo. D. Anders was with me and did all the preaching, except one sermon by Bro. C. McDonald. Bro. Anders is a plain, fearless, forceful preacher. He never sugar-coats any truth. He has the happy faculty of swaying his congregation at will. They laugh, they cry, they wince, they think.

Well, we are getting on very well over here. Our presiding elder is a good, affable officer, and is giving satisfaction all over the district so far as I am able to learn. He has done some fine preaching for us on this circuit this year, and although a cripple, he does not stop for high water or disagreeable weather. We are anticipating better things on the Brandon district.

May God be with you, Mr. Editor.

P. H. HOWSE.

MATHERVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

By invitation of Rev. W. W. Moore, after the Frost Bridge Camp Meeting, I came to what was formerly the Andrew Chapel Camp—but neglected for the past seven or eight years. The tents stand in utter dilapidation, mute, though eloquent, witnesses of the faith and love of their founders. The large shed had suffered no injury, only it was unused, except as a shelter which stock might occupy at will.

The time had come for better things. The spirit of awakening was abroad. The echoes of the great meeting at Frost Bridge had reached the ears of some, and there was a longing on the part of others for "the life more abundant." It was a faith meeting with pastor and the workers. The Holy Spirit clearly led, and by special effort on the part of a few the large shed was thoroughly cleansed and an abundant supply of saw dust answered for a kneeling carpet. Seats and lights were also provided. Some prophesied failure, and that the small church would be sufficient for all that would come. The meeting opened at 10 A. M., Oct. 10, with a prayer meeting followed by preaching at 11. The company was small, but some two or three came forward for prayer and were blessed. The congregation increased, and by the close of the second day the large shed was full and running over. The altar was crowded, and from twenty to twenty-five saved and sanctified. Sunday, 11 A. M., the Holy Spirit came in great power. Conversions and sanctifications were clear and testified to by the Spirit. The meeting continued to the eighteenth, with three services a day, beginning with a prayer and song service at 11 A. M., except the two last days. All the services were largely attended, and none without the saving and sanctifying of from two up to eighteen or twenty. At the last service, Sunday afternoon, many were at the altar and several found the Lord in either pardon or entire sanctification. It is estimated that at least one hundred and twenty-five professed either conversion or sanctification. Some very hard cases were reached. The work reached the men, old and young. Some old people were saved who had spent their lives in sin.

It was predicted that the people would not have sanctification, as taught in the Bible and the standards of Methodism; but God put his seal on the truth, and prejudice and opposition gave way. The meeting had representatives from many adjoining churches who were blessed and will witness to the perfect cleansing in the precious blood. Glory to God!

Saturday, the seventeenth, at 11 A. M., the Holy Spirit fell on the preacher, as he began his discourse, so that he found himself unable to proceed. Soon shouts of glory ascended, and many were on their feet, praising the Lord. Some seeking souls stepped out into deliverance and shouted, "Victory." This continued for some time, everyone busy praying, praising or talking to sinners or instructing penitents. Many were converted. The meeting continued for three hours or more.

Saturday night a lady convicted of sin fell, as if shot, at the altar. She was soon happy. Sunday, at eleven, the same lady was convicted for sanctification and fell the same way on the same place at the altar. Again she rose with conscious purity by the power of the Holy Ghost.

Bro. Moore never did better work in timely talks, prayer and altar work. Sisters Brown, of York, Ala., and Moody, of Frost Bridge, added greatly to the interest of the meeting. A rising vote expressing a wish to have the old time camp meeting restored was taken on Sunday. It ought to be realized.

Some eight or ten were received into the Methodist Church, and we know of some who will join other churches. The preaching of the Bible standard of salvation produced conviction of the need of regeneration and entire sanctification, and members not saved sought and found the Lord. One excellent man, at least seventy-five years old, and for fifty years in the church, sought and obtained pardon and the clear witness of the Spirit to his adoption at the Frost Bridge Meeting. The duty of membership in some church was urged, and all not in the church, I am sure, will not fail to join at an early day.

An old-time revival in the church is the imperative need of the times. All lovers of God should unite in bringing it about.

C. H. ELLIS.

(Continued on Seventh Page.)

Pure

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, November 5, 1896.

Too many people are repenting of the sins of other people instead of their own.

God is not dead; neither has he abdicated in favor of the devil: a comfortable thought.

Pray as if everything depended upon God; work as if everything depended upon yourself.

What harm will be done you if fools do laugh when you sacrifice pleasure to duty? You have all eternity to rejoice in.

You may not have great talents, but you will accomplish vastly more by using what you have than by growling because you have not more.

It is inevitable that a man's professions will be compared with his life. When the life is very far below the profession, "hypocrisy" will be the verdict.

Past sins, mistakes and follies ought to be used not as a weight about our necks, but as a ladder upon which to mount to a sublimer destiny in the future.

What is the trend of your thoughts and feelings when you are alone and unemployed? The answer to this question will enable you to see yourself as you are.

The worst injury you can inflict upon a man is to destroy his faith in things unseen. The next worst is to weaken it. The best help you can give him is to strengthen it.

It is a mistaken idea that a man will make the better Christian for having sounded the profoundest depths of sin. None realize this so thoroughly as those who have tried it.

Quaint old Samuel Johnson says that it is wise for a man to take pains to "keep his friendships in repair." Perhaps this ought not to be true; but that it is true, who will deny?

Strive to know what your duty is by a careful, prayerful study of God's Word; then be true to your convictions of duty, and your life will not be a failure, no matter how the world may esteem it.

Greek and Latin and the higher mathematics are of very great value; but there is something else, apparently a very simple thing, which is worth a great deal more, and that is to learn how to say NO in capital letters at the right time.

Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, would be canonized if Protestants recognized saints. Having trained herself as a nurse in a cancer hospital, she has opened a home in New York City for cancer patients, who are too poor to pay for proper care. Set this over against instances of cruelty and selfishness, when you are tempted to think that all men forget the example of the Nazarene.—Western Advocate.

Report of Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE held its annual meeting in the ADVOCATE office on Wednesday, Oct. 28, at 10 A. M., with a full attendance of the Committee. A comparatively short session sufficed for the business requiring attention. This indicates the satisfactory condition of the affairs of the paper. Rev. W. C. Black, D. D., made his report as editor and publisher. The report indicates general improvement. The business affairs of the paper are well in hand and its financial condition on a firmer basis. There is an improvement in the number of paid-up subscriptions. During the year new type has been added to the equipment of the paper, thus improving its general appearance. The Committee also desires to express its gratification upon the improvement in the editorial department. As an indication of the general satisfaction of the Committee, I transcribe the resolution adopted by them:

"Resolved, That the Publishing Committee are much gratified by the report of the editor and publisher of the ADVOCATE. We are pleased with the improved appearance and editorial conduct of the paper, and have never known it to appear on a safer financial basis."

Dr. Black was re-elected as editor and publisher. We have every reason to expect a better year before us than the one just closed. But while we have cause for gratification in the present favorable condition of our official organ, we feel that the importance of this efficient arm of the church justifies a call upon the patronizing Conferences for a more systematic and enthusiastic canvass for subscriptions. The ministry can find no more efficient aid and co-operation than is furnished by our religious newspapers. Everyone knows the power of the press in the present day; and if the church is to develop a well-informed and active membership, it must be done largely through the press. One of the great needs of the church to-day is a loyal, conservative and yet strong official paper in every home. If this thing is to be done, it must be done through the regular ministry. We urge the brethren to press the claims of the ADVOCATE upon the people, and thus co-operate with the management of the paper in making it many times more efficient in building up the cause of Christ and in enlarging the influence of our beloved church.

F. N. PARKER,
For Committee.

Faithfulness.

Nobility of character is a composite product, being due to the possession and cultivation of many graces and excellencies. Honesty is a commendable and eminently desirable virtue, but not every honest man is of thoroughly good character. Unselfishness is a noble trait, yet it alone does not constitute true greatness. Not seldom is its lustre dimmed by the ugly forms of vice and indolence. Gentleness is a jewel of rare beauty, but if unaccompanied by strength of purpose and patient perseverance, its possession will be of doubtful value. The absence of humility, too, is a sad defect in any life. Lowliness of heart, the proper estimate of ourselves, however, will not atone for the lack of industry, or purity, or faithfulness. The last-named quality is the chief cornerstone of a good moral character and the prime condition of success in any calling. Neither genius, nor cleverness, nor affability, nor learning, nor capital can take the place of fidelity to duty. Failure will inevitably overtake the business man who constantly vacillates between diligent attention and carelessness. The clerk who does his utmost every day to sell goods and to please his employer is sure to be in demand as well as in favor.

Not merely good men, but faithful men are in demand everywhere. Though an engineer, for instance, be free from vicious habits, yet if he is reckless and sometimes fails to be at his post, he can not hope to remain long in the employ of any railroad company. Some one has happily defined genius as the art of taking infinite pains. Steady, persistent toilers are the ones who in the long run accomplish most. As the poet sings:

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

However brilliant and upright a public officer may be, without faithfulness in the discharge of his trust, the people will be sure to suffer. In short, there can never be true success where this quality is lacking. It is like a balance wheel that keeps things moving smoothly. Famous men are not always great men, but no man can be truly great who is destitute of the principle of fidelity to what he conceives to be his duty. No higher encomium can be bestowed upon any man than to say that he is true to his convictions and faithful in service. This is a kingly quality which the humblest and the most ignorant may exhibit. Its brightness indeed is oftener seen in the lowly walks of life than among the rich and titled of earth.

Not less beautiful or essential is faithfulness in the religious life. Many church people are good in the negative sense, but are sadly wanting in fidelity. They keep the commandments, it may be, yet fail to work righteousness. Their efforts and zeal are spasmodic, and so they make little headway. They endeavor to run, but do not "run with patience the race set before them." To start right is good, but to keep on is better. Just as technical skill without diligent effort is of little value, so likewise knowledge of the truth without the devoted and constant practice of it is inefficacious.

Fidelity to God, as we know, involves far more than renouncing the unfruitful works of darkness. Nevertheless, many Christians do not advance beyond this point, and, failing to do so, soon drop back into evil ways. Faithfulness must not be limited to the forsaking of evil; it must extend also to the performance of good. A limited faithfulness has no countenance in the Word of God. Unfortunately, however, we find policy men in the church as well as in the world. Such men are faithful to God so far as their religion does not conflict with self-interest and the favor of outsiders; but when it comes to unwavering fidelity to principle and to duty in the face of difficulty and criticism, their colors trail in the dust. Not much is to be expected of the churchman who will work and pray only when it suits his convenience. The religion of such a man is vain.

There have always been men in the world who have had the idea that we are not to do good unless we feel the inclination. Some such are among us to-day. We might as well say, however, that a man ought not to toil for his daily bread unless he feels like it. Prayer and service are duties never to be relaxed. Faithfulness to-day and faithlessness to-morrow is about the way in which many are striving to gain heaven.

A faithful soldier is worth a dozen who are unreliable, however brave they may be. So likewise it is in the Christian army. There is something grand about the man who walks unswervingly in the path of duty, however dark and lonely it may be.

Though we are justified by faith, we are to be rewarded in proportion to our faithfulness. "A faithful man," says the writer of Proverbs, "shall abound with blessings." In the parable of the pounds he that had gained ten pounds was given authority over ten cities. God declares that he will reward every man according to his works, and in the last great day it will be said to each who has been patient in well doing: "Thou hast been faithful over a few things, I will make thee ruler over many things."

The bane of the church is that so large a percentage of her members are unstable and unreliable. Assuming that one church is about as good as another, not a few do almost nothing to build up their own denomination, and in consequence are no help to the cause of Christ. A soldier must fight under some banner, or he will be counted a guerilla. An unreliable, balky church official affects a pastor like a thorn in the flesh; but the man or the woman who will work anywhere and always is his delight and supporting staff. Alas! that the latter class should be so few! One might as well lean on a sack of mud as to depend on some churchmen. It is just as reasonable to look for strength in a mushroom as to expect stability of a half-consecrated man or woman.

Faithfulness is impossible where the soul is not singly fixed upon God. The Psalmist understood the secret of stability when he said: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." A faithful Christian is nothing short of an all-the-time and everywhere Christian. He is faithful in prayer, in service, in giving, in the use of the means of grace, in avoiding all evil, and in promoting the cause of truth. To such shall be a sure reward. Our enjoyment, too, will be just in proportion to our fidelity to the Master.

About the Advocate.

As shown by the address of the Publishing Committee in another column, we have been re-elected editor and publisher for another year. It is highly gratifying to us to receive such an expression of approval of our administration, especially when it comes from men of the high character of those who have been selected by the patronizing Conferences to represent them in this matter. We shall endeavor to merit this expression of confidence by a faithful discharge of the duties incumbent upon us. We ask the hearty co-operation of all the preachers of the patronizing Conferences. We are almost wholly dependent upon the preachers for an increase of circulation. Methodist people who are not subscribers are not likely to become so otherwise than through pastoral influence. We know by experience what a pastor's life is. We know that he has his hands full of work of a very varied sort. But we are sure that there is no pastoral work that yields a larger dividend in the way of permanent good than does this of putting wholesome religious literature into the homes of our people. By a united and vigorous effort on the part of all our preachers we believe it is possible to double our present circulation. Will the effort be made? The time is propitious. Finances are easier than they have been. In several of the Conferences of Southern Methodism there has been recently an awakening on this subject. Pastors are working for their Conference organs as never before. Why should not our three Conferences catch the spirit? If our brethren will give us a large increase of circulation, we promise to make the paper better and better.

The Holy Spirit.

(A FRAGMENT.)

Sad that so many in designating the Holy Spirit employ the neuter pronoun "it." Have repeatedly heard in prayer petitions like: "We crave the illumination of the Holy Spirit. May we receive 'it' in 'its' fullness!" The Holy Spirit being co-existent and co-equal with God the Father and with God the Son, it is almost unpardonable to speak of him other than in the masculine gender.

At conversion the Holy Spirit takes possession of the heart. Dwells in it. His character gives character to his abode. Where the Holy One is there is holiness. The apostle assures that the hearts of the converted are temples of God. His residence.

Temples. Not a place for occasional rendezvous. Not a hotel. Temples. Places for sacrificial offerings and adoration. Were duly dedicated. Set apart for the service of God. It took place when Jesus was found precious to the soul. The pearl of great price was bestowed while the dedication was in progress.

Temples. The Holy Spirit disdains to live in a tenement-house. Various residences beneath the same roof. A dancing master occupies one; a wine bibber another; an actor at home in a third. The Holy Spirit scorns such neighbors. When he occupies the heart he fills it entirely. No room for others. Should they be tolerated near him, he departs.

Beware of defiling the temple—the heart made new in Christ. Sin is dirt, offal, debris. Sin is moral poison. When hell boiled over, its living lava filled the earth. All men are sinners. But after repentence divine forgiveness and renewal of heart were secured. What? continue in sin, crucify the Lord Jesus anew? Nay. The temple of the Holy Spirit must not be defiled.

The Holy Spirit is the individual witness of our adoption into God's family. No room for superstition. Neither mysterious voices nor visions. He bears witness with our spirits. Our own intellects are supernaturally assured that we are now God's children. They can not fail to perceive that passage from darkness to light has taken place. We see it for ourselves. Formerly we were without God in this world; now we can call him "Abba, Father." Formerly we lived in sin and loved the world and the things of the world; now we abhor sin and are not worldly. When we enjoy the witness of the Holy Spirit, it is not difficult to be witnesses for Christ.

In life's labyrinthine mazes, opinons varying, even opposite, views conflicting, man needs a supernatural guide. Human teachers differ. Moral color-blindness, prejudice, frequent. Erudition does frequently not abolish, but confirm it. Goodness ensures not true views. Hence not man, but the Holy Spirit our guide. He leads God's children into all truth. All truth as to divine doctrine and our obligations to God and man. Even as to the true inwardness of our fellow-men we are not long left in the dark. His revelations more astonishing than Roentgen rays. It is thus that children of God, though perhaps intellectually circumscribed, act more wisely than the wise men of the world.

Our Savior has denominated the Holy Spirit Comforter. Expressive name! Man needs a comforter in life's afflictions and tribulations, in sickness and poverty. The Holy Spirit enables fully to appreciate the poet's paraphrase of scriptural truth:

"..... Afflictions
Ne'er from the ground arise;
But oftimes Heaven's celestial benedictions
Assume such dark disguise."

They work together—manufacture our chief good. Our tears have brought us more good than our laughter, our sorrow more than our joy. When our loved ones sink into the grave, the divine Comforter points us to the home of the soul, where parting is not known. When death lays its bony hand on our shoulder, assuring that our earthly career is o'er, the blessed Comforter volunteers to act as our ferryman in transporting us across death's cold flood. He goes with us. In his company the transit to paradise is incipient heaven.

Grieve not the Holy Spirit.

JEAN PAUL.

In the Living Present.

In the number of students of theology in the United States Methodists range fifth; have only 924. Presbyterians come first. Roman Catholics next. Even the Lutherans excel us in this respect. This has led some to prophesy retrogression of our church. But they were not aware of the excellency of the itinerancy as a theological school.

At the recent session of the Wesleyan Conference it was ordered to insert among the questions to be propounded at the fourth Quarterly Conference: "Does our authorized literature find proper circulation?" Good! There are preachers in our country who parade the number of subscribers to papers inimical to our ecclesiastical interest secured by them. Their Conference organs are neglected. Is not such course nefarious and disloyal?

John Wanamaker, the merchant prince, started his career as office boy, receiving a weekly salary of $1.25. Recently he purchased the large establishment on Broadway, New York, known as "Steward's," and paid for same two million dollars. When industry joins talent success is assured. Wonder if our sluggards know what Pollock says in his Course of Time:

"Enjoyment stops where indolence begins."

The Raines law (high license) of New York has netted to the State ten million dollars. We should have preferred prohibition; but the idea that thus tipplers and topers must contribute to the support of the orphans and infirm and furnish the means for public improvement is not bad. All the same, we hold that prohibition would, in the end, be of greater benefit.

In Brazil ninety-nine per cent. of the inhabitants are Roman Catholics. But of that number eighty-four per cent. are analphabetes. Where Roman Catholicism had and has exclusive sway extreme ignorance has been and is usually very dense.

The Catholic University in Washington, D. C., received a donation of fifty thousand dollars from the president of the Ancient Order of Hibernians of Savannah, Ga., Mr. P. J. O'Conner. ICH DIEN.

Bro. Faunt LeRoy has had a very successful year at Morgan City.

NOTES.

The Nashville Advocate, of last week, announces the death of Rev. James A. Heard, D. D., of the North Alabama Conference.

***

Mrs. J. B. A. Ahrens is at home again after a three months' visit to friends and relatives in the Fatherland across the waters.

***

Rev. F. S. Parker has returned from his outing in Mississippi reinvigorated and ready for full work in the pulpit and pastorate.

***

The Tennessee Conference, at its session last week, by a vote of 130 to 35, refused to continue the Tennessee Methodist as its official organ.

***

Rev. C. R. Lamar, of the Texas Conference, has been transferred to the Pacific Conference, and stationed at Centenary Church, San Francisco.

***

Rev. H. H. Ahrens is again in his place at Parker Chapel. His two weeks' sojourn in Washington and New York was a most delightful one.

***

Rev. R. M. Saunders, of the Tennessee Conference, formerly of the Mississippi Conference, has been transferred to the Virginia Conference.

***

From the Alabama Advocate we learn that Rev. L. M. Wilson, one of the veterans of the North Alabama Conference, died on the twenty-second. He had been on the superannuated list several years.

***

Rev. H. C. Brown, of the Mississippi Conference, passed through the city last week en route home from a trip to Madisonville, La., where his family are sojourning at present. He is in good health, and his geniality and vivacity have suffered no diminution.

***

We are pained to learn that Rev. N. M. Clarke is still quite seriously ill. When we last heard from him his symptoms were thought to be somewhat favorable, though there is little hope of his recovery. Let fervent prayer be made for the recovery of this faithful preacher of the Word.

***

On the thirty-first of October we had the pleasure of celebrating the rites of matrimony between Mr. Horace W. Rousseaux, of Slidell, La., and Miss Nollie C. Gazin, of this city. The ceremony was performed at the residence of Mrs. Haskins, 902 Broad street. May Heaven's choicest blessings attend them through life!

***

On the fourteenth of October, at the district parsonage at Winona, Miss., Miss Mary Clifford Stone, daughter of Rev. J. B. Stone, presiding elder of the Winona district, was married to Mr. James Bailey Small, of Winona, the father of the bride officiating. The bride was at the time seriously ill. We are pleased to learn that she is now on the road to recovery. May their wedded life be one of unalloyed felicity!

***

We take great pleasure in recording the fact that Dr. J. B. Walker is much improved in health. He has been able of late to attend church several times. He hopes soon to be able to entertain the people of his section with "the gospel's charming sound." He reads the ADVOCATE with great interest, and is delighted to learn of the revival showers that are falling in all parts of our patronizing territory.

***

Mrs. S. C. Trueheart and Mrs. F. A. Butler spent last Friday in the Crescent City on their way home from Mexico. During their stay they were guests in the hospitable home of Bro. and Sister F. A. Dicks, where we had the pleasure of meeting them. They were in good health and spirits, and report their trip as a most delightful one. They had many pleasant experiences, which they will doubtless give to the readers of the Woman's Missionary Advocate. At Chihauhau, Sister Trueheart was invited to make a missionary address in the Congregational Church, which she did. At the close of the service a collection amounting to several dollars was taken and turned over to her. When she spoke of using it for the benefit of mission work in Mexico, the reply was, "Oh! no; this is for foreign missions." And so it will go to China.

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On Forgiveness.

BY REV. J. U. WALKER, D. D.

I think some have mistaken apprehensions as to the import of "forgiveness." The Book says we are to ask to be forgiven our debts "as we forgive our debtors," or "sins," as St. Luke writes it. I have heard some express themselves as though we were commanded to forgive those who have wronged us without regard to any conditions; forgive the wrong-doer, anyhow, whether he repents or not. I knew a rather cranky brother who said, it was his rule if one wronged him, to wait on him six months to say "I repent," and undo the wrong he had done; but if he did not, he forgave him anyhow. I don't think his "rule" was in harmony with the teaching of the Book. If the man who has maliciously and falsely defamed my character refuses to say, "I repent," and undo the wrong he has done me, I can not truthfully say, "What he has done is all right; it makes no difference." It is not all right; it does make a difference. I can not conscientiously say, "He has done no wrong; I approve of his conduct." I can not help continuing to think of him as I did when he first perpetrated the wrong. Of course, as a Christian I must cherish no revenge, nor seek revenge; I must pray for him, and do him good if in my power, and leave him in the hands of him who has said, "Vengeance belongeth unto me; I will repay, saith the Lord."

This view of this important ethical question does not by any means rest merely on my opinion or reasoning, but is set forth by the highest authority in the Old and New Testament Scriptures. Isaiah lv, 7: "Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." God is angry with the wicked every day, but he pities the sinner, and waits to be gracious, but pardon is conditioned on the sinner's "return" to God. Col. iii, 13: "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so do ye." How did Christ forgive me? Freely and fully; so I was required to forgive. When did Christ forgive me, and on what condition? When I repented, and brought fruits meet for repentance—sorrow, confession, forsaking sin, and making restitution, or sincerely desiring to do so. All this, or he never would have forgiven me. He, as a just God, would have seen me damned first; for "without repentance we must all perish." If a man wrong me, and say, "I repent," I must forgive him seventy times seven. Of course, I must have reason to believe he is sincere, is in earnest, and means what he says. But if he does not say, "I repent," and bring forth repentant fruits, I am not called by God's Word to forgive him, I am not to go beyond God's teaching and God's example. On condition the evil-doer repents even seventy times seven, I am to forgive him, but I am not called upon to have as much confidence in his stability as I have in those who have not shown themselves so impulsive, weak and easy to be tempted. If we are prudent, we will not only forgive such a man, but we will be careful in our relations with him, seeing he is so unreliable.

Notice.

The class for admission upon trial will please meet the committee at the M. E. Church, Ruston, upon Tuesday, Dec. 8, at 9 o'clock A. M.

The examination will be a written one, and the candidates will please come with pencil and paper.

T. K. FAUNT LEROY,
Chair'n Com.

Oct. 27, 1896.

North Mississippi Conference Minutes.

MR. EDITOR: In the ADVOCATE, of this date, speaking of the proposed North Mississippi Conference edition, you say: "Thus the people will have an opportunity of reading the proceedings of Conference at once, instead of waiting three months for the Minutes in pamphlet form."

I beg to say that our people do not wait three months for the Minutes in pamphlet form. Last year the Conference adjoined Dec. 2, and the Minutes were mailed Jan. 21.

J. S. OAKLEY,
Secretary of the Conference.

Holly Springs, Miss., Oct. 29, 1896

[We humbly apologize, Mr. Secretary, for our mistake. We had not taken the trouble to find out how far behind the Minutes of the North Mississippi Conference were last year. We were writing on general principles, without reference to any particular Conference. We think it is very generally the case that between two and three months intervene between the session of the Conference and the distribution of the Minutes. If the North Mississippi Conference has never had any such delays, then she is peculiarly fortunate.—EDITOR.]

To the Preachers of the North Mississippi Conference.

DEAR BRETHREN: I call your attention to the following resolution adopted by our Conference at last session:

Resolved, That to insure uniform and correct Sunday-school statistics, each pastor be required to report to the Annual Conference the total enrollment of Sunday-school scholars for the year, and to report to the Board the number of Methodist children belonging to Union Sunday schools, and also report the number of Methodist children who belong to no Sunday-school.

The first requirement in the resolution is to report to the Conference the "total enrollment of Sunday-school scholars for the entire year." The second requirement is to "report to the Sunday-school Board the number of Methodist children belonging to Union Sunday-schools, and the number of Methodist children who belong to no Sunday-school."

You will appreciate the fact that we are trying to give full credit to the faithful efforts of our pastors and Sunday-school workers by securing correct statistics. The desire of your Board is to obtain information in regard to Methodist children who do not attend our Sunday-schools, so that we may make plans by which to reach them. We are satisfied that the great work you are doing in bringing souls to Christ through the Sunday-school is only partially reported to the Annual Conference by the former plans.

In conclusion, please permit me to call your prompt attention to a resolution passed by your Sunday-school Board at Water Valley last year.

Resolved, That it is the sense of this Board that all Children's Day money be sent to the treasurer, and only paid out by him on order of the president.

We believe that you will attend to this important matter at once, if you have not already done so.

J. A. BOWEN, Sec.,
S. S. Board, North Miss. Conf.

Notice.

The members of the Finance Committee of the North Mississippi Conference will please meet us at the Methodist Church in Greenville, Wednesday, Nov. 25, at 4 P. M. for the election of officers, and to transact some important business that should be done before Conference opens.

W. M. YOUNG,
For Committee.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

A Protest.

In his communication to the ADVOCATE, of Oct. 29, "Ich Dien" makes some startling assertions. First, he advocates the cause of the Sultan, and advises that the statu quo with its atrocities to Christians be continued, while we "keep the Turks in good humor." In the face of the fact that these atrocities have been so terrible as to arouse the sympathies of semi-barbaric Russia, a writer in a Christian paper, the official organ of a great and advanced branch of the Christian Church, declares that these outrages are to go on lest we disturb the "good humor of the Turks." May God defend us from such "good humor." And the Sultan, who is a murderer, is to go unpunished, while our brothers' blood cries from the ground! The shrieks of women, the tears of children, the groans of the wounded, the prayers of starving, homeless human beings are to go unheeded until we can make a "conquest by love." ....Until this is done let the Turk be dealt with as other criminals, and let Christians remember who has said, "Thine eye shall pity him." Law and order are the fruits of love, and when these are absent no love is present.

But the writer is not content with advocating the cause of bloody Islamism; he takes up that of the cruel vivisector—a cause condemned alike by God and man; a cause so brutal that it is marvelous it should find an excuse anywhere in this century of gospel day. In the name of God, in the name of humanity, in the name of all that is good, let men and women everywhere with heavenly compassion in their hearts protest against such teaching as this! "Blessed are the merciful, for they shall obtain mercy," said our glorious Head, and he will in no wise forget his word, "for with what measure ye mete it out, shall it be meted out to you."

FRANCES M. MONTGOMERY.

Not excelled by any high priced liniment, Salvation Oil, twenty-five cents a bottle.

Attention, Members of the Louisiana Conference!

BRETHREN: If you think of bringing your wives to Conference at Ruston, first communicate with me, or you may have the mortification of not finding them provided for. Write in time for me to let you know what the prospects are.

I am trying to get reduced rates on railroads. As soon as I hear from them, will notify you through the ADVOCATE.

By complying with the above request, you will greatly oblige everybody interested.

JNO. A. MILLER.

Ruston, La., Oct. 20, 1896.

A careful housekeeper always has Dr. Bull's Cough Syrup in the house.

Notice.

The class of the first year will meet the committee at Greenville, Nov. 24, at 7:30 o'clock P. M.

JOHN RITCHEY, Ch.,
J. E. THOMAS,
J. H. SHUMAKER,
Committee.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

Notice.

NORTH MISSISSIPPI CONFERENCE.

The class of second year will meet the committee at the Methodist Church, Greenville, Miss., at 4 o'clock P. M., Tuesday, Nov. 24, 1896.

J. W. MALONE.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

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Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 23, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
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Price, 50 cents per package, or three for $1. Sent by mail, prepaid. THE BAILEY COMPANY, COOPERSTOWN, N. Y.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for November.

CHRIST'S TESTIMONIES.

SUNDAY, NOV. 8—TO HIS FATHER.

(John v, 30. 37 43; John iii, 35.)

Christ's healing the man at the pool of Bethesda on the Sabbath day, and the hostility to himself that was thereby aroused, were the occasion of that most remarkable discourse that is recorded in the fifth chapter of John. It was delivered by Christ to the Jews in defense of his action, and contains a lofty expression of his divine authority, together with the testimony of God the Father to himself, through John the Baptist, through the Scriptures, and through his own works. His testimony in reference to the Father is really, therefore, a testimony to himself, and the justification of his own action.

He declares that all his authority and power is derived from God the Father, that he makes no pretension to superhuman knowledge, or skill, independently of his relation to the Father, and that the will of the Father is supreme in his life. (Verses 19, 30.)

He says further, that God the Father has borne testimony to himself, which is distinct in character, though "ye have neither heard his voice at any time, nor seen his shape." (Verse 37.) He had borne witness "by giving him a miraculous incarnation, rendering him a living miracle; by an audible voice at his baptism; by dwelling in him with all the Godhead bodily, and speaking to the world through him; and by accompanying him with signs and wonders." (Whedon.)

Notwithstanding the fact that the Father had so manifestly testified concerning the Son, and that the Son made no claim, except in the Father's name, Christ tells the Jews that they will not accept him, and that the very reason why they ought to receive him is the ground of their rejection. "If another shall come in his own name, him ye will receive." (Verse 43.)

In John iii, 25–36, we have the last testimony of John the Baptist to Christ, and in verse 35 he declares that the supremacy of the Son is a gift of the Father, who loves the Son.

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary, as agreed upon at the last State Conference: Covington, $5; Dryades Street, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Carondelet Street, $20; Franklin, $5; Algiers, $5. Total, $257.

The New Bread Kneader, a Money Maker in Hard Times.

I have read how one of your readers made so much money selling Self-Heating Flat Irons, but I think I have beat that. I am not very old yet, and I have not had very much experience in selling goods, but I made over $900 in the last few weeks selling Bread Kneaders and Hook Spoons. The spoon sells itself at sight. All you have to do with the Bread Kneader is to show the people how easily and quickly you can make the bread, and how fine the grain is after it is kneaded. They can't help but buy one, as they are so cheap. It is a big labor-saving to women. You can knead the bread in half the time you can with the hand. You can get full particulars of this new invention from Baird & Co., Sta. A, Pittsburg, Pa. I am perfectly delighted with my success and feel sure that I am going to make lots of money in the business. It is a wonderful seller, and any one can make money selling it, I know.

M. F. B.

The Mutual Life Insurance Com'y

OF NEW YORK.

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Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

BUFFALO LITHIA WATER

ATONIC DYSPEPSIA.

DR. O. F. MANSON, of Richmond, Va., Professor of General Pathology and Physiology in the Medical College of Virginia: "I have frequently observed marked curative effects from BUFFALO LITHIA WATER Spring No. 1, in Atonic Dyspepsia."

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Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change of adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

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N. B.—We pay the freight.

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The late Prof. Basil Manley, of the South Baptist Theo. Seminary, Louisville, Ky., says of Aerial Medication: "I can cordially recommend its use." Write for a fac-simile of his letter.

A Teacher's Experience.

While teaching a country school twelve years ago, I took Catarrh in its worst form, which almost made a physical wreck of me. In '92 I had LaGrippe, was followed by a very bad cough, free expectoration, loss of weight and strength. My physician advised change of climate. This I was not able to do, but used Aerial Medication; to the surprise of friends, it cured me, and for three years have had the good health that belonged to me twelve years ago.

RICHARD OSBORN, Brazil, Ind.

I took Catarrh in 1862. Grew worse for over thirty years, suffered untold misery with headaches, attacks would come on every two or three weeks and last about three days, then the gathering would break and run bloody matter; green scabs would form; hearing and memory became very much impaired. Since using Aerial Medication four months in 1892, am entirely free from all Catarrhal affection; hearing and memory restored, throat and intense headaches entirely cured.

J. C. CARRITHERS, Riverton, Ala.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free.

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The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. (CHRISTIAN ADVOCATE.)

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE. B. M. Woolley, M.D., Box 487, Atlanta, Ga.

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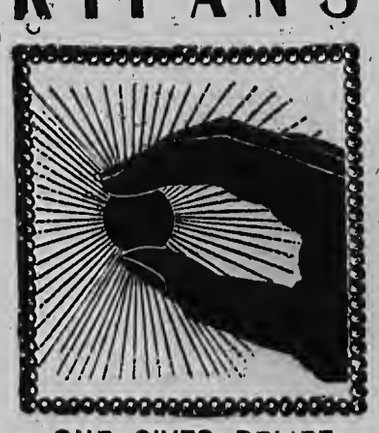

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER.

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

THE LIFE SCHOOL.

BY WILLIAM WYTHEMAN.

My little boy came from his school to-day
With his heart in a flurry of glee.
"Oh, papa! they've taken our pencils away,
And *I'm writing with ink!*" said he.
And his breast is filled with a manly pride,
For it joys him much to think
He has laid his pencil and slate aside,
And is writing his words in ink.

Oh, innocent child! Could you guess the truth
You would ask of the years to stay
Mid the slate-and-pencil cares of youth
That a tear will wash away;
For out in the great big world of men
The wrongs we may do or think
Can never be blotted out again,
For we write them all in ink.

You Can't Catch the Wind in a Net.

Some people get windmills in their heads and go in for all sorts of silly things. They talk of ruling the nation as if men were to be driven like sheep, and they prate of reforms and systems as if they could cut out a world in a brown paper, with a pair of scissors. Such a body thinks himself very deep, but he is as shallow as a milk-pan. You can soon know him as well as if you had gone through him with a lighted candle, and yet you will not know a great deal after all. He has a great head, and very little in it. He can talk by the dozen, or the gross, and say nothing. When he is fussing and boasting of his fine doings, you soon discover that he makes a long harvest of very little corn. His tongue is like a pig's tail, going all day long and nothing done.

This is the man who can pay off the national debt, and yet in his little shop he sells two apples in three days; he has the secret of high farming, and loses more at it than any man in the country. The more he studies the more he misses the mark; he reminds me of a blind man on a blind horse, who rode out in the middle of a dark night, and the more he tried to keep out of ditches the more he fell in.

When they catch live red herrings on Newmarket heath he will bring out a good thing, and line his pockets with gold; up till now, he says, he has been unlucky, and he believes that if he were to make a man a coffin he would be sure not to die. He is going to be rich next year, and you will then see what you shall see; just now he would be glad of half-a-crown on account, for which he will give you a share in his invention for growing wheat without ploughing or sowing.

It is odd to see this wise man at times when his wits are all up in the moon; he is just like Chang the Chinaman, who said, "Here's my umbrella, and here's my bundle, but *where am I?*" He can not find his spectacles though he is looking through them; and when he is out riding on his own ass, he pulls up and says, "Wherever is that donkey?"

I have heard of one learned man who boiled his watch and stood looking at the egg, and another who forgot that he was to be married that day, and would have lost his lady if his friend had not fetched him out of his study. Think of that, my boy, and don't fret yourself because you are not so overdone with learning as to have forgotten your common sense.

The regular wind-catcher is soft as silk and as green as grass, and yet he thinks himself very long-headed; and so indeed he would be if his ears were taken into the measurement. He is going to do—well—there's no telling what. He is full of wishes, but short of will, and so his buds never come to flowers or fruit. He is like a hen that lays eggs, and never sits on them long enough to hatch a single chick.

Moonshine is the article our friend deals in, and it is wonderful what he can see by it. He cries up his schemes, and it is said that he draws on his imagination for his facts. When he is in full swing with one of his notions, he does not stick at a trifle. Will Shepherd heard one of these gentry the other day telling how his new company would lead all the shareholders on to Tom Tiddler's ground to pick up gold and silver; and when all the talk was over, Will said to me, "That's a lie with a lid on, and a brass handle to take hold of it." Rattlesharp this of Will, for I do believe the man was caught on his own hook and believed in his own dreams; yet I did not like him, for he wanted us poor fellows to put our little savings into his hands, as if we could afford to fly kites with laborer's wages. What a many good people there are who have religious crazes! They do nothing, but they have wonderful plans for doing everything in a jiffy. So many thousand people are to give half-a-crown each, and so many more a sovereign, and the meeting-house is to be built just so, and no how else. The mischief is that the thousands of people do not rush forward with their money, and the minister and a few hard-working friends have to get it together little by little in the old-fashioned style, while your wonderful schemer slinks out of the way and gives nothing. I have long ago found out that pretty things on paper had better be kept there. Our master's eldest son had a plan for growing plum trees in our hedges as they do in Kent, but he never looked to see whether the soil would suit, and so he lost the trees which he put in, and there was an end of his damsons.

"Circumstances alter cases;
Different ways suit different places."

New brooms sweep clean, but they mostly sweep up dirt. Plough with what you please, I stick to the old horses which have served me so well. Fine schemes come to nothing; it is hard work that does it, whether it be in the world or in the church.

"In the laborious husbandman you see
What all true Christians are or ought to be."
—Spurgeon.

Contented Mother.

I am a peculiar woman. I am looked upon with surprise and wonder, not only where I am known, but all over the world. Why? Because I love children and motherhood and do not complain at my fast increasing family. How sad to think that, the world over, my fellow sisters look on me as a wonder simply because I love children! Why did I marry? Because I loved the home, and I wanted the pleasure of making a happy one for a family of my own; because I wanted to be called mother; to hold to my breast an innocent babe and call it mine; because the words "wife" and "mother" sounded sweet in my ears.

To love a man is not enough. We must have a sacrificing love, be willing to endure hardships untold, to forego, at times, the pleasure of society for the sake of our loved ones. To-day there came to me a letter full of pathos and sadness, full of desire on the part of the writer to feel as I do on the subject, and asking me to answer through the Housekeeper, as most other women thought and felt as she did. She says: "Write and tell me how you came to look with resignation on motherhood."

Resignation! I have no need to look with resignation on child-bearing, but if God had seen fit to give me no husband, no children, no home in which to reign as queen and mother, then, indeed, would I have great use for that word. There is the secret of happy child-bearing. Live in the open air all you can, tend to your flower garden, weed the onions if you wish, spend a portion of each day out doors, live on fruit and vegetable diet, avoid rich pastry and meats, avoid idleness, spend your midnight hours in bed, not in the ball-room. Above all things do not worry, but be happy in doing for your loved ones, thus forgetting yourself. With a kind, loving husband, and contentment in the heart and home, even that terrible bugbear, child-bearing, may become a pleasure.

I thank God my mother loved children, else I might not have been born into this world to raise a family. Since the dear twins came, a dear little girl has been added to our family circle, so our family now numbers eight. We are poor in this world's goods, but rich in our children. God bless them and bring them to womanhood with the same mother-love that is my great peculiarity! May our only son make some woman as happy as my own married life has been.—Mabel H. Money.

Courtesy.

I want to talk once more on this same text. I think it very important! One of the best ways to be courteous is to be polite. Did you ever see a well-dressed boy or girl compel a woman carrying a big basket or bundle to step off the sidewalk? I have; and I have said to myself at such a sight, "You haven't a particle of politeness in you. If you had, you would pity that burdened woman and get out of her way." If I have such an impolite boy or girl among my readers, I wish they would learn a lesson from the following incident: Two boys, the one a gentleman's son and the other the son of a poor widow, applied to a merchant for a situation, but the latter was chosen. Why? I will tell you. Just as the two boys came in, a poor ragged girl fell on the icy sidewalk, and lost her pennies, and cried bitterly. The first boy laughed rudely; but the other helped her up, and, fishing in the gutter for the pennies, found one, and replaced the other from his own purse. The merchant observed all; and, although the first had strong letters of recommendation, and the other none, the poor boy's politeness secured him the place. It always pays to be polite. A little girl said she had found a new key to unlock people's hearts. It was the little word "Please." It is a key that fits the lock of everybody's heart.

Talk to Your Boys.

To-day my little boy, though he is mine only by the right of our mutual love, entered the school-room and a new world. I look back through the fifteen years which have passed since I first entered the school-room, and I remember well my feeling of eagerness and yet reluctance to enter the unknown world, and I wonder how it was with my boy to-day. Will he at close of day nestle in mother's arms and tell her of all that has passed? God grant he may, for in that lies his safeguard, and may she have wisdom given her by which she may answer the questions which will be asked, for we have in our schools boys and girls who delight in telling their young playmates that which would fill a mother's heart with fear; and how is she to know?

A mother said to me the other day: "I thank God that he has at least given me courage to talk to my boy," and I am sure that he has, not only the courage, but the wisdom; but how are we all to learn the way? Is it a gift that comes with motherhood?

Perhaps, I am not right, but it seems to me that there is a little too much false modesty shown on such questions. None of us care to discuss them for the sake of the discussion, but do you not all feel that the next generation would be benefited.—Lela Moore.

The Way to Conquer

"I'll master it," said the axe; and his blows fell heavily on the iron, but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface, till they were all worn down or broken; then he fell aside.

"Ha! ha!" laughed the hammer; "I knew you wouldn't do it; I'll show you the way." But at the first stroke off flew his head, and the iron remained as before.

"Shall I try?" said the soft small flame, but he curved gently round the iron, and embraced it, and never left it until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that which can resist love.—Selected.

No more vague and senseless notion ever possessed an honest but ignorant mind than the notion that the machinery of things will do the world's noblest work. All excellence, all renovating powers, are finally vested in persons.—Horatio Stebbins.

All along the pathway of life are tombstones, by the side of which we have promised to strive for heaven.—Moody.

Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

Table Talk.

BY DR. DIO LEWIS.

Should we or should we not talk at the table? This question ought not to be a difficult one to answer. We should talk when we eat. I believe the table of a well ordered, intelligent family might be made one of the best schools, not only for children, but adults, that can be devised. I will give some of my reasons. The table is a place where we all meet to perform a pleasing act thrice daily. No matter how often eating is repeated, we hear the call to our meals with gladness. This state of mind causes us to lay aside for the most part those feelings of animosity, hate, sourness, ill-naturedness, into which we may have fallen during the hours of toil and contest. We are in a fit mood for enjoyment. Throughout every department of life, when health prevails, eating is a pleasure. It may not be the highest pleasure, and it may be abused, but it is a necessary pleasure. When it is not so, indigestion prevails. But a part, and with many a large part of the pleasure at the table, arises from the companionship which accompanies it. To sit down at the table and eat alone and in silence may give some delight if the food is good, but we are apt to hurry through it as a task that must be done. This very hurrying causes it to be less perfectly digested, and so our bodily vigor will be in like measure lessened.

To prevent this, conversation is most desirable, and in many families it is a school for all its members, and a most valuable one. But to make conversation as useful as it ought to be some pains must be taken. The most important thing is that it should be entertaining. Everything that leads to controversy should be avoided. Where different views of politics or religion are held, then never bring these subjects up unless you wish to embitter the members against one another. If the food is good, it may be spoken of and praised, but if it is bad, nothing need be said. If intelligent guests are at the table, they should be drawn on for such information as they can give, and should be listened to with respect. Every intelligent family should take pains to have at times some guest who has seen much and who knows much, and he will always gladly talk to an eager audience. If none but the family are present, its head should lead off in something in which all may find interest, the news of the day or whatever is most in mind, as talk about animals, birds, flowers, or about travel, or any interesting phenomena in nature.

Perhaps one of the best things at the table is story-telling. The art is no doubt dying out, and few have the gift. But it may be cultivated and developed. Sometimes a short story may be read. One story generally suggests another, and this still another, and so on. I remember one case where the father developed in his children the gift of story-telling by asking them in turn to bring each a story as a contribution to the good of all. No matter how short it was acceptable. If too long, it was criticised in a friendly way.

To preside at the table and bring out all the possible gifts of each member, is something to be proud of. It fits one for presiding at other meetings gracefully and with dignity.

If I could give a faithful report of all that I have heard said by parents and children of some of the families of my friends during the times I have been with them, and the tone and spirit of the conversations, I should write one of the most interesting chapters ever published. Of all schools for children, this is the best.

Men see their families but little except at table. That seems to be about the only family gathering. What a spectacle is far too often the common management of this family meeting? The father sits in glum silence, and shovels in as fast as he can swallow. The children follow the parental example. The food is passed only when asked for, and then in silence. There is nothing human about it. I can't understand why this home school which costs nothing and pays so well is thus left to bring forth little or no fruit or furnish such a poor quality.—The Journal of Hygiene.

Fits Cured

From U. S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, 4 Cedar St., New York.

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DISEASE DOES NOT STAND STILL.

Every one is either growing better or worse.

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You *are suffering from*

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Have tried doctors and medicine without avail, and have become disgusted.

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WILL CURE YOU.

Thousands now well, but once like you, say so. Give an honest medicine an honest choice.

Large bottle or new style smaller one at your druggist's. Write for free treatment blank to-day. Warner's Safe Cure Co., Rochester, N. Y.

OBITUARIES.

SMITH—Bro W. D. SMITH was, born (and reared) near Vernon, Jackson parish, La., May 1, 1856; married Miss Paulina Griffin, of Pineville, La., Sept. 9, 1880. Here they resided in happy wedlock for a number of years. It was here that he joined the Methodist Church under the pastorate of Rev. Dr. J. M. Beard, in October, 1886, and lived a staunch friend of the church and a liberal supporter of her institutions until God translated him to his eternal reward. He was residing at Woodworth, where he was engaged in business, when he was taken down with typhoid fever, and died Oct. 2, 1896, after a protracted illness of one hundred and eighteen days. The writer visited him several times during his sickness, deeply impressed at his unwearying patience throughout all his sufferings, never murmuring, and expressed himself as perfectly resigned to the will of his God, and ready to die if this was the disposition of Providence.

During his illness he spoke frequently to his beloved companion of his salvation, and gave strong assurance that he was all right for the bright kingdom beyond the skies. The day before his death he turned to his dear wife and said, "I'm going to heaven, and I wish you could accompany me." On another occasion he exclaimed, "I'll soon be walking into the shining portals!"

He was interred in the Pineville Cemetery. Bro. L. F. Jackson preached his funeral.

In the death of Bro. Smith the church loses a useful soldier, the community a noble citizen and friend, and his family a most affectionate and devoted husband and father. Those of us who know him will miss him sorely here, and our hearts are withered to give him up; but we are consoled to know that while he can not come to us, we may go to him. J. W. LEE.

TURNIPSEED—MARY HUFFMAN, daughter of the late John Huffman and Mrs. Mary Glass Huffman, was born in Pike county, Miss., March 26, 1843; was married to Berkly S. Turnipseed, Dec. 20, 1861. Mr. Turnipseed died April 25, 1890. In early life she was converted and joined the Methodist Church. After her marriage she united with the Baptist Church.

In an eminent degree her home was her kingdom, where, as wife and mother, though her only child died in infancy, she reared an adopted daughter up to womanhood. She was a mother to her, and she a loving daughter, and their affection for each other was beautiful.

As a friend, she was as true as the needle to the pole. Loving in person and mind, having a kind heart and cheerful disposition, she drew around her a circle of friends who sorely feel her loss. She was fondly attached to her sisters. To her only brother she cherished the sweetest, tenderest love. She loved the church and its services. Religion was her support and consolation during the years of her affliction, which she endured with patience. For weeks she had been a ministering angel to the sick among her relatives, and had gone in great haste to see her sister-in-law, Mrs. Brylle, and died suddenly, after a brief illness, Feb. 19, 1896. Her bereft friend,

MRS. M. L. J. HOOVER.

Summit, Miss.

PYBURN—Bro. JACKSON PYBURN was born at Indian Village, La., April 8, 1822, near which place his whole life was spent. He was married to Miss Mary Stone, Dec. 1, 1842. He was married the second time to Mrs. Ann Harloog, Sept. 17, 1885, having been bereft of his first wife Nov. 14, 1879. He professed religion and joined the M. E. Church, South, at Siloam Camp Meeting, in Jackson parish, of which he ever lived a faithful member until he was summoned to his reward after a very short illness, Oct. 3, 1896.

As a citizen, Bro Pyburn was esteemed and honored; as a husband and father, he was kind, gentle, and tender; as a Christian, he was not demonstrative, but exemplary. So much is he missed, nor can his place be easily filled. "Asleep in Jesus, blessed sleep."

J. H. BROWN.

Epworth League Conference.

The following is the programme of Meridian District Epworth League Conference, to be held at Meridian, Miss., Central Church, Nov. 4 and 5, 1896:

FIRST DAY—MORNING.

10 A. M.—Opening devotional service—Rev. M. J. Jones. Organization, appointment of committees, etc. Address of welcome—F. G. Lewis. 11 A. M.—Epworth League sermon—Rev. A. F. Watkins, Jackson, Miss.

AFTERNOON.

2:30 P. M.—Devotional exercises—Rev. J. M. Crossley, Lauderdale. The League Motto—Rev. G. H. Galloway. The Need of the District League—Rev. R. W. Bailey, Jackson, Miss. The League as a Factor in the Methodism of the Future—Judge T. P. Bell, DeKalb, Miss.

EVENING.

7:30 P. M.—Prayer and praise service—H. Mellard, Meridian, Miss. The Feet and Hands of the League: How Are They Employed?—Rev. T. B. Clifford, State President of Epworth Leagues, Water Valley. A Dish of P's in League Work—Rev. A. F. Watkins.

SECOND DAY—MORNING.

9 A. M.—Devotional exercises—Rev. R. H. Barr, Why Not. Difficulties of the League, and the Remedy—(1) Devotional—Rev. A. T. Hall, Daleville; (2) Charity and Help—Dr. [illegible], Meridian; (3) Literary and Social—J. C. Cavett, Meridian. The League President—Rev. T. B. Clifford. Work of the Epworth League in Mission Fields—Rev. W. W. Cammack, Chuckey. League Address—Rev. T. B. Holloman, Jackson.

AFTERNOON.

2:30 P. M.—Devotional exercises—Rev. I. L. Peebles, Meridian. As the Epworth League is an Institution of the Church, Its Organization, Where Practicable, Is Not Optional—Rev. G. H. Thompson, DeKalb. The Leaguer and His Bible—Rev. A. F. Watkins. The Demand for the Junior League, and How to Conduct It—Mrs. A. T. Bell, Daleville.

EVENING.

7:30 P. M.—Farewell service—Rev. T. B. Clifford. Is the League in Harmony with the Spirit of Methodism?—Rev. R. W. Bailey. Benediction—Rev. R. J. Jones.

He has the most sympathy for another who most puts himself in his place. Human interest in others is the result largely of knowing how another feels and acts in temptation, trial, difficulty and calamity. Response is heartfelt and ready when we think of what we would need under circumstances in which we find others.

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with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.

Be such a man, live such a life, that if every man was such as you, and every life like yours, the earth would be God's paradise.—Phillips Brooks.

FROM THE WORK.

(Continued from Third Page.)

Rev. R. L. Phillips, P. C., Middleton, Miss., Oct. 16: "Our fourth Quarterly Conference was held at old Oak Grove, Oct. 3; Rev. L. Carley presiding. The closing reports for this, the first, year of Energy mission finds us with a new parsonage, one new church, another in process of construction, and $1,050 expended on buildings to date. It is only just to say that our presiding elder has won the love and confidence of our people. Six of our stewards—Bros. R. R. Redden, Wm. H. McRae, W. J. Norsworthy, M. Carmichael, and M. M. C. Carmichael—all rode twenty-five miles horseback to attend this Conference. Stewards that will do this will do more. Brethren, pray for this work."

Rev. J. S. Sanders, Rayne, La., Oct. 26: "We are now in one of the greatest revivals of old-time religion that I have seen in a long time. We moved in our new church at Plaquemine Bruiee, and began our meeting on the tenth, and it has been a Pentecost all the time. Souls are converted and sanctified at nearly every service. We received a class of twenty-five into the church at eleven o'clock yesterday, and three more joined last night. We took a collection last night, and raised enough to pay off the indebtedness on the church, being about eighty dollars. We are in the third week of the meeting, and people are attending from fifteen and twenty miles distance. We have probably had not less than thirty conversions, and twenty sanctified. We have been assisted by Bros. Fenat LeRoy, W. W. Drake, W. J. Porter, S. H. Whetley, M. C. Manly, N. L. Sayers, and Bro. Vult, of New Orleans. We are still expecting greater things yet."

"H," Baton Rouge, La., Oct. 24: "'Render praise to whom praise is due.' Allow me, through your valuable columns, to tell how nicely we are getting along with our new church at Black Water, although we have had to labor under great disadvantages; but, by the help of God, we are on the eve of completing our work, and, when finished, it will be free from debt. Many thanks to our local pastor, Bro. Wiley Brown, who, as a faithful steward, was always at his post rendering every assistance possible. We have elected our Board of Trustees, which are as follows: S. L. Hooper, president; J. W. Brown, secretary; A. F. Gilmore, D. L. White, J. George, C. D. Regen, L. F. Deer. We will have it incorporated shortly. It is rumored that Bro. Rawls claims the honor of starting the move to build a new church, but that is a mistake. It was started when Bro. Will Linfield was in charge of this work. Although it may not have been as fine as some others, it was God's house of worship; and that we do not appreciate slang, and most especially when it comes from the pulpit. Mr. F. L. White, our worthy president of the Building Committee, has rendered valuable assistance in both purse and person, who, though not a member of any church, yet I hope, through the prayers of God's people and the influence of a Christian wife, he will soon be numbered as one in our ranks, for he has been a faithful servant of the Lord. Our Building Committee are: F. L. White, president; Jno. P. Skolfield, Jr., secretary; C. D. Regen, treasurer; W. Brown, L. F. Deer, J. George, W. Simmons, S. L. Hooper, Rev. Wiley Brown. Our building is 35x50, with 11-foot walls and square ceiling; has two aisles and one large double front door. The Ladies' Aid Society of our church have raised funds to the amount of sixty-eight dollars, which we duly appreciated. All praise and glory be to God!"

Is your skin oily? Should not be—and will not be if you use HEISKELL'S Medicinal Soap. Makes the skin soft, white and healthy. At druggists or by mail, 25c. a cake.

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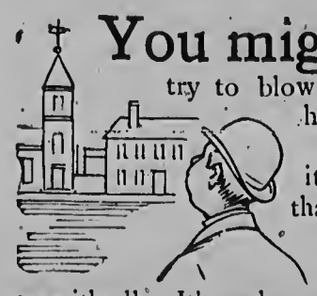
You might just as well



try to blow around a weather vane as to help some people by pointing out the right way. They won't see it. Even if you prove to them that it's the easiest way, and the safest, and cheapest, they won't walk in it. But this isn't so with all. It's only a few, comparatively. We're not complaining. There are millions of women who have seized on Pearline's way of washing—glad to save their labor, time, clothes, and money with it. Most women don't need much urging when they fully understand all the help that comes with Pearline. 500 Jas. Pyle, N.Y.

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Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successors, A. SREAL and Rev. R. M. STANDIFER, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
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EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
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No charge for chorus training or use of piano.	
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Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

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Parties ordering goods will kindly mention this paper.

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures such affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 463 Poplar street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, watch even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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NEWS OF THE WEEK.

DOMESTIC.

Tensas parish, La., was visited by a cyclone on Oct. 29, and great damage resulted.

The exports from the United States to Cuba have fallen off from $24,157,000 in 1893, to $7,530,000 for the fiscal year 1896

A tornado struck this city on Oct. 29, and did much damage. Several large buildings were demolished, two lives lost and ten people injured.

According to the latest returns of the election, on Nov. 3, Mr. McKinley, the Republican nominee, was elected President of these United States.

Louisiana was probably one of the very last States in the Union to adopt the Australian ballot in public elections, and it was tried on Tuesday for the first time.

Ex-Governor Northen, of Georgia, has established about fifty agencies in Illinois, Michigan, Indiana and Wisconsin for the purpose of encouraging emigration to that State.

The Supreme Court of Arkansas has decided that the governor has the right to appoint members of the Legislature where vacancies have been caused by death, resignation or other causes.

The University of California is to receive $4,000,000 in donations from various persons. The State must spend $500,000 on buildings, and when this has been done the donors will make good their promises.

It is a curious coincidence that the shipyard number of the recently named battle-ship "Alabama" is identically the same as that of the Confederate cruiser of that name when under construction in England, namely, No. 290.

On the twenty fifth the Maryland Historical Society of the Methodist Episcopal Church will unveil a bronze tablet on the site of the Lovely Lane meeting-house, in Baltimore, the foundation of which was laid by Francis Asbury in 1774.

Frederick B. Esler, counsel for the company which proposes to build the railroad tunnel under the East river, New York, says that it can be built inside of a year. The cost of construction would be $2,500,000, but rights of way, terminals, etc., would increase the expense to $6,000,000.

FOREIGN.

The Czar's visit to Paris cost the French government 7,000,000f.

Heavy storms and floods have occurred in Southern France. The river Rhone has risen to such an extent that it has overflowed its banks in several places.

The commander of the Egyptian forces, it is said, wants to raise the effective number of the army to 15,000 men and continue the reconquest of the Soudan. It is understood that France and Russia will protest against the expedition.

A terrific cyclone swept over the city of Seville, Spain, last week, with the result that houses, chimneys and trees were wrecked and there was a general panic in the city. Many people were injured, and it is feared that some fatalities occurred.

The Hamburger Nachrichten, the organ of Prince Bismarck, has another article on the subject of the Russo German treaty, which terminated in 1890, and the disclosure of which by the Nachrichten has created such a sensation in Europe.

The Kendal (England) Bank for savings has just been wound up, leaving a very substantial surplus, which is to be devoted to providing public recreation grounds for the town. The government postal savings banks are slowly, but surely ousting the private concerns out of the business.

RHEUMATISM IS A FOE which gives no quarter. It torments its victims day and night. Hood's Sarsaparilla purifies the blood and cures the aches and pains of rheumatism.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

Arkabutla Charge.

Our Conference is near at hand. The year's work will soon be closed up. We have held five meetings, in which 28 or 30 were converted, a number reclaimed and many encouraged. We were assisted in one of our meetings by Rev. W. S. Lagrone, of Senatobia. He preached a straight gospel regardless of the crooked ways of the people. The people acknowledged the truth as it was preached, and twenty or more were converted. Thirty have been added to the church during the year. While we feel grateful for what has been done, we feel that much more might and ought to have been done. We think our finances will be in advance of last year, especially our collections ordered by the Conference. To God be all the glory for what has been done!

G. H. JACOBS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¾	— —
Ordinary	9⅝	— —
Good ordinary	8 15-16	— —
Low middling	7 8-16	— —
Middling	10⅜	— —
Good middling	7 8-16	— —
Middling fair	8	— —
Fair	8 7-16	— —
Galveston middling	10¾	— —
Mobile middling	7 8-16	— —
Memphis middling	7¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	2½	2⅝
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 1-16	3¼
Prime yellow	3 2-16	3 7-16
Gray white	3⅜	3 5-16
Choice white	3⅜	3 9-16
Standard granulated	3⅝	3⅝
MOLASSES.		
OPEN KETTLE:		
Fancy	19	20
Fair	— —	— —
Good common	— —	— —
SYRUP	17	20
RICE.		
No. 2	1⅜	3
Good	3½	3⅝
Fair	4¼	4
Prime	4⅛	4⅜
Rough, ₩ bbl	3 00	4 10
POLISH, ₩ ton	14 00	— —
FLOUR.		
Extra Fancy	4 25	4 55
Fancy	4 00	— —
Choice	— —	— —
Minnesota Patents	4 80	4 90
Winter wheat patents	4 35	5 75
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 60	1 65
Cream meal	2 10	— —
Grits	2 20	— —
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	35	36
Yellow	37	38
Mixed No 2	35	36
OATS:		
Western	— —	29½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	60	62½
HAY:		
Prime	13 00	14 50
Choice	16 00	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	6 50	6 67½
Prime Mess	6 00	6 25
Rumps	7 75	— —
BACON:		
Fancy Breakfast	8½	8½
Shoulders	— —	6¾
Sides, short rib	8½	8½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	6½	6¾
Sides, short rib	— —	7½
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14½	— —
Common	13½	10½
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	21	— —
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	6	6½
OILS:		
Coal, bbls	6½	— —
Coal, cases	15½	— —
Cotton seed, crude	21	21½
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	75	80
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 55
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	5¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6	— —
TIES:		
₩ bundle	1 60	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 25	3 75
Young Chickens	1 00	3 00
Chickens, Southern	2 25	2 50
Young	1 00	3 50
Turkeys, Southern	12 00	5 00
EGGS:		
Western	18	18½
Southern	16	17
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	8	8½
Burry	5½	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	5½	6¾
Dry salted	7½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	15 75	16 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Food for the Tired Brain.
Horsford's Acid Phosphate.
It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

MARRIAGES.

ELLIS—WILLING.—In Crystal Springs, Oct. 27, 1896, by Rev. Ira B. Robertson, Mr. O. F. Ellis (son of Mayor J. J. Ellis, of Gellman, Miss., to Miss Frankie Willing, of Crystal Springs, Miss.

SIMS—PUCKETT.—At the residence of the bride's father, in Hinds county, Miss., Tuesday, Oct. 20, 1896, by Rev. J. P. Drake, Mr M. A. Sims to Miss Annie Puckett, all of Hinds.

HARLOW—MARSHAL.—At Union Grove Church, Nettleton circuit, North Mississippi Conference, July 12, 1896, by Rev. J. W. Raper, Mr. James F. Herlow to Miss Vivien Marshel.

McDANIEL—BOOZER.—At the home of the bride's father, Aug. 1, 1896, by Rev. J. W. Raper, Mr. T. C. McDaniel to Miss S. F. Boozer.

COGGIN—YOUNG.—At Palestine Church, Nettleton circuit, North Mississippi Conference, Aug. 30, 1896, by Rev. J. W. Roper, Mr. O. B. Coggin to Miss Dezey Young.

GUICE—HARRIGILL.—At the residence of the bride's father, Mr. Clarence Herrigill, Oct. 7, 1896, by Rev. Geo M. Hull, Mr. S. L. Guice to Miss Lizzie Harrigill, all of Hamburg, Miss.

CRANFORD—LYLES.—At the residence of the bride's father, Oct 21, 1896, by Rev. J. W. Lee, Mr. T. Ardley Cranford, of Hineston, La., to Miss Ida Lyles, of Milford, La.

Hebron, Miss.

How time flies? Just one month from to-day, and we, preachers of the North Mississippi Conference, meet at Greenville, Miss., to give an account of our stewardship for this Conference year. What shall our reports be? Will they be such as we will wish they had been when we come to give an account to the Judge of all men? Much of the success of this year's work depends on the proper and faithful discharge of duty from now till Conference on the part of preachers, stewards and members of the church. Since our reports at Conference are to make a chapter in the history of our Methodism, let us strive to make the chapter more interesting than any of the past—one which shall merit the consideration of future generations.

Some things will be noticeable in my own report which I deplore—evidences of failure and lack of effort; and were it possible for me to go back and begin again, I am sure the record would be better. But the past is now eternity, and can never be recalled. Bro. Burroughs held my fourth Quarterly Conference last Saturday and Sunday, Oct. 24 and 25. Everything conspired to make it an occasion of great joy and profit. In company with the presiding elder and his wife was Miss Carrie Thomas, the district secretary of the Woman's Foreign Missionary Society of the Columbus district. And in addition to the regular exercises of the Quarterly Conference, so well conducted by the presiding elder, she enlisted the interest of our women in the work of "women for women," and organized a society of twenty-five members. The women of the Conference society made a wise selection when they put Miss Thomas in charge of this very important work. May the Lord prosper his work in her hands!

We have at Hebron a Parsonage and Home Mission Society also, which is doing a good work, and which is being represented at this time, at Oxford, by its efficient president, Sister J. R. Windham.

We feel that by the efforts of these consecrated women God will save this great country, and then bring to light many a benighted heathen.

The claims ordered by the Conference will be reported paid in full and liberal support for the ministry. We owe a large share of our success in raising the collections ordered by the Conference to the earnest, persistent efforts of our little girls and young ladies in the use of "Tithe Gleaners." Twenty-five of them brought in more than sixty dollars from the various churches on my work.

We begin very soon to put the parsonage in better repair for the new preacher—hope to have it ready for him. We have had good meetings, resulting in the addition of twenty-nine members to our church.

We are indebted for most efficient help in our meetings to Bros. J. A. Leech, Perry E. Duncan and Angus T. Buck. J. E. BUCK, P. C.,

Hebron circuit, North Miss. Conf.

P. S.—I am heartily in favor reducing the presiding elders' districts to twelve appointments each. The very same facts which make it necessary to reduce the pastoral charges from twenty-nine appointments to, at most, four or six, are facts which make it necessary that the districts be made smaller. We need an additional district in the North Mississippi Conference. J. E. B.

South Mississippi Holiness Camp Meeting.

The first session of South Mississippi Holiness Camp Meeting was held Oct. 9–12, 1896. On the night of the eighth Dr. J. W. Harmon, of Paulding, Miss., preached from the eighty-fourth Psalm, and dedicated the grounds to Almighty God. On the evening of the ninth Mrs. Mary McGee Snell, Revs. W. W. Hopper, R. A. and E. T. Breland arrived, and the meeting started off with a high tide every service; was good, but grew better and better. Perfect harmony and peace prevailed. From two to three thousand people visited the meeting during the ten days. More than 150 persons was sanctified. Fifteen preachers attended and took part in the service, viz.: Mrs. Mary McGee Snell, Columbus, Miss.; Rev. J. W. Pugh, Handsboro, Miss.; Rev. J. W. Harmon, Paulding, Miss.; Rev. W. W. Hopper, Meridian, Miss.; Rev. R. A. Breland, Camden, Miss.; Rev. D. C. Rawls, Covington, La.; Rev. E. T. Breland, Washington, Miss.; Rev. James King, Daisy, Miss.; Rev. N. B. Harmon, Bay St. Louis, Miss.; Rev. A. C. Burt, Hattiesburg, Miss.; Rev. Michael Cox, Ocean Springs, Miss.; Rev. H. C. Brown, Heidelberg, Miss.; Rev. R. N. Davis (Baptist), Pearlington, Miss.; Rev. A. P. Cox, Wisdom, Miss.

The last day was the greatest day ever witnessed in South Mississippi at a Sunday camp meeting. Rev. W. W. Hopper preached at 8:30. Mrs. Snell at 11, and Rev. D. C. Rawls at 3 P. M.; Mrs. Snell following with a wonderful exhortation. Men stood on their feet for three hours, forgetting to look at their watches and seemed to be unconscious of the lateness of the day, until the long beautiful tabernacle and the five large hanging lamps was lit up and the twilight driven away. Thus closed the greatest meeting ever held in South Mississippi. Praise the Lord!

E. MILES, Pres.

Money for Invalids.

Mr Editor: I feel it my duty to inform others of my success. Was an invalid many years, but cured myself with the $5 Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of $10. In four weeks 72, profit $180. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Bathe right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone can do as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open?

A. INVALID.

Columbus, Miss.

Our meeting closed last night, which resulted in two hundred or more conversions. The preaching from the first day was of a very high order. George Stuart does not rely upon the tricks as some evangelists do for the success of his meeting. He preaches the gospel as one who believes it and has experienced the truth that is the power of God unto salvation to everyone that believeth. It is the verdict of this community, of all who have heard him, that he conducted the most successful meeting ever held in this city.

Some of his sermons are among the most splendid efforts I have heard from anyone. These sermons indicate that he does not rely upon pathetic illustration or incident for moving his audience, but that he has studied to make his sermons logical and forceful, relying upon the Holy Ghost to carry his message with convincing power to the hearts and consciences of the people. And let me say that I regard him as the most useful man I know now engaged in evangelistic work. No Methodist preacher need hesitate to ask George Stuart to assist him in revival work; for he only does the pastor good wherever he goes. There is never an utterance that could be tortured into a thrust at the church. He loves the Methodist Church and preaches her doctrines and strives to strengthen her influence in the community where he holds revivals.

Mr. Tilman, his singer, is a most excellent Christian gentleman of deep piety, and is a great help in the service. He sings the songs of Zion with wonderful power, the audience being often moved to tears.

R. M. STANDEFER.

Oct. 29, 1896.

A Tobacco Poisoned Heart

Is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco, take SUBE-QUIT, an antidote chewing gum, 25c. a box, nearly all druggists. Booklet free. It is an honest remedy highly recommended. Try it to day. Eureka Chemical Co., Detroit, Mich.

MUL-EN-OL, Nature's Great Healer and Pain Destroyer. Often is it that lives are lost that might have been saved by the timely use of MUL-EN-OL.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Arcola	Nov. 7,	8
Hollandale	8,	9
New Salem	14,	15
Lake	22,	23
Robinsonville		

J. A. RANDOLPH, P. E.

SARDIS DIST.—FOURTH ROUND.

Wall Hill	Nov. 7,	8
Arkabutla (Fri.)		13
Cockrum	14,	15
Pleasant Hill (Mon.)		16
Pleasant Grove	21,	22

T. O. WIRE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford	Nov. 7,	8
Cedar Bluff	14,	15
West Point	15,	16
Tibbee	21,	22

E. A. BURROUGHS, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Elissy	Nov. 7,	8
Slate Springs (Tues.)		10
Chapel Hill, at —— (Thurs)		12
Pittsboro, at Pine Ridge	14,	15
Water Valley circuit, at Wyatt Chap'l	21,	22

The recording secretaries will please have their journals at quarterly meeting. Local preachers must be present, and present written reports before passage of character. Let pastors and officials all make a faithful effort to do their whole duty as we close 1896.

H. O. MOREHEAD, P. E.

CORINTH DIST.—FOURTH ROUND.

New Albany circuit, at Bethlehem	Nov. 7,	8
Saltillo circuit	14,	15
Marietta circuit, at Hodges	21,	22

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Quincy circuit	Nov. 7,	8
Amory		9
Fulton		13
Trenton	16,	18
Okolona circuit	21,	22

S. M. THAMES, P. E.

Aberdeen, Miss.

WINONA DIST.—FOURTH ROUND.

Sidon, at Greenbriar	Nov. 7,	8
Dublin and Brooklyn, at ——	14,	15
Black Hawk, at ——	21,	22

J. B. STONE, P. E.

DURANT DIST.—FOURTH ROUND.

Salem circuit, at Macedonia	Nov.	8
Rural Hill circuit, at Rural Hill	7,	8
Ackerman circuit, at Salem		13
Chester circuit, at Chapel Hill	13,	14
Ashton circuit, at Ashton		16
Absalom circuit, at Liberty Chapel		19
Louisville circuit	21,	22

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at Gallman	Nov. 7,	8
Crystal Springs (7 P. M.)		8
Summit, at Bogue Chitto	11,	12
Hazlehurst (Wed.)		13
China Grove, at China Grove	21,	22
Magnolia and Osyka, at M. (Thurs)		23
Whitestown, at Pisgah	28,	29
McComb City	28,	29

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Daleville circuit, at Sonle Chapel	Nov. 7,	8
Linwood circuit, at Linwood		13
Neshoba cir. and Miss., at Mars Hill	14,	15
Chunkey circuit, at Spring Hill	21,	22
Meridian—Central		23
Meridian—West End		24
Meridian East End		26
Meridian—South Side and Pop. Sp.		28

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Gloster, at New Church	Nov. 7,	8
Washington, at Washington	14,	15
Amite, at Woodland	21,	22
Wilkinson, at Hopewell	28,	29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

Terry, at Spring Ridge	Nov. 7,	8
Camden, at Shrock (Tues.)		10
Lake City and Lodi		14
Silver Creek and B. L.		15
Flora, at F (11 A. M.)		16
Tranquil	21,	22
Fannin	28,	29

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Mayersville, at Mayersville	Nov. 7,	8
Mt. Olivet, at Mt. Olivet		13
Warren, at ——	14,	15
Anguilla, at ——		21
Rolling Fork, at Rolling Fork	22,	23
South Warren, at Wesley Chapel	28,	29
Port Gibson	Dec.	1

Pastors will see that their trustees are prepared to answer Ques. 14, and that the answer to Ques. 15 is in full up to date.

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Escatawpa, at Zion (Sun.)	Nov.	8
Moss Point station (Sun. night)		8
Whittington, at Handsboro (Mon.)		9
Bay St. L., at Long Beach (Tues.)		10
Augusta, at Augusta	14,	15
Black Creek	14,	15
Marion	21,	22
Hattiesburg	28,	29

C. A. POWELL, P. E.

Corn

is a vigorous feeder and responds well to liberal fertilization. On corn lands the yield increases and the soil improves if properly treated with fertilizers containing not under 7% actual

Potash.

A trial of this plan costs but little and is sure to lead to profitable culture.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

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XMAS DIALOGUES, Pieces to Speak and how to get up Fascinating Sunday School Entertainment—all for. J. & P. B. MYERS, 85 John St., N. Y.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Chenier	Nov. 7,	8
Lake Charles—Broad Street		11
Lake Charles—Jackson Street		11
Lake Arthur		14, 15
Plaquemine Brulee, at Church Point	21,	22
French Miss.—Breaux Bridge—Q. C.		23
French Miss—B. Bridge—preaching		24
Lafayette—preaching (night)		25
Lafayette—Quarterly Conference		26
Jeanerette Quarterly Conference	Dec.	1
Jeanerette—preaching (at 11)		1
New Iberia—Quarterly Conference		1
New Iberia—preaching (at night)		1

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Amite City, at Amite City	Nov	7, 8
Pine Grove, at Pine Grove		8, 9
Franklinton at Franklinton		12
Ponchatoula, at Wesley Chapel		13, 14
St. Helena, at Darlington		14, 15
East Feliciana, at Independence		20, 21
Clinton	Dec.	1, 6

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Wesley, at Wesley	Nov.	7, 8
Coushatta, at Coushatta		14, 15
Mansfield, at Mansfield		17
Pleasant Hill, at Marthaville		18
Caddo, at Friendship		21, 22
Grand Cane, at G. C.		23, 24
Shreveport—First Church	Dec.	6, 7
Shreveport Jordan Street		8, 9
South Bossier, at Houghton		13

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Dry Creek	Nov.	7, 8
Centerville		14, 15
Robeline		21, 22
Anacoco		24
Bunkie		28, 29
Olla	Dec.	4
Columbia		5, 6

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Arcadia, at Arcadia	Nov.	7, 8
Ruston, at Ruston		14, 15
Vienna, at Antioch		21, 22
Bienville, at ——		28, 29
Homer, at Homer	Dec.	5, 6

J. D. HARPER, P. E.

Arcadia, La.

DELHI DIST.—FOURTH ROUND.

Monroe, at Monroe	Nov.	1
Oakbourn, at Oakeville		8, 9
Lisbon Grove, at Bonidee		10, 11
Oak Ridge, at Collinston		11, 12
Bastrop, at Desiard		13, 14
Delhi at Delhi		16, 17
Lake Providence, at L. P.		18, 19
Waterproof at Waterproof		21, 22
Oakley, at Pine Hill		24, 25
Harrisonburg, at Harrisonburg		26, 27
Winnsboro, at Winnsboro		28, 29
Rayville, at Rayville	Dec.	5, 6

The pastors will please urge the official members to a full at the fourth Quarterly Conference with reports in full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. WHITE, P. E.

Floyd, La.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street	Nov.	8
Tallebeck and Slidell, at Slidell		11
White Castle		14, 15
Craps Street		22
Lower Coast, at Wesley		25
Rayne Memorial		27
Plaquemine and Donaldsonville, at D.		29
Louisiana Avenue	Dec.	6

N. B.—Local preachers will please be present, and, as per ¶ 158 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

ONLY $40 With Coupon

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BUGGIES, ROAD WAGONS, SURREYS **VEHICLES** and HARNESS of All Kinds

Shipped anywhere to anyone at WHOLESALE PRICES.

No. 120 TOP BUGGY

ONE OF OUR EXTRAORDINARY BARGAINS
READ DESCRIPTION CAREFULLY

PIANO or CORNING BODY, END or BREWSTER Springs, 3 or 4 bow LEATHER QUARTER Top, Patent curtain fasteners, head lining of best wool dyed cloth, corded seams and oiled dusters in quarters, SOLID PANEL SPRING BACK, cloth or fancy leather trimmings, wing cushions, Sarven wheels, with 16 spokes, ¾ or ⅞ in. tread 15-16 in. double collar steel axles, swedged and fantail hub, 4 and 5 leaf oil-tempered springs of best quality. Body is 23½ in. wide by 52 in. long, made of best seasoned lumber, ash frame and poplar panels, thoroughly glued, screwed and plugged. Double reach, ironed full length. All forgings, clips, bolts, etc., made of best Norway iron. Painting and finish first-class throughout. Bodies painted a rich black, gears Brewster green, black or carmine, handsomely striped. Each buggy complete with shafts, leather dash, boot, storm apron, carpet, anti-rattlers, etc. A written warranty with each buggy.

$45.00 is our SPECIAL WHOLESALE PRICE for this fine buggy. Never before sold for less, but to introduce our work in your locality we have decided to make a special coupon offer, giving every reader of this paper an opportunity to get a strictly first-class $75.00 buggy at the lowest price ever offered. On receipt of $40.00 and coupon we will ship this handsome buggy, securely packed and crated and delivered on board cars. Do not miss this opportunity to get a thoroughly High Grade Up-to-Date Buggy at the lowest price ever offered. Remember we do not offer it as a "cheap buggy," but as a strictly high-grade vehicle. If you want a cheaper buggy or some other style, write for our large illustrated catalogue showing 400 different styles of Vehicles, Harness, etc. We can sell you a top buggy as low as $32.00, better ones for $37.50 and upwards. Money refunded if not as represented after arrival and examination. Coupon must positively accompany the order to obtain this special price.

Coupon No. 1017
GOOD FOR
$5.00
If sent with Order for
No. 120 Top Buggy
or
No. 345 Road Wagon

—OR—

ROAD WAGONS—We have all styles, but this one is the most popular. Any dealer will ask you $45.00 for it. Our wholesale price is $30.00. Send us $25.00 and coupon and it is yours. Guaranteed to be made of selected material thoroughly seasoned, best end or side springs, Sarven patent wheels, cloth or Evan's leather trimmings, double reach ironed full length, 15-16 in. drop axles, patent leather dash, painting body black, gear Brewster green or carmine nicely striped, and finely finished throughout. A written warranty with each wagon and money refunded if not as represented. Order at once. Prices will be higher next season. *Address (in full,)*

This Elegant Road Wagon WITH COUPON $25.00

No. 345 ROAD WAGON

CASH BUYERS' UNION,
158 W. Van Buren St., Bx. 1017, Chicago, Ill.

Christian Advocate.

VOL. 43.—NO. 46. NEW ORLEANS, THURSDAY, NOVEMBER 12, 1896. WHOLE NO. 2099

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE PAUPER'S DEATH-BED.

BY CAROLINE B. SOUTHEY.

Tread softly, bow the head—
In reverent silence bow!
No passing bell doth toll;
Yet an immortal soul
Is passing now.

Stranger, however great,
With lowly reverence bow!
There's one in that poor shed—
One by that paltry bed—
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state!
Enter!—no crowds attend—
Enter!—no guards defend
This palace gate.

That pavement damp and cold
No smiling courtiers tread;
One silent woman stands,
Lifting with meagre hands
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short deep gasp—and then
The parting groan!

Oh! change!—oh, wondrous change!
Burst are the prison bars!
This moment there, so low,
So agonized—and now
Beyond the stars!

Oh! change!—stupendous change!
There lies the soulless clod!
The sun eternal breaks,
The new immortal wakes—
Wakes with his God.

Communications.

Presiding Elders' Districts in the North Mississippi Conference.

I have been deeply interested in the discussion of this subject in the columns of the NEW ORLEANS ADVOCATE. It is a question of great importance from the standpoints of administration, of economy, of ministerial efficiency. It not only concerns us deeply in the North Mississippi Conference; but it is of great concern to our broad connection, and indeed to œcumenical Methodism. I enter the discussion in no controversial spirit, but with the desire to throw some light on the question. I hope I shall be pardoned for one personal allusion: Bro. Streater deserves to be held in the highest esteem by both ministers and laymen. He has been faithful in duty and in love of the church. Nothing he has written justifies the insinuation that he has in the least degree forfeited the high opinion of his brethren. He is seeking to serve the best interests of his church.

1. Ought the number of districts in the North Mississippi Conference to be reduced? Some say no; but they would be increased, and the reason assigned is that the work is now too heavy on the presiding olders. They think the work would be better done and the interests of the church more effectually conserved and advanced by small districts, so that each pastoral charge should receive a larger share of the service of the elder; so that the presiding elder could look more into the details of the work of pastors and help them more.

2. Now, I wish to say that the presiding elders with whom I have come into official relations are earnest, industrious, laborious men, worthy successors of John Tunnell, Thomas Ware, Ezekiel Cooper. I do not depreciate either the office of presiding elder, or the men serving in it. But the question is, Are not these presiding elders doing a large amount of work which is not properly devolved upon them? Are they not loaded by reason of lack of efficiency elsewhere? What are the duties of a presiding elder? (See Discipline, ¶ 109, 110, 111. Also see ¶ 107.)

3. Of course, it is the duty of a presiding elder to preach, so it is of a bishop; but a Bishop and presiding elder were preachers before they were set apart to their respective offices. Preaching is the highest of all work. There are men in our noble college of Bishops to-day who as preachers magnify the office of bishop; and so among our presiding elders there are gifted, consecrated men whose preaching raises them higher than any mere office. Preaching then, is not a special characteristic of presiding elders; preaching does not differentiate presiding elders from others. The characteristic and differentiating functions of Bishops and presiding elders are to "oversee," and administer "the spiritual and temporal affairs of the church." Methodism from an important standpoint presents to us in her economy a system of superintendencies. The Bishops are the first in order, as general superintendents, and the presiding elders come next. In many respects their duties are similar and supplementary.

4. In order to get at a clear idea of the duties of the office of presiding elder and the purpose for which it was instituted by the fathers of American Methodism, let us turn to history. In the September-October number of the Methodist Review (pages 87–97) and the November-December number (pages 233–238), Dr. Tigert gives the "genesis of the presiding eldership." The necessity for it arose from the fact that there were so many preachers who were not authorized to administer the sacraments, and who were otherwise immature and unprepared to perform efficiently some of the duties of pastors. The elders, afterwards called presiding elders, were appointed to supply the lack, to meet the deficiency of preparation and qualification on the part of pastors, and to generally "oversee the spiritual and temporal affairs of the church." These facts become plainer as we trace in history the progress and development of American Episcopal Methodism.

5. But since the institution of this "eldership" more than a century has passed. Surely we will not claim that there is now the same lack of qualification and maturity on the part of the pastors. There has been marvelous progress in general education. Our church has established colleges for general and classical education, and biblical schools for the special instruction of ministers of the gospel, that they may be thoroughly furnished. Allow me to kindly enquire of the brethren if we, as a Conference, have held up the proper standard for the admission and advancement of our young preachers? Have we, as a Conference, made proper use of Millsaps College and the Biblical Department of Vanderbilt University?

If we are placing in charge of circuits, missions and stations young men who are not well trained, who are inadequately equipped for the work, we are making necessary a large number of presiding elders, and imposing upon them duties that ought in this age of progress and educational facilities to be discharged by pastors. There are too many fields that are white unto the harvest to allow us to waste time, energy and money in appointing one man to do a certain work, and then in appointing another to do it for him. I plead for an advance in the education and training of our young ministers. The Discipline allows twenty charges to a district. I believe we ought to put the maximum number in our districts, and let the presiding older do only his appropriate work. Give any of our efficient presiding elders twenty efficient pastors, and he can superintend them and look after all the general interests of the district. The Methodist Episcopal Church (North) has removed the limit altogether, thus leaving the Bishop entirely untrammeled. In this church the size of districts varies very greatly. Sometimes districts are quite small, while in other cases they include as many as sixty or eighty charges.

The Wesleyan Conference of England appoints one experienced elder to the pastoral care of a circuit, and at the same time commits to him the superintendency of a district; and he does both. Are our men incapable of doing an amount of work equal to that of ministers in these two other branches of Methodism? We will not admit it. A wide-awake, zealous, wise presiding elder can secure a large amount of information through written reports from pastors, and his own tact and ingenuity will suggest many other means of saving time, labor and expense, and thus secure large results.

Taking all the facts into consideration, I think we ought to put about twenty charges in a district, and that the next General Conference would do wisely by increasing the present maximum number named in a district. Let us hear the call of the foreign fields for men and money. To do this, we must use in the most efficient and economical way the men and means we have for home work.

R. W. JONES.

Letter from "Gilderoy."

The discussion about enlarging the districts in the North Mississippi Conference has taken a wide range. In this, as in most controversies, the tendency is to run off after all the side issues. It may be granted that all of the presiding elders preach the best they can, and that they do not get one cent too much money for it. It is agreed that this office is wonderfully useful, and in our economy it is absolutely indispensable. We all believe this.

We use more men and pay more money for supervision than any church on the face of the globe. Can we not get along with fewer men and a smaller outlay of money? This is a very important question. The more necessary, the essential work of presiding elder can be done on a large district as well as on a small one. He is not a pastor, however useful he might be in pastoral work. He is not a preacher in charge, with the care of the individual churches on his hands. He is not sent to do the work of an evangelist, in the latter-day sense of that term. It is not necessary to discuss these things in this connection.

The work he is to do is laid down in the Discipline. It is all special work. If practicable, he is to attend all of the quarterly meetings. It is his duty to travel through his appointed district in order to oversee the spiritual and temporal affairs of the church. Small as the charges are, well organized as the church is, and competent and efficient as are our pastors, all this work the presiding elder can do for a large territory. The absorption of one district in North Mississippi will give eighteen charges to four districts and seventeen to four. The limit now is twenty. Those who advocate this change have a good margin inside of the law.

It is high time we were getting accustomed to larger districts, for I think it pretty certain that the next General Conference will either greatly extend the number or remove the limit. I thought for some days it would be done at the last General Conference. This matter was deeply pondered by one important committee, and there was perfect agreement as to the need for this change. Even now, if the Bishop saw proper to do so, he could put twenty pastoral charges in all the districts. The law wisely provides for this limit. There are many things to be considered in forming the districts—the territory, the lines of travel, the streams to be crossed, the size of the pastoral charges, the number of members, the shape of the district, the conservation of men and money, and the intelligence and efficiency of the pastors and laymen. As things now are in North Mississippi, we may safely enlarge our districts.

For several good reasons the presiding elder needs more money than the average pastor. His traveling expenses are four or five times as great as those of the preacher in charge. He is away from home so much and so fatigued when at home he has to have many things done that the pastor does for himself. The presiding elder fails to receive the one hundred and one perquisites that come to most pastors. He is everybody's man and nobody's man in particular. He needs and ought to have more money than the preacher in charge. I have been in both places, and I know. For comfort and real pleasure a good circuit of four churches is far ahead of anything in our Methodism.

It may be granted that a presiding elder ought to do everything in his power to advance the cause of Christ in his appointed field; but he is not required by any law, human or divine, to overtax his strength and kill himself in his work. He knows, or ought to know, just how much he can do with safely to himself and with regard to his greatest efficiency in his work. I think all the important and special work of presiding elder can be done in North Mississippi on districts of seventeen and eighteen charges without oppressing the presiding elder or injuring the work. For this reason I advocate this change.

GILDEROY.

A Critical Hour in Missions.

Rev. Arthur T. Pierson, D. D., speaking of a very critical hour in missionary history, says that, first of all, it must not be disguised that this is a very critical hour in missionary history. It is about a full century since Wm. Carey's arrival in India marked the starting-point in organized missionary effort. There is no question in any candid, intelligent mind that the century has shown advance which is not by steps, but strides. What an increase of general intelligence as to mission fields, religious systems, foreign peoples and biography of the heroes of mission history! What a new era of sanctified womanhood, now organized so widely for promoting acquaintance and co-operation with the work of a world's evangelization! What a marvelous crusade on the part of our young men and women in Christian Associations, Endeavor Societies, and last, but not least, the Students' Volunteer movement, now, like all others, belting the globe and undertaking the occupation of all untilled fields! What a new epoch in medical missions, reviving the apostolic method of uniting physical healing with gospel teachings, and winning a way to the soul by ministry to the body! What a handmaid to the voice of the herald is the pen of the ready writer made vocal in so many ways by the art of the translator and the power of the press!

Among the missionary agencies as enumerated above, the Cross-Bearer's Missionary Reading Circle is also a growing factor. Its literature is of the very best, and many of its students are preparing for missionary service at home and abroad. The reader may send six cents in stamps to Rev. Marcus L. Gray, president C. M. R. C., St. Louis, Mo., for further information in regard to this course of systematic reading and study on missions in all lands.

LAURA H. YOCKEL.

St. Joseph, Mo.

Selections.

The Tramp Nuisance.

"Tramp, tramp, tramp, the boys are marching." That may be sung of a great army of social vagrants who live upon the charity of the public. There are 100,000 persons in the United States too lazy to work. Their home is where night overtakes them. Many of them were originally from good homes, and most of them are artisans with trades. Some are college graduates, physicians, lawyers, newspaper men, and even preachers. They constitute a dangerous class. Carlyle spoke wisely when he affirmed that there is one monster in the world—a lazy man. The individual who refuses to work forfeits his right to live. He has no just claim upon charity, and it is not charity to feed him. Indeed, it is encouraging vice and breeding crime. It is a hard thing to turn from your door one who claims to be hungry. But unless you do so you are, in nine cases out of ten, helping to perpetuate a class which has renounced its social obligations and which constitutes a most dangerous social element. As laziness breeds crime, there is scarcely any of these men who can be trusted. Indeed, a large per cent. of the misdeeds that occur are due to them. It is the duty of each member of society to help weed them out. One of the best ways to do this is to refuse to give anything to a person who has not worked for and earned it.

At present our laws are not sufficiently stringent. Vagrancy should itself be regarded as a crime, and a sentence to hard work should always be a consequence. Any man who can not give an account of himself should not be merely lodged in the public jail for a few days to be well-fed and sheltered from the storm. He should be sent for sixty days to the workhouse, and compelled to atone for past laziness. If the police forces of the country were active, the large majority of these men could be known to them as accurately as the worst criminals are, and be discovered in whatever section of the country they are tramping. Sentiment will not solve the tramp question. The foolish idea that the vagrant is a product of social and industrial conditions, more sinned against than sinning, will not do. The fact is, he is usually a man at war with society, whose first law is that each man shall share his part in the social and economical burden.—Epworth Herald.

The "Convent" School.

It was our privilege, a week or two ago, to spend some days in the same house with a young lady who has recently been in attendance at a convent school in France. Of course, we compared notes as to its leading characteristics.

The personnel of the school was almost entirely Catholic. There were but two Protestant girls in its classes, and these were admitted only upon promise not to give expression, within the school, of their views as to the Bible and its teachings. The condition of their admission was silence—an obvious acknowledgment on the part of the faculty of their fear to have Bible teachings made known among the pupils.

The discipline of the school was that of constant supervision, not to say espionage. Every hour of the day was mapped out for the pupils, from six in the morning till half-past eight at night, which was bed-time. They were all required to be present at morning prayers and at "mass;" at their meals they were to eat in silence; in the half hour or the hour of recess after meals a "sister" was always present among the pupils. Two pupils were never allowed, either in recess or at any time or place, to converse together. If the girls wanted to talk, there must always be three or four in a group. And when they retired at night, each had a curtained alcove on the side of a very large room, containing a bed, a bureau, and one chair, but all under the eye of the "sister" who spent the night in the dormitory. Only three or four of the girls had each a room to herself. Each was allowed just one hour a week to write to her home circle.

The instructions of the school were represented by our informant as good in some branches. She told us that the history (of course, from Catholic writers) and the geography of France were especially well taught, but that mathematics was neglected. The ornamental side of education received much attention.

The Bible was an unknown book in the school. The pupils were not allowed to have it. One bright Catholic girl was full of curiosity about it, but her teachers and her confessor carefully and persistently refused to give her any information about such things. The two Protestant girls brought the Bibles with them, and at first read in them; but when the Mother Superior heard of it, she sent for the girls and demanded the Bibles, that she might burn them. This is not a record of the past, but the experience of a school girl who is still young. The girls positively refused to allow them to be burned, but at last sent them off to their relatives. The one was without a Bible the rest of her school days; the other, an American girl, was permitted to retain a French Catholic translation of the Bible.

Our informant did not experience any efforts to coerce her into the Catholic Church. But she felt all the time a pressure. She was made to feel the nuns all pitied her ignorance, and were so sorry for her condition of an alien from the Catholic Church—out of which is no salvation—and longed for her conversion to that faith. Their winning arts failed to move her.

The religious tone of the convent and of its inmates she described as formalistic and superstitious. While the name and the work of Christ is not rejected, it is gravely obscured. The attention of the pupils was concentrated on the Virgin Mary and on the saints. The observance of ceremonies overshadowed the exercise of penitence and faith, and the minds of the inmates were exercised mostly about confession to the priest and his absolution.

The Catholic Church, which controls these convent schools in America as well as in France, makes her boast that her principles and her teachings are always and everywhere the same.—Presbyterian Observer.

Bishop Keane.

Bishop Keane was very recently removed from the presidency of the Catholic University at Washington. This action was decided on by the Pope on the advice of Cardinal Satolli. The Western Watchman, a Catholic publication, explains its view of the reason for the action thus: "Rome did not want the young priests of America to be taught Pelagianism. Bishop Keane's Pelagianism is his having said that any form of Protestantism is better than no religion at all. He has said that several times, especially in an address before the Catholic societies of Providence; and it was for these utterances that Bishop Keane was removed from the University. The editor, the Rev. D. S. Phelan, says that Satolli himself told him that he disapproved of Bishop Keane's assertion; and he gives it as his view and that of Satolli that "it would be far better that people should be left to natural religion, and that traditional Christianity that has remained to them after the wreck and ruin of the sixteenth century, than that travesty on revelation known as Protestantism."

The Catholic papers of Boston and New York, The Pilot and The Catholic Review, speak very highly of Bishop Keane's work, while the Protestant papers look on his resignation and removal as a rebuke from the Vatican to a growing "Americanism," which appears in the Roman Catholic Church of the United States, and of which Bishop Keane and Archbishop Ireland are considered promoters.—Christian Guardian.

The man who puts off his thanksgiving until Thanksgiving Day will probably express his thanks simply by eating his turkey with a good grace.—Exchange.

The devil does a good day's work when he persuades the father of a family that he can save money by not taking a religious paper.—The Ram's Horn.

IF I COULD ONLY KNOW.

"Casting all your care upon him, for he careth for you."—1. Peter v, 7.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord
The pang that cuts me like a knife,
The noise, the weariness the strife—
What peace it would afford!

I wonder if he really shares
In all these little human cares,
This mighty King of kings!
If he who guides through boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things!

It seems to me, if sure of this,
Silent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine;
The love for me once crucified
Is not the love to leave my side,
But waileth ever to divide
Each smallest care of mine.

—Exchange.

Communications.

The Transforming Power of Love.

"Everyone that loveth is born of God."—1 John iv. 7

Paul describes the regenerate state by saying: "The love of God is shed abroad in our hearts by the Holy Ghost;" and prayed that the Ephesian Christians, "being rooted and grounded in love, might be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ." The regenerate life, as expressed in that first great law so early in the history of our race, repeated so often and enforced by our Lord, is thus told: "Thou shalt love the Lord thy God." These Scriptures mean that the Holy Ghost, the regenerating agent, does this wonderful work by implanting in the soul love for God, which, thus "shed abroad in the heart," transforms it. Love is the great transforming power.

In German folk-lore there are stories of a species of water nymphs called Undines, who were supposed to be bright, sportive creatures utterly void of souls. Baron De La-Mott Fouque wrote a story, which has become a classic, in which an Undine is the heroine, who, being brought to love a handsome young knight, becomes invested with a soul, and hence, like human beings, immortal. The old myth has hidden behind it a grand truth: Love is a transforming power. One of the first English poets sang:

"Such is the power of that sweet passion,
That it all sordid baseness doth expel,
And the refined mind doth newly fashion
Unto a fairer form."

We have seen the truth exemplified; we have seen the hard, sin-seared man softened to gentleness of manner and delicacy of feeling by the love awakened in his heart by a lovely woman who had come into his life. We have seen a baby soften hearts to tenderness by kindling love in them. Many a childless pair have been wonderfully drawn to each other into a sweet and hitherto unknown alchemy of hearts by the coming of a babe to the home. It is the commonest fact of married life that husband and wife, at first totally unlike in life and utterly variant in thought and purpose, grow like each other as the years go on until both are completely transformed. Love transforms. Selfishness, the commonest ugliness of fallen humanity, fades before love like a moving mist before the risen sun.

"Love took up the harp of life, and smote on all its chords with might—
Smote the chord of self, that, trembling, passed in music out of sight."

In Greek mythology we find the myth of Psyche, which has in it a still higher meaning than the legend of Undine. Psyche was a beautiful girl who loved the god Cupid, and who by this love became a goddess. Her love of a god lifted her to the plane of deity. The old myth means that our love of God will make us God like. It is a glorious truth taught in the Word of God. It was God's original purpose that men should be like him—he made them so. Sin has obliterated much of the God-likeness, and Christ died that it might be restored. "God is love," says John; and when love is kindled in a soul, it is the burning of the God-likeness there: and as love increases more and more, the soul grows more and more into the divine image. Thus the lost image is restored.

To more thoroughly understand how it is that love can so transform a human soul, let it be remembered that in all ages and everywhere love has stood for all that is sweet and beautiful and high and holy. It is a fact that needs no proving that men and women whose thoughts and hearts take in that which is true and beautiful, sweet and holy, will be lifted in life, and ennobled in thought, and purified in soul. It must be so, then, that love is the great transforming power, and God uses it to transform human souls to the lordly regenerate life.

H. WALTER FEATHERSTUN.

The District Question.

As a preacher of the North Mississippi Conference, who favors larger districts, I have been meditating an article giving the arguments in favor of that policy, apart from any personalities. But Bro. Q. A. Oats has saved me that work, and given the argument more clearly and strongly than I could have done, and has also given his observation of the working of the two systems. I am sure that those who favor larger districts will be satisfied to rest the case on Bro. Oats' argument. As to the personal element of the discussion, I desire to say I have watched the articles in reply to Bro. J. B. Streater, and am surprised at both the tone and arguments of most of them. Not one has touched the main argument of Bro. Streater's letter. Some of his statements were a little unguarded and extreme, but that does not justify the censure which has been heaped upon him. In statecraft a man is entitled to have the mildest construction placed on his utterances, and surely in the church brethren should be guided by the same law.

Bro. Streator's life for thirty years has been one of constant and unswerving loyalty to the church as an organization, and to the preachers individually. The presiding elders and pastors all have always found a good, true friend in Bro. Streater, and he is, and always has been, at the command of the church.

I am surprised at my good Bro. Bachman, who has known Bro. Streater for years. He puts in his article, of Oct. 22, statements from letters of private correspondents which should not have gone into print. One statement like this: "One brother, in eminent position, writes me thus: 'Bro. Streater presents himself in a light never before seen by some of us. We thought him to be a kind, careful, conservative man, but not so now.'"

This does Bro. Streater an injustice, as Bro. Bachman knows, and every other preacher who is acquainted with him. If Bro. Streater is not kind, he is unkind; if he is not conservative, he is an extremist; and if he is not careful, he is careless. I don't think that any preacher who knows Bro. Streater would accuse him of casting an adverse reflection on any preacher intentionally. Any one reading the articles against him would think him guilty of a "monstrous" crime of disloyalty, simply because he is in favor of reducing the number of districts in the Conference. And why all this adverse and, in some instances, severe criticism? Simply because some of Bro. Streater's expressions have had the worst possible construction placed on them. Instead of construing his article in the light of his past life, and his devotion to the church and her ministry, knowing he is writing as a friend, they have been construed as though written by a relentless enemy.

Let's try this method on Bro. Bachman. In his article, of Oct. 22, after defining with some particularity the work of a presiding elder, he says, "In all of which most of our presiding elders are faithful and diligent." Then, by the method of construction used on Bro. Streater, some of them are unfaithful and indolent. Who are the derelict ones? If he does not care to call names, let him say how many. But, no; Bro. Bachman does not mean to make any such charge, and we do not so construe his letter, but simply desire to call attention to what can be done by putting an extreme, though logical, construction on words as they appear in cold type.

It is a fact the M. E. Church, South, is paying more money for supervision than any other church under the sun, and the small-district idea is for increasing the expense of supervision. The increased facilities for travel every way make it possible for a presiding elder to reach all the appointments on larger districts. The hardness of the times, and the money needed in the foreign mission fields, make this a time to economize. The brethren on the poorer charges in this Conference who work hard to raise the collection, and then not get, many times, more than half the assessments, will not be caught by the small-district idea. If men in the M. E. Church are filling districts of 60 to 80 charges, and reaching the ends in view, it is not unreasonable or a "monstrous idea" to say that a man in this Conference can fill a district of 18 or 20 charges. If the money saved in having a less number of districts is not turned into other channels, it will be because the presiding elders and preachers in charge fail to do their duty. It is a fact that the M. E. Church pays three times as much money per capita to foreign missions, with larger districts, as we do with small districts.

W. H. SANDERS.

Carrollton, Miss., Oct. 24, 1896.

The Presiding-Elder Question.

Like Bro. Streater, I have no desire to enter into a public discussion of any subject; but, like him, I have something to say on the number of presiding elders' districts in the North Mississippi Conference. But, unlike him, I would not have them reduced to eight, or seven, but increased to ten. This because it would bring the work of the presiding elders into lines of possibility of doing something. As they are now, they have too much to do. When a man's job is too big for him, if he gets it done at all, it will be poorly done. Our presiding elders' visits are flying visits; not much more than to ask how are you all getting on, take the collection for the Bishops' fund, and then, "Good-bye; I must go to my next Quarterly Conference." His visits to us are like that of a hawk to a barnyard (whether he gets a chicken or not); he don't stay long enough for you to get acquainted with him; he can't. We want him more like the congenial house cat when he pays our cats a visit, set up by the fire familiar-like, and purr and wash his face, making himself one of them. Better still, we would have him come like the April rain, free and refreshing, or like the May sunshine, warm and enlivening.

Most of the presiding elders have twenty charges in their districts. How can their visits be anything more than to merely pass by and go on. No, we want the districts reduced to twelve charges; then we can have a Saturday and Sunday to each Quarterly Conference, and besides have three or four good sermons by the presiding elder (They will be good, for then he will be able to make them good), as well as a good push on the collections. All this he could not do with a district of twenty charges. Thus he would be able to strengthen the work along all the lines. What we want is more preachers, more preaching and better preaching. No one but a circuit rider can have an adequate idea of the good of a visit from the presiding elder. These visits do the preacher good; they do the people good. Like a refreshing shower in time of a drouth, it starts new life in vegetation. So does the presiding elder's visit to his country charges put new life into the church of God. Then let us have not fewer of these visits, but more of them.

I am not afraid of the presiding elder. I would like to be with him often; more often than I get to under present arrangements.

Bro. Streater said something about breaking down the office of the presiding elder by multiplying its occupants beyond its present needs, or actual needs. Now, it is not a multiplicity of occupants breaking down the office of the presiding elder, but a lack of them. The complaint among the people is not that there are too many presiding elders, nor is it that he comes too often, but not enough. "I would not mind to pay the presiding elder, if I could hear him preach more," say they. And this has been the complaint in all the charges that I have ever served.

Now, how can he go among the people more and preach more unless you make it possible for him to do so? And how can you make it possible without making his district smaller? And how can you make the districts smaller without making more districts?

But if we must have twenty-charge districts, then make the presiding elder's salary that he can travel with his family; for if you do not, he will be as if he had no family, and they as if they had no husband and father, so far as his presence with them is concerned. A Methodist preacher loves his wife and children as much as any other man loves his, and loves as much to be in their society. Bro. Streater, I suppose, is with his family at least every night. How would he like to go on a presiding elder's district of twenty charges, and only see his family once or twice a month? I am sure he would not for any small amount of money. I know that preachers have higher things in view for their self-sacrifice than money; but they must have some money, enough to bear their expenses and support their families; and the more you put on them, the more it takes to sustain them. No one says now that the presiding elder is getting more than he ought to have unless it is Bro. Streater. Then if you put twenty charges on him, you must raise his salary from $1,028.65 to something like $2,000, for certainly you would not increase a man's work without raising wages, for that would be mean as the Egyptians. Then where would be your saving? More money paid out and less work done.

Now, what is the sensible thing to do? Why, decrease the size of the presiding elders' districts and give them a chance to do better work with more comfort to themselves and better satisfaction to the church and people.

Now, as to Bro. Streater's errors, they have been refuted and corrected by Dr. Sullivan and Bro. Poe and Bro. Cameron. E. H. ROOK.

"The Sickness of Ziunne."

Some, perhaps many, of your readers will remember an article under the above caption written by Dr. B. Carradine, then of New Orleans, a dozen or more years ago. The Doctor knew that "Ziunne" was sick, but seemed to be in some doubt as to her exact place of abode. He and others may think that she has either recovered or died. So I want to exclaim, "Eureka," for truly after all these years I have found her. Indeed, she is so very ill that save for an occasional pulsation of her feeble heart you would pronounce her already dead. With eyes closed and hands folded, she lies in a trance continually, and unless she can in some way be aroused death must be the inevitable result. So cold is she in every member that even the extreme heat of this passing year has failed to warm her, except perhaps a little on the surface.

She has never been without a physician. On the contrary, "she has suffered many things of many physicians;" and if we may judge by her symptoms, has "been nothing bettered," but rather "grows worse." Occasionally the physician in attendance will call in a brother physician, and together they will, as Mrs. L. Crary Sadler prescribed for her, "walk her about." They get her so warmed up that nearly every member will respond to every call and she gives promise of speedy recovery; but so weak is she that unless she has extra assistance and care, she can not walk or even stand alone, so after each warming she becomes colder than ever before. Some of her members have been babes ten, twenty and even thirty years perhaps. They have lived on the milk of the Word so long their digestion is so weak that only a very few of them can take a little meat minus salt. You may judge from the above that she is in a sad condition, and you will confer a great favor on her if you will insert in your valuable paper the following notice:

WANTED,

A PHYSICIAN FOR ZIUNNE.

Must come well recommended and dressed with due regard for style. Must be willing to prescribe regulary and promptly, whether his patient accepts his prescriptions or not; that must be left entirely to her discretion. Prescriptions must not be too long. No drug must be employed therein unpleasant to the taste. Only such "yarbs" as Ziunne thinks she ought to have, not such as the physician thinks she needs, will be allowed. He must be willing to prescribe at least three-fourths of the year before the first payment, which is always small, falls due; and in no case must he differ with his patient concerning the nature of her malady. Should she insist that she is burning up while he knows she is freezing, he must allow her to be the judge, for notwithstanding Ziunne is sick unto death, she is very particular as to the kind of physician she employs. She'd rather he had a help-meet from the angelic host. Applications should be sent in at once to the presiding elder of the —— district. Name furnished on application.

ALICE CARY.

Oct. 20, 1896.

Selections.

Consecration.

Submission is a strong word, consecration still stronger. Surrender is a cessation of resistance, consecration a transfer of all we have and are to Christ for active service. It covers person and property, talents and opportunities, and accepts of Christ as leader, manager, friend, and Savior, present, active, efficient in all the minutiæ of life. There are degrees of consecration, and even entire consecration is progressive, for new interests, cares, burdens, capacities, opportunities rise and wait disposal, and Christ is revealed in new relations, making new demands, offering new privileges, and these await trustful acceptance, so that ever and anon the proposition to devote all to Christ claims fresh attention. Many commit spiritual interests to his care, and worry on alone with temporal concerns; they trust him to save their souls, but hesitate to ask his aid in business; accept daily grace, but doubt respecting daily bread; rejoice in Christ as a Savior, but fail to apprehend him as a brother, companion, present, constant friend. Consecration is not absolutely perfect until the fullness of our Lord is perceived and received, and the fullness of life is devoted to him, for every relation of Christ calls for new devotion from us. The consecration must be as broad as the apprehension, covering the fullness of Christ and the fullness of man.—Times of Refreshing.

A Noble Discontent.

No superintendent has a right to be perfectly satisfied with the work done in his school. The moment he becomes satisfied, that moment he ceases to grow, and his school ceases to improve. He should be filled with a noble discontent. This does not imply lack of appreciation of the good, but simply a worthy desire to make it better. His aspirations for the school should be the very highest and best. "The good is the enemy of the best." Nothing is good enough that is not the best. Especially is this true of Christian work. There should not be any unholy ambition in the heart of any superintendent to have his school better than that of his neighbor simply, but he should strive to make it in every respect the very best possible in every department and feature of the work.—International Evangel.

God's call, then, is not to be simply a factor in the world, but to be a humble-minded, yet active, benefactor, remembering that, after all, he is the truest helper of his fellows who by any means puts into the world a bit more of spiritual life and power than it had before. The man who tears with his money the walls of an asylum which shelters the outcast does a good deed, as does he who founds a college or who makes a good book. And yet all those lines of activity have not that reach of influence or that solidity of result which attends the efforts of him who, though mayhap poor, imparts, as did Paul, a "spiritual gift" to the world, bringing into its sordid life a breath from the higher spheres and a fresher thought from the mind of God.—The Observer.

Koble has a hymn in which he intimates that the "trivial round" and the "common task" of life will furnish all one may reasonably desire in the way of opportunity for self-denial and advancing in nearness to the Father. This never seemed to me to be quite true. But it is true that the "trival round" and the "common task" may be illuminated, and ought to be, with the thought that God can be served in them, and that these small activities can be made a means of grace to the soul. Such a thought sanctifies the "round" and the "task," and they are no longer "trivial" and "common."—Rev. F. A. Noble, D. D.

Our influence as Christians will be in exact proportion to what we really are. Botanists tell us that there are some trees the spread of whose branches above ground is in exact proportion to the trend of their roots under ground. I do not know of what trees this may be true, but of this I am sure—that our influence with our fellow-men in public will always be in exact proportion to the depth of our hidden life with God in secret.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS,

Miss. Conf.....MRS. E. H. Lipscomb, Como, Miss
Miss. Conf.....Mrs. E. D. Jones.....Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young ..Shreveport.

Mrs. J. S. Parker, president First Church Auxiliary, Jackson: "Thanks for your kindly repeated invitation to contribute something to our column. A lack of anything of special interest to your readers has heretofore kept me silent.

"I know you will be pleased to hear of the organization of another W. F. M. S. in Jackson. The 'North End Auxiliary' was organized a week or so since, with about fifteen members as a nucleus—others to follow, we believe. It has in it as fine material as can be found anywhere, including such names as Annie Linfield and Mrs. T. B. Holloman—the former president and the latter treasurer.

"No doubt you will hear good reports from this society in the future.

"Capitol Street Auxiliary held a public meeting Sunday evening last, which, I hear, was interesting and instructive. They are a wide-awake, earnest band of workers—one of the best to be found in the Conference. I do not think Mrs. T. S. West has a superior as a consecrated, conscientious, clear-headed president. You may depend on Capitol Street Auxiliary doing its duty.

"Our own auxiliary at the First Church has a membership of 60 or more, with a good average attendance at the monthly meetings. We are moving along well, I think.

"There are many 'elect ladies' in the society—ladies of long experience, and full of zeal and ardor. The membership includes the names of two of our Conference officers, Miss Addie Purnell and Mrs. A. F. Watkins, and that of our new district secretary, Mrs. R. R. Parker.

"In a few weeks the 'law of limitation' in our church will deprive us of the sweet presence and services of Mrs. A. F. Watkins. For three years she was the beloved president of the auxiliary, and the present incumbent feels how inadequately she supplies her place.

"We have recently sent a box of clothing to our bright Mexican girl, Miciala Lea Fuenta. She writes hopefully of her future work for the Master.

"We hope for a visit from Mrs. Truehart and Mrs. Butler on their return from Mexico, and that their visit will infuse new life into the work in our city.

"Here, as elsewhere, the great unsolved problem still stares us in the face, of how to get the rank and file of the membership to attend the monthly meetings, and, in a word, to measure up to their full duty and privilege.

"When that great question is answered, and every woman stands in her divinely appointed lot, then we may expect the millennial glory to begin to dawn."

Miss Mary Andrews, Conference treasurer: "We have now 314 subscribers, and in cash $60.10 on McNemar fund. The other collections are coming in as usual."

Mrs. S. G. Weems, secretary, Vicksburg district: "Let me know at once if your auxiliary would like to have a visit from Mrs. Campbell, missionary from China. You would have to pay her expenses to and from your village. She is now in North Mississippi. We want to arrange for her to travel through the district, and stir up our societies."

From reports of Mrs. Truehart, September and October, new adult auxiliaries: "Union Chapel, Martinsville, 21 members; Brandon, 17 members; Wellman Church, 7 members and 3 honorary members."

Training-school, June, July, August: Miss Addie Purnell, $10; Miss Mary Andrews, treasurer, $53.76.

Treasurers of auxiliaries should not fail to furnish pastors with reports in readiness for their Annual Conference report.

We trust that agents for Woman's Missionary Advocate and Little Worker will use all diligence in efforts for securing new subscribers and renewals. Oh, that everyone, especially the women, would read the October number of the Woman's Missionary Advocate! How could they resist the temptation to become subscribers! Much can be said in praise of the Little Worker. It is enjoyed by the old as well as the young. MRS. E. D. JONES.

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Indian Mission.

SAVE IT, OR LOSE IT. WHICH?

Please publish the enclosed letter with thie, and very mnch oblige; and Bro. Cammack will please excnse me for having it published. Now, we mnst pay for the land or lose it. Which will we do? We can not blame Bro. Tinsley, for he has certainly waited lorg and patiently. Now he says he mnst have his money or the land back. We ought to have paid him long ago. I have written and begged nntil I am almost ashamed to say anything more. The mission has certainly been a grand snccess so far. Many sonls have been saved by the faithful missionary. We have them all right if we will only do onr duty.

Well, now to lose the land, our money already paid, and our work would be almost lost. Shall we lose it? No, snrely not. Well, but we will if we do not come to the rescue *now*. A right smart from a few, or a little from the many, and we can pay it off. A large part of the money I have raised has gone on salary of missionary. We have paid, as you will see in Bro. Cammack's letter, $225, and we yet owe about $150, or thereabout.

Now, brethren and sisters, please come to the rescne, and at once. Send it to me. Send postoffice order on Hermanville or registered letter to me at Hermanville, or hand it to your pastor to be handed to me at Conference, Dec. 2, at Port Gibson. Now, please do not forget this matter. Send all you can and let us pay the debt off.

Yonr brother in hope of the salvation of the Indians and all the people, A. D. MILLER.

Hermanville, Miss., Nov. 3, 1896.

Rev. A. D. Miller—

DEAR BROTHER: I met Bro. Tinsley a few days ago in Meridian, the man from whom we bought the land for the Indian Church and school, and he said that he would give us until Christmas to finish paying for the land, and if not paid for by that time he would have to take it back. This would be almost a death-blow to our mission among the Indians at Talichulok, for some of them have built houses on this land, others expect to build, and others still have cleared and fenced portions of the land, and then we wonld lose all that we have paid, which is about $225. This is too much money for the church to lose, and besides lose the property, which is now worth about $500. I know you have written much upon the subject, and worked hard to have this debt canceled, and you know I have done something in this direction, and now it seems that we must lose the land and, perhaps, lose onr hold on the Indians. I hope and pray that some way will be provided by which we may yet pay off this debt, hold the property, and save the Indians. Oh! that some generous heart would come to our relief in this hour of great peril. W. W. CAMMACK.

Chnnky, Miss., Oct. 31, 1896.

FROM THE WORK.

Rev. Ira B. Robertson, P. C., Gallman, Miss., Oct. 30: "We have just closed a very interesting meeting at Gallman. We had Bros. T. L. Mellen, of Wesson, and J. J. Smylie, of Terry, to assist ns in the meeting. They both did snccessful service for the Master. Gallman charge is advancing along all lines."

Rev. J. F. Evans, P. C, Vaiden, Miss., Nov. 4: "On last Sunday, Nov. 1, our beautiful little chnrch at Kilmichael, Miss., was set apart wholly to the service of the living God. The sermon was preached by Rev. Amos Kendall, of Aberdeen. He must have been at his best. The sermon was, in style, thonghtful, sympathetic, elevating and comforting. It was delivered in an easy, graceful manner and in fine spirit, giving universal satisfaction, setting forth the fact that our God is a living God, our religion only real and that more of our people wonld attend these institutes. Much good would be the result.

Bogue Chitto claims about six hundred inhabitants, and seems to be a prosperous little town. They threw open their doors and welcomed us in their homes. Our recollections of Bogue Chitto dnring onr stay there will always be pleasant. Such kindness shown by them to the servants of God will not lose its reward. May the blessings of onr heavenly Father continnally rest npon the good people of Bogue Chitto! W.

PLAQUEMINE BRULEE, LA.

Please allow me space in the ADVOCATE to tell its readers of a wonderful revival meeting held at this place. It commenced on Oct 11, and has been rnnning for nearly three weeks. The meeting was held in the new chnrch. I can assure you it is a perfect beauty and a monument to this part of the Lord's vineyard, this being the first revival meeting held in it. The meeting proved to be a success from the beginning. The meeting is conducted by Rev. J. S. Sanders, pastor in charge. Bro. Sanders is a Holy Ghost preacher. His style is plain, earnest and fearless. He preaches in the power of the Spirit, and the Lord honors the Word as it is preached by this godly man. Among the preachers that assisted in the meeting were Revs. T K. Faunt LeRoy, W. W. Drake, M. C. Manly, W. J. Porter, S. H. Whatley and N. Z. Sayers. Among the lay workers were F. Hoffpauir and wife, Sister Sanders, Sister Rasberry and Bro. Staples, and a few other consecrated workers. They did good service in the singing and aronnd the altar.

It was estimated that there were about 50 professions. Probably half of these were sanctifications. Up to date 28 have joined the church. The attendance was good, and the people came from all parts of the country and would fill up the chnrch to overflowing at times. We had a testimony meeting, and as many as 50 testified to the saving and sanctifying power of God. I can assure you there was a great shaking up at Plaquemine Brulee.

Last Sunday there were three collections taken up—two at the morning service, and one at the night service. In spite of the hard times the congregation responded cheerfully to each appeal that was made by their beloved pastor. The collection taken up at night was to clear off a debt on the new church, which was $80, and more than enough was raised to cover the debt.

I will say again that the church is a perfect beauty and a monument to Plaquemine Brulee. All it needs now is to be painted inside. Pewed, it will seat from 300 to 350 people. The old church was torn down and a great deal of the lumber was as sonnd as a nut, and some of it was used on the new church. They tell me that the old church was built more than 45 years ago. Its sills are 12x12, and they are cypress, and just as sound as the day they were put there. While laboring here five of us brethren went to work, with Bro. Sanders in the lead, and used some of the old chnrch sills to put under the old parsonage. The old house is pretty good yet; only the pillars that it sat on had almost rotted away. We got to work with a few bedscrews and raised it np, and in a short time we had the old parsonage resting on a solid fonndation.

The meeting is still going on, and much good is being accomplished. Rev. N. Z. Sayers and myself will leave here in a day or so to go and help Bro. Whatley in a meeting to be held at Prudhomme City (D. V). Pray for victory there.

E. A. VAIL.

Dr. Cuyler, writing on power in the pulpit, says: "The most effective achievements of the pulpit are reached when the preacher has received the fullest baptism of love, and when all thought of self is swallowed up in the glory that surrounds the cross of Calvary. A blood earnest preacher may atone for the lack of great talents or great scholarship, or the graces of elocution, by the momentum of his intense convictions of the truth, and his intense yearnings for the salvation of sonls. Great preaching has always been heart preaching."

PREACHERS' INSTITUTE AT BOGUE CHITTO.

It was our privilege to attend the Preachers' Institute of the Brookhaven district, which convened at Bogue Chitto, Oct. 27-29.

We found that Bro. Backns had made ample preparations for entertaining the institute. Conveyance was waiting at the depot upon our arrival to take the preachers to their homes.

At 7 P. M Bro. Rawls preached an excellent sermon, Bro Boone being absent. Promptly at 9 A. M, Wednesday morning, the institute began with devotional exercises conducted by Rev. Robert Havers, with E H. Mounger, our presiding elder, in the chair, conducting the institute with his usual ease and dignity.

Only about twelve of the twenty-three ministers in the district were in attendance. So many being absent caused the "leaving off" of several very important themes that were on the programme for discussion. This we regret very much, as we had hoped to get some light on two of them especially. However, two of the preachers, who were compelled to be absent sent in their papers, which were read before the institute by the secretary.

The pulpit was ably filled morning and evening by Bros. Cooper, Burton and Morse. Notwithstanding that so many were absent, we had a very pleasant and profitable session. Those who did not go do not know what they missed.

One feature was distinctly noticeable—that is, the good attendance not only upon the preaching, but through the morning and evening sessions of the institute. They were not only prompt in attendance; quite a number would gather in before all the preachers had assembled, but they also manifested a lively interest in the discussions of the institute. As these discussions are of vital importance to our Methodism, we

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Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to October, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

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Thursday, November 12, 1896.

In accordance with a time-honored custom the Methodist Churches of the city will unite in a thanksgiving service. The Preachers' Meeting has selected Carondelet Street Church as the place for the service, and appointed Rev. S. J. Davies to preach the sermon.

Suffering is the price that must be paid for perfect patience.

Some people would rather cast a shadow all around them than to send out sunbeams.

Usually it is not the man who has wronged you whom you can not forgive, but the one whom you have wronged.

The greatest need of the world today is men and women whose whole lives are dominated by a great moral purpose.

When you find yourself fretting and worrying, ask, "What good will it do?" and then go on if you find that it pays.

William Penn says: "Sense shines with a double luster when it is set in humility. An able and yet humble man is a jewel worth a kingdom."

It is a mistake to suppose that fidelity to God requires us to be disagreeable to our fellow men. The holiest man ought to be the most lovable.

He spends more than a hundred dollars a year for cigars and tobacco, and then growls if his wife wants a dollar for missions, or some other good cause. Did you ever see him?

Christianity appeals to the very highest aspirations of the human heart. It proposes to take a poor worm of the dust and make of him a being like unto Christ. Know you any hope or ambition loftier than this?

Most men are blind; they can not see the golden opportunities that are passing by every day. Many who see fail to make use of these ladders to earthly success and heavenly glory. Others who make some effort at utilizing their opportunities work so half-heartedly that their achievements are but a tithe of their possibilities.

May it not be that you are mistaken in saying that God does not answer your prayers? Perhaps he has answered in the negative. As regards temporal blessings, he has never promised always to give us just what we ask for, but something far better so—what is for our good. Just as a mother often finds it necessary to deny the requests of her children for their good, so God reserves to himself the prerogative of withholding from his children those objects of desire that would be hurtful to them. Prayer for temporal blessings should always close thus, "Not my will, but thine be done."

The Need of Courage.

The same qualities that make a man a good soldier must also be exhibited, though in a different way, by the Christian. Courage, fortitude, vigilance, obedience, and ability to fight are no less essential to success in warring against the spiritual hosts of wickedness than in merely carnal contests. A true soldier must be, above all things, a courageous man. Cowards and deserters are a curse to any cause. Without the bravery born of devotion to duty in the face of impending danger and death, no army could ever hope to win victory. Numbers signify little when courage is wanting. Soldiers, though well-drilled, well-armed, and well-fed, if lacking in bravery, are almost worthless as fighters. Look how, at Thermopylæ, Leonidas and his noble little Spartan band for three days kept back the numberless hosts of the proud Persian, Xerxes!

Likewise in the war against sin and Satan courage is sorely needed. Thousands who enlist under the Master's banner are so timorous, so afraid of stirring up opposition or ridicule, that they either compromise with the enemy, or do nothing against him. Everywhere and always we need courage to say "No" to the tempter, whether man or devil. Not many young men would have courage enough to do as did Daniel in refusing to "defile himself with the king's meat, and with the wine which he drank;" but, because he was true to the right, God took care of him, and brought him into great favor. How oft may moral defection and ruin be traced to lack of moral courage! Compromise means weakness and almost certain defeat. It is said that Sir Isaac Newton's most intimate friend in young manhood was a noted foreign chemist. One day, however, this friend told an impure story, after which Newton would never associate with him. Would that there were more like Newton!

Faint-hearted, milk-and-water Christians are not the ones to wage crusades against the saloon, the gambling evil, Sabbath desecration, social impurity, or any other evil. Christians should fear nothing but God, and hate nothing but sin. It is natural for those who are conscious of being in the right to be courageous. As the Scripture says: "The righteous are bold as a lion; but the wicked flee when no man pursueth." The reason why many professors of religion are not more bold is because they are not fully the Lord's. Their lives being full of inconsistency, they fear to take a decided stand against this or that evil, lest their own sins and shortcomings be exposed by the enemy. He who is guilty of any evil habit dare not reprove another. We must first sweep before our own door, and then we can have boldness to tell our neighbor of the rubbish before his door. A godly man, however, can say with the poet:

"My strength is as the strength of ten,
Because my heart is pure."

Sin ever seeks the cover of darkness. Saloonists, gamblers, and evil-doers of all kinds writhe when their iniquity is painted in its true colors, and often villify those who oppose them. But the truth needs to be told, even though it grievously offends. "Light is good; but sore eyes don't like it." It took a deal of courage for Nathan to obey God in rebuking David for his great sin. The prophet did not know but that his faithfulness would cost him his life. Yet the salvation of the king, as well as the religious welfare of the Jewish nation, demanded the strictest fidelity to duty. Nathan might have said: "Let God send some other man to the king. I do not think it best for me to go."

Many a church member shifts the responsibility of admonishing an erring brother upon somebody else's shoulders. Some imagine that because their influence is small, it is useless to reprove evil-doers, or to urge officers of the law to do their duty. Silence, however, is often criminal. He who never condemns a known wrong makes himself a party to it.

Not everything that passes for courage, however, is the real article. A boaster may lead men to believe that he is not afraid of the devil himself. The shock of battle will tell. Peter protested to his Lord that though all the rest should forsake him, yet would not he. But, alas! impulsive Peter did not know himself, and shortly denied his Lord with bitter oaths. The Christian who boasts of his daring and strength is on the verge of defeat. Churchmen sometimes gain credit for boldness upon very small foundation, as, for instance, by tirades against minor evils, making much ado about nothing. Some religious teachers actually declaim as loudly and frequently against frills and furbelows, the wearing of jewelry, and the use of tobacco, as they do against intemperance, dishonesty, gambling, and lewdness. The habit of criticising and abusing church authorities, which is popular in certain quarters of our Zion, is, we suspect, due to impudence, censoriousness, and love of applause, rather than to genuine courage.

Boldness is a very desirable and necessary quality, but it should always be accompanied by humility, sincerity, and sound judgement. Soldiers do not fight merely for the sake of fighting. Recklessness is by no means a virtue. Where principle is at stake we should ever be firm as a rock; but in matters of expediency there is large place for prudence and gentleness. Some men do not distinguish between bravery and obstinacy, though they are as unlike as the lion and the donkey. A stubborn man in any church is sure to be a source of trouble. Advice is thrown away upon him, reproof he mistakes for persecution, and persists in his own course, though it may be injurious to the church and an occasion of stumbling to his fellow-man. He is "wiser in his own conceit than seven men who can render a reason."

Courage and hopefulness are near of kin. A courageous man can hardly help being hopeful. The determination to stand firm, whatever betide, brings confidence and repose. Fortitude, or passive courage, is less often met with than the other kind, yet it is even more necessary. The battle is half gained when we have made up our minds to do or to suffer, according as God wills. Then it is that grace is furnished freely, and we are prepared to "fight the good fight of faith." Says Dr. Joseph Parker: "Many men can fight who can not suffer; many are brave in activity who are cowards in waiting. To say 'No' to a tempting offer is to win a battle; to receive a blow from an enemy, and not to return it, is to reach the point of coronation in Christ's kingdom."

A. J. Diaz.

A. J. Diaz, the celebrated Cuban Baptist minister, whose execution by the Spanish butcher, Woyler, was prevented a few months since only by the timely interposition of the strong arm of the United States government, spent last Sabbath in this city.

On Saturday night he addressed a meeting of Cubans in his native tongue. On Sunday he delivered three addresses in English at the three Baptist Churches of the city, one of which it was our privilege to hear. We regret exceedingly that we did not hear the others. Many of our readers are doubtless more or less familiar with his movements since his arrival in the United States, the secular papers having made frequent mention of him. He has made a tour through many of the Northern States and his peregrinations have been one continuous ovation.

The notices of him which we have seen, however, previous to his arrival in New Orleans have not painted him as he is. It is an egregious mistake to regard him simply as a patriot pleading the cause of his native land. He is that, but he is much more than that. He is above everything else a minister of the gospel of Christ. He believes every syllable of the Word of God with all his heart, soul, mind and strength; and his ardent, implicit faith in things unseen has fired his heart and loosed his tongue and made him a powerful instrumentality in pulling down the strongholds of Satan's kingdom. He magnifies the Holy Ghost as the source of all spiritual life. No Methodist—not even John Wesley himself—ever believed more implicitly in conscious regeneration as the result of the direct operation of the Holy Spirit. When discoursing upon this theme he might easily be mistaken for a Methodist of the primitive type.

The story of his conversion, of his entrance into the Christian ministry, of the conversion of his mother and father through his instrumentality, and of the toils and triumphs of the intervening years, is to us as thrilling as a romance. We esteem it a very great privilege to have had an opportunity to hear him. Although he does not see everything through our spectacles, we can nevertheless give him the right hand of fellowship and bid him God-speed in his labor of love. We fear that we shall envy him his crown in the day when God gathers up his jewels.

Believing that it will not only be interesting in itself, but stimulating to the faith and zeal of the church, we have arranged to give in our next issue a sketch of some of the more salient features of his very remarkable career.

For the foregoing very accurate likeness of him we are indebted to our neighbor, the New Orleans Picayune.

Bishop Galloway in Boston.

Bishop Galloway's Boston address on the negro question is highly complimented by the Northern papers. We quote as follows from Zion's Herald:

Bishop Galloway is so profound and sincere a Methodist, and his heart is so large and catholic, that his aspirations and service can not be confined to his own church. His love and his works must constantly overflow as a blessing to all churches and to all peoples. His magnificent record as the life-long friend and helper of the negro opens the hearts of New Englanders, particularly, to him. Perhaps no white man living has preached so often to the colored people or mingled more freely with them to do them good. He came to Boston last week to deliver an address at the jubilee meeting of the American Missionary Association, noticed in another column. We listened with much pleasure to his address, which was pertinent, forceful and eloquent. His thoroughly frank utterances were received with marked and general expressions of gratification by the large audience which listened to him. The Bishop is one of the most genial of men in social companionship. He visited Bishop Foster in his home, whom he greatly admires and loves, and characterizes the sermon which he heard him preach at Baltimore as the greatest he ever heard in his life.

In the Living Present.

The American University in Washington, D. C., is ostensibly a Methodist enterprise. Bishop Hurst, the originator, is regent. The first building of same was recently dedicated. The regent said that twenty-five per cent. of donations had come from non-Methodists. Six Protestant denominations were represented in the Trustee Board, etc.

A humorous sheet in Madrid, Spain, is printed not on paper, but cotton cloth. When contents are perused the sheet is washed and serves as handkerchief. The enterprise is successful. Sorry that certain papers in our country do not adopt a similar plan. In such case they would be of actual benefit, which now they are not.

The New York Evening Post laments the loss of influence of editorials. It has been proven in many instances that the editorial columns have been subject to the highest bidder. The paper's policy shaped by the ready cash paid by parties who sought advocacy of certain measures. Editorials are looked upon by readers as advertisements. Most publishers consider their publications a mercantile enterprise. They care not for glory, they want dollars. Their guiding-star is not principle, but the dollar.

Dr. Lyman Abbott discusses in his paper Christ's standard of values. Holds that existing views are radically erroneous. Christ had taught that not money, but men were the standard of value. That labor is not a commodity. But Christ's teaching, though revolutionary, was not anarchical. It would not lead to bloodshed, but operated like leaven. Thinks that the present relation of employer and employee would cease. Co-operation would be generally adopted.

The predecessor of Pope Leo XIII. called France "the most faithful daughter of the church." But since then vast changes have taken place. Since the dethronement of Louis Napoleon nearly all the leaders of political affairs in France have been atheists. The great idol, Gambetta, was an Israelite. Twenty-five per cent. of burials are unattended by clergy. In the rural districts, according to reports, fealty to the Romish Church is increasing.

The Evangelical Alliance of the United States has issued a call for the observance of a Quiet Day. Appointed Nov. 17. In the morning of said day, after fasting, all the ministers of every community should assemble, not for speech-making, but for prayer. The laity should be invited to participate in the evening. All pray for a true revival of religion.

Not all our people look upon men past the meridian of life as "old iron." The Legislature of Vermont has re-elected Justin S. Merril, an octogenarian, as Senator of the United States. He has uninterruptedly served in that capacity since 1867. Some of the greatest battles have been superintended by men more than sixty years of age. At eighty some men have displayed wonderful statesmanship. Old physicians and old lawyers are in demand. But our churches clamor for young men. Is such clamor indicative of intense spirituality or lack of same?

ICH DIEN.

A New Book.

THE WAY TO CHRIST MADE PLAIN. By W. M. Leftwich, D. D. Price, 10 cents. Nashville, Tenn.: Publishing House of the M. E. Church, South. Barbee & Smith, agents. 1896.

Through the courtesy of the distinguished author, the above-named pamphlet lies upon our table. It is a small pamphlet of 72 pages, divided into four chapters with the following titles: Practical Repentance, The Law of Confession, The Faith of the Heart; Faith, Fact and Feeling.

The title is accurately descriptive of the work. It is not controversial, but practical. Its sole aim is to point out the way to Christ so plainly that none need err. It is thoroughly scriptural. We heartily recommend it to pastors and others who feel the need of a short, concise treatise for circulation among those who are under conviction, but have not yet found the "pearl of great price." We bespeak for it an extensive sale.

Gone Home.

Sister M. R. Barrington, widow of the late Rev. A. M. Barrington, died yesterday evening, Nov. 8, at two o'clock. She passed away peacefully. More extended notice will be given later. M. L. BURTON.

Crystal Springs, Miss., Nov. 9, 1896.

[The above note from Bro. Burton will be read with sorrow by a numerous circle of friends of the deceased and of her sainted husband. Sister Barrington was a most excellent Christian woman—one whose influence was always felt upon the side of the right.—EDITOR.]

NOTES.

We invite the attention of all the North Mississippi brethren to the communication of Bro. Bachman on our fifth page.

***

Rev. Malachi B. Sharbrough, recently transferred to the Los Angeles Conference, has been appointed presiding elder of the Los Angeles district.

***

Rev. Ira B. Robertson, of the Mississippi Conference, was a welcome caller at the ADVOCATE office a few days since. He is spending a few days with his daughter, Mrs. E. S. Baldwin.

***

Rev. W. M. Leftwich, D. D., will begin his meeting at Caroudelet Street Church on Wednesday night. Let the Methodists of New Orleans turn out in full force to make the meeting a decided success.

***

Millsaps College has an enrollment of more than 200 pupils, with more to follow. The Law Department has 23 pupils—a very remarkable showing in view of the fact that this department is in its infancy.

***

Rev. J. M. Porter, of the Indian Mission Conference, has been appointed principal of the Creek High School at Eufala, Indian Territory. This institution has four teachers and one hundred pupils, all boarding in the school.

Miss May Sharbrough, daughter of Rev. F. W. Sharbrough (deceased), was lately married to Mr. Bert Davis, of Alice, Texas. The wedding took place at Laredo Seminary (Texas), from which institution Miss May was graduated at its last commencement.

***

Mrs. Mary McGee Snell passed through the city last week en route to Los Angelos, Cal., where she has an engagement to hold a meeting. She honored the ADVOCATE office with a call. Much to our regret we failed to meet her, being absent from the city at the time.

***

A brother writes us that those of his flock who take the NEW ORLEANS ADVOCATE are the people who attend church most regularly and who pay the preacher and give a cordial support to the institutions of the church. Those who do not read their church paper, he says, are of very little value to the church.

***

Rev. W. T. Woodward, of the Louisiana Conference, has put the NEW ORLEANS CHRISTIAN ADVOCATE into every family in his charge, with three exceptions. This is an example worthy of imitation. If every pastor would give us co-operation after this fashion, we could make many improvements in the paper.

***

Rev. N. M. Clarke, of the Mississippi Conference, died at Laurel, Miss., on the fourth, after an illness of more than forty days. He was buried at Enterprise. In his death the church loses a diligent, faithful minister of the gospel, who was always true to his convictions. His end was peace. We expect to meet him by and by.

***

Dr. J. J. Lyons, a prominent physician of this city, died on the seventh, and was buried from Rayne Memorial Church on Sunday afternoon, the funeral services being conducted by the pastor, Rev. F. N. Parker, assisted by Rev. F. S. Parker. The services were largely attended. Dr. Lyons was one of the officials of Rayne Memorial Church, and was a man of fine Christian character. He was the husband of Mrs. F. A. Lyons, who is well known to our readers.

***

Rev. J. Vital, of the Methodist Episcopal Church, was present at the New Orleans Preachers' Meeting on Monday morning. Bro. Vital came to this city less than two years ago from Rome, Italy, and began mission work among his countrymen who, as is well known, are numerous in these parts. He has now a membership of twenty-two. He has secured a building eligible for his two-fold work of preaching and teaching at a cost of $8,000, about one-half of which has been paid. Bro. Vital was a Romish priest for eight years. He has a brother in the M. E. Church who was in the priesthood for thirteen years. Thus we see that Rome is not proof against the leaven of pure, unadulterated Christianity. The Presbyterians have an Italian Church of respectable dimensions in this city ministered to by a man who was reared in the lap of Romanism, and who, if we mistake not, was a priest for some years.

***

At the recent Lord Mayor's banquet, in London, Lord Salisbury, Prime Minister of Great Britain, delivered an elaborate address, in which he stated that the Venezuelan controversy has been amicably settled. He said that Great Britain has been willing all along to arbitrate the dispute as to all unsettled portions of the territory in question, though she has been unwilling to do so as to the territory which is occupied by British subjects. The principle of settlement agreed upon is that "the title to the district settled by British subjects will be determined by the same rules whereby private ownership of land is fixed. Peaceable, undisputed possession for a definite length will be deemed a valid title." The authorities at Washington will have to be heard from before the full particulars will be known, but Lord Salisbury's speech is a guarantee that the trouble is ended—a result which will be hailed with joy throughout the civilized world. One more step has been taken in the direction of the settlement of international disputes by arbitration instead of by war. May God speed the day when the soldier's occupation will be gone!

CHILLIFUGE

Is guaranteed to CURE Chills and Fever, and all Malarial Troubles, or money refunded.

Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

FINLAY, DICKS & CO., New Orleans.

North Mississippi Conference Notice.

The North Mississippi Conference edition of the NEW ORLEANS CHRISTIAN ADVOCATE will be issued immediately after our Conference session, and will contain full proceedings of the same and other important matter pertaining to our work.

We have arranged for 10,000 extra copies of this paper for gratuitous distribution among our people, and if the brethren who have not yet responded by the "return postal" sent them will do so directly and as liberally as those have who have responded, it will enable the publisher to give us a larger issue or a larger paper.

We expect this to exceed any past issue of our excellent Conference paper, both in extent of circulation and in the amount of reading matter specially appropriate to our Conference interests.

The design of this enterprise is not, in anywise, to supersede the publication of our Conference Minutes in pamphlet form, but to supplement the same in a manner by which they can be put at once within the reach of all our people, and at the same time put for once a copy of our church paper in every Methodist home within our bounds.

Brethren of the ministry and laity, help us in this laudable undertaking with your means and prayers, and it will be fruitful of good to the people and honoring to our worthy Conference organ. Who that has not yet spoken will help, and how much, to be paid at Conference? Write me quickly, so that we may know what to depend upon.

Will all who know of any special books that they will want at Conference let me know in due time that I may have them there. Especially will the under-graduates please let me know at once the books of the course of study that they will want.

G. W. BACHMAN.

Enochaka, Miss., Nov. 6.

Rosedale, La.

According to announcement, on Oct. 25, the Methodist Episcopal Church, South, at Rosedale, La., was dedicated to the worship of Almighty God. Rev. J. M. Henry, of New Orleans, preached the dedicatory sermon, which was appropriate, strong, eloquent, and appreciated by a large, attentive audience. It was a great occasion for our people to see their hopes realized in the form of a neat house of worship—all paid for. The total cost of lot, house and furniture amounts to $1,215.70. Of this the Conference Board of Church Extension donated $89.25.

Truly this little flock and their friends wrought well. It has given an impetus to Methodism in this community which heretofore it did not possess. We have had fourteen accessions here this year. The writer feels much indebted to his people for their kindness and patience, having been with them three years.

WM. SCHUHLE, P. C.,
Grosse Tete Charge, La. Conf.

Oct. 30, 1896.

A New Bread.

Persons who suffer from diabetes know how tasteless and unpalatable are the inevitable bran bread and other substitutes that have heretofore been proscribed by physicians to take the place of wheat bread, and how soon they pall upon the appetite and make meal time an event to be dreaded. That such need be no longer the case diabetic patients are indebted to Messrs. Farwell & Rhines, of Watertown, N. Y. These manufacturers have placed upon the bill of fare for sufferers from this disease a special Diabetic Flour which is not only free from starch and other deleterious substances, but makes appetizing and delicious bread. Special Diabetic Flour is prescribed by physicians both in this and other countries. A sample will be sent free to anyone upon receipt of name and address.

Railroad Rates to North Mississippi Conference.

Members of North Mississippi Conference will get the usual four-cent rate on the certificate plan. Get a certificate every time you buy a full-fare ticket going. All agents are required to give you a certificate on application and need no special instructions to do so. Only a few have signified their intention to come on special coach from Memphis, Wednesday, the twenty-fifth. Unless I get forty, I can not afford to charter a coach. Let everybody who will come that way that day write me here.

J. A. RANDOLPH.

Greenville, Miss.

Reduced Rates to the Louisiana Conference.

The following railroad lines will give one and one-third rates on the certificate plan: The Queen and Crescent, the Texas and Pacific, the Yazoo and Mississippi Valley, the N. O. and N. W. road, and the Missouri and Pacific road.

All persons will pay full fare from where they take the train to Ruston, getting a certificate from the agent to that effect, which will secure you one-third rate returning, if countersigned by the secretary of the Conference.

JNO. A. MILLER.

Ruston, La., Nov. 5.

THE WAY TO CURE catarrh is to purify the blood, and the surest, safest, best way to purify the blood is by taking Hood's Sarsaparilla, the One True Blood Purifier.

HOOD'S PILLS are prompt, efficient, always reliable, easy to take, easy to operate.

A Vote of Thanks.

At a meeting of the St. John's Church membership, Whitington circuit, Mississippi Conference, a unanimous vote of thanks was passed to Mrs. Carre and Mrs. Philip Werlein for their gift of the organ; to Bro. J. C. McAllister for securing chairs to seat the church, and to all our generous friends in New Orleans who helped us to build the church.

For the congregation.

J. B. WALKER.

From "Gilderoy."

While laid up Bro. J. B. Streater fills my appointments for me at Black Hawk. He preaches, or, what is better, reads a sermon to the congregation, as did Mrs. Wesley in the absence of her husband. Such laymen are helpers indeed. Would that we had more of this sort.

GILDEROY.

Nov. 2, 1896.

A Christmas Trip.

The thousands of Texans who came from the South Atlantic States find much pleasure in reverting to the happy days of long ago when they were children, and often they awake at night to recall those scenes of yore which gave to life a charm, and which now come in later years as visions of joy. There is a tender spot in every heart for the old home, and the memories which cluster about the dear old spot are solaces in the weary, weary struggle we make day by day to build in our new Eldorado a home to which our children in future time will turn, as we turn now to the old place where our loved ones in the evening of life await the final summons.

The Texas and Pacific Railway Company again offers you the opportunity to go "back to the old home." Round trip excursion tickets will be on sale from all points on the system on Dec. 21 and 22, 1896, to points in the Southeastern States, at one fare for the round trip, tickets good 30 days from date of sale. See your nearest ticket agent for further information, and do not fail to send eight cents postage to the undersigned for a copy of the finest publication on Texas ever issued, to show to your friends at home.

GASTON MESLIER,
G. P. and T. A., Dallas, Texas.

A Great Nerve Tonic,
Horsford's Acid Phosphate.

Dr. I. HARRIS HALL, State Lunatic Asylum, Milledgeville, Ga., says: "It is undoubtedly a great nerve tonic."

Members Mississippi Conference.

Several persons have written to me to know about the connection of the trains going to Conference at Port Gibson. For the benefit of those coming from the central and eastern parts of the Conference, I publish the following facts: The passenger train from Meridian arrives in Vicksburg at 11:35 A. M. The through freight leaves Vicksburg for Port Gibson at 3:30 P. M. Returning, the through freight leaves Port Gibson at 11:53 A. M., arriving in Vicksburg in ample time for the A. and V. train going east.

The Valley railroad people have agreed to put passenger coaches on the through freight on Monday, Nov. 30, and Tuesday, Dec. 1, for members going to Conference, and either on Monday, Dec. 7, or Tuesday, Dec. 8, for those returning. They wish all members and visitors who expect to go to Conference by this route to write to me what day they will be here, so that sufficient transportation may be provided.

Bear in mind that a certificate that full fare has been paid must be procured from each agent selling tickets. Buy tickets in Vicksburg from the up town office, corner of Washington and Crawford streets, as the office in the station will not be opened for the through freights.

C. G. ANDREWS.

Vicksburg, Miss., Nov. 6, 1896.

A cough needs quick and effective treatment. Dr. Bull's Cough Syrup furnishes this.

From Baton Rouge.

Bro. Frank Parker spent several days with me, and his preaching wrought blessed results in the heart of the church. Sixty-five testified to being blessed and revived, and eleven united with the church. I carried on the meeting several days after his departure, until the arrival of Dr. Leftwich, and my membership has come within the gracious influence of his teaching. The educative preaching of this man of God is unfolding new life and light and love to their quickened hearts. Methodism in Baton Rouge has received "the expansive and expulsive power of a new affection," and has every reason to thank God and take courage.

H. W. RICKEY.

Baton Rouge, La., Nov. 7, 1896.

Our meeting under Dr. Leftwich has been a great success—one, if not the greatest revivals, known in this city. The Doctor began on the twenty-ninth, and, in spite of unfavorable weather, theaters and elections, the interest rapidly increased. Those who came once returned and brought others. He has the power to interest and hold all classes. If the people can be brought under his influence, he will hold them and good results will follow. Other denominations were drawn into co-operation, and a good work was done in these churches.

The house at night is packed. So far there has been some 60 or 70 conversions that we know of, and some twenty-odd accessions, though we expect the full results in the next few days. The church is wonderfully revived, backsliders reclaimed, and many resolved to lead a new life.

H. R. SINGLETON.

Nov. 7, 1896.

Every penny tells.—You can get Salvation Oil for 25 cents. Best liniment in the market.

Water Valley, Miss.

Asking forgiveness for the liberty we take with his private correspondence, we quote as follows from a letter recently received from Rev. J. A. Bowen:

The Lord is blessing us in Water Valley. In addition to building Main Street Church, we are now repairing and painting Wood Street Church. Have received 127 members into Wood Street Church this year. This does not include the large number received by Bro. Clifford at Main Street. We are a united Methodism in Water Valley. We pray, work, and rejoice together. The Lord bless you and the ADVOCATE!

Notice.

I desire all the members of the Sunday-school Board of the North Mississippi Conference to meet in the Methodist Church at Greenville, Miss., Nov. 25, at 3 P. M.

J. W. LUTER, Pres. of Board.

Minter City, Miss., Nov. 6, 1896.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1896.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

F. R. Hardon
MILLINERY,

139 CHARTRES STREET,
NEW ORLEANS, LA.

Millinery Novelties a specialty—always the very latest style. Prices moderate. Particular attention paid to Country orders.

Please mention this paper.

Notice.

The last quarterly meeting of the New Orleans City Mission and Church Extension Society will be held at Louisiana Avenue Church on Friday, Nov. 13, at 7:30 P. M. The devotional exercises will be conducted by Rev. H. H. Ahrens. There will be reports from the officers of the society, from the various committees and from the city missionary, Rev. T. L. Lallance. Bro. Henry Haag, Jr., the founder of the "Whosoever Will Mission," will deliver an address on "The Possibilities of the Laity in City Mission Work." Rev. J. L. Pierce will also deliver an address. Dr. Sawyer will have something to say concerning Question 8. The exercises will be interspersed with good music by Prof. Adams' Select Choir. No charge for admission. Let everybody attend.

Orphans' Home Collection.

Previously reported	$386 83
Daleville circuit	11 30
Rev. J. W. Welborn and wife	5 00
Bethesda (Gallman circuit)	4 00
Utica circuit	21 25
Crystal Springs (H. C. M.)	153 50
	$581 88

The above is from "Orphans' Day" and special collections. I have received from subscriptions given at Yazoo City, $591. When the brethren feel inclined, will they please send and oblige.

M. L. BURTON, Tr. Miss. Conf.

A Self-Supporting Widow.

About a year ago my husband died and left me in rather destitute circumstances. Just after our marriage his health failed, and for that reason he was unable to lay by for a rainy day. A friend of mine from Illinois called on me and told me how much money she was making by selling the Iron City Dish Washer, and said she thought I could at least make a good living by doing the same. I wrote the Iron City Dish Washer Co., Station A, Pittsburgh, Pa., for a sample. Since then I have been making a splendid living for my children and myself, and still attend to my household duties. Last month I cleared over $.60, and am delighted with my success. The Dish Washer works like a charm, and the distasteful work of washing dishes can be done in a few moments without soiling the hands a particle. Anyone who sees it work wants one at once, so they are no trouble to sell. I would advise anyone out of employment to write for full particulars, as they started me in business and will do the same for others.

MRS. J. C. B.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

Butter Making—How to Churn In Two Minutes—Making Money Easy.

ONLY THOSE WHO HAVE CHURNED BUTTER, or an hour and a half on a warm day know how hard work it is to make butter, and everyone will be delighted with the news that a machine is now made by The Queen Butter Maker Co., of Cincinnati, by which butter can be made in from two to five minutes. Anybody can sell 5 a day and make $150 a month. The machine is made small enough so that any farmer churning from two to five gallons can use the churn. Anyone who wants to make money should secure the agency for the Butter Maker. M. T. Hibbs, Columbus, made butter in two minutes before six farmers, and sold five on the spot, making $12.50 in half an hour. Easy to make money. The Queen Butter Maker Co., 29 East Third street, Cincinnati, Ohio, will send circulars to anybody that may desire to know about the Machine. Anyone who is looking for something on which they can easily make a good salary should secure one of these machines, and see how easily they can be sold. Every farmer will buy one.

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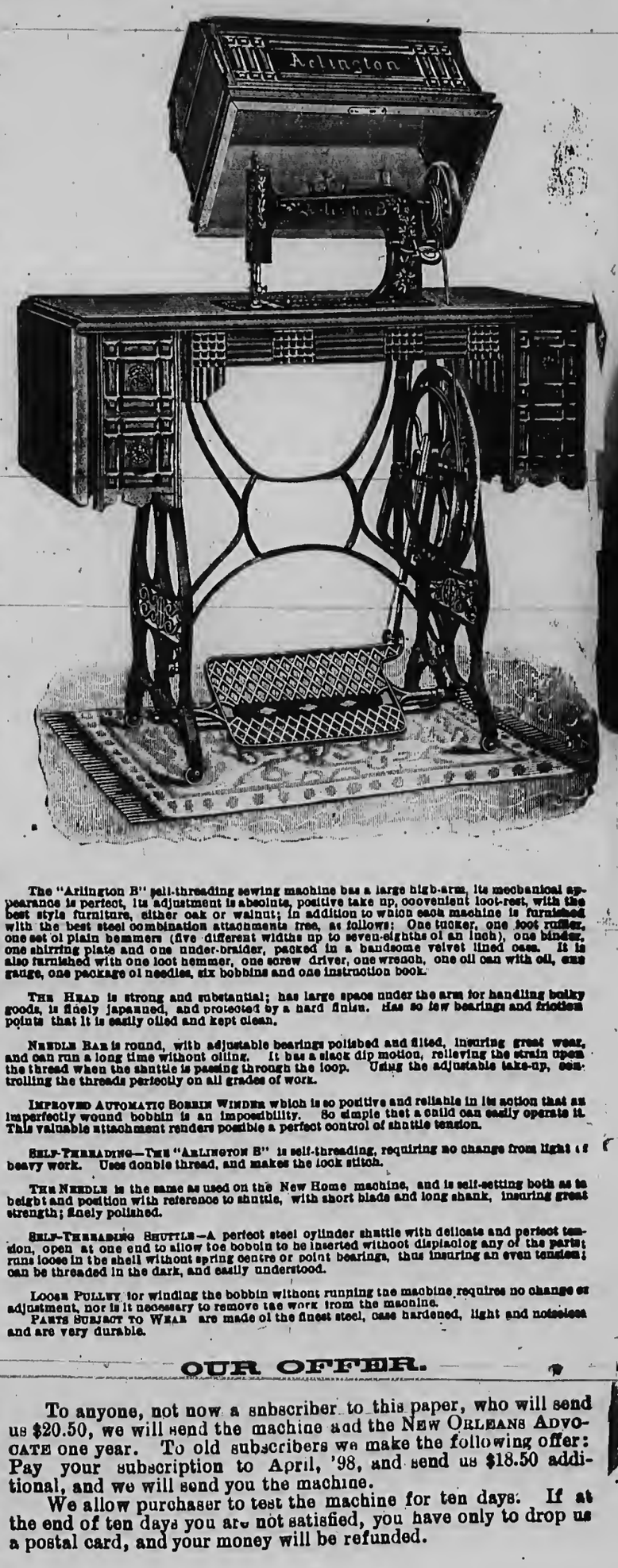
Our Machine Offer

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

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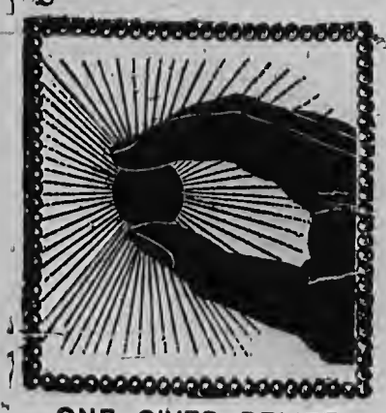

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NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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HOME CIRCLE.

SOMEBODY'S DARLING.

BY MRS. M. R. LACOSTE.

Into a ward of the whitewashed walls,
Where the dead and dying lay,
Wounded by bayonets, shells, and balls,
Somebody's Darling was borne one day—
Somebody's Darling, so young and so brave,
Wearing yet on his pale, sweet face,
Soon to be hid by the dust of the grave,
The lingering light of his boyhood's grace.

Matted and damp are the curls of gold,
Kissing the snow of that fair young brow;
Pale are the lips of delicate mould—
Somebody's Darling is dying now.
Back from his beautiful blue-veined brow
Brush all the wandering waves of gold,
Cross his hands on his bosom now,
Somebody's Darling is still and cold.

Kiss him once for somebody's sake,
Murmur a prayer soft and low;
One bright curl from its fair mates take,
They were somebody's pride, you know:
Somebody's hand had rested there—
Was it a mother's soft and white?
And have the lips of a sister fair
Been baptized in those waves of light?

God knows best; he has somebody's love;
Somebody's heart enshrined him there;
Somebody waited his name above,
Night and morn on the wings of prayer.
Somebody wept when he marched away,
Looking so handsome, brave, and grand;
Somebody's kiss on his forehead lay,
Somebody clung to his parting hand.

Somebody's waiting and watching for him—
Yearning to hold him again to the heart;
And there he lies with his blue eyes dim,
And the smiling childlike lips apart.
Tenderly bury the fair young dead,
Pausing to drop on his grave a tear;
Carve on the wooden slab at his head—
"Somebody's Darling slumbers here."

One of Our Traits.

Have you ever thought of how very ungrateful we are toward the living, and how we hustle around to make amends for it after they are dead?

Among the prosperous farmers just over the border of an adjoining State was one noted for making things count. He had as good and faithful a wife as ever fell to the lot of a man, but he did not seem to have much time for her. She managed the household affairs splendidly, made the finest butter that went to the city market, and never allowed her family to want for home comforts. If she got the toothache, he allowed her to doctor it, and if she complained of the pain he said she was growling and showed by his manners that he was annoyed.

But if a sheep got the sniffs, or if a cow showed signs of hollow horn, or a pig became slightly scroffy, he would tear around at a great rate, sit up all night or rice post haste to town and buy very expensive medicines or bring the veterinary. He couldn't bear to see an animal suffer; besides if it died it was a dead loss.

Through neglect to consult a dentist this man's wife became sorely afflicted, but she kept on her feet for his sake as long as she could, then took to her bed and died.

That man took it awfully hard, wore crape, went moping aronnd for a year or more and put up a monument to her memory at a cost that would have covered the expense of providing her with needed help, medical attention or made life a comfort to her and a pleasnre to him.

How to Pay Rent.

One day a blacksmith was complaining to his iron merchant that such was the scarcity of money he could not possibly pay his rent. The merchant asked how much whisky or beer was nsed in his family in the course of a week, or even for one day. The blacksmith told him, whereupon the merchant took out pencil and paper and made a calculation, and showed the blacksmith that the cost of the drink amounted to considerably more in the year than his house rent. The calculation so astonished the blacksmith that he determined from that day neither to buy nor to drink intoxicating liquors of any kind. In the course of the year following he had not only paid his rent and the iron merchant, too, but had enough to spare for a new suit of clothes.—New York Witness.

Force of Habit.

It was a quaint and singularly wise remark, by a modern essayist, that no one's example is so dangerous to us as our own; for when we have done a certain thing once it is so much easier to do it again. It is the first step which counts in evil, as well as in good.

The tendency of human nature to form habits, to run in grooves, is one of its most marked characteristics. Fortunately for us, it has its good side as well as its bad side. If we can only too easily form a habit of petulance, of ill-temper, we can also, by trying, form a habit of self-control; and each fresh victory over ourselves is easier than the first. A habit of application is, it would be safe to say, of as much importance to almost any great man as is his genius. Not that any amount of application can make a dull man brilliant; but that without steady application a brilliant man might almost as well be dull, as far as anything that he is likely to accomplish is concerned. "Perseverance is genius," several great men have said, in lightly varying phrase, but this is not true. Perseverance is only the right hand of genius. Something is breathed into a man at his birth—a divine fire—which makes great things possible to him, while to his brother in the next cradle they would be impossible forever. But having received this divine fire, he must give it fuel. It is the sign that he must work more, and not less than his fellows; and so there is no one thing so remarkable in the history of our great men as their habits of prodigious application.—Exchange.

Good Companionship.

High and strong character is fostered by companionship with its kind. No one so much as the active business man needs the daily contact with whole and meditative minds quite apart from business life. He would gain by it better judgment for ordinary transactions, as well as greater serenity in the midst of the bustle and drive off the market. Such companionship is always available. A' Kempis, Bunyan, Flavel, and a score of men like them, may wait at his library table every morning and evening, ready to converse with him. They are as different from the men he meets during the day as the closet and cloister differ from the Stock Exchange. They would prove an alterative to his mind and a purifier of his heart. They would give him perspective, making his successes elate him less and his disappointments less depressing, but giving to all his possessions a truer value, and to many of them a higher value, than he has set on them heretofore. Only these men of high and holy thonght do not show their real selves to those who ask only a single sentence from their lips. They become companions to those who dwell at leisure on their words.—The Congregationalist.

Be Prompt.

Don't live a single hour in your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day. It is as though they picked up the moments the dawdlers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will all fall into line, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, Now!—Lutheran.

W. C. Bryant and His Wife.

The mutual love of Bryant and his wife, Fanny Fairchild, produced one of the most ideal marriages that is recorded in the history of celebrated men. A devoted and very dear friend of them both says:

"The union between Mr. and Mrs. Bryant was a poem of the tenderest rhythm. Any of us who remember Mr. Byrant's voice when he said 'Frances' will join in his hope that she kept the same beloved name in heaven. I remember alluding to those exquisite lines, 'The Future Life,' to Mrs. Bryant, and her replying, 'Oh, my dear, I am always sorry for anyone who sees me after reading those lines; they must be so disappointed.'"

Bryant, at the death of his wife, said:

"I never wrote a poem that I did not repeat it to her, and take her judgment upon it. I found its success with the public to be precisely in proportion to the impression it made upon her."

She was the blessing and stay of his life for forty-five years, and he was her poet and lover at seventy as at seventeen.—Great Thoughts.

What to Do with a Bad Temper.

Starve it. Give it nothing to feed on. When something tempts you to grow angry do not yield to the temptation. It may for a minute or two be difficult to control yourself, but try it. Force yonrself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control the tongue, hands, heart, in the face of provocation, is a hero.

What is gained by yielding to temper? For a minute there is a feeling of relief, but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper; tronble is caused by it, and pain given to others as well as to self.

That pain often lasts for days—even years, sometimes for life. An outburst of temper is like the bursting of a steam boiler, it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—Golden Censer.

Good Company.

Immanuel, God with us! Stay near to him. Some one is knocking timidly at the study door. "What do you want, little one?" "Nothing, papa; only to be with you." Be like the simple, loving child. Keep close to the Father. Believe that you may. "Are you alone?" said a wicked-looking man to a woman as she stepped from the East river ferry boat one evening. "No," she answered quickly, and hastened on. He followed. "I thought you were alone," he said. "I am not," she replied. "I don't see anyone." "The Lord Almighty and the angels are my companions. I am never alone." "You keep too good company for me," was his response as he hurried away. —Exchange.

Among the millions of readers of "Pilgrim's Progress," few in proportion have read that remarkable essay by Nathaniel Hawthorne on "The Celestial Railroad." Though comparatively brief, it is of a lofty and simple style which draws on the reader irresistibly to the conclusion. It is keen in its satire, yet gentle in expression as the most genial of Irving's pages. So closely is it connected with Bunyan's masterpiece that one may be said not to comprehend the latter till he has read the former. No adequate description of the essay could be given which would satisfy the reader. To such a refined spirit as that of Hawthorne the glaring hypocrisies of the religious world must have seemed as foul blots on a fair face. His weapon was not denunciation, but mild wit. This he felt called on to use, and he skillfully wielded it. No more effective religious essay could be put into the hands of one who needs to learn the real tendency of certain elements in modern religious life. It is found in "Mosses from an Old Manse."—Selected.

It is a vain thought for us to flee from the work which God hath appointed us for the sake of finding a greater blessing, instead of seeking it where alone it is to be found—in loving obedience.—George Eliot.

The future destiny of the child is the work of the mother.—Napoleon.

Awarded Highest Honors, World's Fair.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

During one of Mr. Earle's meetings, a wife confessed Christ and united with the church. Three or four years afward the evangelist came back to the same town, and on the day after his arrival he received a note from the husband of this woman, asking him to call and see him. He said to Mr. Earle: "When you came here three years ago I had no faith in your God, your Bible, or your heaven. Wife said she was converted, and I did not object to her joining the church, but I said, 'I will watch her now and see what comes of it.' I have sent for you to say that if I can get what wife has, I want it. She has proved to me since her conversion by her loving gentleness, tender sympathy, patience and kindness, that she has something which I have not." The result was the conversion of that husband. Without a word the wife had won him.

Wise words on the subject of the training of children to attend church services with regularity, are these from the Cumberland Presbyterian: "If there is a decline in the habit of church-going, one chief reason for it is that thousands of children have been allowed to grow up without forming and cultivating this habit. Some parents have the foolish notion, that it does a child no good to be compelled to attend church. They do not reason this way about attending school or about the learning of other wholesome habits. The boy who has an aversion to the daily washing of his face or combing of his hair is not allowed to exercise his preferences in these matters. He learns habits of neatness, habits of study, habits of industry, by being compelled to cultivate such habits. Why not in the same way teach him habits of reverence, of worship, of Sabbath observance and church-going?"

The talkative listen to no one, for they are ever speaking. And the first evil that attends those who know not to be silent is, that they hear nothing.

HYGIENE.

Fruit as Food and Medicine.

As a medicine, I look upon fruit as a most valuable ally. When the body is in that breaking-up condition known as scurvy, the whole medical profession look upon fruit and fresh vegetables as the one and only known remedy. I believe the day will come when science will use it very much more largely than it does now in the treatment of many of the every day ailments. Impure blood means gout, rheumatism, skin diseases, rickets, and other troubles. As it is proved that fruit will purify and improve the quality of the blood, it must follow that fruit is both food and medicine combined. In fevers I use grapes and strawberries, giving them to my patients in small, but frequent doses—oranges and baked apples, if the others are not obtainable. For rheumatism plenty of lemons are invaluable. White girls, with miserable, pallid complexions, want a quart of strawberries a day; where these are not obtainable, bananas, which contain much iron, are a good substitute. Probably, of all fruits, the apple stands unrivaled for general purposes, in the household; either raw or cooked it can be taken by nearly everybody, and it contains similar properties to the other more delicate fruits. To my mind the pear is more easily digested than the apple, and for eating uncooked is superior to it. Dried fruits should be used when green can not be obtained. If soaked for a few hours before cooking they make a capital substitute for fresh fruit and they come cheaper to the consumer. For preserving fruit I look upon bottling in glass bottles as the coming thing. Not by the use of chemicals, such as salicylic and boracic acids and the various preservatives made from them, but simply by protecting it after cooking from the fermentative germs in the atmosphere. It keeps for years, turns out even more palatable than green fruit, is equally digestible and contains all the virtues of fresh-cooked fruit. Canned fruit is not so good; the acid of the fruit dissolves up tin and lead from the tin, and I have seen very serious cases of illness as a result. Besides, fruit should be sold much cheaper in bottles than in tins, as the bottle can be returned and used again.—Popular Science Monthly.

Cure Consumption and lung trouble

New York, Nov. 9, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR

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He thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

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is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

THERE IS NOTHING ELSE THAT CAN TAKE ITS PLACE

In Memoriam.

COL. O. J. MOORE.

My first acquaintance with Col. Osburn Jones Moore began in the early part of the year 1866. I was then presiding elder of the Starkville district, Mississippi Conference. He was then recording steward of the Winona circuit, and was secretary of the Quarterly Conference. After this we were close friends until the day of his death. I am not writing his obituary, as I suppose other hands will do this; but what I may here say is a volunteer tribute to my old friend and brother in Christ. Take Bro. Moore in all the departments of life, he was no common man. Having large business capacity, he succeeded in amassing a competency of this world's goods; but in all this success he never neglected a duty to the church which he considered incumbent upon him, and it is in church relations I desire to speak most particularly.

Bro. Moore was an old landmark of Methodism in Mississippi. He was a member of the Methodist Church, South, in Virginia before he moved to Mississippi. He was received into her communion by the venerable John Early (afterwards Bishop), who was then presiding elder of the district in which Bro. Moore lived. During his membership in Virginia he had for his pastors, from time to time, such men as Lewis Skidmore, Hezekiah G. Leigh, and Henry B. Cowls. He moved to Mississippi some time in 1844, I believe. At any rate, in the year 1845, at a Quarterly Conference held in Greenwood (at which he was not present), he was elected a steward, and also elected recording steward at the same time. He held these offices continuously until 1894; therefore, he was recording steward forty-nine years. At his own urgent solicitation his brethren of the Quarterly Conference relieved him from the active duties of the stewardship, and in all these long years of official duties he never missed but one Quarterly Conference, if not at the time absent from the State.

Bro. Moore not only served the church as steward, but he was, from time to time, superintendent of Sunday-schools, and was often elected a delegate to the Annual Conference, and four times elected a delegate to the General Conference. In all these relations Bro. Moore stood among the foremost of the lay delegation. Being a man of sound mind, good judgment, and thoroughly conversant with Methodist law and doctrine, his advice was of great importance in her deliberative bodies.

There are very few of Bro. Moore's early comrades in church work now living, either preachers or laymen. Let us consider the presiding elders under whom Bro. Moore served for fifty-one years: John Lane, Lovel Campbell, Levi Pearce, James Walton, Green M. Rogers, J. M. Pugh, Wm. Wadworth, Geo. D. Wade, J. G. Carlisle, K. A. Jones (three terms), F. M. Featherstun, W. P. Barton, J. W. Knott, T. Y. Ramsey, R. P. Mitchell, J. J. Wheat, S. M. Thames, and J. B. Stone (the present incumbent). All of these have passed over the river to the glory land save three: Jones, Thames, and Stone. When we consider the lapse of time from the first of these to the present incumbent, we can more fully realize how long Bro. Moore worked for the church he was so devoted to. Many officials who labored with him in the Master's vineyard have passed on before.

Yes, Bro. Moore was a Methodist from principle. He loved the doctrines and usages of the Methodist Church, and was ever ready and willing to labor for her good. Not simply because he was a Methodist did he work for the upbuilding of the church, but more because he was a true Christian, and desired, above all things else, the prosperity of the cause of God.

Bro. Moore may not have done everything as we would have done it; but, having known him intimately for thirty years, and being intimately associated with him in church work for twelve years as his presiding elder, we believe we are safe in saying no truer or more devoted man to the church ever served in her official capacities. I can not here, nor is it necessary for me to recount the many charities bestowed (on the Bible plan of not your left hand knowing what your right hand doeth) by this noble man. He served his own generation, and outlived most of them, and did much to advance the cause of Christ, and his work abides. The long warfare is over, the victory gained, and toils are over, strifes of earth are ended, and so, we trust, he is ever with his Lord.

K. A. JONES.

McNutt, Miss.

OBITUARIES.

STUART—DR. CHARLES STUART died at his residence near Barton, Miss., Sept. 25, 1896, in his eighty-first year. He professed faith in Christ and joined the M. E. Church, South, in 1887, remaining a member of that church until called away to join the church triumphant.

During his seven weeks' severe and painful affliction, it is said, not a murmur escaped his lips. In humble trust he waited patiently for the summons which he was assured would soon come. Faithfulness and strength of purpose were leading characteristics of the man, and which virtues he tried to impress upon his children and all whom he had to do with; was loved most by those who knew him best. Of a family of nine children, five are left to mourn a father's absence, but who rejoice in the thought of his glorification. Our last talk with Bro. Stuart was about heaven and the glorified ones there.

May God bless his sons and daughters in this, their bereavement, in that by it they shall be drawn nearer Christ!

BEN P. JACO, P. C.

CUBLEY—Mrs. MARY R. CUBLEY was born March 4, 1820, in Marengo county, Ala., and died at her home in Stonewall, Miss., Oct. 6, 1896.

Sister Cubley joined the Presbyterian Church in early life, and remained in its communion until 1852, at which time she attached herself to the M. E. Church, South, where she lived a consistent Christian until the day of her death. She was an affectionate and devoted mother, and a warm friend to all who knew her. She died in the faith.

A few days before she died she said to her pastor, "I am ready to go, or willing to stay."

She leaves three sons, one daughter, and a large circle of friends to mourn her loss. We tender to them our sympathy, and pray God's sustaining grace on them in this hour of grief.

J. T. LEGGATT.

Enterprise, Miss.

ROSS—W. M. Ross was born in Weakley county, Tenn., Oct. 16, 1844; married to Sallie E. Cottrell, Feb. 19, 1870; departed this life July 20, 1896.

Bro. Ross professed faith in Christ, September, 1893; joined the M. E. Church, South, of which he lived and died a member. He was liberal, always ready to contribute of his means to the cause of Christ.

He was a good husband, tender and loving father. His wife and four children are left to mourn his absence. May the Holy Comforter keep and cheer their hearts in such times of sorrow!

H. P. CROWE.

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with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.

The Mid-Continent thus retouches an important distinction. "Thus far the present phase of higher criticism has for the most part been only negative. Will until it attempts something constructive it you would see its futility. It promises large results, but results of an affirmative kind, and which represent a unity among the critics, will be few, and are yet a great way off. As an observing colored brother in a city mission church, complaining of his Ethiopian pastor that he did not expound the Word, said: 'He can take the Bible apart as good as any man I ever seen, but he can't put it together again.' Thus destructive criticism is one thing, and not a difficult thing, either, to make; but building up an affirmative and satisfactory system of belief is quite another thing."

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I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
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EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
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No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
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Elocution in class	1 00
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For preachers' daughters everything will be divided by two.

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J. W. HONNOLL, Business Manager.

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Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to ack lowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I and been a stammerer from childhood; sometimes so, unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. R. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this place, I received by mail that which caused me to talk with such ease and unlimited satisfaction, which, to one who endures the affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 485 Poplar street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Sympathetic for the sake of the unfortunate.

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NEWS OF THE WEEK.

DOMESTIC.

On Sunday some 1,200 Sicilian immigrants landed in this city and will doubtless take up their abode in the State.

Thirty-three colored lawyers, including one woman, have been regularly admitted to the Illinois bar and are now practicing their profession in Chicago.

Mr. Bryan has issued a manifesto announcing that he intends to keep up the fight for his free-silver doctrines, and will again make the issue in the presidential contest in 1900.

It is announced that the Tennessee Centennial Exposition, which will be opened at Nashville on May 1. 1897, will cost about $1,000,000. All the money necessary has been subscribed

The longest commercial distance at which the long-distance telephone is now operated is from Boston to St. Louis, a distance of 1,400 miles, or more than twice as long as any European telephone line.

President Cleveland, in accordance with the usual custom, has issued a thanksgiving proclamation. Thursday, Nov. 26, has been set apart, "to be kept and observed as a day of thanksgiving and prayer throughout our land."

In the election of Nov. 3, in which Mr McKinley was made the next President, the States were carried, as follows: For Bryan: Alabama, Arkansas, Colorado, Florida, Georgia, Idaho, Kansas, Louisiana, Mississippi, Missouri, Montana, Nebraska, Nevada, North Carolina, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington and Wyoming. For McKinley: California, Connecticut, Delaware, Illinois, Indiana, Iowa, Maine, Maryland, Massachusetts, Michigan. Minnesota, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, West Virginia and Wisconsin.

FOREIGN.

Queen Wilhelmina, of Holland, having attained her sixteenth year, has just made her confession of faith as a member of the Dutch Reformed Church, and has been confirmed.

According to Russian and French papers, the buildings recently erected in connection with the great fair at Nijni-Novgorod are to be acquired by a French syndicate, with the object of creating a permanent exhibition of French goods in Russia.

The Emperor of Russia, says the Westminster Gazette, offered the Order of St. Andrew to Lord Salisbury during his visit to Balmoral, but it was declined in accordance with the rule which forbids a British minister to accept any foreign decoration.

In order to keep up the spirits of his Swiss guard, the last remnant of the Swiss mercenaries once so common throughout Europe, Pope Leo XIII. has permitted a small theatre to be constructed in the Belvidere garden of the Vatican. Plays and concerts will be given in it this Winter.

The announcement that Li Hung Chang has been appointed Foreign Minister of the Chinese Empire is a change in the governmental system of China which is worthy of more than passing notice. Hitherto the foreign relations of the Flowery Kingdom have been entirely in the hands of a council known as the Tsung-li-yamen, which is composed of the Emperor's entourage, and has always been noted for its incapacity and narrow-minded exclusiveness.

Indigestion and Dyspepsia.

"I received the Rainy Day Puzzle which was sent for three trade-marks from Hood's Sarsaparilla and eight cents in stamps, and the children are delighted with it, and it is also very entertaining for old people. I have taken about three bottles of Hood's Sarsaparilla for indigestion, with which I suffered for years, and I have been greatly benefited. I can testify to the fact that Hood's Sarsaparilla deserves all the praise that it receives. I regard it as the best medicine on earth for indigestion and dyspepsia, and all troubles arising from impure blood."—James M. Turnley, West Monroe, La.

MARRIAGES.

REED—MYERS.—At the residence of the bride's brother-in-law, near Riale, Miss., Nov. 1, 1896, by Rev. P. D. Hardin, Mr. Charles E. Reed to Miss Colon Myers, all of Simpson county, Miss.

BRITTIAN—RAINER.—At the Methodist Church, Rosedale, Miss., Nov. 4, 1896, by Rev. J. C. Mimms, Mr. L. C. Brittian, of Alligator Lake, Miss., and Miss Ethel Rainer, of Rosedale, Miss.

BUSBY—SOUTH.—At the residence of the bride's father, Oct. 4, 1896, by Rev. H. T. Cunningham, Mr. David A. Busby to Miss Hattie South, both of Coldwater, Miss.

MEEK-YANCEY.—At the Methodist Church, Coldwater, Miss., Nov. 4, 1896, by the pastor, Rev. H. T. Cunningham, Mr. J. E. Meek, of Rolling Fork, Miss., to Miss Lizzie Yancey, of Coldwater, Miss.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

WEEKLY MARKET REVIEW.

COTTON.				
Low ordinary		6	—	—
Ordinary		6¼	—	—
Good ordinary	7 1-16		—	—
Low middling	7 9-16		—	—
Middling		7¾	—	—
Good middling		7⅞	—	—
Middling fair		8¼	—	—
Fair	8 9-16		—	—
Galveston middling	7 9-16		—	—
Mobile middling	7 9-16		—	—
Memphis middling	7 9-16		—	—
SUGAR.				
OPEN KETTLE:				
Prime	3 9-16			3⅝
Fully fair	—	—	—	—
Good fair	—	—	—	—
Common	—	—	—	—
CENTRIFUGAL:				
Seconds		3¼	3 9-16	
Prime yellow	3 5-16			3⅜
Gray white		3⅜	3 11-16	
Choice white		3½	3 11-16	
Standard granulated		3⅝	4	
MOLASSES.				
OPEN KETTLE:				
Fancy		20		28
Fair	—	—	—	—
Good common	—	—	—	—
SYRUP		13		21
RICE.				
No. 3		1⅜		3
Good		4⅛		4⅜
Fair		3⅝		4
Prime		4⅛		4⅜
Rough, ₩ bbl	3 00		3 40	
POLISH, ₩ ton	14 00		—	—
FLOUR.				
Extra Fancy	4 25		4 35	
Fancy	4 00		—	—
Choice	—	—	—	—
Minnesota Patents	4 80		4 90	
Winter wheat patents	4 65		4 75	
Minnesota bakers	—	—	—	—
CORN PRODUCTS.				
Corn meal	1 60		1 65	
Cream meal	2 10		—	—
Grits	2 20		—	—
Hominy	2 50		—	—
GRAIN, ETC.				
CORN:				
White, ₩ bushel		35		38
Yellow		37		38
Mixed No 2		35		38
OATS:				
Western	—	—		34½
Texas rust-proof	—	—	—	—
BRAN:				
₩ cwt		60		63½
HAY:				
Prime	13 00		14 50	
Choice	16 00		16 50	
PROVISIONS.				
PORK:				
Mess (Standard)	3 50		3 87½	
Prime Mess	3 25		3 50	
Rumps	3 25		3 50	
BACON:				
Fancy Breakfast		5½		9½
Shoulders	—	—		5½
Sides, short rib		5½		5½
Sides, long clear	—	—	—	—
HAMS:				
Sugar-cured		10		10½
DRY SALT MEAT:				
Shoulders		5½		5½
Sides, short rib	—	—		4½
Sides, long clear	—	—	—	—
GROCERIES.				
COFFEE:				
Prime	—	—	—	—
Fair		14½	—	—
Common		6½		10½
TEAS:				
Choice	—	—	—	—
Ho-No	—	—	—	—
BUTTER:				
Western Creamery		20	—	—
Western Dairy		15	—	—
Common	—	—	—	—
LARD:				
Refined		8		8½
OILS:				
Coal, bbls		20½	—	—
Coal, cases		15½	—	—
Cotton seed, crude		16		16½
Lard, Extra No. 1		50	—	—
VEGETABLES.				
CABBAGES:				
Western, ₩ bbl	1 75		2 00	
Chicago, ₩ 100	—	—	—	—
Louisiana, ₩ bbl	—	—	—	—
POTATOES:				
New Louisiana	—	—	—	—
Western	60		1 00	
ONIONS:				
New Louisiana	—	—	—	—
Western	1 50		1 60	
BALING STUFFS.				
BAGGING:				
Jute, 2 lb, ₩ yard		6½	—	—
Jute, 1¾ lb, ₩ yard		5½	—	—
Lane Mills Cotton Bagging	—	—	—	—
BALING TWINE:				
₩ lb		8	—	—
TIES:				
₩ bundle		55	—	—
SUNDRIES.				
POULTRY:				
Old Hens, Western	3 50		4 25	
Young Chickens	1 25		2 50	
Chickens, Southern	2 25		3 00	
Young	1 00		1 50	
Turkeys, Southern	6 00		—	—
EGGS:				
Western		12½		17
Southern		17		17½
WOOL:				
Lake, ₩ lb		11		11½
Louisiana		9		9½
Burry		3½	—	—
COUNTRY HIDES:				
Green Salted, ₩ lb		6	—	—
Dry salted		7½	—	—
FERTILIZERS:				
Cotton seed, ₩ ton	3 00		—	—
Meal	18 70		19 00	
Pure ground bone	—	—	—	—
Muriatic acid, ₩ lb	—	—	—	—
Sulphuric acid	—	—	—	—

Net Poetry.

The writer has been a steward at a small out-post for several years. A duty of no small moment is to look to preachor's temporal comfort. Fortunately collections have usually been satisfactory. Three years ago our pastor had a large family to provide for, and, although our paymonts were about up, a brother suggested that a suit of clothes would not be amiss, suiting the remark with a liberal subscription. The list was handed around, and very soon enough was obtained for a suit and overcoat. The pastor was requested to select his choice from a fine list of samples—that done, measures were taken. In a few days he received the present so easily and cheerfully gotten up, and, of course, all concerned were pleased. This may be a hint for others in like situation to imitate, and now just before Conference is the time. "He tempers the wind," etc. A STEWARD.

[A good hint.—EDITOR.]

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

From Bro. Newsom.

I write this to say that I am now convalescing from one of the most painful attacks of sickness since the days of yellow fever with me long ago. I think I was not dangerously ill, but certainly stood a ready chance to become so. I do not see how I could more fully realize a sensible presence of the sympathy of the brethren. I write this to thank them for that sympathy and their prayers. When conversing with no one for hours there was a seeming prosence of the brethren in the ministry. Old-time religious associations and old-time hymns and songs, expressive of the love of God and grace of the Lord Jesus Christ, came trooping through my mind, especially one old song which, perhaps, I had not heard sung for fifty years came thrilling through memory, until every word came to me with the old tune, bringing all the thrilling effect which filled my soul with the singing of the long ago. J. D. NEWSON.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

From Rev. H. J. Harris.

Because of my own physical disability and my wife's feeble health I have been granted a supernumerate relation. We can go no further in active work. We have neither horse nor carriage, nor "one foot of land," nor "cottage in this wilderness." It is more than 50 years we have been going in and out before the Lord, and sounding the trumpet of the gospel, until now we have attained to our threescore and ten. We have tried to sow in tears that we may reap in joy. "We beg the prayers of those we love."

THE PRESENT SITUATION.

It has been predicted that no republican form of government could stand. The subjects of such governments become dissatisfied for some cause, whether real or imaginary.

To-day throughout the civilized world there are omens of coming evil. The predictions of men for years gone by are being verified, unless God orders it otherwise, for which every child of God should pray. Perilous times indeed are upon us now. I have held my peace nor ventured to speak of the state of things, politically. We have never had such strife as the present. If ever there was a time for prayer and fasting, it is upon us now. St. Paul teaches to pray for kings, princess, rulers—all that are in authority—that we may do so that we may live in all quietness and in godlines and honesty.

If there was ever a nation that robbed God, the American people have done this in tithes and offerings. Vice and crime of every kind are steadily on the increase. Let us pray for divine guidance.

H. J. HARRIS.

The trial of Mr. and Mrs. Castle, the Americans accused of shoplifting in London, took place last week. The prosecution abandoned the case against Mr. Castle, there being no evidence against him; but Mrs. Castle having pleaded guilty to the charges, was sentenced to three months' imprisonment, without hard labor.

Notice.

The class of the fourth year, Louisiana Annual Conference, will please meet committee for examination at the M. E. Church in Ruston on Tuesday, Dec. 8, at 9 A. M.

S. J. DAVIES.

Notice.

The class of the third year will please meet the committee in the Methodist Church in Ruston, La., Tuesday, Dec. 8, at 9 A. M.

V. D. SKIPPER,
J. M. HENRY,
H. W. MAY.

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

Notice.

The class of third year, Mississippi Conference, will meet the Committee of Examination in Port Gibson, Tuesday, Dec. 1, at 9 A. M.

E. H. MOUNGER, Chair'n.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for November.

CHRIST'S TESTIMONIES.

SUNDAY, NOV. 15—TO THE HOLY SPIRIT.

(John xiv, 16, 26; xvi, 7, 13.)

In Christ's words of comfort, spoken to his disciples a short time before his death (John xiv, 16), he has a great deal to say about the coming of the Holy Spirit, whom four times he calls "The Comforter," or "The Advocate," and three times the "Spirit of Truth." In one place he is promised to the disciples as the gift of the Father, through the Son's intercession; in another place he is promised to be sent from the Father in the Son's name; and in still another place Christ himself promises to send the Holy Spirit to them from the Father.

In every case, he is promised as a distinct personal agent, with certain gracious offices to perform, and his coming is conditioned upon the going away of Christ.

(1) He comes as an abiding presence in the hearts of Christ's disciples. The eleven were very sad at the prospect of Christ's departure, but Christ assures them that a spiritual presence is better than a bodily presence; that he himself will be ever present with them through the Holy Spirit. With Christ absent from the world in a bodily form, and with the Spirit of Christ present, a living faith is possible that secures all the benefits of Christ's presence that would be ours if he had not ascended, and benefits that otherwise would have been impossible. "Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory; receiving the end of your faith, even the salvation of your souls." (I. Peter i, 8, 9.)

(2) He comes as the imparter of truth. He convinces the sinful heart of its need of Christ, and he plants within the repenting and believing heart the seeds of saving truth, that bring forth a spiritual fruitage. He teaches Christ's disciples, reminding them of the words of Christ, and throwing light upon their inmost meaning.

A Union League rally was held at Felicity Street Church, Friday, Oct. 30. An excellent program was rendered, but the attendance was not what it ought to have been.

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary, as agreed upon at the last State Conference: Covington, $5; Dryades Street, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Carondelet Street, $20; Franklin, $5; Algiers, $5. Total, $257. Let us hear from others.

A Tobacco Poisoned Heart

Is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco, take CURE-QUIT, an antidote chewing gum, 25c. a box, nearly all druggists. Booklet free. It is an honest remedy highly recommended. Try it to day. Eureka Chemical Co., Detroit, Mich.

"The Angels of the Churches."

Will you please give space in your valuable columns for me to place before your readers my unqualified indorsement of an article appearing in the Nashville Christian Advocate, of Oct. 29 (1896), on page 3, entitled "The Angels of the Churches," written by Rev. Walker Lewis, D. D. Bro. Lewis has set before the readers of the Nashville in clearest light a matter that ought to commend itself to every son and daughter of our beloved Methodism.

I would like to be one of twenty or more who will bear their part of the expense of publishing ten thousand copies in pamphlet form for gratuitous distribution in our Conference. The thoughtless habit of discounting pasters has become so prevalent in our church that I feel sure that many pastors' influence and social qualities have been injured by it.

Now, brethren, if Bro. Lewis will agree to the above proposition, and you will come forward, the enterprise is ours; or if he (Bro. Lewis) will have them published himself, I will purchase five hundred at once.

I wish to say with reference to our charge (Centerville charge) that it is much better than it promised to be three months ago. Finances are better; members have increased.

H. M. BANKS.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "*Brown's Bronchial Troches.*" They possess real merit.

The new torpedo boat "Destroyer," recently built at Birkenhead, England, for the Chilian government is credited with being the "fastest vessel afloat." On her trial trip, about two weeks ago, she made an average speed of 31 8 knots, which is equal to 36 6 miles.

Do and say all those things within your power, as opportunity arises, that elevate and make happier the lives of others.—Selected.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Arcola	Nov. 7, 8
Hollondale	8, 9
New Salem	14, 15
Tunica	21, 22
Robinsonville	22, 23

J. A. RANDOLPH, P. E.

SARDIS DIST.—FOURTH ROUND.

Wall Hill	Nov. 7, 8
Arkabutla (Fri.)	13
Cuckrum	14, 15
Pleasant Hill (Mon.)	16
Pleasant Grove	21, 22

T. C. WIER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford	Nov. 7, 8
Cedar Bluff	14, 15
West Point	15, 16
Tibbee	21, 22

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Elisey	Nov. 7, 8
Slate Spriegs (Tues.)	10
Chapel Hill, at — (Thurs.)	12
Pittsboro, at Pine Ridge	14, 15
Water Valley circuit, at Wyatt Chap'l	21, 22

The recording secretaries will please have their journals at quarterly meeting. Local preachers must be present, and present written reports before passage of character. Let pastors and officials all make a faithful effort to do their whole duty as we close 1896.

H. C. MORRHEAD, P. E.

CORINTH DIST.—FOURTH ROUND.

New Albany circuit, at Bethlehem	Nov. 7, 8
Salulio circuit	14, 15
Marietta circuit, at Hodges	21, 22

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Quincy circuit	Nov. 7, 8
Amory	9
Fulton	13
Trenton	14, 15
Okolona circuit	21, 22

S. M. THAMES, P. E.

Aberdeen, Miss.

WINONA DIST.—FOURTH ROUND.

Sidon, at Greenbriar	Nov. 7, 8
Dobbin and Brooklyn, at —	14, 15
Black Hawk, at —	21, 22

J. B. STONE, P. E.

DURANT DIST.—FOURTH ROUND.

Salem circuit, at Macedonia	Nov. 6
Rural Hill circuit, at Rural Hill	7, 8
Ackerman circuit, at Salem	13
Chester circuit, at Chapel Hill	14, 15
Ashton circuit, at Ashton	15
Ebenezer circuit, at Liberty Chapel	19
Louisville circuit	21, 22

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND

Ashland circuit, at Wesley Chapel	Nov. 7, 8
Pontotoc circuit	14, 15
Abbeville circuit	18
Olive Branch circuit, at Oak Grove	21, 22

Will the preachers in charge see that trustees have answers to the twenty-fourth question?

J. D. CAMERON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Daleville circuit, at Scale Chapel	Nov. 7, 8
Linwood circuit, at Linwood	13
Neshoba cir. and Miss., at Mars Hill	14, 15
Chunkey circuit, at Spring Hill	21, 22
Meridian—Central	23
Meridian—West End	24
Meridian—East End	25
Meridian—South Side and Pop. Sp.	26

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Gloster, at New Chapel	Nov. 7, 8
Washington, at Washington	14, 15
Amite, at Woodland	21, 22
Wilkinson, at Hopewell	23, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

"Blight"

costs cotton planters more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

"Kainit"

will prevent that dreaded plant disease.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.

GERMAN KALI WORKS,
93 Nassau St., New York.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at Gallman	Nov. 7, 8
Crystal Springs (7 P. M.)	8
Summit, at Bogue Chitto	14, 15
Hazlehurst (Wed.)	18
China Grove, at China Grove	21, 22
Magnolia and Osyka, at M. (Thurs.)	24
Whitestown, at Pisgah	28, 29
McComb City	28, 29

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at High Hill	Nov. 7, 8
Hillsboro, at Hillsboro	13
Carthage, at Carthage	14, 15
Walnut Grove, at Beech Springs	21, 22
Montrose, at Montrose	24

W. W. SIMMONS, P. E.

JACKSON DIST.—FOURTH ROUND.

Terry, at Sprieg Ridge	Nov. 7, 8
Camden, at Shrock (Tues.)	10
Lake City and Lodi	14
Silver Creek and S. L.	15
Flora, at F (11 A. M.)	18
Tranquil	21, 22
Fannin	28, 29

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Mayersville, at Mayersville	Nov. 7, 8
Mt. Olivet, at Mt. Olivet	13
Warren, at —	14, 15
Anguilla, at —	21
Rolling Fork, at Rolling Fork	22, 23
South Warren, at Wesley Chapel	28, 29
Port Gibson	Dec. 1

Pastors will see that their trustees are prepared to answer Ques. 24, and that the answer to Ques. 39 is in full up to date.

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Escalawpa, at Zion (8nn.)	Nov. 8
Moss Point station (3nc. night)	9
Whittington, at Handsboro (Mon.)	12
Bay St. L., at Long Beach (Tues.)	10
Augusta, at Augusta	14, 15
Black Creek	14, 15
Marion	21, 22
Hattiesburg	28, 29

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Chenier	Nov. 7, 8
Lake Charles—Broad Street	11
Lake Charles—Jackson Street	13
Lake Arthur	14, 15
Plaqueemine Brulee, at Church Point	21, 22
French Miss.—Breaux Bridge—Q. C.	23
French Miss—B. Bridge—preaching	24
Lafayette—preaching (night)	25
Lafayette—Quarterly Conference	26
Jeanerette Quarterly Conference	Dec. 1
Jeanerette—preaching (at 11)	4
New Iberia—Quarterly Conference	5
New Iberia—preaching (at night)	6

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Amite City, at Amite City	Nov. 7, 8
Pine Grove, at Pine Grove	9, 10
Franklinton at Franklinton	11
Ponchatoula, at Wesley Chapel	15, 16
St. Helena, at Darlington	17, 18
East Feliciana, at Independence	18, 19
Clinton	Dec. 5, 6

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Wesley, at Wesley	Nov. 7, 8
Coushatta, at Coushatta	14, 15
Mansfield, at Mansfield	17
Pleasant Hill, at Warthaville	18
Caddo, at Friendship	21, 22
Grand Cane, at G. C.	28, 29
Shreveport—First Church	Dec. 3, 4
Shreveport Jordan Street	5, 6
South Bossier, at Houghton	8

J. L. P. BELLAIRD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Dry Creek	Nov. 7, 8
Centerville	14, 15
Robeline	21, 22
Anacoco	24
Bunkie	28, 29
Olla	Dec. 4
Columbia	5, 6

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Arcadia, at Arcadia	Nov. 7, 8
Ruston, at Ruston	14, 15
Vienna, at Antioch	21, 22
Bienville, at —	23, 25
Homer, at Homer	Dec. 5, 6

J. D. HARPER, P. E.

Arcadia, La.

DELHI DIST.—FOURTH ROUND.

Monroe, at Monroe	Nov. 6
Calhoun, at Cadaville	8, 9
Lind Grove, at Bonidee	10, 11
Oak Ridge, at Collinston	13, 15
Bastrop, at Dessard	14, 15
Delhi, at Delhi	16, 17
Lake Providence, at L. P.	18, 20
Waterproof at Waterproof	21, 22
Oakley, at Pine Hill	24, 25
Harrisonburg, at Harrisonburg	26, 27
Winnsboro, at Winnsboro	28, 29
Rayville, at Rayville	Dec. 3, 4

The pastors will please urge the official members to a full at the fourth Quarterly Conference with reports in full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. WHITE, P. E.

Floyd, La.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street	Nov. 8
Talisbeek and Slidell, at Slidell	14, 15
White Castle	16
Craps Street	20
Lower Coast, at Wesley	21
Bayne Memorial	22
Plaquemine and Donaldsonville, at D.	28
Louisiana Avenue	Dec. 5

N. B.—Local preachers will please be present, and, as per ¶ 148 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

MONEY FOR INVALIDS.

Mr. Editor:—I feel it my duty to let some others of my success. Was an invalid many years, but cured myself with these Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of $10, in four weeks 72, profit $180. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone can do as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open? AN INVALID.

Christian Advocate.

VOL. 43.—NO. 47. NEW ORLEANS, THURSDAY, NOVEMBER 19, 1896. WHOLE NO. 2100

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MY DAYS AMONG THE DEAD.

BY ROBERT SOUTHEY.

My days among the dead are passed;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old:
My never-failing friends are they,
With whom I converse day by day.

With them I take delight in weal,
And seek relief in woe;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

My thoughts are with the dead; with them
I live in long-past years;
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with an humble mind.

My hopes are with the dead; anon
My place with them will be,
And I with them shall travel on
Through all futurity;
Yet leaving here a name, I trust,
That will not perish in the dust.

Communications.

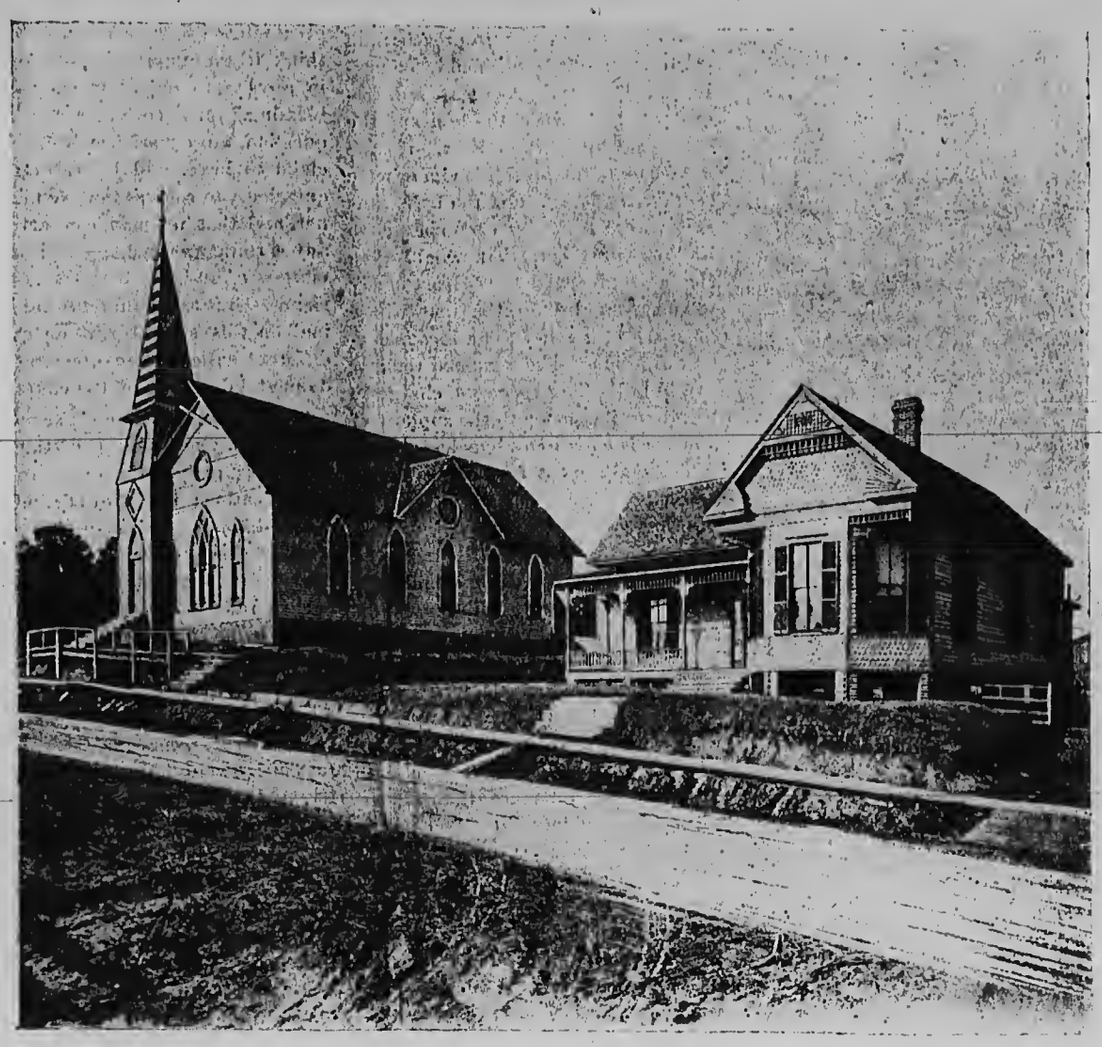
Letter from Tennessee.

MR. EDITOR: In the beautiful Jackson Square, New Orleans, which has possessed such a fascination for me ever since I read Mr. Cable's "Grandissimes," the best of his Creole stories, stands the equestrian figure of the man who, perhaps, more than any other, is accepted by the world at large as the typical American, Andrew Jackson—"Old Hickory," as he is fondly called by the people of Tennessee. In front of the white-stone Capitol of this great State stands a facsimile of the New Orleans equestrian figure, executed by the same hand—that of Clark Mills, the famous sculptor. It is impossible to describe the almost worshipful devotion which the people of this State feel for the memory of Andrew Jackson. In nearly every town in the State some business interest is known as the "Old Hickory." The young men have political clubs called the "Old Hickory," and social clubs known as the "Hermitage," while "Old Hickory" brands of tobacco, grades of cloth and articles of clothing are set forth as the best way to tempt the patriotic purchaser. When we consider that the people of Mississippi at one time in their territorial history might have been exterminated but for the timely intervention of the stern old Indian fighter; when we remember that numbers of Mississippians pressed close behind him at the memorable siege of New Orleans, and that their proud capital city bears his name, we can easily understand the feelings with which he is regarded in his own State. Mr. Phelan, in his popular little work, "The School History of Tennessee," seeks to impress one fact upon the minds of his readers—a fact, too, which they are willing to accept as gospel truth, viz.: that Tennessee, during the administration of Andrew Jackson as President of the United States, fought the national battles, dictated the national policy, and directed the national finance. Having made this remarkable statement, he proceeds to prove it by citations from history which I believe have never been denied.

Tennesseeans, during this centennial year, point with pride to the fact that there sleep within her borders the bodies of three Presidents, each of whom served the nation during a time of extreme peril. Under a classic Grecian temple of beautiful white marble, on a sunny slope of Capitol Hill, Nashville, lie the remains of James K. Polk, the man who defeated the nation's idol, Henry Clay, for the Presidency, and who accepted bravely the ordeal of a war with Mexico, when men of seemingly greater strength shrank from it as involving too great responsibilities. On the summit of a lofty plateau among the mountains of East Tennessee sleeps all that is mortal of Andrew Johnson, the "Great Commoner" of the South. A towering marble shaft marks his last resting-place, and near by is the humble little log-house in which he began his stormy career, and over the door of which still swings the rude sign, "A. Johnson, Tailor." The portraits of these three men hang in close proximity on the walls of the State Library in the Capitol Building at Nashville. That of Jackson represents the conquering hero just after the battle of New Orleans, his gaze seeming to comprehend the whole earth in its sweep; that of Polk, delicate of feature, patrician in cast, a diplomat, a statesman perhaps, but not a soldier—the type idolized by the Old South; Andrew Johnson, stern of feature, a man of blood and iron, one who could crucify his own soul—as he did his own people—to carry out his convictions of right, or the biddings of his own imperious will. His eagle eye looks into the future without quailing, and seems to be defying still the menaces of the lordly Stanton, or, who knows? the whisperings of his own conscience as the memory of Mrs. Surratt obtrudes itself. Of the three, however, the memory of Andrew Jackson is paramount, and that of the other two sink into comparative insignificance beside it. Only twelve miles from Nashville, accessible by rail or by a beautiful turnpike road, stands the "Hermitage," the country home of the seventh President of the United States. Visitors from every portion of the United States flock to the old grey stone mansion as to a Mecca, and there is something fine in the severe simplicity of the place, corresponding well with the character of the man who loved it as a retreat from the cares and anxieties of statecraft and public turmoil. All the world knows the story of Andrew Jackson and his wife, the beautiful Rachel Hobart, who, legend tells, died of a broken heart because of the persistent teeth of slander attacking her fair fame. As lovely Rachel Donelson, she had attracted the attention of Hobart, a handsome, graceless, dissipated man, who treated her so cruelly that she was compelled to seek the protection of the courts by asking for a divorce. Her beauty, innocence and distress won the heart of Andrew Jackson, then a rising young lawyer, who boarded at the house of Mrs. Hobart's father. After the usual legal proceedings in such cases, Jackson, thinking the divorce had been granted according to the laws of Tennessee, married the beautiful and injured woman whose portrait graces the dim old parlors of the Hermitage. As Jacob loved his Rachel, so that years of service for her seemed as naught, so Jackson loved the woman who had first been enshrined in his heart. Owing to the many enemies which his strong personality and prominence in public life had made him, the character of Jackson's relations with Mrs. Hobart before his marriage to her, and the legality of that marriage, were attacked with great virulence, and the proud spirit of the grim old hero received a wound from which it never recovered.

As I have said, visitors from all over the world flock hither, and there is something fine in the severe simplicity of the place, corresponding, as it does, to the character of its former owner. The place is in the hands of the "Hermitage Association," an organization comprising some of the foremost women of the State of Tennessee, and is kept open for the inspection of visitors. Many interesting relics are found here, and the very spirit of "Old Hickory" seems to brood about the place. His bedroom, with its quaint old-fashioned furniture, is shown; the very bed on which he died, standing in the position it then occupied, though the big-flowered chintz bed-curtains have to be protected by glass doors to preserve them from the insatiate relic-hunter. A beautiful white-and-gold chair, of the style of the days of the French Empire, is also preserved under a glass case in the Hermitage drawing-room, a card attached telling that it was presented to General Jackson by a member of the Lafayette family. A curiously constructed mantelpiece, composed of the native woods of Louisiana and Mississippi, is shown in the dining-room. It was made and presented to Jackson by the citizens of the above-mentioned States in token of their recognition of his services at the battle of New Orleans. A large section of it has been stolen away, and to prevent its being destroyed entirely, the Hermitage Association has covered it with a gauze-wire screen. By far the most interesting relic of the Hermitage, however, is the old negro who is the presiding genius of the place, Uncle Alfred, who was Jackson's body-servant, slave, and confidential friend. He may be considered as the ideal of that type of negro so fast disappearing—the trusty family servants of the Old South. Uncle Alfred is garrulous with age and self-importance, and professes to be able, at a glance, to tell a "born gen'leman or lady from po' white trash." According to his story, "Me and the gin'ral" fought all the important battles usually accredited to the latter, and General Jackson himself could not be more jealous of the family reputation than this faithful old negro. He can neither read nor write, but he can repeat accurately the inscriptions on the graves of President and Mrs. Jackson, and nothing angers him more than the intentional or accidental omission of a portion of the epitaph by visitors. He was an eye-witness of the famous duel between Jackson and Dickinson, and declares that mode of settling difficulties far superior to that of the present day, when "men slip their hands back into their coat-tail pockets" and shoot their opponents when they "are not lookin'." An attempt to steal the body of Jackson from the grave in the Hermitage garden was made about two years ago, much to the alarm of Uncle Alfred, who stood guard over the sacred spot for many nights afterward. The crime was reported to the Hermitage Association, and every means used to discover the perpetrators of the daring scheme, but without success. Very recently an Italian, dying in New York, confessed to having made the attempt, instigated thereto by the hope of securing a large reward from a man who had a mania for securing the skeletons of famous people. One can almost fancy the bones of "Old Hickory" rising in revolt at the thought of such an indignity. Doubtless, during the Centennial Exhibition the number of visitors to the "Hermitage" will be largely increased.

MARY V. DUVAL.



Main Street M. E. Church, South, Water Valley, Miss.

THE ONLY "SECOND" CHURCH IN THE NORTH MISSISSIPPI CONFERENCE—REV. THOMAS B. CLIFFORD, PASTOR.

The buildings, as shown in cut above, are situated just west of the City Park, on North Main street, and in centre of a rapidly growing portion of the city. Lots have been graded and terraced, church and parsonage buildings erected and furnished since last Spring. The church was commenced in April, 1896, under direction of the Building Committee, consisting of Jno. M. Taylor, Esq.; Hon. I. T. Blount, and T. B. Clifford. The church and parsonage were each built by J. W. Goodwin, builder and contractor, Water Valley, Miss.

The church was opened for public worship Sunday, June 14, 1896, with appropriate services conducted by Rev. J. S. Oakley, Holly Springs, and Rev. J. M. Wyatt, Ripley, Miss. During the week following a gracious revival was conducted by Rev. Inman W. Cooper, D. D., of Hazlehurst, Miss.

The church membership numbers eighty, with eighty-five on roll in Sunday-school; an Epworth League with twenty-six members, and a Woman's Parsonage and Home Mission Society with thirty members. The church building is lighted by electricity. On either side the rostrum and choir stand are rooms arranged for infant class and pastor's study.

An expensive silver communion service, together with a handsome pulpit Bible and hymn book, have been presented by a Christian lady in Water Valley.

This new and promising outerprise was projected by the Board of Missions of the North Mississippi Conference at the instance of the former presiding elder of the district, Rev. R. A. Burroughs. Thus Methodism moves forward in our towns and cities, occupying every available position whereby she may lift humanity up into the light of millennial glory.

Selections.

Rev. H. C. Morrison's Case.

Heretofore we have refrained from any mention of the charges against Rev. H. C. Morrison, one of the editors of The Methodist, Louisville, Ky.; but, as there are numerous inquiries in relation to the case, we deem it proper at this time to state exact facts as they have been given to the public.

The trouble was at Dublin, Texas, and, as the editor of the Baltimore Christian Advocate obtained the facts by personal correspondence, we quote from that paper:

"Desiring to get at the facts in the case, we addressed a letter to Rev. W. H. Matthews, the pastor of Dublin charge, making inquiry as to the action taken. Bro. Matthews replied, saying that when it was known that Bro. Morrison was coming into the bounds of his charge to hold a meeting, Rev. E. A. Smith, the presiding elder of the district, and the pastor wrote to Bro. Morrison, earnestly requesting him not to come. He replied that he would come. They wrote him again, saying that if he came, they would test the law as to whether he had a right under the Discipline of the church to come into another preacher's charge and hold a meeting over his protest. The Official Board of our church in Dublin also wrote to Bro. Morrison, asking him not to come. He came, nevertheless. The presiding elder and the preacher in charge waited on him and requested him to discontinue the meeting. He refused to do so. They called on him again in company with other brethren. He refused to hear them. The preacher in charge then appointed a committee of local preachers to investigate the case. The committee decided that a trial was necessary, and presented a bill of charges and specifications. Bro. Morrison was notified of this action. The charges and specifications, with evidence, were sent to Bro. Morrison's own Quarterly Conference in Kentucky.

"So it seems that the action of the brethren in Dublin was not illegal nor irregular. They investigated the case, formulated a bill of charges, prepared the testimony, and sent the same to the Quarterly Conference to which Bro. Morrison is amenable; all of which, in our judgment, they had a perfect right to do."

Touching this and all similar cases, there is but one question involved: Have the presiding elder, preacher in charge, and the Official Board of a pastorate the absolute right to determine and control the religious services by our preachers within such bounds?

To answer in the negative and say they have not, and that a Methodist preacher has the right to go into a brother's territory against his will and protest, and conduct services, is to place the church at the mercy of freebooters, produce anarchy, and result in destruction.

To answer affirmatively, as we do, and say that the presiding elder, preacher in charge, and Official Board have supreme control of all Methodist services in the pastorate, and are to be the sole judges of who shall and who shall not conduct services, accords with both law and reason, and is essential to church order and life. For such services they are responsible to the Annual Conference, and a failure upon their part to protect the church against raving ecclesiastics would subject them to censure by that body.

We believe every loyal Methodist in the land will endorse this view of the case. To fair-minded men, who love the church, there can be no two opinions here.—Central Methodist.

Be True.

Religion, or the amount of it possessed by most people, does not in all cases make them honorable. The fact that they have made a promise to do certain things weighs very little with them. It seems to them of no particular consequence whether they break it or keep it, whether duties are performed or neglected. If amid the many societies there could be one which would impress upon the minds of youth the paramount necessity of being faithful to obligations, we would do our best to make that one popular. But so far as we are informed, the members of the societies are, for the most part, as indifferent to the vows or pledges exacted of them as they are to those made at the altar of the church. It is only the few that are true. A parent can do no better work for his child than to make him feel that when his word has been passed it must be adhered to, not merely when it is convenient, but when it is possible. There is no surer test of a gentleman—that is, of the highest type of manhood—than this.—Zion's Herald.

The One Thing.

Richard Cecil called on a celebrated physician for medical advice. On returning home he told his wife, with glowing enthusiasm, of the accomplishments of the physician, the extent and variety of his information, the fascination of his manners, and the charm of his conversation, declaring that he had never spent a more delightful hour than the one in the doctor's office. "And what remedy did he prescribe for your disease?" inquired Mrs. Cecil. "I declare, I've entirely forgotten what he did recommend," replied the good minister after a moment's hesitation. He often used this incident with great effect in addressing young ministers: "I charge you, whatever of argument, or rhetoric, or illustration, you may employ, that you fail not to make your hearers remember the remedy for sin—Christ and his atonement."—United Presbyterian.

The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these liquor saloons than to any other source.—Supreme Court of the United States.

The thing that hurts the devil is not so much our profession as our practice.

DON'T BLAME THE WORLD.

Don't blame the world because the thorns
Are found among the roses;
The day that breaks in storm may be
All sunshine when it closes.

We can not always hope to meet
With fortune's fond caressing;
And that which seems most hard to bear
Will bring withal its blessing.

The buried seed must rot in earth
Ere it produce the flower,
And the weak plant to fructify
Must have both shine and shower.

So man, to gain development,
Must struggle with life's crosses,
And view with calm philosophy
His trials and his losses.

A deadly poisonous weed may yield
A salve of purest healing;
The sweetest bloom may poisonous be,
Although its bane concealing.

Things are not always as they seem,
But still 'twas Heaven designed them;
And we should class them all as good
And take them as we find them.

Little we know of this brief life,
And nothing of its sequel;
Then let us take in humble trust
All that may seem unequal.

God's ways are not our ways,
And he certainly should be trusted.
All that is wrong, in his good time,
Will surely be adjusted.

—Cincinnati Inquirer

Communications.

Letter from "Gilderoy."

Well, my brother, what is regeneration? It is a change of nature—a change from the love and practice of sin to the love of God and the practice of virtue, or right living. It is to be born of God, born from above; to be made a new creature in Christ Jesus. In regeneration one spiritually dead, dead to God and the good, is made alive, alive to God and the right. By whom is this change wrought? By the Holy Ghost, the Spirit of God, the third Person in the Trinity. He is the life-giver—specially the giver of spiritual life. What are the conditions of regeneration, or spiritual life? Repentance toward God and faith in the Lord Jesus Christ. To repent is to give up sin; to believe is to lay hold on God.

Is regeneration a perfect work? Of course, it is. God never does imperfect work. It is a complete, radical, thorough change of nature. To say less than this is to charge God with imperfection and folly. Men born of God are fully and perfectly born. They are wholly and not partially born.

What is justification? It is the full and free forgiveness of sin. It is a judicial act of God whereby one guilty of sin is accounted guiltless, or free from sin. What is the condition of justification? The same as in regeneration—turning from sin, turning to God. What is the difference between regeneration and justification? The first is a change wrought in us, and the second is a change in the mind of God toward us. In regeneration we are turned toward God, and in justification God turns toward us. Why does God forgive us and turn toward us? Because we believe in his Son, and accept him as our Savior, as the propitiation and satisfaction for our sins. Does regeneration precede justification, or justification regeneration? For order of thought we put justification first; but, as a matter of fact, they, perhaps, take place at the same instant—are synchronous. God forgives whomsoever he regenerates, and gives a new heart to all whom he forgives. If a forgiven and regenerate sinner should die, would he go to heaven? Of course, he would. He is a child of God, and would go and live with him forever. There is nowhere else for him to go. When God justifies, or forgives, a sinner, does he forgive both actual and original sin? He forgives all the sin, or sins, of which, or for which, the sinner is guilty and condemned in his sight. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The corruption of nature naturally engendered is preternaturally changed, or remedied, in regeneration. This is the object and purpose of regeneration; this the reason why we must be born again. Of course, all actual sins are forgiven, wiped out, forgotten, remembered against us no more forever in justification—that is, if we do not fall from grace and turn back to sin. In that case we are guilty for all—God's good Book for it.

What is sanctification? It is the full maturity and perfection of the new life imparted in regeneration; the full and entire consecration of all the redeemed and perfected powers of a saved soul to the love and service of God. What is the difference between regeneration and sanctification? Just the difference there is between a new-born babe and a full-grown, mature man. Regeneration is new life begun, and sanctification is that self same life matured. What should be the attitude of regenerate souls toward sanctification? It ought to be one of longing, seeking, hungering, desiring. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." The end sought is perfect manhood in Christ Jesus.

Is sanctification subsequent to regeneration? Of course, it is, just as manhood is subsequent to infancy and childhood. We are regenerated in order that we may be sanctified. God wants grown men, not dwarfs. Is natural depravity taken entirely out of us in sanctification? In the sense of corruption it is removed in regeneration. In the sense of weakness, imperfection, immaturity, ignorance, prejudice, and self-will, it is wholly or partially removed in entire sanctification. The partiality or entireness of sanctification depends largely on psychological conditions and knowledge. Anyone, everyone, may make a full and complete surrender of the human will to God. In this will be found the fullness and sweetness of the divine life. Is sanctification instantaneous or gradual? In some cases it is instantaneous, almost sudden; but in most cases it is gradual and by growth. Persons equally wise and good testify to both of these experiences. In some cases regeneration is gradual, in others instantaneous. The time element enters largely into all the operations of the human mind and soul. It is unwise to say that sanctification always is instantaneous, or to say that it always is gradual. It may be one or the other. I got religion in four hours after conviction, and I have been going on to perfection for fifty years next February.

The mark set before us is perfection in love, and it matters little whether we come to it in a minute or a month. Instantaneous sanctification is not one whit better than gradual sanctification. It is all precisely the same thing when we get to it, no matter how we come. The suddenly sanctified are no better than the gradually sanctified. We need not divide on the time involved in the work. A man is a man, whether he got his growth in sixteen years or twenty-four. How is sanctification obtained, or attained? Like every other blessing of grace—by faith in the Son of God. Faith is the condition of salvation in all parts, stages, and degrees.

GILDEROY.

Enlarging the Districts.

Let us look a little further into the question of enlarging the districts. Suppose this enlargement to be done, what advantage would come to us? Some brilliant figuring displays large gains to the financial interests of the church. One brother proposes reducing the nine districts of the North Mississippi Conference to seven, and thus save $2,057.30 to increase the receipts of preachers in charge, or of other claims. Another writer suggests four districts in place of the nine, and thus to "save $3,250 as a help to home missionary work, or, if not needed there, to swell the foreign missionary collection." Then he finds the impressive conclusion that at this ratio, "for the whole church we can easily dispense with 160 presiding elders, and thereby save $164,412 per annum, which we might turn into our missionary treasury, or in other places where the need is great." This may be plausible and attractive, but is not convincing. In any case of change, these preachers who are taken from the districts must be put to work in other places in the itinerant field, and must be supported there out of these supposed savings. Cutting away 160 districts may "dispense with 160 presiding elders," but does not "dispense" with 160 preachers, nor reduce the pay of one of them to zero. Shifting the laborers will not save funds. Either their number must be lessened, or loss must be paid for their support. Neither of these alternatives is contemplated.

It may still be replied that the more charges a district has the less will each charge have to pay for the presiding elder, and that here will be a gain. This statement looks well on its face, but suffers discredit by inspection, for we are not, and can not be, assured that the savings made in the charges by this course will come into the treasury of the church at all, either for improving the support of the preacher in charge, or for bettering the collections. Most of our people, finding themselves called on for less, will feel at liberty to put the savings to secular uses. We can scarcely expect them to do otherwise, for that is the tendency of large numbers of our members. Comparatively few pay more than they are assessed: the many pay far less. That sense of obligation and liberality which annually allows so large a deficit on allowances for the preachers and on the collections, can hardly be trusted to make these savings secure to the church for her use.

The complaint made of the disparity between what is paid to presiding elders and to preachers in charge, will not be pacified by enlarging the districts. As great a difference exists between the best and the least-paid pastors. Now, if the assessments for presiding elders were reduced one-half, and the half thus saved were paid by each charge to its own preacher, that would give the largest increase to the least needy preacher, and help the one whose need cries for relief to an inconsiderable fraction. The assumed remedy would fail. To expect one charge to turn over its money to the support of another is even more hopeless.

The real remedy for failures in our financial economy can not depend on the limitations of districts, but must rely upon the fidelity of our people to legitimate demands of established order. I venture to believe that if allowances and apportionments are fairly made, there is not a charge in the North Mississippi Conference that can not adequately meet every item. Our people are not taxed to the verge of any just complaint. The church does not ask for more than a conservative economy in the conduct of her work requires, and if it were paid, there would be no serious lack in any part.

It seems clear, at a glance, that the number and size of districts should depend on the needs of the work. Whether we should have districts at all has been settled and fixed in the very life and growth of our form of Methodism. The function of presiding elder in our organized system is distinct and essential, and, therefore, should be made as effective as possible. Fitness of the man for the place must be guarded here as carefully as in any other part of the field; but also the field must be arranged so as to afford the presiding elder the conditions essential to his proper work. In doing this, I would take no further account of the financial feature than that the district should be able to support its elder. Then let all concerned unite to give him the heartiest and thoroughest access to the people, and a loyal co-operation in the work he is sent to do. He is to be loved as a man of God, and honored in his office. That the pastor may be a greater preacher, and just as able to preside in a quarterly Conference, is quite possible; but whenever this is perchance the case, it is quite unseemly to make note of it, and by no means proves that the presiding elder is not needed there. His preaching and presidency are still proper in that charge, and many other considerations call for his presence. He decides questions of law, arbitrates disputes, gives advice in divers cases of policy and expedience, instructs the officiary in their relations and duties, gives the force of his instruction and influence to the maintenance and development of all parts of our spiritual and ecclesiastical economy, and in this way helps the preacher in charge and the people as otherwise they could not be helped. Add to all this the assistance the presiding elder must be to the Bishops in making the appointments, and we have conditions that make him essential to the efficiency of our itinerant ministry. He is especially needed by the young preachers as a model, a guide and counselor. His wise and strong and brotherly hand must hold in harmony every interest of the church in his district. If he is to touch and know and move the people, he must mingle with them. Limited districts, that allow Saturday and Sunday for nearly all the quarterly meetings, give the needed opportunities for such thorough intercourse, and for a service more satisfactory and useful to all concerned. The presiding elder can not be too well prepared to represent all the interests of his district in the Annual Conference. Meantime, in all this he must have home and needed rest.

W. T. J. SULLIVAN.

Christian Perfection—What It Is.

We notice in last week's issue of the ADVOCATE an article from Bro. W. S. Harrison on the above subject that we wish to notice. We accept in the main Bro. Harrison's definition of Christian perfection, so far as we understand him to say it is a normal Christian growth; but we can not see how Bro. Harrison can so misunderstand the "second-blessing" people as to their doctrine on the subject of sanctification and perfection as to say "the differences of opinion" on the subject have "originated largely, we think, from an effort to shape all men's attainments in grace by some men's experience," while they lay great store by their experience, and think it presumption and arrogance in anyone to object to the "second blessing," for in so doing you call in question an experience which they claim to have, and by calling it in question you confess that you have it not, and that no man can act with any certainty as judge or witness in matters of religion without an experience. But the "differences of opinion" on this subject rest on quite a different basis, and involves the fundamental doctrines of the church.

The "second-blessing" school in our church teach that Christian perfection is mainly the outgrowth of sanctification; but they define the "second blessing" to be a subsequent work of grace to regeneration, which they call entire sanctification, and such a radical change of the nature of the believer as to kill out the old Adam, and exterminate depravity, and destroy the carnal mind. This a work instantaneous by faith. They claim that this doctrine rests on the fact of indwelling sin, human depravity, and the formula of doctrine is stated thus: "Regeneration is justification and the infusion of life;" "Sanctification is the change of nature and the cleansing of the heart."

Disguise the "second blessing" as they may, all the facts above stated are included in it, and just so long as "the differences of opinion" rest on such statement of doctrine as minifies and robs regeneration of its legitimate place in the Bible statement of the doctrine, these differences will continue. The very word "regeneration" signifies a change of nature, and our Lord places the necessity of this new creation on the fact of the depravity of human nature. (John iii, 3-7.) Here Jesus affirms the necessity of the new birth. Nicodemus wonders at it, then Jesus declares, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." This is so plain there is no need to cavil. Many other texts may be cited. We will notice one more. Romans vi, 6: "Our old man is crucified with him, that the body of sin might be destroyed." If it be questioned, When is the old man crucified? we answer, Certainly when the new man is made. How can you make a new man out of an old man without destroying the old man as you make the new?

The most surprising thing is that Bro. Harrison should say, "We do not doubt that experience, do not object to it, but rejoice in it," and then virtually ignores it by "insisting that it should not be made a rule by which to measure all Christian experience." So we see, if their doctrine is true, then the "second blessing" is a rule to measure all Christian experience, for there could be no sanctification without it.

Now, if Bro. Harrison means (as we think he must) by "a second blessing" the being filled with the Holy Ghost, which is the consequent result of full consecration, and not the killing of the old Adam and removing of depravity—if this is his meaning, he should have said so, since to accept the "second blessing" is to acknowledge all that is involved in the theory as taught.

The disposition of many of our preachers to cover up the main issue with the hope of obtaining peace is misleading, and in the end injurious to our Zion. What is the use of proclaiming, "Peace, peace, where there is no peace," for while we by conservative means work for peace, disintegration goes on, we trust not largely, but it is surely moving on. Many good men and women are being misled. Some are being more or less injured in their spirit toward their church, pastor, and neighbors who differ with them; others are lost to the church entirely.

This is not all the harm being done by this "second-blessing" movement. Great numbers take their religious organ, and ignore their Conference organ, and read on one side of the question only, and this a paper that has no connection with their church, and stands in opposition to the spirit and polity of same; and organizing "Holiness Bands" and prayer meetings not of the church; securing camp grounds and property, the title as distinct and separate from the church as the property of the citizen from the State. Since Methodism is connectional in all of her interests, what does all this mean but trouble.

You may expose or rebuke the extravagances to which the "second blessing" naturally leads, as did Mr. Wesley, and stop its wild force for a time, but until there is a restatement or a more definite statement of the doctrine of sin and depravity in our church, the trouble will continue. Ours is a great church, a mighty union, and not unity. Instead of studying the Bible closely for our statement of doctrine, it is natural to let others do our thinking, and after the great and good men who wrote on theology in the past have died and gone to heaven, their work (with most men) becomes too sacred to criticise. Again, there are not a few people who believe all the best things in religion have been lost to the present generation, as they imagine in the decline of spiritual religion. And in going back to past generations for theology, it seems so natural to imbibe the thought of the writer as expressed, and go no further on than he did. If a writer of to-day presumes to differ with one of "the fathers," these brethren hold up their hands in holy horror. I hope our church will do something to settle this question authoritatively, that we may have uniformity of doctrine among us.

W. M. YOUNG.

Col. O. J. Moore.

Col. O. J. Moore died at his home in Winona, Miss., Aug. 22, 1896. He had reached the advanced age of eighty-four, and his death, though the occasion of deep sorrow, was not unexpected.

He came to Mississippi from Virginia, the State of his nativity, more than fifty years ago, and during this long period he lived in the same vicinity, enjoying the esteem and confidence of his fellow-citizens in the highest degree. The writer has rarely known a more remarkable man.

One of the most conspicuous features of his life was his great force of character. His personality was strongly marked. He possessed wonderful physical and mental energy, and marvelous industry and perseverance characterized him even in extreme old age. He brought things to pass, and put the stamp of his individuality upon everything about him. It is not often that a man even witnesses, during a long life, such changes as he wrought. Living on a large plantation, he achieved great success as an agriculturist, and saw a large town spring up around him and spread out over his broad fields. His farm home, where he lived and died, stands in the midst of this beautiful town; and Winona is not only inseparably associated with his memory, but its municipal enactments wear the impress of his powerful will.

Col. Moore displayed great boldness and aggressiveness in all movements involving moral reforms. His convictions were strong and courageously avowed. No matter what antagonisms his course might develop, he was never deterred in advocating the right. He was often in the midst of turbulent scenes, but he never wavered or lowered his colors. His brave and consistent stand in favor of the cause of prohibition when it involved obloquy, and sometimes personal peril, commanded admiration and respect even from foes. He displayed extraordinary gifts in managing large business affairs. Sagacity, rare and discriminating discernment, enabled him to win success where thousands failed. Throughout his long and eventful career our honored friend appeared to be always actuated by patriotism and philanthropy, and in prosperity and adversity it could be said of him, "He maintained his integrity."

With Col. Moore devotion to his church was a ruling passion. He loved Methodism with all the ardor of his strong nature. He was often honored with positions in her chief councils. With laudable pride he gloried in the history of his great church, and never tired of recounting her wonderful achievements. He never wavered in loyalty to her polity, and with unfaltering faith in the truth of her glorious doctrines he went from us in the full assurance of hope.

W. B. MURRAH.

Presiding Elders and Districts.

The burden of argument for fewer and larger districts seems to be to save the expense of presiding elder's salary. If indeed the church has gotten too liberal, or its running expenses too heavy, to drop off a few presiding elders would be a splendid way to save expense. We would not only have less to pay for presiding elders, but the presiding elders' short and inopportune visits would make it impossible for them to encourage and stimulate the people to liberality, and other collections would dry up.

We would save some on missions, church extension, Conference funds, and so on. Some have suggested that the pastor could attend to these things without the presiding elder's help, and some preachers or churches could do better without the presiding elder, and they did not want him on Sunday; that the pastor was a superior man, and they did not want to be bored with the elder.

Is it possible that the presiding eldership has become a burden to the church? Nay, verily; if there be such contrast, it is either simply a personal fancy that prefers one preacher to another, which instances are few and far between, and does not argue that the elder is an inferior man, but that our tastes and fancies differ, or that the presiding eldership is a mere nominal relation and serves to give men who are unacceptable as pastors a place to thrive. This I do not believe.

Our presiding elders are subbishops, and should be the next best talent the church can afford, to give dignity and power to the office and the church. May it ever be so.

I have been studying the North Mississippi Conference a little, and find we can have eleven districts very conveniently, and each presiding elder get a very good living, and each charge pay just what it did last year for presiding elders. The powers have kept the church in good running order for, lo! these many years, and I have confidence that they can still keep it from falling to pieces.

J. H. SMITH.

Noah, Miss.

Selections.

Daily Duties as Means of Grace.

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places, and gives us what discipline we need. The ministers call churches means of grace, and prayer a means of grace, and the Bible a means of grace; and so they are. But also your shop is a means of grace, and your kitchen is a means of grace, and your social gathering is a means of grace, and your more dull and stupid cook is a means of grace—or disgrace, just as you choose to make them. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live! Even failure do not discourage such a man, because he says, I have failed once, and now I know what my weak point is, I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life.—Lyman Abbott, D. D.

The daily round of duty is full of probation and of discipline; it trains the will, heart, and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. Manning.

Let us be content to do little, if God sets us at all little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—Charles Kingsley.

There never did, and never will, exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—Walter Scott.

First keep thyself in peace, and then shalt thou be able to make peace among others.—Thomas a Kempis.

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Some Things I Don't Like.

I have long thought and felt that to have a choir on the side in front, so that they look down into the faces of the congregation, is a great hindrance to religious worship; for some of the choir (not all) are constantly making remarks, and often about different people in the congregation, and as "A. C." says, "How can we help seeing them?" I have been to church when it was no pleasure whatever to be there on account of the things of which I speak.

It is nice to have a choir sit on the front seats to carry the tune; but none of these side shows ever did anything to forward the glory of God. We all like new songs, but some old ones ought to be mixed in with them, so that all can sing. I do not think the choir ought to have a monopoly of the service of song. (Concerts will do for that.)

I don't suppose that in heaven there will be any solos. We will all be too joyful; we will all join in praising God. Why not do so now?

Our family came back from church a few Sundays ago. I asked them how they enjoyed service. Each one said, "Every thing was so dry; nothing but new songs." Oh, how my heart did ache to think that even at church God received so little praise. Church is the place that all should have equal privileges and as few hindrances as possible in worshiping God, and everyone that is putting anything in the way of public worship is keeping souls out of heaven. We must not only not put things in the way, but, by the grace of God, take them out of the way. I have never known a revival where the choir sang new songs exclusively. Things can happen in the congregation to drive the spirit of God out, just as it was that Achan kept the golden wedge and Babylonish garment and lost the battle.

The things that I have written and some of them that does drive the spirit of God out of our midst.

AUNT BETSY.

Do You Want $57.

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Geo. Smith's "Boy in Gray," and he will give such an one $5 in cash. Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Geo. G. Smith, Macon, Ga.

FROM THE WORK.

Rev. J. S. Sanders, Rayne, La., Nov. 9: "I have just returned from Prudhomme City, where I have been assisting Bro. Whatley for a week in a meeting, and the good Lord gave us a great victory. A number of sanctifications and a few right sanctifications. Bro. Whatley has a hard field, but he has stood bravely by, and has sown well and cultivated the field with much self-denial and suffering, and there is a great harvest there awaiting for some one to gather into the Lord's garner. I am glad that our God tells us that the sowers and reapers shall rejoice together in his kingdom. God bless Bro. Whatley!"

Rev. A. T. Buck, Ethel, Miss., Nov. 7: "The ADVOCATE is becoming dearer to me every day. The Lord bless you and it! Hope to see you at Greenville soon. God has been the most gracious part of my ministry. When I reached the Ethel charge and realized the great need of a general revival all round, I asked definitely of the Lord, with a faith that was akin to 'the substance of things hoped for, the evidence of things not seen,' and surely my faith has been honored. The visible results are as follows: Added to the church, 105; additional family altars, 35; prayer meetings and Sunday-schools that did not suspend last Winter, two each. Six each will continue through this Winter. Collections ordered by the Annual Conference will be paid in full—something never done in the history of the charge. The Lord be praised!"

Rev. H. P. Lewis: "I am now closing out the thirty-ninth year of my ministerial life. I was received on trial in the Mississippi Conference at Brandon in 1857. Bishop Early presided, H. J. Harris was secretary. There were thirteen in the class. One brother made shipwreck of his faith, several located, one or two transferred to other Conferences; only three of us—viz., J. A. Vance, P. Howard and myself—retain our connection with our Mississippi Conference. I am the only one of the thirteen who has received an appointment every year. Bro. Howard was local a few years. Bro. Vance has been superannuated a few years. He is quite old and feeble, but has a gentle, sweet spirit. . . I have had a delightful year in most respects. The people have just simply been good to us. There has been no cloud-burst or hail storm, yet there has been but few days that we have not been remembered by some one. We have had to pay out but little money for rice, butter and milk. We are satisfied to stay here another year, if Bishop Hendrix will let us and it be God's will."

Rev. M. E. Tumlin, Nov. 7: "I am closing a very pleasant pastorate of four years on the Shannon charge, North Mississippi Conference. On the fourth Sunday of last month I received seven young people on profession of faith at Shannon. These were the children of our people, and well instructed at home and in the Juvenile Epworth League and Sunday-school. The first Sunday in this month I received three nice young people on profession at Pleasant Grove, where five young people had been received in the same way a little earlier in the season. Thus the work goes bravely on. This has been the happiest year, and most successful, of my pastorate here. I believe Bishop McTyeire was right in saying that 'the staying qualities of our preachers should be developed.' We have here at Shannon a comfortable parsonage, eleven artesian wells of splendid cold water and a real clever people. They have been uniformly kind to me and mine, and will have a place in our affections when we go hence. May we all come up to Conference with brave hearts and good reports, ready to do the work which the Master may have for us in the whitening fields which lie out before us."

Rev. J. C. Ellis, Leaksville mission, Enterprise district, North Mississippi Conference: "I am still here in South Mississippi, this being the closing up of my second year on this charge. We have had, as you know, a sad bereavement here, and no little hard work to do. We had no place to go to when we came here. But after leaving Westville and dear friends, thence to Meridian, where I left wife and children a few days with connections, and arrived on this work first Sunday in January, 1895. After a few days' survey of the work, Bro. L. A. Avers, Avera, Miss., opened doors for wife and children. At Leaksville, Miss., Bro. J. J. McInnis and Dr. Pool also did likewise. All this time I was looking forward to the erection of a parsonage, and, as you doubtless noticed from the pen of our beloved presiding elder, we succeeded in building a magnificent parsonage last year. You can not imagine how good I feel this frosty morning, sitting by a good warm fire at one of our triple brick fireplaces, erected about ten days ago. I was delighted to preach at Leaksville to a large, attentive congregation yesterday, with a beautiful new organ to lead the way in music. Brethren, we have a great deal to do here before we reach the climax, but I hope we are moving upward. We have some very good people here, while the masses are not so good. I think a little progress on all lines. What do you think?—Leaksville, noted for its dancing, has not had a dance since Spring, except some outsiders who came to the Soldiers' Reunion about a month ago, and, failing to get any house to dance in in Leaksville, danced on some plank laid on the ground in the court yard. Hurrah! for Green county! It is represented at E. M. F. College by three young ladies, and at Millsaps by two young men. Love to all."

Rev. D. W. Babb, Louisville circuit, North Mississippi Conference: "We are rapidly nearing the end of the Conference year. It seems to have been so short, yet packed full of duties, which continue until the very moment of starting to Conference. This has been a year of some prosperity to this circuit. A stirring revival at most all of our churches; 57 additions, and improvements on some church-buildings, and others provided for. Many persons have erected family altars, and more church papers taken than for years past. Our Sunday schools have been in fair working order, there being one at each church. Our collections ordered by the Conference will be full. I suppose the salaries of preachers will be paid. This is a people who are at peace among themselves, and unite in church enterprises much more readily than some other works. It is quite a pleasant charge in most respects. We are indebted to Bros. J. D. Newsom, J. E. Buck, George Farrish and B. P. Fullilove for efficient work in our last meetings. May the Lord reward them! The NEW ORLEANS CHRISTIAN ADVOCATE is in good favor with the people. We expect to give you some more new subscribers and purchase more of the Pronouncing Bibles."

Rev. Wm. G. Evans, Patterson station, Louisiana Conference, Nov. 12: "On July 10 I was taken sick with typhoid-malarial fever, and was confined to my bed until Aug. 18, when I left for Chattanooga, Tenn., with my wife and baby, to visit my father. After a very pleasant and profitable visit of about six weeks, we reached home on Oct. 1, and entered at once into the hard work of reorganizing a church and its societies, when the preacher felt the need of reorganizing as much as anyone else. The Lord has blessed us, and we now feel that we are on the upgrade. On last Sunday (Nov. 8) I began a protracted meeting, and on Monday Rev. R. M. Blocker came to my assistance, and did good, hard, faithful and profitable work. My plan was to continue for two weeks, but the discovery of twenty-five or more cases of small pox in an isolated part of the town caused me to change my plans and close the meeting last night. I feel that much good has been done. We are winding up the year very satisfactorily. The finances, I hope, will all be up in full. We have now paid in full six of the ten assessments, and the assessments for ministerial support, and besides this have raised about $550 for other objects."

Woman's Work
Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take
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A Methodist Church, it is said, has sued a man and recovered eight dollars damages, because the defendant injured the floor of the building with tobacco spit. We fully agree with the Christian Standard when it says: "We are glad of it. If a man is such a slave to a filthy habit that he can not rest his jaws for even a couple of hours, let him remain outside the house of God. The Jews of the Old Testament would not worship if defiled by even so much as a touch of anything unclean. He is something which is both figuratively and actually unclean. There has been improvement in this respect, but even now one will find, occasionally, spittoons in church buildings. Their presence is an invitation to the tobacco-chewer, and they are as much out of place as a frying-pan or a curry-comb."

He that waits for an opportunity to do much at once may breathe out his life in idle wishes, and regret in the last hour his useless intentions and barren zeal.—Dr. Johnson.

Here are a few words from a woman to women. There is no theory about this letter. There is nothing about it that cannot be readily proven. It is a voluntary statement from a woman who has been restored to health and strength, and who wishes that her own experience may be duplicated by the experiences of others.

Mrs. L. Dedmon, of Fair Grove, Greene Co., Mo., writes. "In July 1895 I was confined. My confinement was premature. About six weeks after, I was taken with severe flooding. I had the best doctor the country afforded. I took medicine for about two months but got no better. I was very weak—could not do any of my work. Could scarcely lift a chair. Suffered with pain in my back and hips and had soreness deep, low down across me. I had inflammation and ulceration—so the doctor said. I concluded I would consult Dr. R. V. Pierce. I wrote to you giving you a full description of my case. You advised me to take your 'Favorite Prescription.' I began taking it at once. In three days I could feel a change. I took three bottles and the result was *a complete cure*. It has been six months since I used your medicine, and I feel no return of the disease at all. I wish also to say I had not been strong for many years. I had taken patent medicines and been attended by doctors but got no better. Today there is not a stronger woman in the country than I am. I suffer no pain at all, can work all day and not be tired at night. I can cheerfully say that I believe I owe my health to the use of your valuable medicine, and your good advice."

Mrs. L. Dedmon

If a copy of Dr. Pierce's "Common Sense Medica Adviser" was in every house in the United States, half the sickness in the country could be prevented. This great work of over a thousand pages is completely illustrated with over three hundred pictures. It contains many simple inexpensive receipts for curing the common ailments which arise in every family. By following its advice, simple home treatment may be given for many little ailments. Serious sickness may be prevented and many doctor bills saved. Nearly 700,000 copies have been sold at $1.50 per volume, and now an edition, paper-bound, of half a million is being distributed absolutely free. It will be sent post-paid to any one who will send 21 one-cent stamps, to pay the cost of mailing *only*, to the World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y. If you want French cloth binding, send 10 cents extra, 31 cents in all.

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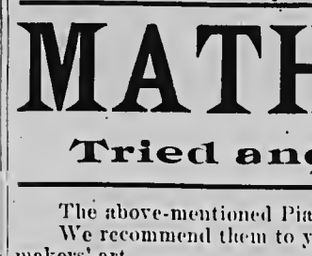
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Thursday, November 19, 1896.

An Appalling Record.

The following table showing the number of homicides in the United States for the last ten years is worthy of the attention of every citizen of this great republic:

1886	1,449
1887	2,335
1888	2,184
1889	3,567
1890	4,290
1891	5,906
1892	6,791
1893	6,615
1894	9,800
1895	10,500

This record is simply appalling. Just think of ten thousand homicides in one year. England had in the same year only about 200. Even Italy, red-handed Italy, the home of the Mafia and similar oath-bound assassination societies, must now hide her diminished head in the presence of the United States of America. Italy's murder record for 1895 is only about 3,000—less than a third of our aggregate of bloodshed. We doubt if there is a barbarous tribe in the heart of "the Dark Continent" that can match our record. And the most alarming feature of the situation is that this awful crime is increasing with fearful rapidity. Our murder record for '95 is 700 per cent. greater than it was in '86. A similar increase for the next ten years will give us more than 75,000 murders per annum. Ten years later, unless we call a halt, more than a half million of our citizens will be slain per year. This is the most awful picture we have ever gazed upon. Would that we could put it out of our sight. But how can we? It stares us in the face each morning as we scan the pages of the daily papers. It meets our gaze wherever we go. Is it not time that every good citizen should bestir himself for the arrest of this awful down-grade movement? Is it not possible to create in the course of time a public sentiment that will change all this?

At present it is a simple fact that murder is the one crime which men can commit with the greatest assurance of immunity from punishment. The thief, the burglar, the depredator upon property of any kind, is much more likely to find himself in a felon's cell than the man who takes the life of his fellow-man. The murderer who is rich or who has influential friends usually escapes punishment altogether, and is frequently the recipient of an unusual amount of social consideration. The time is ripe for a revolution in public sentiment and in our system of administering criminal law. No good citizen can thoughtfully contemplate our record for the past decade without a feeling of alarm.

Opportunities for what the world calls great deeds do not come very often; but opportunities for good deeds come every day of our lives. The infidel will not accept the Bible as authority in a matter of practical morality, but he never fails to use the good old book in an argument if he possibly can.

Ordered Footsteps.

BY MRS. D. I. PURSER.

The story of the conversion of Alberto Diaz, the Baptist missionary of Cuba, is unique and thrilling. Nearly two decades have passed since this man was led mysteriously to the Light of the Nations. It was during the rebellion of that time, that Dr. Diaz, then a captain of the Insurgent forces, found himself compelled to leave Cuba. He jumped into the water on a raft, and for twenty-four hours floated on the Gulf of Mexico, not knowing what would befall him. A vessel bound for New York took him on board. In due time, he was deposited in New York. Unable to speak a word of English, without a cent in his pocket, a stranger in a strange land, he says of that dismal hour that he knew not whether it was better to die by Spaniard hands, or trust to the mercy of the waves, or be alive in New York. But that God who orders all our steps, who watches over all his creatures, found for him a lodging place in that vast habitation where, it seemed to him, as if no man cared for his brother-man. But the worst had not yet come. Accustomed to the mild air of Cuba, our stranger was unable to resist the chilling blasts of our Northern Winter and fell a victim to pneumonia. Death hovered near him. One day a strange woman came to his room and read out of a Book she brought with her. After she read she closed her eyes, folded her hands, and her lips moved as if she were talking. To Dr. Diaz it was as "sounding brass and a tinkling cymbal;" for not a word did he understand of the reading or the prayer: for prayer he now knows it to have been. For fifteen days this same strange reading and praying went on, and he verily thought within himself that he had fallen into the hands of a lunatic woman. About this time he had recovered sufficiently to reach out his hand and to ask for the strange Book. Being a Catholic, he managed to read the words, Jesus, Matthew, Luke, etc. He soon found that for the first time in his life he held in his hand a Bible. He determined when he recovered to translate it; and by the help of a dictionary he had nearly finished translating one book, when an acquaintance told him he could get the Book in Spanish. He purchased it forthwith, and soon learned "to know Him, whom to know is life eternal." To-day he says that this strange visitor was the wisest of women; understanding the subtilty of the Holy Spirit's actions, knowing that the power of God was not limited to man's ability to understand the words of man, she did her part and left the result with God, to whose loving mercy she commended this foreigner.

What has been the result? As soon as amnesty was declared Diaz went back to Cuba, and for about thirteen years he has preached that gospel which indeed has been to him the power of God unto salvation. Under his instructions 2,700 have been born again into the kingdom of God, and have put on Christ in baptism. Of his wonderful hospital, where he operates with his own hand, of his cemetery, of his "daily Sunday-school" we need not now speak. We prefer to ponder over the conversion of a man who, under God, already has brought his thousands to Jesus' feet. Involuntarily we ask, Where is that wisely-foolish, or foolishly-wise woman, who wasted (?) time talking in an unknown tongue to the poor, despised foreigner? Then we bethink us of Andrew, who "first findeth his own brother Simon," and saith unto him, "We have found the Messias, which is being interpreted the Christ"—and away down in our hearts we realize that she, like Andrew, can afford to live a life "felt, but not noticed," and that of her it can truly be said:

"Not herself, but the truth that in life she has spoken,
Not herself, but the seed, that in life she has sown
Shall pass on to ages, all about her forgotten,
Save the truth she has spoken, the things she has done."

Very close must have been the fellowship that extended between her and her Savior, very intimate the friendship with the Holy Spirit! How little she cared for the praises of the world! for the rights of woman! But she had read that "the steps of a good man are ordered by the Lord," and she understood the secret of that ordering. Faithfully and humbly she sought to obey him, in a modest, womanly way; carrying out her womanly instincts to "do what she could."

"She could not cross the ocean
[illegible]
but, in his own way, God had brought the heathen to her own door, and for that sick, penniless tramp (as he must have appeared to her) she did her utmost, committing the keeping of this wanderer's soul to Him who rules over all.

Oh! for more lives that are "hid with Christ in God!" With more such living might it not more frequently be said of us all, that "the things which have happened unto us have fallen out to the glory of God?"

The above account of the conversion of Diaz from the gifted pen of our friend, Mrs. Purser, wife of Dr. D. I. Purser, pastor of Valence Street Baptist Church in this city, was written at our request. Sister Purser has understated the facts of the case in estimating the magnitude of Diaz's work. She speaks of 2,700 souls being brought to Christ through his instrumentality. His present membership is 2,700. She, therefore, fails to take note of the hundreds who during the thirteen years of his ministry have gone to "the better land." Dr. Diaz is an educated man and a skillful, up-to-date physician. Like many another missionary, he has laid all his professional attainments at the feet of Jesus. His hospital is an invaluable adjunct to his church. He is also carrying on extensive educational work that is distinctively Christian in its character, and thus through another channel reaching the hearts of his countrymen and bringing them to Christ. Is it not marvelous that so great results should have been achieved by means so simple—a little praying and Scripture reading in an unknown tongue? That good woman was not working for glory. She did not dream that she was doing a great thing. She was simply doing what her hands found to do for the Savior whom she loved. It is very doubtful if she knows to this day anything at all about the magnificent results of her obscure work. But she will know by and by, when God says to her: "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things."

May we and our readers all learn the important lessons that are contained in the above fragment of missionary history.

The Dispute Settled.

The Venezuelan question has been amicably settled between the United States and Great Britain. Great Britain agrees to submit her claims to the territory in dispute to a board of five arbitrators, two of whom are to be appointed by the Supreme Court of the United States and two others by the Supreme Judiciary of Great Britain. The fifth arbitrator is to be King Oscar of Sweden and Norway. It is agreed, however, that all territory which has been occupied by British subjects for fifty years is not subject to arbitration, but belongs to Great Britain. All lovers of peace will rejoice that this dispute which at one time seemed about to result in war has been settled amicably and honorably to all concerned. Great Britain comes out of the contest with her honor untarnished and without even the semblance of humiliation, while our own government has won an imperishable crown of honor in having vindicated the Monroe doctrine as a tenet which must be accepted by all the nations of the earth. Our government also enjoys the honorable distinction of having taken the initiative in the pacific policy above outlined. It was our Secretary of State, Mr. Olney, who proposed to exempt from arbitration the territory which has been occupied for fifty years.

The most beneficent result of this agreement, however, is the impetus which has been given to the policy of international arbitration. How can the nations of the earth fail to see that it is a thousandfold wiser to settle their disputes with each other in this quiet, peaceful way rather than by the sword? May God speed the day when the nations of the earth shall learn war no more! That we are moving in this direction who can dispute?

The man who assumes the prerogative of being mean because it is "his way," should not complain if others despise him because it is "their way."

In the Living Present.

The English government looks upon kleptomania as theft. Hence the actions of the wife of the California millionaire merchant, Castle. Perhaps chivalry, in our country, has modeled public opinion in holding female "kleptomaniacs" guiltless. If said opinion be correct, then the habitual toper, gambler, swearer, etc., is also without blame. Have an idiosyncratic predisposition in that direction. We would recommend punishment in each case.

In the Chicago preacher's meeting Dr. Philips produced an able paper on The Qualification of a Pastor: Thorough education a sine qua non. He must be a man in the full sense of that term. Abhor equivocation. In and out of the pulpit the same dignified gentleman. His word adamantine. Avoids debt; rather lives on a pittance than enslave himself by borrowing. Is cordial; nevertheless discreetly reserved. The embodiment of honesty.

No; the newspapers of our day are not the leaders and moulders of public opinion. Simply reflect the same. It was in anti-bellum times that editorials were called "leaders." Now newspapers are no more than their name implies. But in gathering and distributing the news wonderful improvements have been made. Telegraph and telephone are their obedient servants. The reportorial system amazingly perfect. Type-setting machines and improved presses facilitated their manufacture. The price astonishingly low. Several papers in every family. Not to be fanatically one-sided we ought to read the papers of different churches and parties.

Russia is twice as large as the United States. It numbers one hundred and thirty million inhabitants. Twenty-seven nationalities are represented. The country is a linguistic Babel. The empire has not a constitutional government. Has no Parliament. The Czar and a few chosen advisers make and execute the law. Antiquated soldiers fill the judiciary. The latter is deemed a hoax. The government is generally religiously fanatical. It tolerates no Protestant missionaries in its boundary. Its authorized clergy are venial, mercenary, ignorant, coarse.

Sweden has six million inhabitants. Of that number only two thousand are Roman Catholic. All others Protestant. In that respect Sweden occupies the first rank. The noble daring of Gustavus Adolphus for Protestantism has not been forgotten. Of all nations Sweden is the most intelligent and virtuous. In many towns the jails are empty. The royal family are devout. Always attend divine service. Pauperism almost unknown.

Calcutta, East India, is an educational centre. It has twenty colleges. Three universities. Forty high schools. The English language is almost exclusively spoken. The mission cause thrives best in the interior. In Calcutta fifty-five English-speaking inhabitants are without church affiliation. No; learning does not make necessarily pious. Analphabetism a rarity. And a rarity is the fear of God.

One of our government's statisticians in Washington declares that the bicycle craze has not decreased the number of conveyances drawn by horses. More carriages and buggies now than ever before. Those who ride bicycles are not the class which own horse and buggy. Street car companies complain that the bicycle decreases their income.

ICH DIEN.

They are mistaken who suppose that the hard-worked mother of a large family of children is poorly paid. Remuneration in gold and silver she may not receive; but is there no compensation in the complacency with which she will look in after years upon the noble achievements of the sons and daughters whose lives she has moulded?

The calm, thoughtful and persistent worker is a force in the church that can not be ignored or underestimated. He makes no fuss or display, but his quiet and effective work counts. He is neither officious nor meddlesome, but modest and reliable. He is always in his assigned place, doing his duty faithfully day by day, and in the end his counsel and labors show up to the glory of God and the good of the community.—Presbyterian.

A New Book.

INFANT BAPTISM. By Isaac L. Peebles, of the Mississippi Conference. Nashville, Tenn.: Publishing House of the M. E. Church, South. Barton & Smith, Agents. 1896

The work above named is a pamphlet of 24 pages published in the usual workmanlike style of our "Book Concern." The design of the work is thus stated in the preface: "I was reared a Baptist; and, although I never united with that church, I was quite opposed to infant baptism, and even after I joined the Methodist Church it troubled me much until I gave the subject a thorough investigation. Since this investigation I have become perfectly satisfied that infant baptism is right, and that all infants should be baptized.

"I have written this pamphlet with the hope of strengthening the faith of some weak saint and of giving needed light to some one who knows not what to believe. The blessings of God rest upon this effort to do good!"

It is divided into three chapters under the following heads: Infant Baptism Considered Historically, Infant Baptism Considered Scripturally, Some Objections to Infant Baptism. We commend the work to pastors who feel the need of a brief treatise of this sort for circulation among their members.

Bro. Malone Bereaved.

MR. EDITOR: The youngest son of Rev. J. W. and Mrs. Lillian K. Malone was buried to-day. He was twenty-eight months old, bright and beautiful child, and a general favorite of everybody. He was very well all morning, and had just gone down stairs with his nurse after an hour of play with his father who was sick, when without a moment's warning he began struggling for breath. The nurse carried him up stairs, but his little spirit was gone ere he reached his father's room. The whole community is in mourning with Bro. and Sister Malone. T. W. LEWIS.

Grenada, Nov. 14, 1896.

Our tenderest sympathies go out to our brother and sister in their great sorrow.

Praise is becoming. Nothing is more acceptable to God, or more beneficial to the soul. It brings us into sympathy and harmony with the heavenly hosts. Angels and saints never cease their songs. Neither should we. Times change, but God does not. Jesus is the same yesterday, to-day and forever. The Holy Spirit ever abides. Life passes, but eternity draws on. Amidst earth's mutations, God's love, peace, helpfulness and salvation endure to revive and bless. Death comes, and then Jesus lights up the gloom and introduces the departing soul into brighter and more glorious realms. As the moments fly, let them be sanctified and beautified by fresh memorials of praise to the God of all goodness and grace.—Presbyterian.

From the way the Jews are again taking up their habitation in Palestine, it seems conclusive that the prophecies in the Scriptures respecting their return to their original inheritance are being fulfilled. It is stated on good authority that the residents in Jaffa have increased in ten years from 15,000 to 42,000. Bishop Blyth, of Jerusalem, reports that in 1841 there were only 8,000 Jews in Palestine; in 1883 they numbered 23,000; they are now 70,000. These are significant figures in the light of Rom. ii, 15: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Mid-Continent.

Henry Ward Beecher said: "A Christian is the best commentary on the New Testament, but there are not enough such commentaries to send out. The edition is small." There are enough nominal Christians, and inconsistent Christians, and half-hearted Christians. But the evidence of their lives is against Christianity rather than for it. Their influence is like depreciated currency; it does not pass at par, and is always regarded with suspicion and doubt. The Christianity that has a par value in the kingdom of God is an infallible witness to the superiority and utility of the system.—Methodist Protestant.

The devil laughs, and Christ's work languishes, when Christians stand round admiring their own deeds. We need to realize that man, in his ignorance, never did a perfect thing; and then, perhaps, less time will be spent in mutual admiration.—Rev. W. S. Fleming.

NOTES.

Read "Jean Paul" on Thanksgiving.

***

The Leftwich meeting at Carondelet will continue until the twenty-fifth. The attendance and interest are steadily increasing.

***

We were much pleased to meet in the city a few days since our old friend and former parishioner, Bro. J. E. Gibbs, of Natchez, Miss.

***

Nothing could be better for raising the spiritual life of a congregation and leading it on to a higher life than the cultivation of the spirit of missions.—Mackay.

***

Daily living is a better index to one's spiritual condition than the protracted meeting. During the protracted meeting many of our members are on dress parade.—Gospel Advocate.

***

Bishop Keenor preached a masterly sermon to our First Church congregation last Sunday. The day was perfect, the sanctuary full and the service edifying and comforting.—Texas Advocate.

***

Washington Endeavorers are circulating a mammoth petition asking for the abolition of the two saloons in the basement of the Capitol. This is the beginning of a systematic fight against these disgraceful iniquities.

***

The will of Mrs. W. H. Vanderbilt, who died a few days since, bequeaths $250,000 to St. Bartholomew Church (Protestant Episcopal) of which she was a member. This sum is to be invested and kept as a perpetual endowment fund.

***

There are hundreds of men who will willingly march for two hours in mud through the middle of the streets for a political demonstration, but who are too tired on a Sunday morning to march with their wives two squares on a clean pavement to church.—Recordor.

***

A convict in the Indiana State prison has written these words, that are worth pondering by every Christian: "Had the same care and interest been manifested in my behalf in bygone years, that Bro. Curry and our prison Christian Endeavor Society now afford me, I would never have been a convict."

***

Our sanctum was enlivened last Monday by the genial presence of Rev. W. M. Leftwich, D. D. The Doctor's continuous labors in the evangelistic field have not diminished his avoirdupois or produced any abatement of his vivacity. He will spend Thanksgiving Day and the day following with his family in Nashville, and then hie off to Maysville, Ky., to begin a meeting.

***

We congratulate our readers upon the privilege they enjoy of reading in this issue another article from the graceful pen of Miss Mary V. Dave of Martin College, Pulaski, Tenn. The name of this bright, brainy woman is a household word in Mississippi, her history of that great commonwealth being in use in all the public schools of the State. A royal welcome from editor and readers awaits her whenever she can spare the time to favor us with one of her literary gems.

***

Our correspondent, "Rex," desires us to let our readers know that he sent in recently a communication anent choirs, church music, etc., which the editor declined to publish. Now we have at least one correspondent who is willing for the world to know that his mental progeny has found its way into our waste-basket. We know not how it is in other offices, but in this office the man who goes into the waste-basket has an abundance of choice company to help him "look at the editor's big feet."

***

Rev. Martin Luther Barton, of the Mississippi Conference, made a flying trip to the Crescent City last week and lot the light of his genial face shine into our sanctum. He reports himself as having had a spell of sickness during the Summer by means of which he lost forty pounds of flesh; but as there are still 250 pounds of him left, he is not yet ready to sit for a portrait of "before taking." He is full of enthusiasm in regard to our Orphans' Home at Water Valley. We hope to be able soon to give a cut of the building.

BURNS AND SCALDS

are quickly soothed with Mul-en-ol, the great panacea for pain. It takes out the fire, reduces the inflammation and prevents soreness.

MUL-EN-OL

is unrivalled as a remedy for pain, both external and internal. Get a bottle now and have it ready when the time of need comes. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by

FINLAY, DICKS & CO., New Orleans.

Thanksgiving Day.

The appointment of a Thanksgiving Day, Nov. 26, by the Chief Executive of our Republic, is right and proper. Divine Providence is thus recognized. The President, in the pertinent proclamation, says inferentially to young and old, Christians and Gentiles, that the Lord he is the God. We thank the Lord for a Christian government.

To render thanks for benefits received is a sacred duty. Justice requires such rendition. Ingratitude is dishonesty—a failure to pay what we owe. The best we can give to God is grateful acknowledgment of his benefactions. Well says Milton in his Paradise Lost:

> ....."A grateful mind
> By owing owes not, but still pays; at once
> Indebted and discharged."

Certainly some have suffered afflictions during the past year. Pecuniary losses, disappointment, business disaster, impoverishment. Sickness in the family. Death of those who were dear to our heart. Unfortunate social complications. Perhaps waywardness of progeny. Abuse of confidence, betrayal of supposed friends, persecution, etc. But these hardships were, comparatively, few and small. God's favors outnumbered his frowns. Dry your tears and exclaim: "Bless the Lord, O my soul, and forget not all his benefits."

We have reason to be grateful for prosperous church work. Had faithful pastors. Were edified, established, confirmed. Have grown in grace and in the knowledge of God. Found occasion to relieve distress, feed the hungry, clothe the naked. Besides, we witnessed the awakening, repentance and conversion of sinners. Heard the shout of victory. Our church has developed numerically and spiritually. No unholy division and acrimonious contention. Zion is dear to our heart.

Our home affairs have been pleasant. Peace and happiness prevailed. Piety and filial devotion of our children a source of much gratification. Connubial affection intense. Here and there the reverse may have been true; in the majority of cases home has been a miniature heaven.

We have enjoyed a pecuniary competency. Blessed are those who do not want much; they are easily satisfied. We prayed for our daily bread, and we received it. Had employment, sufficient income. Loved to work and worked. Found pleasure in same. Regular, honest employment a great boon. Willingness to submit to the curse of eating our bread in the sweat of our brow, converts said curse into blessing.

The harvest has been abundant. The industrious tiller of the soil found ample compensation for his toil. The product plentiful; the price for same adequate. The Lord prevented mildew, hail, floods. True, drouth has afflicted some, but even this affliction has taught many to depend more fully on God. Generally, the land produced more than enough for man and beast.

We have escaped the scourge of contagious diseases. Cholera, small-pox, diphtheria, yellow fever, etc., did not visit us. No epidemic. Not many sad processions to the city of the dead. The dolorous sound of mourning bells not often heard. The death-rate has not been more than ordinary.

Our beloved country has enjoyed peace. No war. Carnage—fearful to contemplate. Kill fellow-men in order to achieve our ends, the ends of leaders. Yes, there has been unwise agitation in Congress, in certain social circles, even in some pulpits, tending to wholesale manslaughter; but said blustering orators—who would never themselves shoulder a musket—failed in their nefarious designs. We can live contentedly under our own vine and fig tree. Peace, sweet peace, has reigned in our borders. Plowshares did not require conversion into swords.

Then, come, make a joyful noise unto the Lord. Sing his praise. Laud his holy name. My soul shall make her boast in the Lord. Praise ye the Lord! JEAN PAUL.

Epworth League Conference.

The Meridian Epworth League District Conference, which was announced in the NEW ORLEANS CHRISTIAN ADVOCATE, some time since, convened in Central Church, Meridian, Wednesday, Nov. 4, 1896, and, notwithstanding the opponents of both election and circus, a goodly number of delegates and preachers assembled to hear the opening sermon, at 11 A. M., by Rev. J. T. Nicholson, of Newton, Miss. At 3 o'clock P. M., after devotional exercises conducted by Rev. Ransom J. Jones, presiding elder of the district, Rev. A. T. Bell, chairman of the Committee on Epworth Leagues, called the Conference to order, giving notice of the election of officers for permanent organization, and the following were unanimously elected by acclamation for the ensuing year: Rev. A. T. Bell, president; Rev. H. W. Van Hook, first vice-president; Miss Anna Saunders, second vice-president; Mrs. H. H. Warren, third vice-president; D. S. Harmon, secretary; H. Mellard, assistant secretary.

Hon. F. G. Lewis delivered the address of welcome, and President Bell responded in a few appreciative words.

The Conference was in session two days, and every phase of League work was discussed to the delight and edification of all. Several very interesting and instructive papers were also read by member of the Conference on the different departments of work. Seven senior and three junior Leagues were reported with a combined membership of over three hundred and sixty, and as having raised during the year an amount exceeding one hundred and forty dollars for all purposes.

Rev. T. B. Clifford, president of State Central League, was present during the Conference, and delivered several very eloquent and interesting addresses to the delight of all present.

That the Conference resulted in great good can not be doubted, for several delegates and ministerial brethren who were a little skeptical of the League and its work were converted and expressed an everlasting friendship. The spiritual feature of the Conference was especially eminent. The farewell service conducted by Bro. Clifford was greatly enjoyed. It was then that all felt the power of God in the soul. Some made short talks, others during the singing gave their hands in testimony of their love to God and his power to save. The work in the district has been strengthened and the leaguers bound closer together by this meeting. H. MELLARD, Asst. Sec'y.

From Bro. Streater.

The brethren and some of the sisters have criticised my article very severely, but I want to say that I entertain the very kindest feelings toward each of them, and if I have seemed to be personal and have thereby offended anyone, I am heartily sorry for it. If some of the brethren could see some of the letters which I have received, they would conclude that I was not as badly mistaken about some things as they thought I was.

J. B. STREATER.

DON'T WORRY about your health. Keep your blood pure by taking Hood's Sarsaparilla and you need not fear the grip, colds, bronchitis, pneumonia, or typhoid fever.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate.

"The Way to Christ Made Plain."

MR. EDITOR: I want to thank you for the kindly notice of my modest little book, "The Way to Christ Made Plain," that appeared in the CHRISTIAN ADVOCATE, of last week. Allow me to say further that this book supplies a conspicuous need of these times—a need which the modern literature on this subject most signally fails to supply. It is very noticeable that the most of the popular works that teem from the press now, and which profess to teach men how to come to Christ, omit and ignore repentance, restitution and regeneration. Very few of them teach restitution as a necessary part of repentance, or regeneration as necessary to salvation. And many of the great evangelists leave these vital matters out of their sermons. I could give some remarkable instances of restitution as the fruit of the teaching in this little book. In these days of loose teaching and loose living we need to stress these fundamental doctrines with the Holy Ghost sent down from heaven. This book can be ordered from the Publishing House at Nashville at ten cents a copy, or a dollar a dozen. It belongs to the Publishing House, and not to me. Yours truly,

W. M. LEFTWICH.

Members of the Mississippi Conference, Take Notice.

All the railroads of South Mississippi have agreed to the usual reduction in rates for all persons in attendance on the Mississippi Annual Conference. Pay your full fare coming, and be sure to get a certificate to that effect from the agent from whom you buy your ticket. This, when properly signed by the Conference secretary, will entitle you to a return ticket at one-third fare.

I give the arrival of passenger trains at Port Gibson: South bound—one at 2:14 A. M. and one at 9:07 A. M. (both A. M.). North bound—one at 4:46 P. M. and one at 11:30 P. M. (both P. M.).

Dr. Andrews has kindly notified you of the schedule of the locals.

H. M. ELLIS.

The earth moves.—Evidence, you can buy a first-class liniment, Salvation Oil, for 25c.

From Rev. J. M. Pugh.

MR. EDITOR: Please extend my fraternal greetings to Bro. K. A. Jones, and inform him that I have not yet passed over the river to the "golden shore." Though on the "roll of honor," I have served two churches this year as pastor, and, in the good providence of God, I have been able to attend to the work assigned me by my presiding elder, with good results, as in other years. The Lord has been with me, and the abiding presence of my Savior has cheered my heart, and made his service delightful. J. M. PUGH.

Handsboro, Miss., Nov. 13, 1896.

Reliable under all circumstances is Dr. Bull's Cough Syrup, the people's friend.

North Mississippi Conference Notice.

Members attending the approaching Conference at Greenville, Miss., will pay full fare going (securing certificate from agent to that effect), and return at one-third rate.

J. S. OAKLEY,
Secretary of the Conference.

Notice.

We very much desire that all the members of the Epworth League Board of the North Mississippi Conference be on hand and attend the first meeting of the Board at this session of the Conference, Thursday, at 2:30 P. M., in the Methodist Church.

BEN P. JACO, Pres.

A Discovery by a Preacher.

A discovery has been made by Rev. J. W. Blosser, M. D., of Atlanta, Ga., which marks a new era in the treatment of Catarrh, Bronchitis, Catarrhal Deafness, Asthma, etc., of which he has made a special study for the last twenty years. The remedy is applied in a practical way, which brings it in direct contact with every affected spot. It destroys the disease germs or microbes, and makes a radical cure. Its use is convenient and pleasant. He desires to place it in the hands of every sufferer, and will mail a trial sample free to everyone who will address Dr. J. W. Blosser & Son, 12 and 13 Grant Building, Atlanta, Ga.

MUL-EN-OL is a clear, pleasant penetrating Liniment. No grease, no stain.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

F. R. Hardon.

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Millinery Novelties a specialty—always the very latest style. Prices moderate. Particular attention paid to Country orders.

Please mention this paper.

MME. BAILEY'S SURE HAIR Grower

will produce a THICK, SOFT and BEAUTIFUL head of LONG, FLOWING HAIR in EIGHT to TWELVE WEEKS. A purely vegetable and positively harmless compound. Endorsed by leading physicians. Two or three packages do it.

Price, 50 cents per package, or three for $1. Sent by mail, prepaid. THE BAILEY COMPANY, COOPERSTOWN, N. Y.

PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to October, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

P. S.—The foregoing very low rate is made from now until the first of December. Those who wish to get the benefit of these rates should, therefore, send in their orders without delay.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1.25 in addition to price given in our offer.

To Subscribers.

In remitting do not send us a check on your local bank. It is very expensive to us to collect these. Send by postoffice order, or express order, or registered letter, or by check on or draft on New Orleans.

W. C. BLACK, Publisher.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Nov., '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Catarrh Can Not Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists, price, 75c.
Hall's Family Pills are the best.

The Mutual Life Insurance Com'y

OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

BUFFALO LITHIA WATER

RHEUMATISM, GRAVEL, BRIGHT'S.

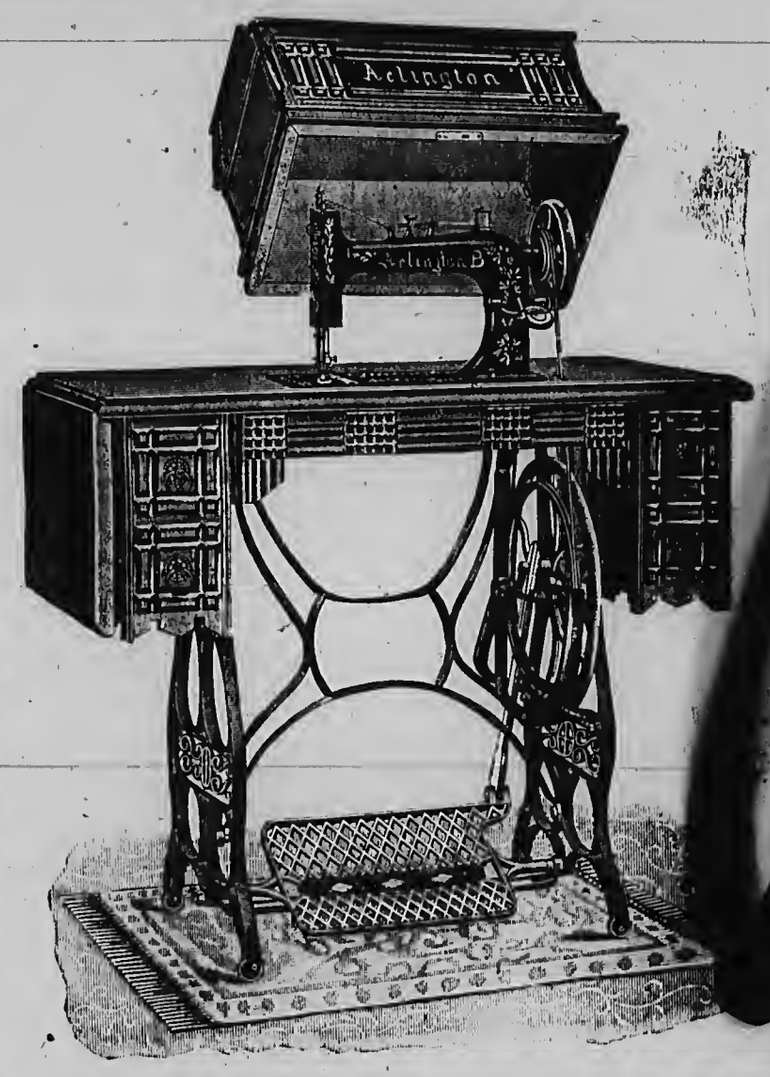
DR. CYRUS EDSON, Health Officer, New York City: BUFFALO LITHIA WATER is a potent remedy in correcting Rheumatic Diathesis. In case of Uric Acid Gravel, in which I recently prescribed it, its beneficial effects were apparent after the third dose. I have also prescribed it with great benefit in Bright's Disease of the Kidneys."

Sold by Druggists. Pamphlet free. Proprietor, Buffalo Lithia Springs, Va.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

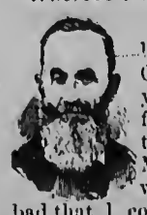
Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

FREE!

We direct special attention to the following remarkable statements:

"Whereas I was deaf, now I hear."



At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.

WILLIAM RITCHIE, Derby Center, Vt.

Deaf Forty Years.

Am 58 years old, had catarrh in a very bad form 40 years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house a great portion of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of catarrh; can work and feel better than I have for forty years. JOHN GARRIS, Flatbrookville, N. J.

I had catarrh 21 years, was deaf eighteen years, could not hear common conversation, had roaring in ears, dreadful headaches, green offensive discharge, bad taste in mouth, and eyes so weak I could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge from my head, fully restored by hearing and for over four years my hearing has been perfect and am entirely free from Catarrh.

JANE P. BASTIC, Shelby, N. C.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free.

Address,

J. H. Moore, M. D., Dept. B.I., Cincinnati, O.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. CHRISTIAN ADVOCATE.

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars free. B.M. Woolley, M.D., Box 487, Atlanta, Ga.

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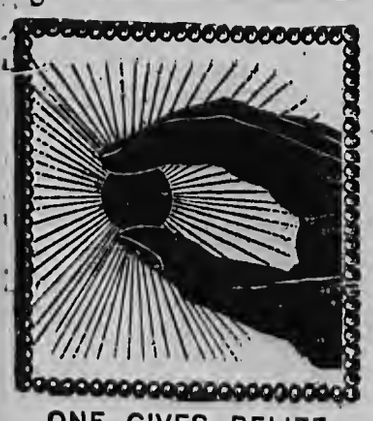

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ABSENCE.

BY FRANCES ANN KEMBLE.

What shall I do with all the days and hours
That must be counted ere I see thy face?
How shall I charm the interval that lowers
Between this time and that sweet time of grace?

Shall I in slumber steep each weary sense—
Weary with longing? Shall I flee away
Into past days, and with some fond pretense
Cheat myself to forget the present day?

Shall love for thee lay on my soul the sin
Of casting from me God's great gift of time?
Shall I these mists of memory locked within,
Leave and forget life's purposes sublime?

Oh, how, or by what means, may I contrive
To bring the hour that brings thee back more near?
How may I lesson my drooping hope to live
Until that blessed time, and thou art here?

I'll tell thee; for thy sake I will lay hold
Of all good aims, and consecrate to thee,
In worthy deeds, each moment that is told
While thou, beloved one, art far from me.

For thee I will arouse my thoughts to try
All heavenward flights, all high and holy strains;
For thy dear sake I will walk patiently
Through these long hours, nor call their minutes pains.

I will this dreary blank of absence make
A noble task-time; and will therein strive
To follow excellence, and to overtake
More good than I have won since yet I live.

So may this doomed time build up in me
A thousand graces, which shall thus be thine;
So may my love and longing hallowed be,
And thy dear thought an influence divine.

He Who Would Please All Will Lose His Donkey and Be Laughed at for His Pains.

An old man and his young son were driving an ass before them to the next market to sell. "Why have you no more wit," says one to the man upon the way, "than you and your son to trudge it afoot and let the ass go light?" So the old man set his son upon the ass, and footed it himself. "Why, sirrah," says another after this, to the boy, "ye lazy rogue, you; must you ride and let your old father go afoot?" The old man upon this took down his son and got up himself. "Do you see," says a third, "how the lazy old knave rides himself, and the poor young fellow has much ado to creep after him?" The father, upon this, took up his son behind him. The next they met asked the old man if the ass were his own or no. He said, "Yes." "Troth, there's little sign on't," says the other, "by your loading him thus." "Well," says the old man to himself, "and what am I to do now? For I am laughed at if either the ass be empty, or if one of us rides, or both;" and so he came to the conclusion to bind the ass' legs together with a cord, and they tried to carry him to market with a pole upon their shoulders, betwixt them. This was great sport to everybody that saw it, inasmuch that the old man in great wrath threw down the ass into a river, and so went his way home again. The good man, in fine, was willing to please everybody, but had the ill-fortune to please nobody, and lost his ass into the bargain.

He who will not go to bed till he pleases everybody will have to sit up a great many nights. Many men, many minds; many women, many whims; and so if we please one we are sure to set another grumbling. We had better wait till they are all of one mind before we mind them, or we shall be like the man who hunted many hares at once and caught none. Besides, the fancies of men alter, and folly is never long pleased with the same thing, but changes its palate, and grows sick of what it doted on. Will Shepherd says he once tried to serve two masters, but, says he, "I soon had enough of it, and I declared that, if I was pardoned this once, the next time they caught me at it they might pickle me in salt and souse me in boiling vingar."

"He who would general favor win,
And not himself offend,
To-day the task he may begin,
He'll never, never end."

If we dance to every fiddle, we shall soon be lame in both legs. Good nature may be a great misfortune if we do not mix prudence with it.

He that all men would please
Shall never find ease.

It is right to be obliging, but we are not obliged to be every man's lackey. Put your hand quickly to your hat, for that is courtesy; but don't bow your head at every man's hicking, for that is slavery. He who hopes to please all should first fit the moon with a suit of clothes, or fill a bottomless barrel with buckets with their hoops off. To live upon the praises of others is to feed on air; for what is praise but the breath of men's nostrils? That's poor stuff to make a dinner of. To set traps for claps, and to faint if you don't get them, is a childish thing; and to change your coat to please new company is as mean as dirt. Change for the better as often as you like, but mind it is better before you change. Tom of Bedlam never did a madder thing than he who tried to please a thousand masters at once; one is quite enough. If a man pleases God he may let the world wag its own way, and frown or flatter, as the maggot hites. What is there, after all, to frighten a man in a fool's grin, or in the frown of a poor mortal like yourself? If it mattered at all what the world says of us, it would be some comfort that when a good man is buried people say, "He was not a bad fellow after all." When the cow is dead we hear how much milk she gave. When the man's gone to heaven folks know their loss, and wonder how it was they did not treat him better.

The way of pleasing men is hard, but blessed are they who please God. He is not a free man who is afraid to think for himself, for if his thoughts are in bonds the man is not free. A man of God is a manly man. A true man does what he thinks to be right, whether the pigs grunt or the dogs howl. Are you afraid to follow out your conscience because Tom, Jack and Harry, or Mary Ann and Betsy would laugh at you? Then you are not the seventy-fifth cousin to John Ploughman, who goes on his way whistling merrily, though many find fault with himself, and his plow, and his horses, and his harness, and his boots, and his coat, and his waistcoat, and his hat, and his head, and every hair on it. John says it amuses them and doesn't hurt him; but depend on it, you will never catch John or his boys carrying the donkey.—Spurgeon.

Worry—Is It Curable?

The word "worry" is not of classical origin. It is not a Latin or Greek word, but probably Saxon or old English. It originally meant to seize by the throat and strangle, as when a dog seizes a sheep, or even a rat. The dog worries these animals to death. The name wolf was given to the creature because it always worries its prey, torments it, tires it out. Warga, the old name of wolf, meant a strangler or one who worried its prey to death. The cat worries the mouse. Anything that worries produces unpleasant emotions, and these prevent the healthy action of both body and brain.

In modern times the wolves and the dogs which worry us are not real wolves and real dogs, but the small cares and troubles which keep us anxious and uneasy. They do not strangle us to death, but they strangle our better selves and often reduce the value of our lives to a minimum. There is a book in my library by Dr. Beaumont, who studied the digestive processes of a patient who had an opening into his stomach so he could see the operation of digestion. In it is a statement to the effect that when this patient was worried or angry digestion was slow and imperfectly performed. The stomach was worried as well as the brain. The action of sorrow, anxiety and worry is to derange and obstruct the whole of this beautiful and important process. You might as well attempt to build a house of cubes of soft, moist clay, as to construct, or rather reconstruct, the human body with undigested food. Dyspepsia is a disease whose pains are relentless and unmanning and whose consequences are grievous to be borne. In most cases, consumption, cancer of the stomach, ulcer of the stomach, an (in infante) rickets, scrofula and general wasting are preceded by dyspeptic conditions.

Can women who have more little cares and trials than men do go through life without worry? Not unless they take charge of their own feelings and keep them in their proper place. Then they can. It is simply a matter of self-government and self-control. Self-control is one of the more recent acquirements of the race, and is not yet so fully developed as it will be some day; but even now many can control themselves if they will. It is a matter of will, and women, it is said, are not lacking in this respect.

One of the rarities of our age is a woman who is happy. The happiest people are generally those who, while cultivating habits of prudence and forethought, desiring only a comfortable independence, are indifferent to the accumulation of great wealth, and addicted to simple pleasure and home entertainments; who cherish a wholesome aversion to ostentatious hospitality and ceremonious display; who select their friends on account of their sterling character, and never think of inquiring how much they are worth.

We meet with such now and then, who at eighty retain something of their youthful freshness of feeling and warmth of heart, but not many.

On the other hand, many a woman whose energies are concentrated upon social distinction breaks down and drops into the grave before she has reached the *grand dimacteric*.

If there was a wolf constantly following any of us to worry out our lives, would we not at once try and have it destroyed? The same course should be pursued with regard to the many little wolves, the cares and trials of life which strangle our happiness and destroy our health.—The Journal of Hygiene.

Stonewall Jackson.

His pastor once called upon Stonewall Jackson to pray in public. He did so, but with such confusion of utterance that the pastor told him that he would never require it of him again. Jackson replied that he did not wish to be excused from the duty. It was a cross to him to pray in public, but he had made up his mind to bear it. He persevered and became fluent in speech.

His pastor once remarked that "in our country the man who can speak multiplies himself by five." The remark so impressed Jackson that he resolved to become a speaker, though he was nervous and diffident. He formed a debating society, and after many efforts became an impressive, though never an eloquent, speaker.

Commenting on this contest with self, begun in childhood and never given up, General Hill says:

"This self-denial and self-control explain his wonderful success. He had conquered himself, and was thus made fit to be a conqueror. No self-indulgent man was ever truly great, however lavishly nature may have showered upon him her bounties. How many splendid opportunities have been lost through the wine-bibbing or pleasure-seeking of some officer of rank! Every page of history points to such instances, and the experience of every man in his own life confirms the lesson."—Selected.

There are times for everyone when an outing does more to counteract feelings of fatigue than it is possible for a day's time nap to do. Often has it occurred that a woman who thought herself too tired to do anything but lie down and sleep has found herself greatly refreshed by the walk, drive or visit which she has been induced to take or to make. Though on some occasions sleep is the one thing most needed—and happy the woman who has the faculty of snatching a few moments of such rest between duties—on others it is fresh air for which the system is suffering. There is a wonderful power of reinvigoration for both mind and body in the sunshine, and the woman who unnecessarily spends many entire days in the house may not be doing the best for herself.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in your temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Selected.

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What She Needs.

In a recent number of The Young Woman, Andeline Sergeant has a message for a "girl who feels restless." She says:

"Remember that without God, and the love of God, there is no satisfaction in the world. If you are neglecting or disobeying him, you are out of harmony with all the laws of the universe. You are out of touch with the highest. And the nobler your nature, the more miserable you will be. Without this key, life is a riddle; without this hope, the world is a failure; your friends will give you no satisfaction, your very love will be your misery. What do you want in your life for happiness, do you think? Success, pleasure, wisdom, riches, love? Ah, no! You want God. Then all the rest may go; as for you, your heart is fixed."

"Look on the bright side," said a young man to a friend, who was discontented and melancholy. "But there is no bright side," was his doleful reply. "Very well—then polish up the dark one," said the young man promptly. Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—work hard, and with ceaseless devotion and energy.

HYGIENE

Presence of Mind and Health.

A diplomatist once declared that among all the remarkable men with whom he had been acquainted, he never knew more than one or two who had presence of mind. We would not question this assertion if we realized the essential qualities which "presence of mind" implies. Panic is the temporary suspension or paralysis of the reasoning faculties and the judgment. Pan, being once in command of an army, according to Greek mythology, and encompassed by a superior force, ordered his men to raise a general shout in the night, which so surprised the enemy that they fled from camp, "whence it came that all sudden fears impressed upon men's spirits without any just reason were called by the Greeks 'Panick terrours.'" Presence of mind is the maintenance of judgment under circumstances of emergency which call for immediate action. That the faculty of doing the right thing at the right moment may be called constitutional courage, and is shown by its occasional manifestation by those in whom the latter quality is largely tempered with discretion. The truest courage is always mixed with circumspection, the courage which grows simply from constitution often forsakes us just at the moment when we have occasion for it. Napoleon refers to this distinction when he says: "I have rarely met with the 2 o'clock-in-the-morning courage. I mean unprepared courage; that which is necessary on an unexpected occasion, and which in spite of the most unforeseen events leaves full freedom of judgment and decision."

Presence of mind illuminates a catastrophe or a panic. The phrases, "having your wits about you" and "not losing your head," are the ordinary vernacular equivalents for presence of mind. There is an old tradition which recounts how when William the Conquerer landed for the first time on English soil, he slipped and fell on his face. Divining by some swift intuition that his followers might regard this as an ill omen, he rose with each hand full of earth, and exclaimed: "Thus do I take possession of England! I grasp it with both hands." To this readiness the quality of wit can hardly be denied; and it may also be regarded as one of the typical instances of presence of mind.

As a final word it may be said that presence of mind depends on training for emergencies, on acquired courage, on a good circulation of the blood in the brain and on good health. It sometimes happens that an invalid has great presence of mind in a moment of danger. It probably comes from an uprush of the subliminal self which may have greater power than the self we know. It probably knows no fear and how to act on most occasions. Some forms of invalidism bring the subliminal self to the front and then we have exhibitions of power of a remarkable kind.—The Journal of Hygiene.

Good care of the eyes should be taken in hot weather. It is injurious to the sight to read or sew when the body is hot, or weakened by exertion in hot weather.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F.D., 4 Cedar St., New York

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AT the Battle of Waterloo the great Napoleon .. was so prostrated from Nephritis .. (Inflammation of the Kidneys) .. that for more than an hour the battle was left to his subordinates, with the result that the fortunes of war went against him. Had

Warner's Safe Cure

been known at the time, Napoleon need not have been ill at such a supreme moment, nor his star suffered eclipse.

While all cannot be Napoleons, all can be spared the illness which resulted in his downfall.

Large bottle, of new style, smaller one, at your druggists.

Dr. J. J. Lyons.

"Doctor J. J. Lyons is dead!" This was the exclamation that smote my ear as I lay upon a bed of sickness, and the announcement was overheard by me; made to a stranger in this city by a poor woman in the lowly walks of life. "A very charitable man!" was the next exclamation of this woman, pitched in a key of sadness, as of a personal bereavement.

What an index to this good man's life was this latter remark! His career in this city is packed and crammed with beneficence. I can not but think how one may apply to him Job's self-commendation: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor."

His life is full of sweet records in the memories of men; but how much grander a record of him has God in his Book of Remembrance, where many a deed unknown to man is indelibly engraven! I dare not touch, with an attempt at estimate, his high professional standing. That is for higher discernment than mine.

Doctor Lyons "stood four-square to the world." He fronted mankind as a citizen, as a professional man, as a benefactor and philanthropist, as a Christian.

As a citizen, or man of affairs, he was strong in his convictions, and intrepid on their avowal.

As a Christian, his life was busy in work, in and out of the church. He enjoyed and adorned his official positions. He was gifted and inspiring in religious sociality. His spirituality was rich and invigorating, and his gift of prayer was full of unction, with the ear-charm of deep-throated and stirring intonation.

It was really inspiriting to meet Doctor Lyons, even by mere chance, such was the spell of his geniality and urbanity. His address was striking for its ease and grace, with a charm of cheeriness and spontaneity utterly unforced, unconventional, and free from taint of routine and shallowness. His social contact came upon one with a beauty and fragrance of manner, as of a full-blown rose.

We, who are well way on life's journey, know there are no irreparable losses, because God's bounty and goodness fill all the great voids the departure of good and great men seem to make. But the death of no one in this city would strike with a deeper and more benumbing chill the stricken heart of man than that which now depresses in the death of Doctor Lyons.

From thousands of Christian hearts have gone up prayers of pity for, and sympathy with, his bereaved family. In many an eye the unwonted tear has welled in like behalf; and lips that never framed a prayer have been taught by their love and gratitude for their departed benefactor to bless his memory and beg God's blessings on his stricken loved ones

H.

OBITUARIES.

OVERSTREET—Dr H. CLAY OVERSTREET, son of J. H. and Mary L. Overstreet, was born Feb. 5, 1869, and died at his home at Moscow, Miss., Oct. 10, 1896.

He graduated at the A. and M. College, of Mississippi, in 1891, and soon after entered the Louisville Medical College, where he graduated in March of 1893. He began the practice of medicine at Macon, Miss., where he remained about two years, during which time he was happily married to Miss Sophia Elizabeth Prince, daughter of Dr. Prince, of Summerville, Miss. About eighteen months ago he came back to his native county (Kemper), located at Moscow, and at once entered a very large and lucrative practice.

It would be hard to estimate the loss to Kemper county and the medical profession sustained in the death of this young man. A perfect specimen of physical manhood, full of energy and ambition, with a nature sympathetic and sunny, and a mind practical, clear, and vigorous, he was well fitted for the profession he had chosen. His unfaltering devotion to his patients is largely responsible for his death. He lost his life trying to save others.

As a citizen, he was set for his country's good. As a friend and a neighbor, he was thoughtful and true, and his friendship was of the purest kind—unstained by selfish aims and purposes.

He was converted and joined the Methodist Church in October, 1891, and has been true to his vows. His professional life kept him from being a regular attendant at church, but he improved other means of grace.

The best index to his true character is found in his devotion to his parents. It was the great ambition of his life to repay his parents for all the toil and care given him. His mother says he never gave her one hour's trouble in all his life.

A true and noble young man is gone. May his mantle fall on some one else!

GEO. H. THOMPSON.

DeKalb, Miss.

WRIGHT—A long life, beautiful in its self-sacrifice and devoted to the happiness of others, has ended.

Mrs. MARY CATHERINE WRIGHT, wife of the late James Wright, of Tate county, and eldest daughter of Arthur McMurray Bowen and Catherine Dent Poston Bowen, after a long, useful and happy life, died at the home of her son, Mr. Wm. H. Wright, at Palestine, Miss., Sept. 21, 1896. Although seventy-four years old and feeble with the weakness of age, her smiles were the sunshine of children and grandchildren. All who came within reach of her gentle presence felt the influence of her bright and cheerful life.

Mrs. Wright was born near Marion, Smythe county, Va. When yet a little girl her parents removed to North Mississippi, and settled near Chulahoma, Marshall county. In 1845 she was married to James Wright, and spent the rest of her life in Tate county.

She leaves five children, who will miss her from their home circles: Mr. John H. Wright, of Clarksdale, Miss.; Mr. W. H. Wright, of Palestine, Miss.; Mrs. R. O. Mosby, of Coldwater, Miss.; Mrs. J. R. Cook, of Memphis, Tenn.; and Mrs. H. A. Martin, of Fayetteville, Ark.

She was a consistent member of the M. E. Church, South, for over fifty years. "Our loss is her eternal gain." O. L. SAVAGE.

Cockrum, Miss.

HARRIS—EDMOND P. HARRIS was born in Georgia, March 14, 1819, and died near St. Maurice, La., Oct. 1, 1896.

I know none of the particulars of Bro. Harris' death, but I know his life was right, for a purer, nobler man I never knew. Early in life he professed religion and joined the M. E. Church, and remained a faithful and acceptable member thereof till "God took him up higher."

Bro. Harris was twice married—the second time to Miss Martha Mays, who, for many years, was a kind and affectionate wife, and nursed him faithfully in his long and sore affliction, and who still survives him, and by God's grace will meet him in heaven.

Years ago I was the pastor of Bro. and Sister Harris, and can safely say that no preacher ever ministered to a more faithful couple.

Bro. Harris measured up to the full stature of a true Christian man in every sense of the word, and is now enjoying the Christian's eternal reward. I loved him as I have loved few men, and expect to see him again.

May the benedictions of our heavenly Father rest upon the bereaved and lonely one!

THOS J. UPTON.

Zachary, La.

P. S.—Texas Advocate please copy.

BOYDSTUN—ROBERT WILSON BOYDSTUN, son of Rev. John P. Boydstun, was born in Izzard county, Ark., May 26, 1833. In his youth he made a profession of religion and joined the Methodist Church. On the fourteenth of February, 1866, he was united in marriage to Miss R. C. Miller, sister of the writer of this notice, in Lafayette county, Miss. Nine children were given to them. Two preceded the father to the spirit world. He was a devoted father and husband, a faithful Christian; was for many years an official member of the church, occupying the position of class leader, steward, and Sunday-school superintendent. He did good missionary work in organizing and conducting Sunday-schools in destitute places, forming the nucleus of regular preaching and organization of good churches.

His death occurred on the seventeenth of September, 1896, at his home on Cane river, parish of Natchitoches, La. God bless his bereaved family! JNO. A. MILLER.

Roston, La.

ROGILLIO—MILDRED ROGILLIO was born in West Feliciana parish, May 16, 1871, and died Sept. 9, 1896.

From her childhood she was so earnest follower of the Lord Jesus Christ. For a number of years she had been a consistent member of the Methodist Church. For many long months she was confined to her bed, but amid all of her sickness and suffering she was patient, uncomplaining, and submissive. Her last words were, "There is nothing between me and my God." Her mother and friends mourn not "as those who have no hope," but expect to meet her after awhile where suffering is known no more.

A large congregation attended the funeral services in Concord Church.

F. D. VAN VALKENBURGH, Pastor.

He who loses his conscience has nothing left that is worth keeping.—Walton.

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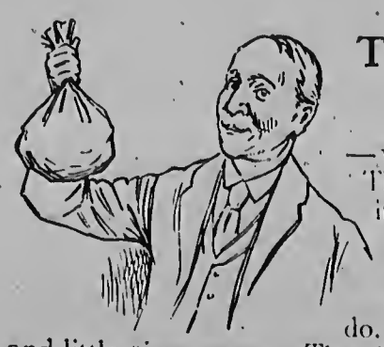

There's Money In It

—washing with Pearline. There's ease and comfort in it, too, and safety. There's wear saved on every thing washed; there's work saved in every thing you do. There's no time wasted, and little time spent. There's nothing like **Pearline**. There's no harm if you use it, there's no reason in doing without it.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocers send you an imitation, be honest—*send it back*. 289 JAMES PYLE, N. Y.

POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Car fare paid. No vacation. Enter at any time. Cheap board. **Send for free illustrated catalogue.** Mention this paper.

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Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. The most *thorough, practical* and *progressive* schools of the kind in the world, and the *best patronized* ones in the South. Indorsed by bankers, merchants, ministers, and others. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughon's New System of Bookkeeping," which cannot be taught in any other school.

$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all "*combined*," can show to have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. **$500.00**—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. Write for price list.

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

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HOLLY SPRINGS FEMALE COLLEGE.

The Epworth College

(Formerly MALONE)

Is located in Holly Springs, which is situated at the intersection of the Illinois Central and Kansas City, Memphis and Birmingham railroads, into which ten passenger trains come and go every day.

Holly Springs is the highest point in the State of Mississippi, according to the geological survey, and the highest point on the railroad between New Orleans and Chicago; hence it is noted for its healthfulness. The success of the college for the last five years has been unprecedented under the circumstances. We expect still greater success under my successors, S. A. STEEL and Rev. E. M. STANDIFER, who will make such improvements as time and experience may suggest. I shall remain in the college as business manager until December, and will take great pleasure in giving to the patrons of the college any information they may desire.

I call special attention to our very reasonable terms.

TERMS PER MONTH.

Board, fuel, lights and laundry	$11 00
Tuition in Collegiate department	4 00
Tuition in Academic department	4 00

EXTRA EXPENSES.

French, German or Greek (each)	1 50
Instrumental music	4 00
Voice culture (private lessons)	4 00
No charge for chorus training or use of piano.	
Crayon, pastel, water colors and oil	4 00
Elocution (private lessons)	4 00
Elocution in class	1 00
Diploma (graduation fee)	5 00
Violin, mandolin, guitar (each)	4 00

Payments must be made quarterly in advance.

For preachers' daughters everything will be divided by two.

Catalogue furnished on application.

J. W. HONNOLL, Business Manager.

Holly Springs, Miss., July 15, 1896.

$75 MONTH AND EXPENSES; experience unnecessary; position permanent; self seller. PEASE MFG. CO., Cincinnati, O.

PRIVATE DETECTIVES

We want one or two young men in this county to represent us as Private Detectives. Experience unnecessary. Money for the right man. Address, with stamp,

Texas Detective and Protective Agency, San Antonio, Texas.

LADDERS. LAMPS. LANTERNS. BROOMS. BRUSHES. BASKETS.

ENAMELED WARE, JAPANNED WARE,

Galvanized Ware, Glassware, Hardware, Silverware,

TACKS. TWINES. TINWARE.

Ammunition, Axle Grease, Paper, Pencils, Scales, Soaps, KEGS, Whips, Yokes.

WOODENWARE.

I. C. MORRIS CO., Limited.

E. F. DYER, Pres't. E. P. MACKIE, Treas. T. G. MACKIE, L. MIEG, C. K. LINCOLN, JR.

316 and 318 Tchoupitoulas St., and 417 and 419 S. Peters, cor. Gravier and Natchez sts.

Parties ordering goods will kindly mention this paper.

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Vocal School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results. If instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer, Submitted for the sake of the unfortunate.

MRS. LILLIAN TILMAN,
403 W. Hill St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

Matchless Mineral Water

FOR SALE BY

WM. B. HINES,

AT SUMMIT, MISS.

Guaranteed to cure Dyspepsia, Indigestion, Catarrh, Kidney Diseases, and Skin Diseases, and Bowel Diseases, and an excellent Tonic. Local agents desired.

T. J. MURRAY,

RETAIL DEALER IN WOOD AND COAL,

Rampart and St. Andrew Sts.

Ash, oak and pine cord-wood cut in 12 and 16-inch lengths with electric machine. Good, full measure given. Prices for loads as usual. Wood by cord, coal and coke at same prices as wholesale dealers.

The Holman Self-Pronouncing S. S. Teachers' Bible

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CONTAINS THE FOLLOWING HELPS TO THE STUDY OF THE BIBLE.

Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

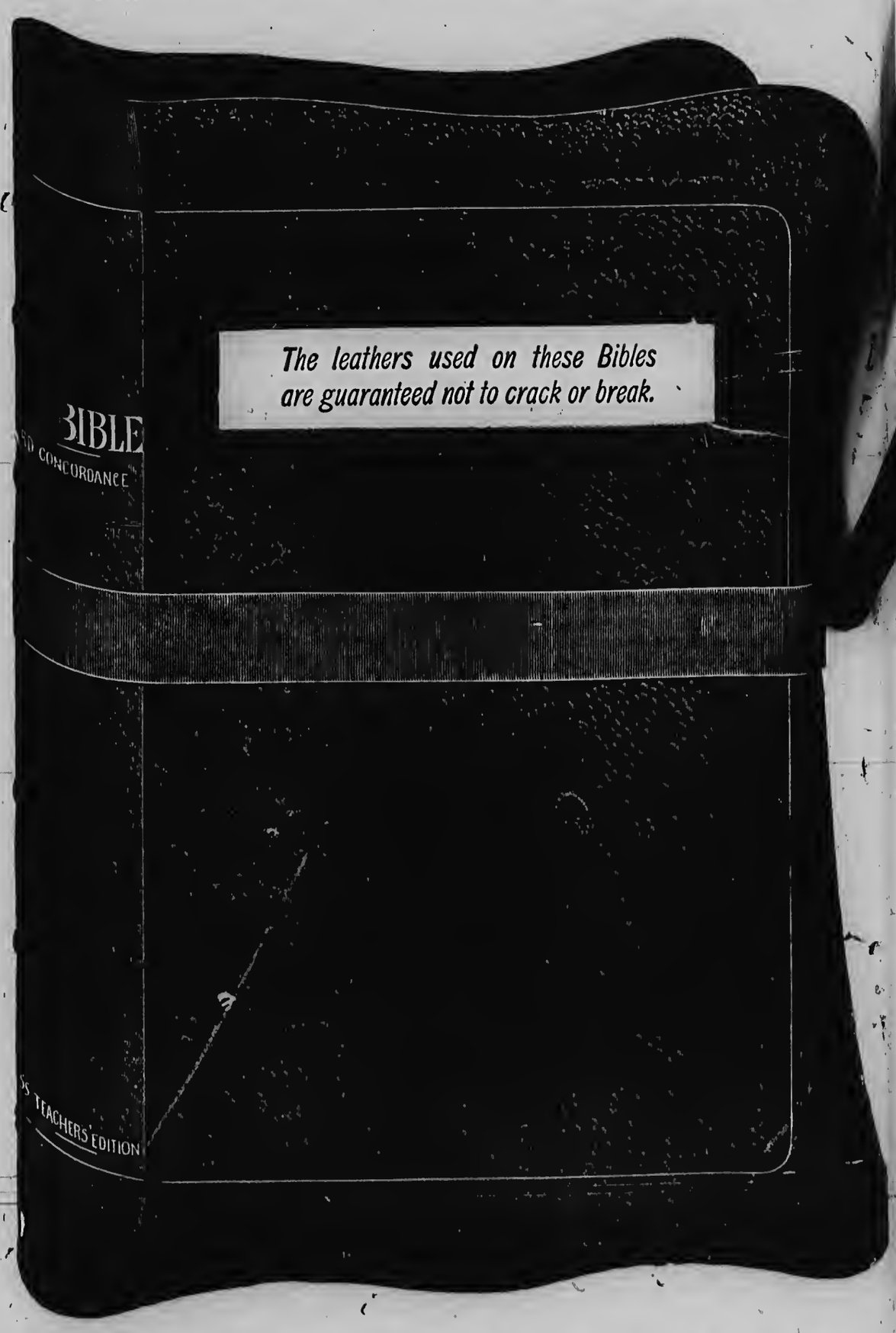
Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

"The essence of fifty expensive volumes, by men of sacred learning, is condensed in these 'Helps.'"



The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2 35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3 15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to November, '97. (A little later it will be December, '97.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Address REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Hon. T. E. Cooper, Chief Justice of Mississippi, has resigned, his resignation to take effect Dec. 1. He will remove at that date to Memphis to practice his profession.

A movement is on foot in New York to advocate the passage of a "curfew" ordinance. The proposed ordinance will be presented to the Board of Aldermen some time during this Winter.

Alabama and Georgia will be represented by new men in the United States Senate. Senator Pugh's seat will be filled by Gen. E. W. Pettus, while Gen. J. B. Gordon will be succeeded by Hon. Alexander Stephens Clay.

Governor Mitchell, of Florida, has issued invitations to the governors of the various States, asking them to send representatives to a convention to meet at Tampa, on Jan. 20, 1897. The object of this convention, as stated in the circular letter, "is to discuss methods for the proper defense of Southern harbors."

One of the significant facts of the day is that Booker T. Washington, of the Tuskegee Institute, delivered an address the other day before the faculty and students of Trinity College, Durham, N. C. This is the first instance on record of a Southern white college inviting a negro to deliver an address.

At the beginning of the week the turning of a switch in the big power-house at Niagara Falls completed a circuit which caused Niagara river to flow up hill, so to speak, by returning a fraction of its resistless energy, which had already swept past the gates of Buffalo, back into that city, 27 miles distant. The harness was buckled that binds the factory wheels of Buffalo to the greatest cataract on earth. The street cars of that city will move by falls power.

The Mississippi River Commission has arrived in this city, and have set out for the month of the river with the United States Advisory Board of Engineers on Fortifications as their guests. The former party will inspect the rest of the river from here to the jetties, and as the president of the commission happens to be a member of the Board of Fortifications the opportunity is seized upon to utilize the trip for two purposes, inspecting the river and discussing the work of fortification as it concerns the great Mississippi valley, or the inlet to it, the month of the Mississippi river.

FOREIGN.

The International Industrial Exhibition at Berlin, which has just been brought to a close, seems to have proved a dead failure. There is a deficit of over 1,000,000 marks, which will have to be covered by the guarantors.

The vigorous efforts now being made to conquer the Cubans are attributed to a fear by the Spanish government that unless decisive results are reached before the new administration comes in, the United States may adopt a more unfriendly policy and interfere in Cuban affairs.

The session of the German Reichstag, or Imperial Parliament, which opened last week, promises to be a stormy one. It is understood that the government is to be questioned as to the Bismarck disclosures in connection with the secret treaty with Russia, and it is also understood that the government is to be interpolated on the subject of the recent military scandals.

The powers of Europe have not been slow to understand the meaning and significance of the acquiescence by Great Britain in the demand made by the United States that the Venezuelan incident be submitted to arbitration. They realize that Great Britain has formally recognized the existence of the Monroe doctrine, and has accepted its provisions as the new rule in regulating international affairs where the Western Hemisphere is concerned.

A Tobacco Poisoned Heart

Is a frequent coroner's verdict on sudden decease. To overcome the desire for Tobacco, use CURE-QUIT, an antidote chewing gum, 25c. at ex. ists by all druggists. Booklet free. It is an honest remedy highly recommended. Try it to-day. Eureka Chemical Co., Detroit, Mich.

Louisiana Conference Notice.

CLASS OF THE FIRST YEAR.

The class of the first year will please meet the Committee of Examination at the Methodist Church in Ruston, Tuesday, Dec. 8, at 10:30 A. M. The sermons must be handed in at the beginning of the examination. Writing materials, consisting of legal-cap paper, ink and pens, must be provided by each member of the class. Pencil-written papers will not be received. The class is urged to be present promptly, as it may be impossible to give the examination to those failing to come up at the time set.

FITZGERALD SALE PARKER,
Chair'n.

Mississippi Conference Notice.

Applicants for admission on trial into the Mississippi Conference will please meet the Committee of Examination in the Methodist Church in Port Gibson, Tuesday morning, at 9 o'clock, Dec. 1. W. B. LEWIS.

Natchez, Nov. 12, 1896.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	9 13-16	— —
Ordinary	9 5-16	— —
Good ordinary	9⅞	— —
Low middling	7¾	— —
Middling	7 5-16	— —
Good middling	7 9-16	— —
Middling fair	7 13-16	— —
Fair	8⅝	— —
Galveston middling	7½	— —
Mobile middling	7¾	— —
Memphis middling	7⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 5-16	3 11-32
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¼	3 3-16
Prime yellow	3⅜	1⅜
Gray white	2 5-16	3 11-16
Choice white	3 3-16	3 11-16
Standard granulated	4	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	30	34
Fair	— —	— —
Good common	— —	— —
SYRUP	18	30
RICE.		
No. 2	1⅜	3
Good	4¼	4⅜
Fair	4⅝	4
Prime	4⅞	5⅛
Rough, ₩ bbl	3 85	3 75
POLISH, ₩ ton	14 00	— —
FLOUR.		
Extra Fancy	4 55	4 65
Fancy	4 15	— —
Choice	— —	— —
Minnesota Patents	3 60	3 15
Winter wheat patents	3 00	3 10
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 20	1 45
Cream meal	2 10	— —
Grits	2 30	— —
Hominy	3 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	35	36
Yellow	37	38
Mixed No. 2	36	37
OATS:		
Western	23½	27
Texas rust-proof	— —	35
BRAN:		
₩ cwt	87½	88½
HAY:		
Prime	11 50	14 50
Choice	13 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	5 50	5 67½
Prime Mess	5 25	5 50
Rumps	5 25	5 50
BACON:		
Fancy Breakfast	8½	8½
Shoulders	— —	6⅝
Sides, short rib	8½	8½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	13	13½
DRY SALT MEAT:		
Shoulders	6½	6⅝
Sides, short rib	— —	4⅝
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14½	— —
Common	13½	13½
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	21	— —
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	5	5½
OILS:		
Coal, bbls	9½	— —
Coal, cases	13½	— —
Cotton seed, crude	26	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ crate	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	85	1 00
ONIONS:		
New Louisiana	— —	— —
Western	1 75	1 85
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6½	— —
Jute, 1¾ lb. ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ bundle	65	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 20	3 50
Young Chickens	1 00	3 00
Chickens, southern	2 25	3 75
Young	1 05	3 10
Turkeys, Southern	3 00	— —
EGGS:		
Western	17	17½
Southern	17½	18
WOOL:		
Lake ₩ lb	11	11½
Louisiana	9	9½
Burry	6½	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	6	— —
Dry salted	9½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	18 50	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

MARRIAGES.

WALKER—CARRADINE. In the Methodist Church, Fayette, Miss., Nov. 11, 1896, by Rev. Jas. G. Galloway, Mr. J. Freeman Walker, of New Orleans, La., to Miss Rebecca Carradine, of Fayette, Miss.

LACROIX—REID.—At the residence of the groom, Covington, La., Nov 9, 1896, by Rev. Jno. B. Kent, Mr. Alfred P. Lacroix and Mrs. S. Berenice Reid, both of Covington.

COLE—ADAMS.—At the residence of Mr. R. Zentner, Oak Ridge, Miss., Nov. 8, 1896, by Rev. G. A. Guice, Mr. W. T. Cole and Miss Florence V. Adams.

GOZA—LEGGETT.—At the residence of the bride's father, Mr J W. Leggett, Sept. 8, 1896, by Rev. R. S. Gale, Mr L G Goza, of Claiborne county, Miss., and Miss Laura Leggett, of Copiah county, Miss.

LEHMAN—CORBAN.—At the residence of the bride's father, near Hamburg, Miss., Sept. 24, 1896, by Rev. R. S. Gale, Mr L. F. Lehman and Miss Anna Corban, all of Franklin county, Miss.

BELK—HENRY.—At the Main Street Methodist parsonage, Water Valley, Miss., Oct. 17, 1896, by Rev. Thomas B. Clifford, Mr. Charles R. Belk to Miss Fannie Henry, both of Water Valley, Miss.

POWELL-COOPER.—At the residence of the bride's parents, near Water Valley, Miss., Nov. 8, 1896, by Rev. Thomas B. Clifford, Mr. Steve Powell, of Water Valley, to Miss Ada Cooper.

LOVE-MOORE.—At the Main Street Methodist Church, Water Valley, Miss., Nov. 12, 1896, by Rev. Thomas B. Clifford, Mr. William Franklin Love to Miss Amber B. Moore, both of Water Valley, Miss.

JORDAN-STRICKLAND.—In the Methodist Church, Dover, Yazoo county, Miss., Nov. 8, 1896, by Rev. F. M. Williams, Mr. James T. Jordan to Miss Fannie Strickland.

EPWORTH LEAGUE.

BY REV. R. H. WYNN.

Prayer Meeting Topic for November.

CHRIST'S TESTIMONIES.

SUNDAY, NOV. 22—TO HIS DISCIPLES.

(John xiv, 14; xx, 21.)

The testimony of Christ in this topic was given primarily to the circle of apostles, but has application also to all Christian disciples.

I.—THE DISCIPLES' PRIVILEGE OF PRAYER.

No small part of Christ's message of comfort to his disciples, on the eve of his departure from them, was that, though he should be absent, he would nevertheless hear and answer their prayers. "If ye shall ask anything in my name, I will do it." This is not an absolute promise to grant every request that is asked of God by Christian people, for the promise is limited by the condition of asking in Christ's name, and this means a great deal more than mere utterance of speech. "To ask in the name of Christ is to ask in complete identification with him, as inspired by his spirit and as incorporated into his body. Such asking is in the interest of his kingdom, and is identified with his will. Such prayer is ever answered." (Whedon.) This is not an undue narrowing down of the meaning of the promise, but it contemplates prayer as the most gracious privilege of approach to God through Christ, with the confidence that the petition will be heard by a heavenly Father, whose infinite love and wisdom are in continual exercise to answer prayer in the best possible way.

II.—THE DISCIPLES' COMMISSION.

Christ was commissioned of the Father, and the apostles were commissioned or sent forth by Christ. The word "apostle" means one "sent forth." Our reference is to the meeting of Christ with the apostles in a body for the first time after his resurrection. Here he utters a benediction of peace upon them, commissions them to go forth as his representatives, and imparts to them the presence of the Holy Spirit. A little later, immediately before his ascension from the mountain, he gives them a final commission, and instructs them to remain in Jerusalem for a fuller bestowment of the Holy Ghost, which should be their gratification for fulfilling the terms of the commission. All Christ's disciples are commissioned or set forth as living witnesses to him, and all need to look to him for the necessary enduement of power.

REFERENCES.

1. Matt. vii, 7-11; Mark xi, 24; John xv, 7; xvi, 23, 24; Eph. ii, 18; Heb. x, 19-22; James i, 5, 6; I. John iii, 22; v, 14, 15.

2. Matt. xxviii, 18-20; Mark xvi, 15; Luke xxiv, 48, 49; John xv, 16; John xvii, 18.

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary, as agreed upon at the last State Conference: Covington, $5; Dryades Street, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Carondelet Street, $20; Franklin, $5; Algiers, $5; Carrollton Avenue, $10.50. Total, $267.50.

A Recent Review

WITH DR. HARTMAN, THE RENOWNED CATARRH SPECIALIST.

A newspaper contributor was lately admitted into the extensive suit of offices which constitute the headquarters of Dr. Hartman, who treats catarrh patients by the thousand. Amid the busy swarm of assistant doctors, clerks, stenographers and bookkeepers, Dr. Hartman stopped long enough to say a few words:

"The number of catarrh patients who visit me is large, but the number who are entered on my books as regular patients (but are treated without charge, by correspondence), is very much larger. Hundreds of letters are received and answered free every day. A yet greater multitude take my catarrh remedy, Pe-ru-na, and are cured, of whom I never hear. Some of this latter class write me years after their cure. I never allow a name published except by the written consent of the patient. We make no charge at any time. The medicine only is obtained by each patient at his own drug store. Those desiring to become regular patients have only to send address, duration of disease and treatment previously received, and directions for first month's treatment will be sent at once.

"Over half the people have catarrh in some form or another. And yet probably not a tenth of the people know that their disease is catarrh. To distinguish catarrh of various organs, it has been named very differently. One person has dyspepsia; another bronchitis; another Bright's Disease; another liver complaint; another consumption; another female complaint. These people would be very much surprised to hear that they are all suffering with chronic catarrh. But it is so, nevertheless. Each one of these troubles, and a great many more, are simply catarrh—that is, chronic inflammation of the mucous lining of whichever organ is affected. Any internal remedy that will cure catarrh in one location will cure it in any other location. This is why Pe-ru-na has become so justly famous in the cure of catarrhal diseases. It cures catarrh wherever located. Its cures remain. Pe-ru-na does not palliate; it cures."

A catarrh book is sent free by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio. This book contains 64 pages of reading matter and instructive illustrations.

Dr. Bouffe, an eminent member of the Academy of Science in Paris, announces his success in curing severe cases of leprosy. He began by undertaking to modify the condition of the nervous system by invigorating without exciting it. Through a new technical process he studied the condition of the blood in leprous patients, and succeeded in demonstrating the presence of bacilli of leprosy, which had hitherto been discovered only in leprous tubercles. Not less than a hundred of these pitiable creatures are at large among the poor of Paris, affording the scientific expert a fair opportunity to try the virtue of his new method. Time will test its value.—Zion's Herald.

If Your Food Distresses You
Take Horsford's Acid Phosphate.

It aids the stomach to digest the food, and does away with that full feeling after eating.

A Christmas Trip.

The thousands of Texans who came from the South Atlantic States find much pleasure in reverting to the happy days of long ago when they were children, and often they awake at night to recall those scenes of yore which gave to life a charm, and which now come in later years as visions of joy. There is a tender spot in every heart for the old home, and the memories which cluster about the dear old spot are solaces in the weary, weary struggle we make day by day to build in our new Eldorado a home to which our children in future time will turn, as we turn now to the old place where our loved ones in the evening of life await the final summons.

The Texas and Pacific Railway Company again offers you the opportunity to go "back to the old home." Round-trip excursion tickets will be on sale from all points on the system on Dec. 21 and 22, 1896, to points in the Southeastern States, at one fare for the round trip, tickets good 30 days from date of sale. See your nearest ticket agent for further information, and do not fail to send eight cents postage to the undersigned for a copy of the finest publication on Texas ever issued, to show to your friends at home.

GASTON MESLIER,
G. P. and T. A., Dallas, Texas.

Notice.

I want every man and woman in the United States interested in the Opium and Whisky habits to have one of my books on these diseases. Address B. M. Wooley, Atlanta, Ga., Box 487, and one will be sent you free.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

Notice.

The class of the second year, Louisiana Conference, are requested to meet at Methodist Church in Ruston, La., Tuesday, Dec. 8, at 9 A. M.

FRANKLIN N. PARKER.

Notice.

To the Delinquent Members of the Ministers' Education Aid Association of the Louisiana Conference:

If it has been hitherto impossible for you to pay the amount of your annual dues, I urge you to make an earnest effort to send the money at once, and, if you can not do this, please have the money ready to pay to me at the approaching Annual Conference in Ruston.

The revised Constitution makes it the duty of the secretary to receive the membership dues, and not the treasurer.

The money is very much needed to meet our obligations to the young men who are our beneficiaries at Centenary College.

ROBERT H. WYNN, Sec'y,
431 Pelican Avenue, Algiers, La.

FIGURES AND ARTISTS GENERALLY are users of "Brown's Bronchial Troches" for Hoarseness and Throat Trouble. They afford instant relief.

If the preacher is running dry it is probably because you do not give him time to fill up. Instead of keeping account of the number of times he visits other people, suppose you note the number of interruptions he has in his work.

MUL-EN-OL, Nature's Great Healer and Pain Destroyer. Often is it that lives are lost that might have been saved by the timely use of MUL-EN-OL.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Tunica	Nov. 21, 22
Robinsonville	28, 29

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Chunkay circuit, at Spring Hill	Nov. 21, 22
Meridian—Central	28
Meridian—West End	24
Meridian—East End	25
Meridian—South Side and Pop. Sp.	29

R. J. JONES, P. E.

Meridian, Miss.

NATCHEZ DIST.—FOURTH ROUND.

Amite, at Woodland	Nov. 21, 22
Wilkinson, at Hopewell	28, 29

Let the preachers make an earnest effort to raise all their assessment, and the stewards to raise all the salaries in full.

L. S. JONES, P. E.

PEARLRIVER DIST.—FOURTH ROUND.

China Grove, at China Grove	Nov. 21, 22
Magnolia and Osyka, at M. (Thurs.)	29
Whitestown, at Pisgah	28, 29
McComb City	28, 29

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at Beech Springs	Nov. 21, 22
Monrose, at Monrose	28

W. W. SIMMONS, P. E.

JACKSON DIST.—FOURTH ROUND.

Tranquil	Nov. 21, 22
Pannin	28, 29

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Anguilla, at	Nov. 21
Boiling Fork, at Boiling Fork	22, 23
South Warren, at Wesley Chapel	28, 29
Port Gibson	Dec. 1

Pastors will see that their trustees are prepared to answer Ques. 34, and that the answer to Ques. 29 is in full up to date.

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Marion	Nov. 21, 21
Hattiesburg	28, 29

C. A. POWELL, P. E.

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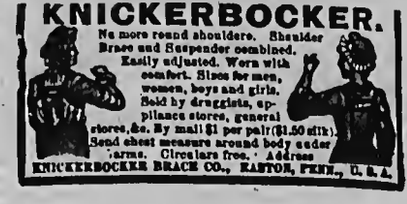

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LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee, at Church Point	Nov. 21, 22
French Miss.—Breaux Bridge—Q. C.	28
French Miss—B ridge preaching	29
Lafayette—preaching (night)	29
Lafayette—Quarterly Conference	30
Jeanerette Quarterly Conference	Dec. 1
Jeanerette—preaching (at 11)	1
New Iberia—Quarterly Conference	6
New Iberia—preaching (at night)	6

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

St. Helena, at Darlington	Nov. 21, 22
East Feliciana, at Independence	28, 29
Clinton	Dec. 5, 6

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Pleasant Hill, at Marthaville	Nov. 21
Caddo, at Friendship	28, 29
Grand Cane, at G. C.	28, 29
Shreveport—First Church	Dec. 1, 2
Shreveport Jordan Street	6, 7
South Bossier, at Houghton	7

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Robeline	Nov. 21, 22
Anacoco	28
Snaile	28, 29
Ola	Dec. 6
Columbia	5, 6

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vienna, at Antioch	Nov. 21, 22
Bienville, at —	28, 29
Homer, at Homer	Dec. 5, 6

J. D. HARPER, P. E.

Arcadia, La.

DELHI DIST.—FOURTH ROUND.

Lake Providence, at L. P.	Nov. 19, 20
Waterproof, at Waterproof	21, 22
Oakley, at Pine Hill	26, 27
Harrisonburg, at Harrisonburg	28, 29
Winnsboro, at Winnsboro	29, 30
Rayville, at Rayville	Dec. 5, 6

The pastors will please urge the official members to a full at the fourth Quarterly Conference with reports in full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. WHITE, P. E.

Floyd, La.

NEW ORLEANS DIST.—FOURTH ROUND.

Grape Street	Nov. 19
Lower Coast, at Wesley	28
Rayne Memorial	1
Plaquemine and Donaldsonville, at D.	12
Louisiana Avenue	Dec. 6

N. B.—Local preachers will please be present, and, as per ¶ 158, of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE PAUPER'S DRIVE.

BY THOMAS NOEL.

There's a grim one-horse hearse in a jolly round trot—
To the churchyard a panper is going, I wot;
The road, it is rough, and the hearse has no springs,
And bark to the dirge which the mad driver sings:
Rattle his bones over the stones!
He's only a panper, whom nobody owns!

Oh, where are the mourners?
Alas! there are none—
He has left not a gap in the world, now he's gone—
Not a tear in the eye of child, woman, or man;
To the grave with his carcase as fast as yon can:
Rattle his bones over the stones!
He's only a panpar, whom nobody owns!

What a jolting and creaking and splashing and din!
The whip, how it cracks! and the wheels, how they spin!
How the dirt, right and left, o'er the hedges is buried!
The panper, at length, makes a noise in the world!
Rattle his bones over the stones!
He's only a panper, whom nobody owns!

Poor panper defunct! he has made some approach
To gentility, now that he's stretched in a coach!
He's taking a drive in his carriage at last;
But it will not be long, if he goes on so fast.
Rattle his bones over the stones!
He's only a panper, whom nobody owns!

You bumpkins, who stare at your brother conveyed,
Behold what respect to a clodly is paid!
And be joyful to think,
Where by death you're laid low,
You've a chance to the grave like a gentman to go!
Rattle his bones over the stones!
He's only a panper, whom nobody owns!

But a truce to this strain, for my soul it is sad,
To think that a heart in humanity clad,
Should make, like the brutes, such a desolate end,
And depart from the light without leaving a friend!
Bear soft his bones over the stones!
Though a panper, he's one whom his Maker yet owns!

Correspondence.

Around the Mediterranean.

BY DORA M. JONES.

I.—ACROSS THE BAY TO LISBON.

SS. "Midnight Sun."

I suppose no set of people ever went to sea more plentifully provided with the commodity known as Job's comfort than the party whose adventures I am about to chronicle. We were bound for the Mediterranean, and many were the dark presages as to our fate. Perhaps some people may remember the gales that immediately preceded the twenty-ninth of September, and while oaks were bending and tiles flying in every direction, and news of casualties by land and sea coming in by every post, it did seem somewhat foolhardy to brave the rage of the Atlantic. Even when on the morning of our departure the sun shone out on us encouragingly for the first time for many days, our prudent friends shook their heads at us in pity, and observed, "Ah, you just wait till you get into the Bay."

In spite of all, however, our spirits, which had been somewhat damped by these remonstrances, rose insensibly as, after forcing our way through the crowd of people at St. Pancras station who had come to speed the travelers, and securing seats in the special train which had been chartered to take the party down to Tilbury, we found ourselves speeding through the Essex flats, with their rows of pollarded willows, and red sails apparently rising out of the fields, though, as we came nearer, we saw the river creeping between the low banks. In about an hour we reached Tilbury station, and had the pleasure of perceiving the long black side of the steamship "Midnight Sun," which was to be our floating home for so long, rising along the quay-side. There was the usual excitement incident to the departure of one hundred and sixty Britons, with impedimenta, from their native shores. In the midst of all this the stewards contrived to let us have some dinner, and after that the best thing to be done seemed to be to climb to the hurricane deck and sit there in the lee of one of the boats in the dark, admiring the harbor lights till the time came to go below and make acquaintance with one's snug little white-painted cabin.

After a sleep, which not even the unaccustomed noises of a first night at sea could disturb, I was roused about half-past six by the arrival of the matutinal tea and biscuits. After breakfast the deck chairs drew into groups under the awnings, old traveling companions met again and recalled their past adventures, and neighbors at table or in cabins improved their acquaintance, and discussed the prospects of the voyage.

Most of us knew before we started on the cruise that Sir Lambert Playfair, who was returning to Algiers on the "Midnight Sun," would probably give us a lecture or two on board, and we were looking forward eagerly to the chance of getting some information on the countries we were to visit from one of the greatest living authorities on the history and antiquities of the Mediterranean coast. We were not disappointed. At five o'clock the large smoking-room on deck was packed full, and Sir Lambert was introduced to his audience by the Hon. Mr. Justice Ross. The lecturer dealt, in the first place, with the physical configuration of the Mediterranean, showing the strong similarity of flora, fauna, and general contour between the northern and southern shores of the great sea, and pointed out that the Mediterranean was once divided into an eastern and a western basin, separated by a barrier of land where is now the Island of Sicily. He then gave a sketch of the Mediterranean as a trade route, pointing out that the Roman domination had rather checked than otherwise the commerce developed by the Phœnicians. The Arab invasion and the Crusades developed a trade with the East, of which Venice was the chief emporium, and to which the discovery of the sea route to India round the Cape of Good Hope proved a death blow. The importance of the Mediterranean as a trade route was revived when Ferdinand de Lesseps engineered the Suez Canal, and the only thing that could threaten it in the future would be the outbreak of a European war, in which case England, "the carrier of the world," might be compelled to revert to the longer route. The lecturer also gave us some interesting particulars about the first person who held the consular office in England, and who was appointed to the consulate of Crete and Candia by Henry VIII. in 1522; also about his own predecessor, Tipton, the first consul of Algiers, who received his nomination in 1585. His authority was afterwards extended to Tunis and Tripoli.

We passed through the dreaded bay, which put on its best behavior for us. In the afternoon we ran into a shoal of porpoises, which kept up with the ship for some time, and created great amusement, leaping out of the water in pairs, like trained circus ponies. After dinner that evening our indefatigable committee had an entertainment ready for us, including an excellent conjuring performance by the doctor in charge.

The following day, about noon, we sighted Finisterre—low sandy hills, and then a line of purple cliffs running out to the headland and the lighthouse. As we drew nearer we could make out the burnt-up, barren look of the hills, and the strip of bright yellow sand running at the foot of the cliff. We were signaling to the lighthouse when the luncheon rang. When we came up again the coast of Spain was a pale cloud, low on the horizon; then it faded, and we were alone once more with the sea and the sky. That afternoon Sir Lambert Playfair lectured on the Punic Wars, the Empire of Rome in Africa, the early Christian Church, laying special emphasis on the great names of Augustine and Cyprian and the Vandal invasion.

Going on deck before breakfast next day, I found a crowd of passengers aft, with their eyes fixed on a faint, misty line of cliff on the left, which gradually took on distinctness, and assumed the outline of Lisbon Rock, crowned with its old castle. By and by we had the pleasure, which no one can appreciate who has not spent three days in open sea, of feasting our eyes on the details of the coast—red sandstone cliffs, with bare, reddish-brown hills above, shading into exquisite tints of palish purple; strips of yellow beach, white churches, red-roofed villas, and patches of bright green garden. By and by we rounded the point, and found ourselves steaming up the wide channel of the Tagus, with its smiling shores. Then the channel of the river widened into a spacious harbor, gay with various kinds of shipping—big steamers, an ocean tramp or two, weather-beaten and shabby, and any amount of small sailing craft, manned by bronze-colored sailors in blue cotton. The water was clear enough for us to see the jelly-fish as they floated past. In front of us was Lisbon, with its houses piled tier above tier to the summit of the amphitheatre of hills which surround the harbor, red and yellow warehouses lining the quay, white domes and cupolas, tufts of green trees and red-tiled houses, looking down on the harbor with its multitudinous shipping—all this bathed in a sunshine which made us realize that at last we were in the South.

(To be continued.)

Communications.

Letter from "Gilderoy."

"Mr. Porter, tell me why men are sent to hell. I am not religious, and do not belong to the church, but I do not steal, nor tell lies, not even falsehoods. I do not swear, do not indulge in lascivious conversation, and I am not lewd. I pay my debts, and I am liberal to the church, the poor and needy, and I am a strictly moral man every way. I believe there is a God, and I believe there was such a man as Christ. I believe in a future state, and in rewards and punishments in the other world. I do not pray, and can not say that I love God and Christ in any special way. I do nothing to be sent to hell for, and I see no reason why I should go to that bad world you preachers talk so much about. Now, pray tell me why men are sent to hell."

Well, my dear sir, you are laboring under a great mistake, a delusion of the devil. Men are not sent to hell because they do not profess religion and do not join the church. They are not sent to hell for stealing, nor for telling lies or falsehoods. They do not have to go to hell for swearing, nor for lascivious talk, nor for lewd practices. They do not go to hell for the non-payment of debts, nor because they do not support the church, and are not kind to the poor and needy. Men are not sent to hell because they are immoral. They do not go to hell for any one or all of the things you name.

"Why, Mr. Porter, you surprise me, astonish me, confound me. I never heard a preacher talk so before in all my life. Then why do men go to hell? What are they sent there for?"

Well, my friend, there is only one single, solitary damning sin, and for that every human being goes to hell that goes there at all. That sin is a willful, persistent refusal to believe on the Lord Jesus Christ—to accept salvation through him. It does not matter how moral, upright, honest and liberal you are, if you refuse to believe on the Lord Jesus Christ, you are just as certain to go to hell as the worst man in all the land. "He that believeth not shall be damned," no matter how moral he may be. To accept Christ is to be saved; to reject him is to be damned. My friend, you are trusting yourself, your morality, your honesty, your liberality, and not Christ, for salvation. You mean to escape hell and get into heaven without Christ and without faith in his blood. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"Why, Mr. Porter, you do not mean to say that I am a bad man, do you?"

Oh, I have seen worse men; but, my dear sir, you are an unsaved man. The germ, or principle, of sin is in your heart, and you are out of Christ and out of harmony with God. You are in a state of sin, of rebellion against God. This is seen in your refusal to believe on his Son. As long as you do this, you are a sinner, and you are just as certain to go to hell as the man who swears, tells lies, and steals.

"Mr. Porter, you are hard on me. I flattered myself that I was a pretty good man, and that you thought well of me."

I do think well of you. You are a clever man. I am proud of all the good and noble traits in you. I am not hard on you. I am only honest with you, and that, too, for the good of your soul. I wish you had personal, saving faith in Christ; then you would not flatter yourself that you were so good, and yet, as a matter of fact, you would be far better than you are. My dear sir, "without faith it is impossible to please God." The lack of faith is the root of sin. From this root all the evils you try so hard to avoid spring. The root of sin is in you because you do not, and will not, accept salvation from it. Your life is right enough as far as it goes, but your heart is all wrong with God. The trouble is inside of you—"an evil heart of unbelief." This will ruin you forever.

"But, Mr. Porter, why do men and women go to heaven?"

For one reason, and one only—because they believe on the Lord Jesus Christ. "He that believeth shall be saved." Men do not go to heaven because they pray, read the Bible, go to church, pay the preacher, feed the widows, and live honest lives. These things are the fruits of faith, and are not the conditions of salvation. We do them because we believe, and not to merit or purchase salvation. Unbelievers think more highly of themselves and their good deeds than they ought to think. Believers think little of themselves and their good works. The holier men and women are, the less they have to say of themselves and what they have done. After they have done all the good they can, they say, "We are unprofitable servants, for we have only done our duty, and nothing more." There is one sin that damns men—unbelief. There is one virtue or grace that saves men—faith in the Son of God. The condition of damnation is unbelief, and the condition of salvation is faith. This, my friend, is as plain a statement as I know how to make, and I assure you it is in harmony with God's Holy Word.

GILDEROY.

Selections.

The Religious Newspaper.

The influence of a good religious newspaper as a constant visitor in the family, we think, is greatly underrated. It is regular food for the mind, and is a constant invigorator of the family thinking. In a well-conducted religious newspaper there are many points discussed in brief articles, and much information communicated from sources to which few of the readers themselves have access. It may require only ten minutes to read and possess what it may have cost the writer half a day to produce. What an amount of labor is thus represented in a single sheet! Can such a collection of valuable matter be read week after week without exerting a very decided educational influence on the reader?

Making all allowances for any indifferent matter which even a religious paper may contain, there is enough of a truly valuable character furnished during the year to render it cheaper, in a pecuniary point of view, than any similar amount of matter contained in books. While the paper should not set aside the use of books, its value ought not to be overlooked, as it ministers to our ever-recurring wants, and refreshes the mind in those hours that lie between business or more systematic study.

It is not a fanciful idea that a difference is discernible between a family in which a religious newspaper is well and regularly read, and one into which such an educational messenger never enters. It may not always be easy to describe the difference, but it is felt in many ways to exist. In regard to the operations of the church especially, you feel a wideness and freeness in such a family which you find not where the paper is absent. How can it be otherwise? The very selfishness which excludes a religious paper from the family is already a sad contraction. The absence of the information which such a paper alone can give makes the narrowness which you feel to exist still more oppressive. All pastors know what this contractedness is, though it may be difficult to describe it.

If any have been tempted by the severity of the times to dismiss their religious newspaper, we beg them to reconsider the matter. However much you may feel the necessity of economy, you can not afford to suspend your religious paper. What you save by it in money you will certainly lose in that which is much more valuable and precious.—Christian Worker.

How to Stop a Newspaper.

The following, from one of our exchanges, so fully and clearly expresses our views on the subject that we copy it without comment: "You have an undoubted right to stop a newspaper when you feel disposed, upon the payment of all arrearages. And when you discontinue a paper, do so manfully. Don't be so spiteful as to throw it back to the postmaster with a contemptuous, 'I don't want it any longer!' and have 'refused' written on the margin, and have the paper returned to the editor. No gentleman ever stopped it in that way, no matter if his head is covered with gray hairs that should be honorable. If you do not longer wish to receive a newspaper, write a note to the editor like a man, saying so, and be sure that all arrearages are paid. This is the way to stop a newspaper."—St. Louis Advocate.

We have a right to lay flowers on the coffins of our Christian dead. They will come forth in the beauty of new life. We open our New Testament and see Jesus, after he had risen, away beyond death. He has not been harmed by dying. No beam of the beauty of his life is quenched. The threads of the earthly life are not severed. He has not forgotten his friends, but takes up again the old companionships and friendships. So will it be with our beloved ones who sleep in Jesus. They will rise, and they will be the same persons we have known here, only they will be cleansed of their earthliness and their mortality. And they will not have forgotten us. Love never faileth. We shall resume friendship's story on the other side.—J. R. Miller, D. D.

A Christian lady once said to Dr. Adam Clark: "Very true, the water of life is free, but we must pay for the pitchers to carry it in." There are some who think the pitchers ought to be thrown in free also.

Street Beggars.

Generous persons find it hard to pass street beggars without responding to their piteous tales; but too often the kindness rendered is merely putting a premium on mendicancy. Hundreds drive a heavy business at begging. They have got it down to a fine point. Their devices for obtaining alms by the wayside are very ingenious. In London beggary has been reduced to a system. The Mendicity Society of that city has been looking up the matter, and its revelations are startling. The secretary, Mr. Eric A. Buchanan, says that in a wide experience he has rarely discovered a deserving street mendicant. However pitiable objects seem at sight, they, as a rule, turn out, upon investigation, to be mere shams. The babies and children who are paraded with so much ado have been hired for the occasion, at the rate of sixpence a day; and where the little ones do not have a sufficiently distressed appearance, they are often ill treated. It has also been found that there is "an army of begging letter writers," who have by practice attained a wonderful proficiency. There are at least 500 of these "professionals" in London, who make a good living by writing these epistles. Some of them show remarkable ingenuity and skill in their composition. Some experts have made it so lucrative that they are able to live in expensive houses, keep their servants, and indulge in luxury and display." "Even bona fide certificates and documents are doctored to serve the purposes of deception." These facts are of an astonishing character, but can not be disputed. Mendicity on this side of the water may not have reached so great a degree of perfection, but there are instances where it has been plied with such success as to enrich those who have tactfully and persistently worked it. Street begging ought not to be encouraged. Usually it is not the meritorious who parade their needs in public.—Presbyterian.

A Sweet Spirit.

It is possible to attach too much importance to the manifestation of a sweet spirit. The fact that a man is able to keep sweet while contending for his cherished beliefs may mean much for his heart, but it should not be taken to mean anything for his head. "They say that Dr. Chrysostem is a heretic, but I don't see how a man of his sweet spirit can believe anything wrong," says a young admirer of the great Doctor's books. It does not occur to him that the sweetness of the Doctor's spirit does not prove the soundness of his reasoning, however much it may add to its attractiveness. Satan is a shrewd judge of men, and he is generally fortunate in the class of men he selects to advocate his insinuating doctrines. He does not waste his time infecting coarse, gruff, bitter men with subtle heresies. If there were no venders of falsehoods but disagreeable folk, it would not take long for truth to get the upper hand in the world. A naturally sweet disposition does not insure the head from error any more than honeyed lips insure the heart from bitterness.—Richmond Advocate.

Nothing doth so establish the soul, amidst the rolling and turbulency of present things, as to both look above them and beyond them; above them to the steady and good hand by which they are ruled; and beyond them to the sweet and beautiful home to which by that hand we may be brought.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday.—Emerson.

ALONE

BY M. T. B.

When the shades of night are falling,
And stars bedeck the sky,
I long for one dear heart to greet
Of the happy days gone by.

Of the thoughts that come, and thoughts that go,
Across my weary breast,
Till my life seems full of sadness,
And I long to be at rest.

O, happy days, so full of love,
So joyous, sweet, and dear,
Could ye not with me always stay?
Why leave me lone and drear?

No hand stretched out in loving clasp
To help me on the way,
Across the weary stepping-stones
That I must pass each day.

No thought of mine that meets a chord
Of loving sympathy,
As heart to heart with one accord
Beats into melody.

But I am waiting, waiting,
For the day that knows no night,
Where the clouds, forever parted,
Shed their eternal light.

And heart meets heart forever,
With dear ones gone before,
And Christ shall bid us welcome
With him for evermore.

—Exchange.

P. AND H. M. S.

EDITORS.
Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Miss Bennett's Address at the W. P. and H. M. Annual Convention.

HELD IN LITTLE ROCK, ARK., NOV. 5 TO 10, 1896.

Every organization owes its existence to certain causes or conditions which have created the need of it, and the strength or weakness of these conditions, and the force with which they appeal to the people directly or indirectly affected by them, determine the character and importance of the organization. For instance, the great W. C. T. U. movement of our times. What gave it birth? What to-day perpetuates it in such power, and causes thousands of women at the noontide hour each day to pour out their hearts in prayer to God, crying, "How long, O Lord, how long?" The awful drink scourge, claiming its victim from almost every home circle, and causing a wail of anguish to go up from the heart of woman that shall echo on until God shall say, "It is enough—vengeance is mine."

What was it that gave rise to the last of our great Christian organizations, the Salvation Army? Was it not the inability or unwillingness of older organized forces, or of individual effort, to cope with the powers of death and destruction in the over-crowded slums of the great cities? The masses would not go to the churches, and that which vitalized the church must go to the masses if they were to be redeemed. Yet these two great movements, having for their propellant causes social conditions that threatened and endangered the welfare of the Church and State, did not spring full grown into existence, nor did they reach their present positions of influence and power without meeting the fiercest opposition and the most intolerant prejudice, without struggle and labor, without tears and prayers—and, above all, without a steadfast belief on the part of the individual members in the righteousness of the causes which they advocated. The great enemy of mankind does not sit idly by while the Captain of our salvation masses his forces for the battle. His banners, emblazoned with the motto, "Might is right," have so long led the armies of the world, that he hastens to array "principalities and powers" against the audacious soul that dares lift his voice against that shibboleth of hell.

We, who are assembled here, can recall when ten years ago one single, frail woman, now a member of this body, the gifted editor of Our Homes, in the face of opposition in high places, apathy and indifference on all sides, courageously and persistently advocated and projected an organized effort among the women of the church to assist in building homes for the itinerant preacher.

It was a fact that during the first half century of American Methodism one-half of the preachers were compelled to locate after a few years' service, because the church could not give men with families over a bare living. It was also a fact that the church, in her great forward movements, was marvelously extending her borders, having put a financial assessment on her membership for building houses of worship, and given the leadership of that movement to one of the ablest and most untiring men in her ranks. Yet, while the churches were being built, the preachers and their families, who served them, had no homes provided, and in some of the older Conferences, but especially on the Western frontier, many preachers and their families patiently suffered the same hardships and privations that the faithful men and women endured who served with Coke and Asbury in the early days of Methodism. Notwithstanding this condition of things confronted the church, the new movement met with but little favor, and even a large percentage of the preachers—who were to be the beneficiaries—looked on with coldness and indifference. Later, when by change of constitution, the scope of the work was enlarged and the society authorized to enter upon the broad field of Home Mission Work, thus opening a great and effectual door to the women of Southern Methodism, through which their dormant energies might be aroused and their scattering efforts conserved to the church, a mere pronounced opposition was encountered, and from many quarters arose the cry, "Too many societies in the church—too much machinery—everybody is doing home mission work; we do not need another organization." But through it all, and over it all, the work has gone forward and we have lengthened our cords and strengthened our stakes until, in this, the tenth year of its existence, we can begin to feel the kindly atmosphere of public favor, and to see the fruits of our seed-sowing. And it has scarcely been more than a time of seed-sowing. While we can look abroad over the wide field of the church and see here and there some growing grain and even a few garnered sheaves, the morning chill and the loneliness of the seed sower are around us—and much of the ground seems rocky and barren. But the brightness of the Master's promise is about us and in due season we shall reap, if we faint not.

And it is of this seed sowing that I would talk with you now. It is for this that we come together—for this that we must labor and pray. Up to the present time the work of the society can be classed under three general heads:

1. Parsonage building.
2. City mission work.
3. Educational mission work.

The first, parsonage building, has already assumed its place in the church as the strong, right arm of the Board of Extension. To quote those familiar words of the General Secretary, Dr. David Morton, more parsonages have been built in the first six years after the organization of the society than in all the first fifty years of Methodism. A constantly increasing loan fund is one of the strong adjuncts of this department, and annually the applications for assistance, both by loans and donations, are increasing. In addition to this loan fund, the department supplies, with its loving ministry of immediate relief, has constantly grown in efficiency.

But a radical change is needed in this line of our work, and to this I would call your attention. Dating back to the earlier days of the society and the constitution under which we then worked, all membership dues—the half retained by the Conference society, the half sent to the general treasury—have been used for parsonage building. While this is no longer obligatory so far as the Central Committee is concerned, the law of precedent has been so strong and the applications so numerous, that each meeting sees, practically the same course pursued, and donations to parsonages continue to the detriment of other departments of the work. There are two strong reasons why there should be a change here.

First—The parsonage building, though very important, receiving all the money retained in the Conference societies, and an equal amount from the Central Committee, is made to greatly overshadow any other and all other departments of the work. The existing conditions do not justify it, and the growth of the organization must be retarded—has been already—by continuing this course of action.

Second—Many pastors and some congregations have learned that it is much easier to secure a donation from the parsonage society than it is to raise money from the people. It requires less time and less personal effort. I have watched the course of a certain preacher in the church for several years past, with growing interest. He goes to his appointment from Conference; if there is a parsonage, moves in—observes, almost immediately, that some part of the house has not been entirely finished; being something of a mechanic, he does a little work himself—learns what was originally expended on the house, and then makes an application to the society. If there is no parsonage on his charge, he generally secures a subscription of a few hundred dollars, makes his application to the society, and as he knows how to do it in good form, and follow it by a personal appeal, secures what he wants, and builds a parsonage that the next preacher doesn't want to live in. Every church that can be self-supporting, and is not, is enfeebled by assistance from other sources. Every pastor who fails to impress upon his people the duty of giving, and to help them attain to a higher degree of Christian liberality by urging a ready response to every need of the church, falls far below his high privilege as a pastor and weakens himself as well as his congregation. The Parsonage and Home Mission Society must not be an instrument by which the strength of the church may be enervated. Parsonage building ought to be a department of the Home Mission Society, of equal, but not greater importance than any other.

City Mission Work—The calls for city mission work are increasing rapidly—alarmingly. To quote the words of Dr. Strong: "The city is the nerve center of our civilization. It is also the storm center." While for years the cities of the North and East have had a large foreign-born population pouring in upon them, with a few exceptions, our Southern cities have escaped; but the great social changes following the Civil War and the problems connected with the labor question have driven thousands of our people from comfortable and even luxurious country homes into contracted and comparatively uncomfortable town or city homes. The negroes have followed the example of the white people. Avenues of work are over-crowded—the poor have grown poorer and the rich have increased their extravagant personal habits and fast living. Financial depression has followed. The haunts of sin and vice, always alluring, open their doors on all sides, and every year thousands of lives are wrecked that ought to have been saved to the church and society. We are no longer exempt from the foreigner. The Cubans in the South, the Chinamen and Japanese in the West, are demanding our help, our love, our Christ. To-day there is scarcely a phase of Christian work in the great cities of New York and Chicago that is not needed in our own cities and towns. So far our society has only entered upon a few; and these only emphasize the need of others. The noble band of women, who, under the auspices of this organization, have been chosen by you to carry the gospel to lepers of our modern civilization—the outcast women—those at whom so many are ready to cast a stone, pronouncing their sin unpardonable, yet taking to their bosoms and raising to high stations their partners in vice—these workers sorely need the help of other forms of city mission work to lift up those down-trodden ones.

They need the social Christian settlement in the midst of these dens of iniquity, with its open and inviting door; with its social evenings, where Christ is in the midst; its industrial schools, its reading-rooms, and its inmates with their kindly words of sympathy and encouragement that mean so much to those who get only curses and blows. Connected with each one of these rescue missions we ought to have a trained nurse—a consecrated woman, who could minister to the wretched, sin-cursed bodies, and visiting from house to house, look up and nurse the sick and afflicted. These district nurses are sorely needed in the large cities. There ought to be women of wealth in our churches who would gladly support one or more of them if our work could be brought to their attention and their hearts enlisted. To approach and enlist wealth and intelligence in behalf of degradation is, however, no easy task, no grateful work. But we know that it is not by might nor by power, but by the spirit of the living God that these things are done; and if the spirit be in us, we will do them. I can not stop to dwell on the manifold forms of city mission work—practical religion—the Christ going about doing good in the hearts and lives of those who have left all and followed him, that we need to consider and reach out after; but there are two large classes of society touching our lives every day, whether we be in the country, in the towns, or in the large cities, to which our society has as yet given no helping hand. We have done nothing for the negroes. Our great church, as a church, has done but little. Individual members may, doubtless, have done much, but as an organization the path of duty is plain before us, and, as the Woman's Home Mission Society of the M. E. Church, South, we must enterprise some special work for this great race of people. As a convention, I beg your earnest consideration for this cause.

The other class to which I would call your attention is a far more difficult people to reach. Intrenched in wealth and pride, immersed in the business or pleasures of the world, and knowing only too well that the church herself places a false estimate upon these things, they look with indifference, even contempt, upon her ordinances, and fail to hear her exhortations and warnings. But we believe the gospel is the power of God unto the salvation of every one that believeth, and through this society that power must be made manifest, even to the "neglected rich." Three hundred years ago, in the early dawn of that era when the light was breaking forth from an unchained Bible, the prayer of Erasmus was, "I wish that even all women might read the Gospels and the Epistles of Paul." Four thousand years before the Psalmist said: "The Lord giveth the Word, and the women that publish the tidings are a great host." The prophecy has been fulfilled and the prayer answered for the women of this land. Through the Christ-life made manifest in our own; by the works which we, as a society, shall show to the world; by the use of the Word which he has given we can carry the Christ even to the "neglected rich." I have no plan to offer, but in the history of our own work I call your attention to this fact. Two sisters, Misses Emma and Tina Tucker, called of God, through you, to leadership in our city mission work, have, by their Bible readings, reached a constantly widening circle of people. The rich and the poor alike have heard them gladly, and the Holy Spirit has honored the use of the Word by them in the redemption of many souls to Christ. If the open Bible in the hands of the consecrated womanhood of heathen lands is "the power of God unto the salvation of many," may not the divine grace flow through similar channels in Christian lands?

And, now, to the third and last division of our work—the department of educational mission work. All thorough educational work requires the expenditure of time, thought, labor and money. To equip and develop a good school is not the work of a year—scarcely a generation; yet in no department of our work is there so much of encouragement and promise. The schools for the Cubans at Tampa, the Industrial School and Orphanage at Greenville, Va.; the mountain school enterprises slowly developing in the Cumberland Mountains, are already evidences of the divine approval and blessing on the work.

But in this department also I would warn you of what seems to me to be an impending danger. Our work has attracted the attention of the church, and in many of the remote parts of our mountain country, or the poor and sparsely settled portions of some of the Conferences, where the public school system is totally inadequate to the need, urgent entreaties come for the establishment of home mission schools. We must guard against the projection of large or expensive schools in more than a few central localities. Even a considerable gift of money or land ought not to tempt us to it. Let us move slowly and surely in this work, laying broad foundations and building permanent structures thereupon. To quote the words of one who has had large experience: "A few institutions in commanding positions, thoroughly equipped, will achieve more satisfactory results than many smaller ones in poor locations, indifferently sustained." For these isolated and destitute communities the day-school, taught by a godly man or woman, as the conditions may require, at a cost of a few hundred dollars per year, is the plan I would suggest to the society for the present.

The houses for these schools need not be large or expensive, but the location of them must be determined with great care. The society must not, for a moment, lose sight of the fact that they are the almoners of the gifts of their Lord, and that they owe it to his poor to see that no dollar be used where he has plenty in the hands of his resident children to supply all their need. We must study the geography, choose strategic points; listen, not merely to the cry of want, but plant for the future; administer with business foresight, relegate sentiment to the background, and remember that one mistake in location, one enterprise proving a failure, or showing a careless waste of funds, will do more to chill enthusiasm, and clog the channels of benevolence, and fill the mouths of objectors with arguments against our work, than a dozen successes can overcome. Let us, then, spare no effort to make our central institutions the very best of their kind; then establish around each of them wisely located feeders. Small, cheap schools, that will give to each community an object lesson in Christian living, with some industrial features, and especially with systematic training in the study and teaching of the Bible, and we will see before long a sturdy Christianity growing in the soil, that can now show nothing better than that symbolized by Jonah's gourd—springing up in a night, it perishes in a night.

And, now, if we would realize our highest aim and become a vital force in the redemption of the world; if we would secure the money so imperatively needed to advance the work we have begun, we must arouse and gain the co-operation of that great body of women who call themselves Methodists, and who have taken the vows of the church at her altars; who, but from ignorance, apathy, or indifference, refuse to support her institutions, or to be guided by her counsels. If everyone of the 800,000 women of Southern Methodism was an active, intelligent member of this Home Mission Society, not only America, but the uttermost parts of the earth would "see a great light in darkness," and we might well look for the speedy coming of "a new heaven and a new earth, wherein dwelleth righteousness." And why should it not be so? Ignorance can be enlightened, apathy can be aroused, indifference can be overcome. No greater work lies before this society than that of bringing to the church people accurate information concerning the condition of those it seeks to reach. We must deal with realities. Whether these people live in the city slums, the fastnesses of the mountains, or on the Western frontier, reliable, accurate information as to their home lives, their physical or spiritual destitution, their willingness and ability to receive and be developed by such help as can be given them, must be obtained and put before the church. Facts—not the theories, not romances—are what men and women need to enlist their interest and secure their help. How to do this, and thus enter upon a larger and wider field of usefulness, is a matter for the prayerful consideration of this convention.

In conclusion, all of our efforts, all of our meetings, all of our plans will be in vain, if we have not the Christ spirit in us. We may be the most active philanthropists, we may be the most aggressive workers in ameliorating the condition of the ignorant and debased—and these are good; we may give all our goods to the poor, and our bodies to be burned; but if we have not the Christ in our own hearts, we can not carry him to others. It is our blessed privilege, our bounden duty to be baptized with power for his work. It is ours to sit at his feet and tell him all things whatsoever we have done. It is ours to go apart into the desert and rest with him. It is ours to stand upon the mountain top and see him transfigured before us. He longs to say to us: "Behold, I send you forth." "Feed my sheep." My sisters, if we hear and obey his voice, if we live that life which is hid with Christ in God, this society, this work will become a mighty power, for it is Christ that worketh in us to will and to do of his own good pleasure—and his pleasure is the salvation of the whole world.

Your daily duties are a part of your religious life just as much as your devotions.—H. W. Beecher.

Selections.

Goes Home with Zaccheus.

The story of Zaccheus is one of unique and growing interest. It sparkles like a jewel with many facets. We have to do with a single phase of it to-day. Jesus, taking advantage of the manifest interest of the tax-collector and reading the purpose of his heart beyond its outward expression, presumed to suggest an interview with him at home. Here is a pointer for Christian workers: Be modest and courteous and yet persistent in holy toil. Don't let some petty Chesterfieldian edict, or modern society fad block the way to a soul. Go not only to those who need you, but to those who need you most and want you least. Seek open doors of access for Christ. If they are not wide open, but ajar, make the most of that. Lovingly and gently oil the hinges and lift the latch. If it is not even ajar find the key that will unlock the door. If we would seek out the neglected and despised as Jesus did, and go to them in his name, we might be surprised at the glad welcome we should receive. Many a publican might astonish us by the haste and humility and joyfulness with which he would open his heart and home to the Christ-like messenger.

There are lessons here, not a few, if we had time to discover them.

And yet Jesus sought, found, and saved this hopeless publican. He's just the same to-day. Zaccheus was an officer of the Roman government, but was converted. There is a special work for ministers and Christian laymen among the officers of the law, and especially in legislative centers. Zaccheus, after the type of his class, was probably an avaricious money-getter and a wicked extortioner. But still Jesus saved him from this almost incurable disease. Can he not cure the "gold fever" of the nineteenth century money-loving American?

Zaccheus was evidently in bad repute, and that justly, and yet Jesus dared to fellowship him in order to save him. And he did it chiefly by seeking an interview, going home with him, and there, by gentle words and sweet influence, transforming him. The moral is, seek and use hospitality and all social intercourse as a method of revealing and commending Jesus Christ.—Epworth Herald.

Plan a Surprise!

We were talking about a certain minister. "No, we do not call our pastor a great preacher," our friend remarked. "But he has a surprise for us every Sunday morning, and the fact that there is to be something different makes us want to go to church."

Something different. That minister is a philosopher. He has studied human nature to some purpose. The average hearer abhors monotony. That little legitimate surprise which the minister plans for his people gives the variety for which they yearn. He is not graceful, nor eloquent, nor learned—so we are assured. But he keeps clear of the ruts!—Guardian.

A non-church-goer, willing to justify himself, explains that he was insulted in church ten years ago, and, of course, he has not attended church since that time. But Jesus was insulted at church, and yet he went back to the synagogue on the following Sabbath just as though nothing had happened. We do not suppose that any church-goer ever had more to discourage him, in the conduct of the worshipers and in their manifest spirit, than Jesus had, and yet he has set us an example in regular and faithful church attendance. We know a man who was insulted at the polls on election day, and yet he never thought of giving up his privilege of voting.—United Presbyterian.

Christianity has made immense gains in the attention and devotion of young people. It has identified, in new ways Christian character with good citizenship. It is more aggressive in its spirit and more inclusive in its aims. There is a much wider interest in applying Christian principles to the solution of problems affecting the present happiness and mutual helpfulness of mankind. Interest in missions has broadened, not lessened. Inquiries concerning the person of Christ and men's relation with him are more numerous and more earnest than ever before.—The Congregationalist.

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FROM THE WORK.

Rev. W. Winans Drake, Pastor, Crowley, La., Nov. 16: "We have just closed a powerful meeting here. Bro. J. L. Morrill, of Cartersville, Ga., did the preaching. No count was kept of conversions; but the conversions were of a clear type. Over forty have joined the church; quite a number have erected family altars, a number of backslidden church members have been reclaimed, and quite a number have entered the experience of entire sanctification."

Rev. H. Armstrong: "Closed a meeting on Sunday night, Nov. 15, in Franklin. Rev. J. J. Smylie, of Mississippi, did the preaching. There were several professions of faith, some of the backslidden were reclaimed, there were ten accessions to the church, and the most spiritual members were much revived. Notwithstanding the busy sugar-making season, the meeting was a success. The night after the close a storm struck the parsonage with a happy crowd, who brought a number of the necessaries of life. After the storm there was a calm, and then a most enjoyable prayer meeting."

Rev. Jno. W. Price, P. C., Greenwood station, North Mississippi Conference: "We have just closed a good meeting in this charge. Rev. Jno. P. Lowry, of Little Rock, Ark., did the preaching, and did it well. Bro. Lowry calls penitents to the altar, and they come, and they get religion in the old-time way—get the old-time religion that makes you love God, and love everybody, and hate sin and turn from it. We have some good workers in this church, and they work. The preacher in charge preaches twice every Sabbath, and every other Sabbath three times. At the Mission Room, down in the heart of the city, a service is held every Sunday at 10 A. M. for men only. At 11 A. M. preaching at the church. At 3:30 P. M. Bible class at the Mission Room, and at 4:30 P. M. service at the jail. During the week we have Sunday-school teacher's meeting, prayer meeting, League meeting, and choir practice. In addition to these, our women are busy looking after their special services. We have had 53 additions to the church this year. During our recent revival my eldest son, Dr. C. M. Price, after having resisted the call to preach for six years, made up his mind to put down surgeon's knife and the medicine case, and join the itinerant ranks. With our artesian wells—overflowing wells—electric lights, a good telephone system, and prohibition, Greenwood promises at no distant day to be one of the largest towns in the State. Our people have been phenomenally healthy during the past Summer and Fall, and we give the credit to the improvement in our water supply. And now, in conclusion, allow me to say in regard to the district question, that Bishop Galloway has authority in this matter, knows the field, and will do the right thing. The matter is in safe hands, and I shall be satisfied with what he does."

Mrs. W. C. Bullock, Lumberton, Miss., Nov. 12: "In the fall of '78 (you were then our pastor, and with pleasure do I remember your pleasant visits) we moved from Meridian, Miss., to Louisville, Miss., where we resided nine years—long enough to be fully identified with its people, and to learn that nobler never lived. We have not all these many years been rocked in the lap of luxury and ease. Alternately prosperity and reverses have come to us, yet in all our movements I feel that God is leading us, though sometimes the chastening rod falls heavily. We had only been in this pleasant little town a few months when God's message came for the pride of our household—our lovely little daughter, Mary. She died Aug. 1, '96. Although only nine years and ten months of age, Mary was a Christian. . . . Willing hearts and willing hands can find work for the Master any and everywhere. God has appointed me to work among the children, and sweeter work can no one have. In our Sabbath-school we have two infant classes. Mrs. Jenkins has one, I have the other. In addition, I have a juvenile singing class of about twenty little ones, which I teach once a week. I use Bertha F. Veller's 'Song and Study for God's Little Ones,' and a better little song book could not be put into the hands of our children. Assisted by Miss Hughes, a teacher in the Lumberton High School, we are preparing for a Thanksgiving service, the proceeds to be divided between our Sunday-school and the Orphan Asylum at Natchez, Miss. . . . Our much beloved and able pastor, Rev. W. H. Huntley, has organized an Epworth League, which is properly officered and equipped for noble work. That the Giver of all good may still continue his loving kindness to you and yours, Mr. Editor, is my prayer."

COUSHATTA, LA.

In McTyeire's History of Methodism, page 327, he records: "About 1763 a deep wave of revival passed over the societies. The peculiar work of the Spirit seemed to be what St. Paul calls 'the perfecting of the saints.' Many were awakened and converted, but the work of sanctification engaged the preachers and people in a special manner." Such was Bro. Patterson's recent meeting at Coushatta. Bro. Lasley, a lay evangelist, assisted him. He is a man of simple manners, possessed of "common sense," full of faith and the Holy Ghost. The prejudice against the doctrine of entire sanctification seemed to be absolutely gone as soon as the people were intelligently instructed, and they eagerly sought the experience that our fathers rejoiced in and God so signally blessed. As is always the case, so far as I have observed, the best and most spiritual-minded got the blessing first—Bro. Moore, one of our preachers, being among the number. No doubt the majority of the leading members had either obtained or were seeking the blessing before the meeting closed. I left some days earlier.

Bro. Patterson's successors will find quite a number at Coushatta who are no longer "babes," but "need strong meat." Nearly a score must have been sanctified before I left. Praise the Lord for the "depositum of Methodism," that "religion in earnest" which satisfies the soul and gives power over the world.

P. O. LOWREY.

Mansfield, La.

TRENTON, MISS.

Trenton circuit consists of six appointments. We have taken in a little new ground this year. We have a membership of 525. We have to preach ten sermons per month. The Lord is with us and graciously blessing our poor efforts. Our protracted meetings were seasons of refreshings from the presence of the Lord.

The first one held was at Pine Grove, beginning on Saturday before second Sunday in July. Here we were assisted by Rev. C. C. Griffin and Rev. Wm. Donald. The Lord was with us in power. Souls were converted and the people of God most wonderfully blessed. The people at Pine Grove had made a sacrifice for the Lord in ceiling and reseating their church, and they were ready for a meeting. A weekly prayer meeting was established.

Our next meeting was Gasque Chapel. At this place we were assisted by Rev. F. S. Lane and others. Here we had a glorious revival. Sinners convicted, mourners converted and the people of God most gloriously blessed. A weekly prayer meeting was established, quite a number of family altars erected, and the Sunday-school received new life.

We went from here to Polkville, where we were assisted by Revs. L. J. Jones and C. C. Griffin. Rev. R. A. Sibley, Sr., preached one of the best sermons on Sunday at 11 A. M. The meeting lasted five days, and was blessed of the Lord. We are indebted to these brethren for the way in which they preached the Word. They did all the preaching. Penitents were at the altar, but so far as we could see no one was converted.

Our next meeting was held at New Prospect, where, with the efficient help of our much beloved presiding elder, Rev. W. W. Simmons, and Rev. L. Kendall we fought the devil for four days. There were some difficulties in the way, on account of which the meeting was not satisfactory. The Word was preached faithfully, and we feel will accomplish good.

We went from here to Clear Creek, where we were assisted by Revs. F. A. Robinson and M. J. Carley. Our meeting at this place was, indeed, a success. Quite a number of conversions, several accessions to the church, several new family altars erected.

We next planted our battery at Wicker School-house, at which place the Lord took charge of the services from the beginning. We think much good was accomplished. Our next and last meeting was held at Trenton. Here we were assisted by Rev. L. J. Jones, of Raleigh, and Rev. R. A. Sibley, Sr., of Trenton. These brethren did the preaching faithfully and with power. It seemed that they had unusual liberty in preaching the Word, and it was accompanied with the power of the Holy Spirit. It is said by some to be the best meeting held here in fifteen years.

Mr. Editor, we think Trenton charge is on the up grade. We are moving upon all lines of church work. We have ceiled two of our churches, and reseated two, and added some valuable improvements to the parsonage this year. We have a good church building at every appointment—all completed except one. Our Conference collections are in advance of last year, and we think the preacher's and presiding elder's salary will also be in advance of last year. The day of final accounts for this year will soon be at hand. We hope to be able to make a good report. We are trying to do better over here. Pray for us.

J. H. FOREMAN.

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The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

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Thursday, November 26, 1896.

The Methodists of New Orleans will hold a Thanksgiving service at Carondelet Street Church, on Thursday, the twenty-sixth, at 11 A. M. The sermon will be preached by Rev. S. J. Davies.

Barrels of tears have been shed over troubles that never came.

It is our duty to pray for our daily bread, but it is none the less so to work for it.

He gives his children good advice, but sets them a bad example. Did you ever see him?

He who can see a friend becoming alienated from him without pain is not worthy of a friend.

Not in the indulgence of the groveling propensities of our fallen nature, but in the subjection of our wills to the will of God is true happiness to be found.

It is as impossible for a man to pass through life without exerting an influence over others as it is for him to outrun his shadow. This should be an awful thought to those whose lives are evil.

The worst of men sometimes have aspirations after something better than the things of time and sense. A crown of glory awaits the man (preacher or what not) who can breathe upon this spark of divinity within and enkindle it into a holy flame.

They greatly err who judge of a man's spirituality by the amount of threadbare, antiquated cant that rolls from his lips. He is the best Christian who is the most unselfish, and who is strongest to resist temptation and surmount obstacles, and do whatsoever his hands find to do for the advancement of the Redeemer's kingdom.

The P. and H. M. Conference.

Louisiana was represented at the recent Conference of the Parsonage and Home Mission Society, at Little Rock, by Mrs. Florence E. Russ, of this city. Bishop Galloway preached the annual sermon. Bishop Hargrove was present. The annual address by the president, Miss Belle Bennett, will be found on our second page. Four Rescue Missions are now in operation under the auspices of this society—at Nashville, Dallas, Macon and Atlanta. A movement in this direction, we understand, will be inaugurated soon in this city. In commemoration of the noble work of Miss Lucinda B. Holm, the Convention resolved to establish a loan fund of $1,000 to be called "The Lucinda B. Helm Loan Fund." The sum of $800 was raised on the spot. In the matter of educational work, it was resolved to make a beginning as soon as practicable in New Orleans, Wichita, Spokane, Los Angeles, and other places. The next session of the Conference goes to Knoxville, Tenn.

Meditating upon Noble Themes.

It is generally supposed that what a man thinks about has little to do with his conduct. In reality, however, this is equivalent to saying that an effect may be uncaused, and that thought and action have no necessary connection with each other. On the contrary, philosophy, religion, and human experience teach that as a man thinks so will his life be. Well does the Scripture say that "a good man out of the good treasure of his heart bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." Conduct, be it said, never rises above the level of thought and aspiration. Our lives will be good or evil according as our thoughts are the one or the other. A man's behavior mirrors more or less perfectly the nature of his hopes, feelings, and purposes. Men everywhere, except when they fear to do so, act as they think and believe. The men who believe that the world owes them a living are the ones who recruit the ranks of the tramps and socialists. The libertine disbelieves in virtue, and consequently gives unbridled license to his lust whenever he dares to do so.

Since right thinking is the source of right action, it is of the greatest importance that we guard well our thoughts, and meditate as much as possible upon that which is pure and elevating. That the soul is dyed by its thoughts is tremendously true. Few, however, seem to realize this. To let the imagination wander at will, or to allow the mind to dwell upon trivial, unworthy objects is to render ourselves incapable of originating noble thoughts and purposes, and of appreciating them in others.

The habit of right thinking is one that ought to be assidnously cultivated. It is not enough to withdraw attention from base things. The mind must be furnished with wholesome food, else it will content itself with low and vile pabulum. Unless it has something to think about, it will prey upon itself, and become morbid and feeble. It is true in the realm of mind as well as of matter that two things can not occupy the same space at the same time. Where evil, foolish thoughts are entertained, good thoughts do not abide. Unprofitable, sensual, ignoble objects must be displaced by the true, the beautiful, and the good. An idle brain, says the proverb, is the devil's workshop.

Small indeed is the number of people who really meditate. No little harm comes from allowing the mind to dwell upon whatever chance presents or fancy suggests. We should be masters of ourselves as well as of our circumstances; but we can not be, unless we learn to master our thoughts. "To be good company for ourselves," says Sir John Lubbock, "we must store our minds well, fill them with happy and pure thoughts, with pleasant memories of the past, and reasonable hopes for the future." Sir Isaac Newton, when asked how he came to make such wonderful discoveries in science, replied, "By always thinking about them."

He who aspires to live worthily needs to think much about God and eternal things. Nothing so lifts us out of ourselves and above commonplace things as meditation upon the matchless perfections of the one Supreme Being whose glory fills immensity. In what way can we more effectually overcome the corrupting influence of the world upon our thoughts and affections than by studying God as revealed in Nature and in his Word? As the heaven is high above the earth, so are His thoughts higher than our thoughts. It is folly to expect consistency and radiant goodness of the man who is not a devout and constant student of the Scriptures. Where else do we find such lofty ideals, such bold imagery, such tender emotion, such wealth of love, such purity of diction, such incentives to righteousness, such exhaustless treasures of wisdom? Says Bishop Warren: "The Bible demands a breadth of soul that is delightful to contemplate. It is to be open and sympathetic to all the universe. No pent-up Utica contracts its powers. It is to be at home in this world, or any other, or no other. It is to have such penetrative insight that it can see God when other men can see nothing, hear him when other men say it thunders. The soul is to have a revelation in every spire of grass and every star in the sky." Yet some people who have read the Bible through a few times imagine they know about all it contains. Only when the mind is deeply imbued with the teachings of Holy Writ are we really prepared for devotion, acceptable service, and resistance of temptation.

Again, much good will come to the soul from communion with Nature, from the contemplation of the grandeur and beauty of her multitudinous forms. Appreciative study of, and interest in, the works of creation ought to characterize, not merely the scientist or the poet, but every true Christian; for we may "look through Nature up to Nature's God." If we have eyes to see, "the meanest flower that blows can give thoughts that lie too deep for tears." Unlike association with fallen man, no unhallowed influence emanates from intercourse with Nature in her varied forms of field and forest, mountain and glen, river and ocean, leaf and flower, insect and animal. Through all these she speaks to us of God's almighty power, of his ineffable wisdom and majesty, and of his incomprehensible omnipresence. No wonder Agassiz while investigating Nature's wondrous secrets, exclaimed: "O God! I think thy thoughts after thee!" If we will but list to Nature's voice, our thoughts will rise as on eagles' wings.

Another means of ennobling and enriching our thoughts is by the study of the best literature of ancient and modern times. The mind, it has been said, grows by what it feeds upon. It is distressing to think how much trash and filth people pour through their minds when there is such a superabundance of pure, profitable, and entertaining literature. It is better not to read at all than to read a bad book or a bad paper. To read without discrimination whatever comes in our way is to do ourselves a great injury. All of us ought to read, if possible, the great books of the world. We live in an age of marvelously cheap literature, and if we have nothing wholesome to read, the fault is all our own. It lies within our power to hold converse with the great and the good of both the past and the present. As some one has wisely remarked: "The chamber of the solitary student is peopled with immortal guests. He has friends who are always steadfast, who are never false, who are silent when he is weary, who go forth with him to his work, who await his return. In the literature of the world a grand society is open to all who choose to enter it." Alas! that we should waste so many golden hours in unprofitable conversation, or in reading trivialities or worse.

Furthermore, there is much to be gained by looking on the bright side of things, by taking note of the good around us. "Love taketh no account of evil." Things are seldom as bad as they might be. Not only is it wrong to be perpetually finding fault, and attributing evil motives to others; but the habit produces discontent and unhappiness. The papers every morning are filled with recitals of crime and misdeeds, while little is said about the thousands who continue to live virtuously. Let us remember, however, that wickedness is ever obtrusive. Goodness is modest. Acts of kindness, gifts of love, words of sympathy are not heralded abroad as are the vile acts of the ungodly.

Spiritual-mindedness may be cultivated also by considering how we may be helpful to our fellow-men. The oftener we think of the good of others, the more Christ-like we become. Who can estimate the good left undone through thoughtlessness, or the amount of misery and suffering chargeable to it. In devising ways and means to uplift the fallen, we rise higher ourselves. He who spends much time in meditating upon his duty and destiny is sure to be an unselfish, God-fearing man.

The World Moves.

English society is all stirred up. Something has occurred which has set everybody's tongue to wagging and furnished a lively theme for newspaper comment. Every journal in the land, from the mammoth London dailies down to the most obscure village weekly, has its editorial say, while communications come in without number. Our readers will stretch their eyes with amazement when we tell them the cause of all this stir. The new Archbishop of Canterbury is a teetotaler—one of that tribe who not only do not drink themselves, but who also refuse to put the bottle to their neighbors' lips. No previous incumbent of this exalted position has ever enjoyed such an unenviable (?) distinction. The capacious cellars of the Palace of Lambeth have always been [illegible] supplied with every variety of intoxicating beverages; and these have been furnished without stint to the magnates of society who are accustomed to frequent that famous abode of ecclesiastical authority. If an itemized statement of the liquor bill of this establishment were published, it would almost be regarded in this section as a slander. No wonder, then, that "society" is stirred from center to circumference when it is made known that the new Archbishop has for fifty years refused to allow anything that intoxicates to enter his lips. The newspapers and the society magnates are bringing a pressure to bear upon him to induce him not to set up his puritanical (!) notions in opposition to the views and feelings of the best people of the realm. It is thought, however, that those self constituted advisers of his Grace are likely to "have their trouble for their pains." The new Archbishop is a man of iron will who is as little affected by popular clamor as any man in the Queen's dominions. The elevation of such a man to this exalted station should be a cause of rejoicing to temperance people throughout the world.

NEW BOOKS.

LIFE AND LABORS OF FRANCIS ASBURY, BISHOP OF THE METHODIST EPISCOPAL CHURCH IN AMERICA. By George G. Smith, D. D., author of "Life and Letters of James O. Andrew," "Life and Times of George F. Pierce," "History of Methodism in Georgia," etc. Nashville, Tenn: Publishing House M. E. Church, South, Barbee & Smith, agents. 1896. Price, $1.

By courtesy of the distinguished author, whom we are so fortunate as to number on our list of personal friends, the above-named work lies upon our table. It is a 12 mo. of 312 pages, gotten up in the substantial style which the public has learned to expect from our Publishing House. It is gracefully dedicated to our senior Bishop, John Christian Keener. The work meets a felt want in American Methodism. While every intelligent Methodist knows something about Asbury, comparatively few have anything like an intimate acquaintance with the details of his unique and remarkable career. In this case a noble subject and a thoroughly capable biographer have met. Dr. Smith is universally recognized as one of the most accurate, painstaking and reliable historians among us. In this work he has spared no pains in searching for material. All sources of information have been explored, not for the purpose of weaving a romance about the name of this pioneer of American Methodism, but in order to portray the man as he was.

The work is no fulsome eulogy. While it paints with unfeigned admiration that marvelous record of evangelistic toil which has scarcely a parallel in the annals of the world, and while it points out with pardonable pride the lofty source of that heroic career, it makes no effort at canonization. It records alike the facts which make for and those which make against the glory of the great pioneer. We do not mean that there is anything bad in his record; we only refer to the frailties that proclaim his kinship with fallen humanity.

Dr. Smith has rendered the church an invaluable service in the preparation of this work. It ought to have an immense circulation both North and South. Every preacher should have it; but its sale should not be among preachers alone. Its general circulation among our people would accomplish good in many ways.

SELECT NOTES. A Commentary on the Sunday-school Lessons for 1896. By F. N. and M. A. Peloubet. Illustrated. Cloth, $1.25. W. A. Wilde & Co., Boston.

Every student appreciates the pleasure and profitableness of having within easy reach and in condensed form accurate information, striking illustrations, and convincing arguments regarding any subject that he may be studying. It is because the Select Notes furnishes all this regarding every Sunday-school lesson that it has become the most popular book of its class in the world. The work improves from year to year, and the issue for 1897 stands at the head of the list of works of its class.

We congratulate the author, the publishers, and the Sunday-school world for the book, the annual issuance of which marks a distinctive, appreciable increase of knowledge regarding the Book of all books.

In the Living Present

The Outlook assures that the majority of Protestant Churches in our country use unfermented wine at the Lord's Supper. In Great Britain, specially in Scotland, the innovation secured foothold. The paper alluded to believes that this proves the growth of the temperance sentiment. This is a world of warring opinions.

Rev. Frank B. Vreeman has been deposed by the Presbytery of Illinois. Is declared a heretic. His statement, ambiguous and confusing, when sifted, reveals the sad fact that he does not believe in the divinity of Christ, original sin or hell. Recently he said that the churches of our day suffer from a plethora of theology, but are devoid of religion. Dr. Dixon, of New York, has selected him as his assistant. The former desires, as evangelist, to visit other large cities for purposes of introducing his new gospel.

A Chicago newspaper, Labor, finds relief in expectorating thuswise: "We are charged with begetting hate. What if we do? We hate, abhor the present state of society. Employers are tyrants, a bloody plutocracy. Our Republic is a huge humbug. Not the Constitution—the dollar rules. What, recommend humility and submission? No. To do that is the business of those paid hypocrites called clergymen. But the rotten fabric, known as society, a vile despotism, will soon be swept away. Powder and dynamite will do it." 'Tis said that dogs which bark don't bite.

The Parliament of Transvaal has forbidden importation and fabrication of alcoholic beverages. President Paul Kruger recommended such law. Though the former license system had been very remunerative to the state, "prohibition" was nevertheless introduced. We think that the Boers will find in the end that the seeming loss is actual gain.

The City Council of New York is about to adopt a curfew law, requiring all children less than sixteen years of age, unaccompanied by parents or guardians, to be at home at eight o'clock at night. The public bells will designate the time. Transgressors to be arrested and punished. A similar law in other large cities would be well. Much of our rowdyism is among our young folks. Their noisy demonstrations in our public streets at night indicates that they are training for hoodlumism.

On Nov. 15 Dr. R. S. Starrs celebrated his golden jubilee as pastor of the Church of the Pilgrims, in Brooklyn. On that date he was pastor of that church for fifty consecutive years. He was, on that occasion, the recipient of much congratulation. Presents costly and numerous. Reception and concert. The people elated. It is said that the Doctor's sermons are now as vivacious as they were fifty years ago. He is respected and loved.

The new Lord Mayor of London, Alderman Faudel-Philips, is an Israelite. Within twenty-five years he is the fourth of that race who occupied that position. A wonderful people, those Jews! Since Haman's time they suffered much persecution and oppression, but with all that wealth and honor have always come to them in superabundance.

ICH DIEN.

Notice.

Please state for the benefit of Bro. Sutcliffe's friends that his daughter, Miss Nottie Sutcliffe, has recovered from a prolonged attack of typhoid fever, and is now in Nashville, Tenn., attending the Peabody University.

S. J. DAVIES.

Gleanings from the Texas Advocate.

Rev. C. Briscoe Carter has been stationed for the next Conference year at Pottsboro, Texas.

Rev. George C. Rankin has been transferred from the Texas to the North Texas Conference, and stationed at First Church, Dallas.

At the recent session of the North Texas Conference, at Paris, Rev. W. H. Hughes preached by invitation a semi-centennial sermon, which is highly spoken of.

The North Texas Conference at its recent session was so crowded that the Bishop found it necessary to transfer a number of men who had been transferred to it from other Conferences. It became necessary also to reconsider the vote by which four men had been admitted on trial.

Speaking of Bishop Keener's sermon at the North Texas Conference, at Paris, the Texas Advocate says: "Bishop Keener's masterly sermon was a feast of fat things. God spoke through him to mortal men."

NOTES.

Dr. Leftwich's sermon on Sunday morning was a masterpiece. It will be published in full in our next week's issue.

***

On Sunday, the fifteenth, during the session of the W. C. T. U. Convention, eighty pulpits of the city were occupied by women.

***

Rev. J. L. McCaskill, of Columbus, Miss., has been assisting Bro. W. T. Woodward in meetings at Simmsport and Woodside. The Lord was present in great power.

***

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

***

Rev. Kirby Smith Enochs, of the Mississippi Conference, now stationed at South Vicksburg, has been transferred to the Indian Mission Conference, and stationed at Weber Falls, Indian Territory.

***

Bro. John F. Smith, of Algiers, died on Thursday, the nineteenth, and was buried on the twentieth from the Methodist Church. He was one of the old landmarks of Algiers Methodism. A thoroughly good man has gone to his reward.

***

President elect McKinley has been invited to attend the International Epworth League Conference in Toronto, Canada, next July, and deliver the response to the address of welcome by Lord Aberdeen. It is not known whether he will accept.

***

It is announced through the secular press that Hon. Luther Manship, of Jackson, Miss., will go upon the rostrum in the near future. We bespeak for him a brilliant career. If our judgment on the subject is worth anything, he will please the American people from Maine to California. Bob Taylor will have to look to his laurels. Manship is a genius.

***

The Leftwich meeting at Carondelet closed on Monday night, and the Doctor left Tuesday morning for his home in Nashville. The meeting resulted in more than forty conversions and ten accessions to the church. At least as many more will be received in the near future. Much good was done that can not be stated in statistical form. Many Christian people have been lifted to a higher plane of spiritual life.

***

There is no reason why the same rules of politeness that prevail in the drawing-room should not be exercised in the church, as far as consideration for others is concerned. It is comparatively a small thing to show a little kindness to a stranger; but to the recipient it means much and goes far toward turning into a means of spiritual blessing a service that might have been marred and rendered unprofitable by an act of discourtesy.—Christian Herald.

***

Sir Benjamin Ward Richardson, one of the most renowned physicians of the age, died at his home in London on the twenty-first. In spite of the exactions of a laborious practice he found time to write voluminously on various scientific subjects connected with his profession. He was an ardent advocate of total abstinence from everything that intoxicates. His writings on this subject have been of incalculable service to the temperance cause. His death will be deeply deplored throughout the civilized world.

***

The First M. E. Church, of Harriman, Tenn., has split on the prohibition question. Some time since a movement was started in that church to require all candidates for membership to pledge themselves not to vote for parties or men who refuse to declare themselves in favor of prohibition. A quarrel followed, of course. Feelings ran high for weeks. The contest came to an end a few days since when a vote was taken which resulted in favor of the conservatives. The radicals have seceded, and will at once organize a new church. It is said that the seceders have nearly all the paying members. For the above facts we are indebted to the Holston Methodist.

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Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

FINLAY, DICKS & CO., New Orleans.

Conflict.

Paul understood woll that the Christian life is one of positive and prolonged conflict. He spoke of it as "a warfare," and compared it with the Olympic games. He recognized that it meant a furious battle with self. "So fight I," said he, "not as beating the air: but I beat black and blue my body, and bring it into subjection." He tells of "a thorn in the flesh, a minion of Satan sent to buffet him." He was a man strong in thought and in purpose, and such men always find self very assertive and difficult to control. Paul knew more thoroughly, I think, than most men that Christianity means a conflict with self.

Then outside of self, the great wide world, where sin has run riot and sown wreck and ruin for sixty centuries, ten thousand forms of opposition meet the Christian. Temptations that lure, temptations that threaten, temptations that come suddenly, temptations that press persistently, temptations bold and defiant and outspoken, and temptations that hide their real nature often under the guise of some virtue, make up a mighty army of opposition.

Back of self and its downward dragging, back of the world's varied-hued army of tempters, as the inspirer and director of all, is that fallen spirit, most malign and cunning, the devil, with an indefinite host of like spirits, subordinate devils. The conflict is a very positive one.

It is not at all to the discredit of Christianity that it involves conflict. It is a fact in nature everywhere that what is worth much costs much.

"God gives no value unto men,
Unmatched by meed of labor;
And Cost has everywhere and ever been
Worth's closest neighbor:
. . . . . .
All common good has common price,
Exceeding good exceeding—
Christ bought the keys of Paradise
With cruel bleeding."

A life that costs nothing—a life of drifting instead of rowing, a life without toil and conflict—is not worth living. Men always drift downward, darkward, hellward; it requires rowing to move up the stream of life toward worth and heaven; and he who fails to "toil in rowing" will inevitably drift.

Really it is a very blessed thing that our religion does involve toil and conflict. The arms that are never used are weak and worthless; the brain that is never taxed is not capable of a thought worth thinking: so the soul that has no conflict never develops any strength of faith or hope or love. However spotless the baby-like purity of such a soul, if it fails to fight the battles of faith and endeavor, it will soon become foul with the decay of its own once lordly powers. It is nature's law everywhere—the law of spirit as well as matter; it is God's own great law of life in all worlds, for angels as well as men.

"No cross, no crown—no toil, no gain—
They first must battle who would reign."

H. WALTER FEATHERSTUN.

Presiding Elders' Districts.

While the brethren have been writing on the question of reducing the number of presiding elders' districts in the North Mississippi Conference, I have been studying both sides of the question, and now I desire to submit the following: Let us have two districts with 20 appointments each, two with 12, four with 15, and one with 16. This will give opportunity of comparing the practical workings of the large, the small and the intermediate-size districts. W. C. HARRIS.

Corinth, Miss.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket.

Hon. A. S. Clay.

I am inexpressibly happy this evening. The Hon. A. S. Clay, the Senator-elect to succeed the Hon. John B. Gordon, is one of the dearest friends of my life. We spent nearly three years at Hiwassee College together, studied the same lessons, members of the same literary society, and part of the time were room-mates. We were both poor boys, and knew how to sympathize with each other. We graduated in the same class, and twenty-one years ago separated at Cleveland, Tenn.—Clay en route for his native State, and the writer to his native State.

During our stay at college we never had a misunderstanding. Our friendship to-day is as fresh as it was twenty-one years ago. Many times while getting our lessons in Horace or Homer, Clay would say, "Cooper, I am going to the United States Senate or die trying." At the age of forty-four my friend—the poor struggling college boy—who was the soul of honor, has attained to the goal of his earthly ambition. Clay is an enthusiastic Methodist.

Noble son of the South! We are shedding tears while we think of you; but they are tears of joy!

I. W. COOPER.

Hazlehurst, Miss., Nov. 17, 1896.

National Armenian Relief Committee.

MR. EDITOR: The National Armenian Relief Committee is just in receipt of the following cable despatch from the International Armenian Relief Committee at Constantinople, Sir Philip Currie, chairman:

Philippopolis, Nov. 14, 1896.
Spencer Trask, 63 Bible House, N. Y.

Harpoot, the center of the desolated district, estimates forty thousand people destitute; needs twenty thousand pounds for food, twenty-five thousand more for bedding, clothing, cooking utensils. We fed eighty thousand people in this district last year. Preparing careful estimates of other districts. Our committee expects calls for one hundred thousand pounds for the Winter's needs.

(Signed) W. W. POET, Treas.

We trust you will kindly grant enough of the valuable space in your paper to furnish the above information to your readers.

(Signed) SPENCER TRASK,
Chair'n Executive Com.
FREDERICK D. GREENE, Sec'y.

New York, Nov. 15, 1896

Church Dedication.

A beautiful day and a large congregation greeted Dr. C. W. Carter on Nov. 15, when he delivered us a fine sermon on the origin, the doctrines and the polity of Methodism. The church, a fine frame house—nicely ceiled and seated—with a neat pulpit, altar, and bell, was then solemnly dedicated to the worship of Almighty God.

This is the first church built by our people in West Feliciana for many years. It is an ornament and an honor to that community. Situated near Star Hill postoffice, about five miles from Bayou Sara, it is easily accessible from most places in that parish.

An elegant dinner was provided for all present on the grounds, after which Dr. Carter gave us a close, practical, fervent discourse concerning "The Son of man coming to seek and to save the lost." A marriage in the presence of a large congregation at night and another sermon served to fill out the day, and all together it proved to be a day we hope of much profit, and certainly very interesting to all who attended.

F. D. VAN VALKENBURGH,
P. C. Bayou Sara circuit.

For Dyspepsia
Use Horsford's Acid Phosphate.

Dr. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

Orphans' Day Collection.

My last report was made July 2. Since that time we have reports from the following charges:

Aberdeen station	$ 33 30
Shuqualak circuit	10 35
Sallis circuit	4 20
Water Valley circuit	4 75
Oxford station	15 00
Gunnisen station	16 00
Enpora circuit	31 30
Ripley circuit	4 55
Coffeeville circuit	12 31
Holly Springs station	10 00
Ceme station	14 50
Iuka station	8 05
Strongs circuit	50 00
Starkville Sunday-school	20 88
Corinth station	12 00
Macon station	156 30
Total	$403 44

Several charges mentioned in this report have made liberal offering before this, and some of them will send more money soon. The brethren will permit me to make special mention of Macon station, which has paid up to date $256.30. Others will make good reports at Conference. I thank the preachers and laymen for kind words and liberal contributions. The Home will soon be erected. J. A. BOWEN, Treas.

Water Valley, Miss., Nov. 17, 1896.

Waste no money. Buy Salvation Oil, the only good liniment. It kills all pain.

From Bro. McIntosh.

We are now at Fayette, Mo., in the midst of a great meeting. Fayette is one of the strongest charges in the Conference. It is called the Jerusalem of Missouri Methodism. Rev. T. E. Sharp is in charge of the station, and he is one of the strongest young preachers of the State. We are trying hard to get through so as to be able to meet the brethren at Greenville, Miss. Our meeting at Mess Point, Miss., was a big success. The church was greatly blessed; however, there were not very many sinners converted and joined the church. Nearly all the unconverted were brought into the church last year, and there were very few left for us. The congregations were large, though the nights were dark, and it rained from the time we got there till we left; but I suppose it has stopped since the election. Bro. T. W. Adams is our pastor there, and he is one of the most useful preachers we have in the Mississippi Conference. He and his lovely family have greatly endeared themselves to the good people of the city. He is now finishing up his fourth year, and happy is that people who may secure him another year as their pastor. The membership in Mess Point has been more than doubled during his pastorate, and he will certainly leave it in good condition for his successor. Mess Point is one of the most lovely places I have visited in five years, and that preacher may congratulate himself who may be assigned to that charge.

I hope to meet you at Conference.

W. M. MCINTOSH.

Fayette, Mo., Nov. 18, 1896

CHILLIFUGE does not require a knitting needle or a stick to mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

Indian Mission and Thanksgiving Day.

To the Friends of Indian Mission in Mississippi:

Dear Brethren and Sisters: We are subject to lose our Indian Mission for which we have paid about $225, if we do not pay the balance due, about $150, between this and Dec. 25. It is a valuable property to the church, and we can not afford to lose it.

Now, let me suggest how we may save it. Next Thursday, Nov. 26—Thanksgiving Day—let every lover of the mission and of our dear Lord make a thank-offering for the mission and send amount to me at once. Send postoffice order on Hernanville, or registered letter to me at Hernanville. Who will respond?

A. D. MILLER.

Hernanville, Miss.

CHILLIFUGE contains Iron that does not blacken the teeth, nor constipate the bowels. Makes rich blood.

A wealthy lady of Paris has presented a large house, handsomely furnished, valued at $130,000, to the Young Women's Christian Association of that city. The same Christian woman also paid off the last remnant of the debt of the Young Men's Christian Association, amounting to $3,000.—Exchange.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BUCKEYE BELL FOUNDRY, E. W. VANDUZEN CO., Cincinnati, O. Best Grade Copper and Tin BELLS for School, College & Church. Founders of Largest Bell in America.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. Joe. S. Young ..Shreveport.

Report from Grenada District.

I think writing a missionary report is like going to Sunday-school. When we have good lessons we enjoy going; if not, we go with a sort of dread.

I take pleasure in trying to give you something from the Grenada district, because we are making progress. Our people are more imbued with the spirit of missions, and appreciate their work as never before. The annual reports are asked for and read, the meetings better attended, the dues easier collected, the thank-offerings larger and given more cheerfully.

I pledged at Tupelo one hundred and twenty new members for Grenada district. I'm so glad to report eighty-five of that number secured. Three new societies organized, and an increase in the number of Advocates and Little Workers taken. We feel very much blessed in having Sister Hargrove, our honored president, with us, and she is doing a fine work for missions at the college. Nearly every girl is a member of the society, and they have pledged forty dollars for a scholarship. Who can estimate the result of such training?

We are now preparing to send an Xmas box to our Miss Blackburn in Mexico, each juvenile society contributing. How glad the children are to work if they only have help and encouragement! My heart has been so pained when at different places I've found bright, willing children, but no one to lead them. Oh, if our women were only willing! God has promised to supply all our needs if we are only "willing."

We had with us, last Sunday, Mrs. J. P. Campbell, returned missionary and field secretary. I wish so much the whole church could hear her. So vivid are her descriptive powers you feel as if you were in China, and her appeals to the home church so earnest one feels as if very little has been done, and yet comes a real longing to improve every opportunity in the future. It is not surprising that she has accomplished so much in China, so full of the Holy Ghost, and so richly endowed with mind and will. May she live to see the desire of her heart fulfilled! "China for Christ!"

Our secretary, Mrs. Truehart, is pleading for greater effort this quarter. The expenditures were several thousand dollars more than were received. Let's pray more, give more, and claim more of our heavenly Father. He will reward if we are only faithful.

MRS. W. M. MCINTOSH,
Sec'y Grenada District.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble.

The Mutual Life Insurance Com'y

OF NEW YORK.

Post & Bowles, New Orleans, Managers for Louisiana and Mississippi.

Holds in Trust for Policy Holders over $221,000,000.

The Largest Trust Fund in the World.

Take the Continuous Instalment Policy of this Company, and provide an income for life for your wife or child instead of leaving a lump sum to be lost or squandered.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one needle-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. O. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

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is a necessary and important ingredient of complete fertilizers. Crops of all kinds require a properly balanced manure. The best

Fertilizers

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CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to any one afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

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Don't be deceived by cheap imitations.
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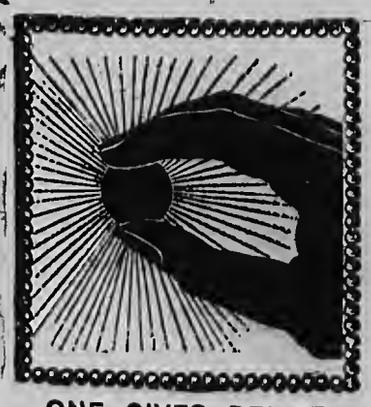

ONE GIVES RELIEF.

NO MATTER WHAT'S THE MATTER,

ONE OF THESE WILL DO YOU GOOD.

Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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BREAKFAST—SUPPER.

EPPS'S

GRATEFUL—COMFORTING.

COCOA

BOILING WATER OR MILK.

HOME CIRCLE.

NOT OURS THE VOWS.

BY BERNARD B. BYRON.

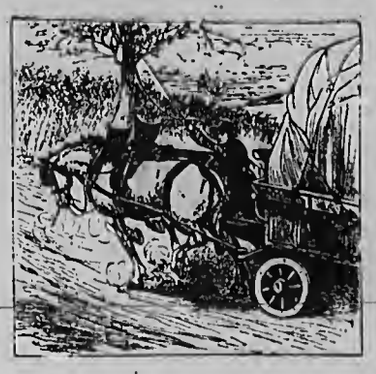
Not ours the vows of such as plight
Their troth in sunny weather,
While leaves are green, and skies are bright,
To walk on flowers together.

But we have loved as those who tread
The thorny path of sorrow,
With clouds above, and cause to dread
Yet deeper gloom to-morrow.

That thorny path, those stormy skies,
Have drawn our spirits nearer;
And rendered us, by sorrow's ties,
Each to the other dearer.

Love born in hours of joy and mirth,
With mirth and joy may perish;
That to which darker hours gave birth
Still more and more we cherish.

It looks beyond the clouds of time,
And through death's shadowy portal;
Made by adversity sublime,
By faith and hope immortal.



Stick to It and Do It.

Set a stout heart to a stiff hill, and the wagon will get to the top of it. There's nothing so hard but a harder thing will get through it; a strong job can be managed by a strong resolution. Have at it and have it. Stick to it and succeed. Till a thing is done men wonder that you think it can be done, and when you have done it they wonder it was never done before.

I would have every man who wants to make his way in life pull as if all depended on himself. Very little is done right when it is left to other people. The more hands to do work the less there is done. One man will carry two pails of water for himself; two men will only carry one pail between them. A child with several mothers will die before it runs alone. Know your business and give your mind to it, and you will find a buttered loaf where a sluggard loses his last crust.

In these times it's no use being a farmer if you don't mean work. The days are gone by for gentlemen to make a fortune off of a farm by going out shooting half their time. If foreign wheats keep on coming in, farmers will soon learn that

"He who by the plough would thrive,
Himself must either hold or drive."

He is a sorry dog who wants game and will not hunt for it: let us never lie down in idle despair, but follow on till we succeed.

Rome was not built in a day, nor much else, unless it be a dog kennel. Things which cost no pains are slender gains. Where there has been little sweat there will be little sweet. Jonah's gourd came up in a night, but then it perished in a night.—Spurgeon.

Walking on the Sunny Side.

We were walking along that chilly Autumn morning on the shady side of the street, when my friend said: "How foolish we are to stay on this side when we can so easily cross over and be in the sun." Our wraps, which were too light for the shady side, were just heavy enough for the warmer one, and the genial sun and its brightness shining on us made us feel like different persons. Our blood, that had been chilled, was warmed and gave us a comfortable feeling and a brighter outlook on the work we were hastening to do. All the world seemed akin to us.

Thinking of that delightful change so soon and so easily made, it seemed strange that any of us will ever walk on the shady side when we can cross over and get into the sun. We allow ourselves to fill some of our days with chilly gloom, and nurse the ills incident upon such an atmosphere, when by a little trouble and thought we might get ourselves into the sunshine.

Every home should face the Father's house; it should be built and managed so that the glorious shining of the light of his kingdom could lighten every heart in it. But poor, short-sighted mortals that we are, we build it too often without thinking of the Great Architect's plan to always have the living rooms so arranged that the brightest outlook can be obtained. We all largely depend on atmospheric influences for our health and happiness. A dark, cool, rainy day makes us feel, as the little girl said, "sort of shivery and drizzling all over," and atmospheric disturbances in the home make us even worse conditioned. Sometimes an unpleasantness come into the family circle; we nurse the grievance, sit in the shade, and brood over it; we are chilled to the very core of our hearts, and unfitted for the proper discharge of our duties in consequence. Probably a few hours after we wonder how we could have been so upset over so trivial a matter, for when these grievances are taken to pieces and analyzed we find that they really had nothing in them to cause such a disturbance.

At such a time do not let us allow ourselves to sit in the shade and lose one precious hour of the new day God has given; let us rather ask him for this his grace and help, then put our hands in his and walk into the sunshine. What if concessions must be made; let us make them. Life is too short to nurse grievances; let us make the dear ones happy while we may.

But sometimes the gloom settles over our hearts because of a real sorrow. A loved one is called from our home circle who will never come back to us in this life; there is a vacant chair at the table, we miss the loved face that smiled on us at morning, and the cheery voice that spoke sweet words to us. That is a real trouble, we say; how can the sorrowing heart then get into the sunshine, and the work of life be taken up again with strength of purpose? We sit in the gloom and shadow of our grief, and seemingly forget that the dear one has crossed over into the sunshine of the life eternal.

"Why do you cry, little boy?" asked the old German pastor, as the child stood by the side of the good old grandfather's silent form. "Grandfather has only gone home to his Father's home; he is glad to be there in the sunshine and rest and peace of the fatherland. Go to your work, my boy, and be glad for grandfather that he is home at last."

So let us all pray each day to be led over to the sunny side of life; and walking there ourselves, our little ones will cling to our gowns, or hold our hands and learn how to walk there with us. Point out to them the flowers that are growing along life's wayside, and so make them see beauties they otherwise might have missed. Bid them listen to the sweet music of the birds, and if there be a bit of hard road, show them how to pass over with careful feet and not with grumbling spirit, because there is always much of beautiful greenery in the line of our travel to make up for the bits of dreary wastes. Dear friends, young and old, make the journey on the sunny side of the road.—Susan Teall Perry, in The Evangelist.

"Abused" People.

Of all disagreeable people to live with, the "abused" man or woman is the most trying, and the lot of one doomed to such association is anything but enviable—always on the alert for slights or neglect, so very sensitive as to imagine the condemnation of any act or circumstance an indirect thrust at themselves; crushed if their friends presume to look through other spectacles than theirs, and jealous if their full confidence is not in all instances bestowed, although they think nothing of betraying that confidence.

Sadly enough this trait is sometimes fostered in the most unexpected places, even in the Christian home, where selfishness and distrust should find no resting place. There is a certain mother who thus makes her home almost unendurable for herself and family. Although there is no doubt of her love for her children, yet possessing and indulging this unhappy disposition, and demanding the respect and confidence of which she has never shown herself worthy, she blights her home with complaints of the slights and injuries which she has suffered.

How foolishly we train ourselves for the work of life! We give our most arduous and eager efforts to the cultivation of those faculties which will serve us in the competitions of the forum and the market-place. But if we were wise, we should care infinitely more for the unfolding of those inward, secret, spiritual powers by which alone we can become the owners of anything that is worth having.

Life at Its Best.

No artist ever puts on his canvas all the beauty of his mental vision. No singer ever gets into the song he sings all the music of his soul. No saintly Christian ever translates into disposition and conduct all the spiritual loveliness that glows in his ideal. Our hands are too clumsy and unskillful to express the best things of our mind and heart in word or act or character. We see the good, but can not do it in more than a mere fragmentary way. Yet the visions of beauty which we have in mere flashes and glimmerings are hints of divine revealings that are yet to be made, and of the wondrous possibilities which lie in the hidden depths of our nature, some day to be brought out. The sea covers great fields of concealed splendors. Now and then a storm stirs its depths, and washes up a few brilliant shells or pebbles, which shine like fragments broken from heaven's walls. Yet these few stones or shells are only specimens of millions more, even more brilliant, that are buried in the ocean depths. So there come out here and there, in a human life in times of special exaltation, glimpses of something rarely beautiful—an act, a word, a self-denial, a disposition, the revealing of some noble quality or some marvelous power or measure of love; and we say as we see it: "That is like Christ. That is a gleam of heavenly life. That is a fragment of divinity." But that flashing gleam of character, that glimmering of Christlikeness, that act which seems too pure for earth, is only a hint of the infinite possibilities of each human soul. Hidden in the depths of the nature, under all its faults and imperfections, is a life which far surpasses the highest things that are reached in this world. The love, joy, peace, unselfishness, purity, holiness, attained in the saintliest experience of earthly Christian life, are but divine intimations of what we shall be when the limiting conditions of earth shall have been left behind.

There will be a time when all this hidden life shall be revealed. The bud shall burst into the rich flower. The gem shall break through its rough imprisoning crust and shine in lustrous splendor. The dull character that here shows only gleams and flashes of spiritual beauty, amid manifold defects, flaws, and infirmities, shall yet show in its every feature the beauty of Christ. The holy thoughts, desires, longings, and the hunger after righteousness, which here are hindered, restrained, limited, and which fail to take full form in life and character, shall yet be wrought out in deeds as beautiful and holy as themselves. We shall see Christ, and we shall be like him, when we shall see him as he is.—Dr. J. R. Miller.

Set before you high models. Try to live with the most generous and to observe their deeds. Be contented, yet aspire; that should be the faith of all, and the two are quite compatible.—F. W. Robertson.

We can never see this world in its true light unless we consider our life in it as a state of discipline, a condition through which we are passing to prepare us for another state beyond.—J. W. Alexander.

What the Bible brings to you depends in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose.—Dr. Behrends.

We all laugh at pursuing a shadow, though the lives of the multitude are devoted to the chase.—William Wordsworth.

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Many Conclusive Considerations

might be cited in favor of a custom of church attendance, but perhaps no prettier phrasing of the true spirit and motive of worship can be afforded than was suggested by the late Oliver Wendell Holmes, who thus explained his own habit of regular church attendance: "There is a little plant called Reverence in the corner of my soul's garden which I love to have watered about once a week."—Exchange.

A man may believe error very sincerely, or he may believe truth very insincerely. In either case his conduct will be wrong. He believes error sincerely when he knows no better, and acts accordingly. He believes the truth insincerely when he acts contrary to his belief.—Rev. J. F. Dyer.

HYGIENE.

Regularity in Eating.

"The stomach requires rest." Do you know that, or is it a mere tradition? Considered as a fine piece of mechanism like your watch, for example—is it not rather for the good of the machine that it be wound up regularly and kept running? What is your watchmaker's advice concerning the time-keeper in your pocket? That the other course will put it out of order, without doubt. But, indeed, the interval between a ten or eleven o'clock lunch and a seven or eight o'clock breakfast is considerably longer than intervenes between either two of the regular daily meals. It is not pretended that a person needs as strong and as much food to sleep by as to work by, but only that the brain shall not be kept awake by the bitter cry—unintelligible, perhaps—of a famished stomach, the grind of organs having nothing but the system to act upon.

After maturity one does not experience the pangs of appetite common to growing youth. The demon of inanition make its presence known through torment of nerves, lassitude, and despondency or despair. The world is in want of the best achievements of best conditions. As said the apostle to the Gentiles, "For this cause many are weak and sickly among you, and many sleep"—their last sleep—who seldom knew the full benefit of nature's sweet restorer. Whether over books printed or books to print, or blank books of accounts, no child, woman or man can long evade the law of demand and supply. Students and brain workers in general must eat to sleep; must sleep to preserve their faculties in tone. The best physicians are treating dyspepsia on the principle of food before medicine. The handwriting on the wall of many a bed chamber, where some man or woman keeps unwilling vigils, points to beefsteak that should be weighed in the balance, but is found wanting.—Exchange.

Late Suppers.

The old tradition that to eat anything just before going to bed was sure to produce indigestion and render sleep impossible is now happily exploded. It is not good, as a matter of fact, to go to bed with the stomach so loaded that the undigested food will render one restless, but something of a light, palatable nature in the stomach is one of the best aids to quietude and rest. The process of digestion goes on in sleep with as much regularity as when one is taking violent exercise to aid it, and so something in the stomach is a very desirable condition for the night's rest. Some physicians have declared, indeed, that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation. Nothing is more agreeable on retiring for the night than to take a bowl of hot broth, oat meal gruel or clam soup. It is a positive aid to nervous people, and induces peaceful slumbers. This is especially the case on cold Winter nights, when the stomach craves warmth as much as any other part of the body. Even a glass of hot milk is grateful to the palate on such occasions, but a light, well-cooked gruel is better, and in our climate, during the cold months of Winter, should be the retiring food of every woman who feels, as many do, the need of food at night.—Canada Lancet.

Steaming Hot and made to suit, there is no remedy for weakness and temporary down-heartedness, so quick and sure as a cup of BEEF TEA prepared from

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of year .. .. when men .. and women . become weakened by .. the weather, and run down generally. .. .. The first parts that the weather affects are the kidneys. The urea is not thrown off, but is forced back upon the lungs, and disease results—caused by weakness of the kidneys.

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OBITUARIES.

PARKINSON—FRANKLIN B. PARKINSON was a man familiarly known and deeply loved by a large circle of friends, and trusted in a business community with which he had been long identified. Physical failure, by which he was kept from his accustomed place in the house of God, will make his absence less noted there than would have been the case had his death occurred before most of his contemporaries had passed away. He was born in the city of Natchez, Miss., Sept. 26, 1819, and died of paralysis at his home in New Orleans, Oct. 24, 1896.

In young manhood Mr. Parkinson came to this city, and engaged in commercial business as bookkeeper and cashier in one and another of those substantial and wealthy houses for which New Orleans has been justly noted. He occupied various positions of responsibility, always commanding a confidence which time increased. The later part of his business life was in connection with the Arrow cotton-tie concern, covering in its various developments the whole territory of the Southern States. Mr. Parkinson was here in association with Mr. R. W. Rayne, the founder of the Rayne Memorial Church, and was afterwards a member of the firm of Rayne & Co. The writer had opportunity at this time of knowing Mr. Parkinson in the relation of employer as well as friend. His law of business was to do as he would be done by, and fully did he apply his principles even to his own disadvantage. If it might be truthfully said of any man that he was honest to a fault, that man was F. B. Parkinson.

In the year 1857 Mr. Parkinson wedded Miss Engenia Bodley. Then began a beautiful home life whose days and years "in golden sequence ran." Mrs. Parkinson's mother blessed their abode with her saintly presence and the chrism of her prayers until her triumphant death. Self-sacrifice was the household law, and reproduced itself in the two sons and the daughter God gave them. Only Christ could have given strength to bear up under the strain of parting after thirty-nine years of such companionship; but the widowed heart has found His grace sufficient.

The closing years of his life were spent in the well earned leisure of a restful evening after a toilsome day. Sometimes he grew restive under inactivity. The habit of a life of labor is not easily laid aside. It was always a delight to Mr Parkinson to do a friend service, and one compensation in his retirement was that the power to do so remained his to the end.

The older members of Felicity Street Church—the few who remain with us—will remember Mr. Parkinson as a constant attendant upon the ministry of the gospel from the days of Dr. McTyeire (afterwards Bishop) down to a recent time, when, on account of deafness, he ceased to participate in public worship. The pastors loved him, and he loved them. Doubtless he loved the Savior of men, and had set his house in order for the time of his departure, which he knew to be at hand. Two years intervened between a warning stroke and that from which he died. Those who knew and loved him cherish the confidence that in death he had a righteous man's hope, though failing speech did not admit of spoken assurance.

FITZGERALD SALE PARKER.

New Orleans, La.

POUND—Mrs. EDNA POUND, daughter of W. F. and S. P. Sparke, was born Dec. 8, 1870, and died in Nettleton, Lee county, Miss., Sept. 7, 1896, aged twenty-five years nine months and nine days.

She was married to Mr. R. L. Pound, June 27, 1890; joined the M. E. Church, South, in her twelfth year. Sister Pound was devoted to her Bible, and to her church as a consequence. Her pastor's presence at her house gave her great pleasure, and he was made to feel himself at home. Because of ill health she was seldom at church; yet the evening before she passed away she was in the congregation, little thinking possibly that she would so soon pass to the church above. But so it was. In about twenty-four hours after she returned from the public services, and within ten minutes after returning from a walk of several squares, she fell into her mother's arms and expired. Because of her feeble health it is possible she anticipated an early death, and was often heard to say that "death was only going to sleep." It seemed to be the common opinion, and was expressed by some, that "Edna," as she was familiarly called, "was the best woman in the community," and she is missed by us accordingly.

J. C. LOWE, Pastor.

BROWNING—MATTIE KENT, wife of Mr J. Browning, was born in East Baton Rouge parish, La., Aug. 23, 1864, and died Oct. 29, 1896.

She joined the Methodist Church while young, and lived a consistent member thereof. All her life she has been called good. It seemed no effort on her part to fulfill her Christian duties. Words can not add to her short, but bright Christian past; so let the bereaved husband and relatives take comfort therefrom, and strive to meet her in the fair beyond.

A FRIEND.

BOGARD—Little HAZEL HAMILTON BOGARD was born March 1, 1893, and died Oct. 22, 1896, making her just one year seven months and twenty-one days old at her death.

She was a bright, healthy child, and stayed in this world long enough to twine her affections about the hearts of all who knew her. Too young to know aught of evil, and old enough to evince the sweetness and ingenuity of childhood, she took the place of purest thought and feeling in parents, friends, and relatives' lives.

When little children like that are taken the grief is softened by at least two evident facts: All the sorrows, sufferings and dangers of this probationary life are past. It is a great thing to escape all these. The other fact is, that the child is safely housed in the home to which we all hope to come in the end. Jesus called the little children to his arms here, and he certainly will not neglect the parentless little ones of heaven. Up there God is a father, Jesus is a brother, and the angels are associates for our loved ones. Then, dear parents, your little Hazel is not lost, but waits in heaven for you. Grieve no more, but go to her.

"Beautiful hands of a little one—see,
Baby voice calling, O parents, to thee;
Rosy-cheeked darling, the light of our home,
Taken so early is beckoning, Come.
Beautiful, beautiful, beckoning hands
Calling the dear ones to heavenly lands."

J. W. DONMAN.

SINGLETON—CARRIE IDA SINGLETON, aged four years, daughter of Geo. Lea Singleton and Ida Riggs.

Little Carrie was not only the apple of her father's eye, the jewel of her mother's heart, but was loved by all with whom she came in contact, because of her gentle and winsome ways. Verily, "death is no respecter of persons," and God's providence past finding out! She fell asleep in Jesus as calmly and as confidently as an infant in its mother's arms.

Little Carrie has performed her mission on earth. God but loaned her to earth for a season. Her spirit is with God. The cold, inanimate remains lie in the family plot but a few yards from the fireside around which her little voice, attuned to simple melody, was heard. "Mourn not as those that have no hope," brother, sister, relatives; but rather submissively bow under the chastening rod and thy Father's heavenly will. The child can never come to thee, but ye can, by grace divine, go to the child. May God bless all the bereaved ones, and may they meet again where parting is no more! is the fervent prayer of their PASTOR.

STUART—Bro. R. E. A. STUART, ex-Superintendent of Education of Copiah county, departed this life at his home in Martinsville, Sept. 23, 1896. Bro. Stuart was born in Rockbridge county, Va., Feb. 11, 1837, and moved to Mississippi in early manhood, and for many years was a prominent and useful citizen of his adopted State.

He was happily married to Miss Cato, who died a few years ago. Six children blessed their home, five of whom preceded them into eternity. Their only surviving son is a delegate to the Mississippi Conference from the Brookhaven district.

Our brother was faithful in every relation of life. About twenty years ago he united with the Methodist Church, and ever remained a consistent member.

Bro Stuart was an honorable citizen, a warm friend to the poor, a tender husband and father. He was at times an official of his county, and no stain ever rested on his official or private character. He died in the Christian faith, and entered on eternal rest.

I. W. COOPER.

DYER—Little SEWELL, infant son of Lafayette Dyer and Sarah E. Chitle, was born near Woodworth, La., July 6, 1896, and fell on sleep Nov. 5, 1896, at one o'clock P. M. He was one of twins, and the third twin to be lost by Bro. and Sister Dyer within little over a year's time. A father's heart is bruised, a mother's joy is withered. Their treasures perished here in the delicate, fragrant bud; but they have opened to bloom forever in the immortal Eden beyond the horizon of the material universe. As little cherubims, with crowns of gold and raiment of white, they are forever at home with Jesus and the angels, where they, from blissful heights, look down in fond anxiety for the coming of their parents. God, in his all-wise providence, does all things for the best, and if mother and father are faithful, might it not be expected that in the otherwise chill, sad hour of death three bright little angel faces will cheer with their gentle, happy presence their dying bodies, and, with the Lord of hosts, assist in escorting their weary spirits to "that sinless Summer land"?

J. W. LEE.

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Sarcasm is the language of the devil, for which reason I have long since ceased to pronounce it.—Thomas Carlyle.

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When Demosthenes was asked what was the first part of an orator, what the second and what the third? he answered: "Action." The same may I say if any should ask me what is the first, the second, the third part of a Christian, I must answer: "Action."—T. Brookes.

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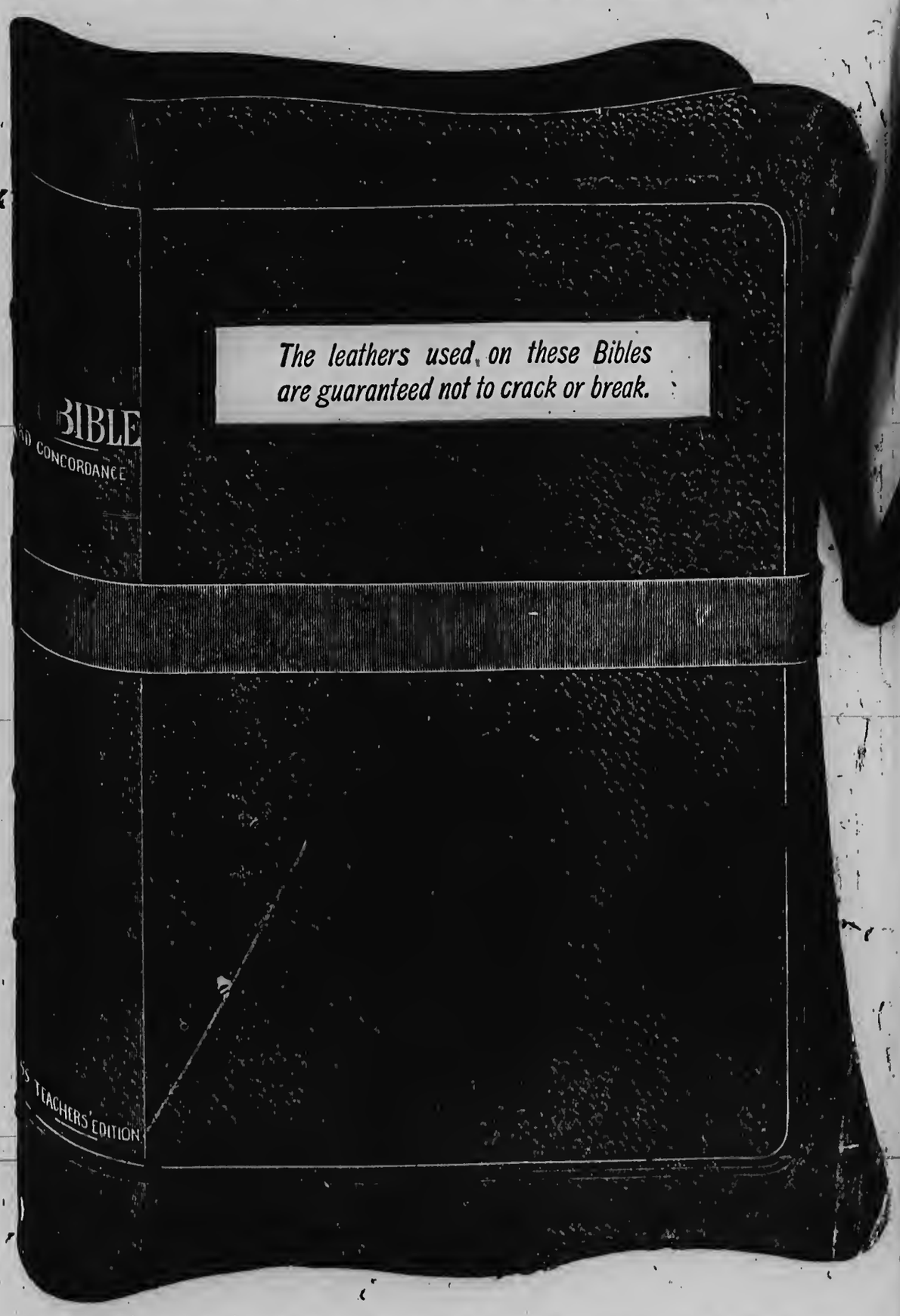
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NEWS OF THE WEEK.

DOMESTIC.

Instead of celebrating their victory in the usual way, the Republicans of Shelbyville, Ind., determined to distribute potatoes among the poor.

The Duke of Tetuan, Spain's minister of foreign affairs, has cabled to Senor De Lome, minister to the United States at Washington, to protest energetically to the American government against the insult to the Spanish flag in Newcastle, Del., where a local military company carried the Spanish colors from the armory and burned them.

The Board of Managers of the Trades League of Philadelphia has issued to the local exchanges a circular letter embodying a resolution, urging that this is an opportune time to make an endeavor to secure an amendment to the Constitution of the United States making the President ineligible for two successive terms, and extending this term of office to six years.

A proposition contained in the annual report of Major-General Miles, the commanding general of the army, is that the force of enlisted men be so increased that the minimum strength would be at least 35,000 men, or ten thousand in excess of the figure now allowed by law, this force to be raised in the event of emergency to 70,000 men at the discretion of the President.

Some days ago the conference of commercial and transportation interests in this city, which has been considering the ways and means of closing the crevasse in Pass-a-Loutre and improving Southwest Pass, decided that a convention should be held at Washington, D. C., on Dec. 17, 1896, and Captain B. D. Wood, as chairman of a special committee, was instructed to issue the proper call for the convention.

It is said by those who profess to know Major McKinley's views on the subject of patronage, that he will move slowly in the matter of appointments, and is not likely to disturb the Cleveland appointees before the expiration of their four years' term. He will endeavor to build up the influence of the Republican party in the Southern States by choosing substantial business men rather than politicians for the more important offices.

Although a complete and reliable tabulation of the result of the recent elections for congressmen has not yet been made up, enough is known to be able to fix the relative strength of the parties in the Fifty fifth Congress with reasonable accuracy. The latest estimates place the strength of the Republicans in the House at 207; of the Democrats at 137, and that of the Populists at 13. The Republicans will, therefore, have a majority over all others of 57 votes. While the Republicans have a large enough majority in the House of Representatives to pass any measures they see fit, whether purely partisan or not, they will control the Senate by so narrow a margin, if, indeed, they control it at all, that it will be practically impossible to enact purely partisan legislation into law, should the minority prove active and aggressive.

FOREIGN.

It is said that a musical bicycle has been invented in England which grinds out the tunes as the wheels turn.

Ruskin has spent in good deeds a fortune of more than $750,000, and his present income depends almost wholly on the royalties of a recent popular edition of his works.

The Sultan of Turkey has not only a censor of the press, but has ordered that no newspapers be published until the afternoon, so that that individual will not have to forego his morning nap in order to supervise them.

Emperor William, while recently speaking to an official gathering, advised them to do their drinking in their own messroom and not to venture into public places at the risk of rows when they were tipsy; but that if they were attacked, they should not hesitate to use their arms.

MARRIAGES.

CAVALLES—HANSON.—At the Bateman Hotel, Shreveport, La., Aug. 20, 1896, by Rev. J. M. Alford, Mr. George Cavalles to Mrs. Hattie Hanson, both of Shreveport, Caddo parish, La.

JOHNSON-SNODDY.—At the home of the bride's parents, Shreveport, La., Sept 29, 1896, by Rev. J. M. Alford, Mr. Isaac Johnson, of Greenwood, La., to Mrs. Adelia Snoddy, of Shreveport, La.

McCAIN—POWELL.—At the home of the bride's aunt, Mrs. Brown, near Blanchard, La., Nov. 8, 1896, by Rev. J. M. Alford, Mr. E. L. McCain to Miss Susie Powell, both of Caddo parish, La.

DEAR-BARNETT.—In the Methodist Church at Moss Point, Miss., Tuesday, Nov. 17, 1896, at 4 o'clock P. M., by Rev. Wm. T. Beall, M. D., Mr. Joseph P. Dear, of Enterprise, Miss., and Miss Kate T. Barnett, of Moss Point, Miss.

DREHER-KENNEDY.—In "Morning Star" Church, West Feliciana parish, Nov. 15, 1896, by Rev. F. D. Van Valkenburgh, Mr. Andrew F. Dreher and Miss Florence Kennedy.

SHOFFNER-JOHNSON.—At the Main Street Methodist parsonage, Nov. 15, 1896, by Rev. Thomas B. Clifford, Mr. Emmet H. Shoffner (son of Dr. W. F. Shoffner) to Miss Nellie Johnson, both of Water Valley, Miss.

SADLER-FOSTER.—In Yazoo county, Miss., Nov. 19, 1896, by Rev. F. M. Williams, Mr. B. O. Sadler to Miss Helen Foster.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	3 11-16	— —
Ordinary	3 3-16	— —
Good ordinary	1⅝	— —
Low middling	7	— —
Middling	7 3-16	— —
Good middling	7⅜	— —
Middling fair	7 15-16	— —
Fair	8¾	— —
Galveston middling	7⅛	— —
Mobile middling	7	— —
Memphis middling	7¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	3 9-16
Good fair	— —	2⅞
Common	1¾	2 6-16
CENTRIFUGAL:		
Seconds	2⅝	3
Prime yellow	3⅛	3 3-16
Gray white	— —	3⅛
Choice white	— —	3⅛
Standard granulated	3 11-16	3⅝
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	17
Good common	— —	— —
SYRUP	13	16
RICE.		
No. 2	3	3⅛
Good	4⅛	4⅜
Fair	4	4⅛
Prime	4¼	5
Rough, ₩ bbl	2 75	3 35
POLISH, ₩ ton	14 50	15 00
FLOUR.		
Extra Fancy	4 30	4 45
Fancy	4 15	— —
Choice	— —	— —
Minnesota Patents	3 00	3 10
Winter wheat patents	4 75	4 85
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 60	1 75
Cream meal	2 00	— —
Grits	2 10	2 20
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	33	31
Yellow	— —	37
Mixed No.	— —	36
OATS:		
Western	25½	26
Texas rust-proof	34	38
BRAN:		
₩ cwt	60	— —
HAY:		
Prime	12 50	15 00
Choice	13 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	8 25	8 46
Prime Mess	5 75	8 00
Rumps	7 25	6 00
BACON:		
Fancy Breakfast	6½	9½
Shoulders	— —	5½
Sides, short rib	6	6½
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	4½	5
Sides, short rib	4½	4½
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14½	— —
Common	11	— —
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	22	— —
Western Dairy	18	18
Common	— —	— —
LARD:		
Refined	4½	4⅝
OILS:		
Coal, bbls	6½	— —
Coal, cases	15½	— —
Cotton seed, crude	20	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana, ₩	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	65	1 00
ONIONS:		
New Louisiana	— —	— —
Western	1 35	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	6½	— —
Jute, 1¾ lb, ₩ yard	6½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6	— —
TIES:		
₩ bundle	85	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	4 00
Young Chickens	1 00	3 25
Chickens, Southern	2 25	2 75
Young	1 00	2 00
Turkeys, Southern	4 00	8 00
EGGS:		
Western	17½	18
Southern	18½	19
WOOL:		
Lake, ₩ lb	11	11½
Louisiana	3	3½
Burry	3½	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	6	— —
Dry salted	9½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	13 66	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Sabbath Observance.

The Cumberland Presbytorian Synod, in session at Corinth, Oct. 31, declared as follows concerning Sabbath observance:

"Standing by the Christian Sabbath means standing by American institutions. The lowering of the standard of Sabbath observance is dishonoring to God and destructive to the best interests of the human race. The quiet, orderly observance of the Sabbath would bring to us, as a nation, a greater prosperity than we have ever known in our history. It would lead to the general elevation of the morals of the nation and of the individual citizen.

"The desecrators of the Sabbath stand in the front ranks of the foes of the State and of the Church of Christ.

"To aid the morbid spirit of money-getting, so prevalent and aggressive these days, our government runs its postoffices on the Sabbath day. Sunday papers run their presses. Railroads run their trains, and many of the great corporate industries carry on their work, invading the sanctity of divine right in that day, and setting the example of disobedience to God's law, and inviting upon our nation the wrath of an offended God, and setting in motion the processes of education which tend inevitably to undermine all love and respect for any law, human or divine, and eventually overthrow and destroy our government.

"That we deplore the utter disregard for the Sabbath by so many corporations in the running of trains, steamboats, furnaces, shops, mills, etc., on the Sabbath day, and compelling their men to work on that day or to lose their places.

"That 'we heartily commend all Sunday legislation designed to protect the Christian Sabbath as a day of rest and worship.' Such legislation has nothing to do with religious requirements. Laws of this kind simply provide for the observance of the day so far as ceasing from ordinary work and unseemly recreations are concerned. From the civil standpoint the results of such laws are the protection of the laborer in the enjoyment of the right to Sabbath rest from the greed of the employer who desires to rob him of it; the promotion of public health, comfort, happiness, cleanliness and self-respect; the opportunity to secure the benefits of religious instruction in church and Sabbath-school, which constitute the higher education of the masses; the promotion of temperance; the spirit of obedience to law, and the increasing of the number of Christian homes, which are the graduating schools of good citizens and the bulwark of the State.

"The Sabbath issue, as it now stands before the people of the United States, is the issue between the Sabbath of the Bible and the Continental Sunday—the seventh-day holiday of Continental Europe—which has been the scourge of the home, of the laboring men, and of every true interest of men for centuries in European countries, and from which thoughtful statesmen and philanthropists are to-day striving to deliver the people. Shall we have the one or the other? This issue is largely one of civil law."

The Synod directed its permanent Committee on the Sabbath to take such steps as may be necessary to secure a united and simultaneous effort on the part of the different denominations of Christians in the State of Mississippi to get up a mammoth petition to the Legislature of the State to enact laws to stop the running of all freight trains on the Sabbath day, and all unnecessary travel and traffic on the Sabbath day in the State. Rev. J. L. Cooper, Rev. J. W. Caldwell and Hon. J. J. McClelland, West Point, Miss., are the committee.

The Synod earnestly desires that the different denominations of Christians take hold of this matter and vigorously carry it forward. It would be well if the Sabbath committees of the various denominations could meet and prepare the petition and arrange jointly for the entire work.

What a wonderful illustration would this be of the real unity of churches of Christ! In such practical work as this for the kingdom of Christ will be reached the complete fulfillment of his prayer that all his people may be one.

Coughing is at once stopped by Dr. Bull's Cough Syrup. Keep it always in the house.

Three Years Ago.

C. W. KNANER WAS CURED OF CHRONIC CATARRH—HIS CURE REMAINS PERMANENT.

C. W. Knaner, Sheldon, Iowa, writes as follows: "I had been troubled with catarrh for over two years; so bad at last that I could not work but two or three days in a week. I tried two doctors without any relief. At times I was so bad that I could not hear. After using nine bottles of Pe-ru-na I was completely cured and believe Pe-ru-na will do all you claim if the directions are followed. I heartily recommend it to all who are afflicted with catarrh. I should call my cure lasting, for I have been working in an elevator for three years (among the dirt and dust of wheat)."

No greater test could be made of any cure, than three years' exposure to the dust and dirt of a grain elevator. This letter is a sample of those we receive daily. They come unsolicited and unrewarded. They express the sentiments of the writer in words that are direct and forcible.

A book on catarrh will be sent to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

"Presiding Elders' Districts."

One of the best articles that has appeared in the ADVOCATE on "Presiding Elders' Districts," etc., is from the pen of Dr. Hunnicutt. But the Doctor, to my mind, had as well left out one sentence: "One brother actually calculated the cost to the church of each sermon of a presiding elder, and by a huge blunder in his figures doubtless provoked a large part of this discussion."

For my part I have been much pained by some things that have been written, and I write to give to the world my unqualified endorsement of every word of commendation that Prof. R. W. Jones and Bro. Sanders have written of this same layman who made such "a huge blunder."

There is no man living truer to Southern Methodism and her preachers than J. B. Streater. I have never known one in all my ministry more liberal than he. Then, my brethren, let us let up on Bro. S., and confine ourselves to the discussion of the subject in hand. Should we increase or diminish the number of presiding elders' districts in our Annual Conferences? As for North Mississippi Conference, my judgment is that we ought to diminish them in number. Let us have only seven instead of nine districts. Each district will then have twenty appointments; the maximum allowed. Then let us ask the next General Conference to pass a law that the presiding elder's support shall be provided for in this way: If there are ten appointments in his district, let him have one-tenth of what is paid in on each pastoral charge; if there are twenty appointments, one-twentieth; and so, in like manner, if there should be sixty or eighty appointments, one-sixtieth or one-eightieth. Some brother would say that would never do; look at the traveling expenses of the presiding elder, how heavy they are! This I grant you; but let the Conference Board of Missions appropriate a certain amount to each presiding elder's district to cover his traveling expenses.

This arrangement, to my mind, would be productive of good in more than one way. It would do away with the temptation that presents itself sometimes to Boards of Stewards to assess for the preacher in charge an amount larger than they ever calculate to pay, simply because they think the Board of District Stewards have assessed them too much for the support of the presiding elder. In the second place, the office would then oftener be seeking for the man, and not the man the office. In the third place, it would be an equalization of salaries. The presiding elder would share alike with all the brethren, and we would all feel there was more of community of interest.

Then I think the office should be filled with true and tried men. Men of mature years and judgment. Men who would command respect and true Christian love in the pulpit and in the social circle.

Lastly, I think he should be retired when he becomes too mature, and some one else be allowed to share in the glory and the hardships of the office.

B. F. PHILLIPS.

Shuqualak, Miss.

A Tobacco Poisoned Heart

Is a frequent coroner's verdict on sudden death. To overcome the desire for Tobacco, take CURE-QUIT, an antidote chewing gum, 25c. a box, nearly all druggists. Booklet free. It is an honest remedy highly recommended. Try it to-day. Eureka Chemical Co., Detroit, Mich.

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EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

Prayer Meeting Topic for November.

CHRIST'S TESTIMONIES.

SUNDAY, NOV. 29—THE PRIVILEGE AND BLESSING OF TESTIFYING TO CHRIST.

(Luke i, 8-9)

During the month our attention has been directed to testimonies given by Christ (1) to himself, (2) to his Father, (3) to the Holy Spirit, (4) to his disciples; and now we notice the testimony given to Christ by his disciples: "And ye also shall bear witness, because ye have been with me from the beginning." (John xvi, 27.)

We give this week an abridgment of "Thoughts on the Topic," by Rev. J. J. Ransom, A. M., copied from the (Nashville) Christian Advocate:

Our topic text is found in our Lord's commission to the twelve apostles when he sent them forth. (Matt. x, Luke xii.) It enjoins in the strongest terms the duty of confessing Christ, and denounces in equally strong terms the denial of the Master by a craven or a time-serving spirit.

I.—CONFESSION.

The enemies of our Lord attached as high an estimate to the confession of him as did he himself. (John ix, 22.) The early church grasped firmly the necessity of an open confession, as is clearly shown in the Epistles. (Rom. x, 9; xiv, 2; Phil. ii, 11; I John iv, 15.) This confession was the open avowal of faith in Jesus, and of acceptance of him as the Messiah, the Son of God, the Savior of men, and whatever else his claims might be understood to mean or human necessity to require. It was that solemn act by which the human soul expressed to men its personal surrender to Jesus as Lord and Master.

II.—DENIAL.

The denial of Christ is, perhaps, more always than the simple refusal to accept him. Peter's bitterly lamented fall stands as a type of denial. (Luke xxii, 54-62, etc.) In those dark days on which the church fell during the persecutions, many, through fear of what men might do, were led to deny the Master; and there are in existence copies of certificates of denial that were issued by officials to such poor souls as a protection from future arrest.

III.—HEAVENLY CONSEQUENCES.

Christ assures the disciples that confession or denial of him will be noted by his Father in heaven, and rewarded or punished. We are to be very careful not to understand this threatening to be the result of pique, or resentment in any narrow sense. The deepest truth is that the confession or denial of Christ is decisive of character, and that by virtue of this a man gravitates to his own place in the sight of God.

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary, as agreed upon at the last State Conference: Covington, $5; Dryades, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Franklin, $5; Algiers, $5; Carrollton, $10.50; Louisiana Avenue, $20; Colfax, $5; Carondelet, $20.75. Total, $293.25.

THE WHOLE STORY of the wonderful cures by Hood's Sarsaparilla is soon told. It makes the blood rich, pure and nourishing. It cures scrofula, catarrh, rheumatism.

HOOD'S PILLS act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

Several incidents have recently occurred which point to a revival of interest in what is known as the Egyptian question in Europe. The Egyptian question involves the position of Great Britain with regard to the continuance of her occupation of the land of the Pharaohs.

When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee, at Church Point	Nov. 21,	22
French Miss.—Breaux Bridge—Q. C.,		23
French Miss.—B. Bridge—preaching		25
Lafayette—preaching (night)		29
Lafayette—Quarterly Conference		30
Jeanerette Quarterly Conference	Dec.	2
Jeanerette—preaching (at 11)		3
New Iberia—Quarterly Conference		4
New Iberia—preaching (at night)		5

H. O. WHITE, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

St. Helena, at Darlington	Nov	21, 22
East Feliciana, at Independence		28, 29
Clinton	Dec.	5, 6

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Pleasant Hill, at Warthaville	Nov.	19
Caddo, at Friendship		21, 22
Grand Cane, at G. C.		23, 24
Shreveport—First Church	Dec.	3, 4
Shreveport—Jordan Street		3, 7
South Bossier, at Houghton		8

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Robeline	Nov.	21, 22
Anacoco		24
Bunkie		28, 29
Olla	Dec.	1
Columbia		5, 6

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vienna, at Antioch	Nov.	21, 22
Rienville, at ——		28, 29
Homer, at Homer	Dec.	2, 3

J. D. HARPER, P. E.

Arcadia, La.

DELHI DIST.—FOURTH ROUND.

Lake Providence, at L. P.	Nov.	18, 20
Waterproof at Waterproof		22, 23
Oakley, at Pine Hill		24, 25
Harrisonburg, at Harrisonburg		26, 27
Winnsboro, at Winnsboro		29, 30
Bayville, at Bayville	Dec.	2, 3

The pastors will please urge the official members to attend at the fourth Quarterly Conference with reports in full. God has poured out his Spirit on the district in great power. Let's do our part in his fear.

B. F. WHITE, P. E.

Floyd, La.

NEW ORLEANS DIST.—FOURTH ROUND.

Craps Street	Nov.	21
Lower Coast, at Wesley		25
Rayne Memorial		26
Plaquemine and Donaldsonville, at D.		27
Louisiana Avenue	Dec.	3

N. B.—Local preachers will please be present, and, as per ¶ 165 of the Discipline, report "in writing the extent and result of their labors" in aid of their preacher in charge and the plan of work given them by him.

JOHN T. SAWYER, P. E.

A Discovery by a Preacher.

A discovery has been made by Rev. J. W. Blosser, M. D., of Atlanta, Ga., which marks a new era in the treatment of Catarrh, Bronchitis, Catarrhal Deafness, Asthma, etc., of which he has made a special study for the last twenty years. The remedy is applied in a practical way, which brings it in direct contact with every affected spot. It destroys the disease germs or microbes, and makes a radical cure. Its use is convenient and pleasant. He desires to place it in the hands of every sufferer, and will mail a trial sample free to everyone who will address Dr. J. W. Blosser & Son, 12 and 13 Grant Building, Atlanta, Ga.

There can be no doubting that the Spanish government is making a supreme effort to crush the Cuban rebellion during the present Winter. Owing to the fact that President Cleveland has not seen fit to recognize the belligerency of the Cubans, the Spaniards feel that there is a reasonable certainty that the status quo, as far as the intervention of this country is concerned, will be permitted to remain undisturbed for the rest of the term of the present administration. But as to the next administration, after March 4, the question is in doubt.

A Christmas Trip.

The thousands of Texans who came from the South Atlantic States find much pleasure in reverting to the happy days of long ago when they were children, and often they awake at night to recall those scenes of yore which gave to life a charm, and which now come in later years as visions of joy. There is a tender spot in every heart for the old home, and the memories which cluster about the dear old spot are solaces in the weary, weary struggle we make day by day to build in our new Eldorado a home to which our children in future time will turn, as we turn now to the old place where our loved ones in the evening of life await the final summons.

The Texas and Pacific Railway Company again offers you the opportunity to go "back to the old home." Round-trip excursion tickets will be on sale from all points on the system on Dec. 21 and 22, 1896, to points in the Southeastern States, at one fare for the round trip, tickets good 30 days from date of sale. See your nearest ticket agent for further information, and do not fail to send eight cents postage to the undersigned for a copy of the finest publication on Texas ever issued, to show to your friends at home.

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Christian Advocate.

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IN SERVICE.

BY HORATIUS BONAR.

Make use of me, my God,
Let me not be forgot,
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works;
The weakest things that be;
Each has a service of its own,
For all things wait on thee

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

—Exchange.

Christianity Is Love.

BY REV. W. M. LEFTWICH, D. D.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii, 35.

Christianity is not a system of philosophy, but a system of love. Its Author is the fountain of love. Its doctrines are the truths of love. Its principles are the rules of love. Its precepts are the requirements of love. Its promises are the assurances of love. Its threatenings are the severities of love. Its phrases are the songs of love. Its works are the evidences of love. Its gospel is the history of love. Its cross is the sacrifice of love. Its heaven is the reward and fruition of love. For God is love. The church, the body of Christ, is the incarnation of love. Love is its life. Love is its law. Love is its language. Love is its light. The only significance of the church is the significance of love. Love is the badge of discipleship. "By this shall all men know that ye are," etc. Love is not only the badge of discipleship, but it is the test of fidelity and law of exclusion in the kingdom of God. "If a man says he loves God and hateth his brother, he is a liar." So that by this test and testimony he that professes to be a disciple, and is not distinguished by love for his brother, is a pretender, an imposter, a hypocrite, a liar. He whose life is not sweetened and sanctified by love is not a disciple, and can not see the kingdom of God. Love is opposed to selfishness, and hatred, and anger, and wrath, and malice. Sin is enmity against God, enmity against love. Sin blasted Eden, dragged its once sinless occupants down into a wilderness of thorns and thistles, brambles and briars, and not content, but still pursuing, it drove love and peace and hope and happiness from the hearts and homes of men. The presence of sin is strife, not love. Its fruits are anger, wrath, malice, blasphemy, and all manner of filthy communications; but God's Son, the gift of God's love, of the Incarnate love (for love is the incarnation of the Son of God), came into the world to show us how the Father loved his prodigal children, to make the statement of his Father's love in the history of his own humiliation, suffering and death as a "Man of sorrows and acquainted with grief," to show us how God loves sinners, to make the statement in the history of the gospel as the history of his Incarnate love, and to show us how that God came into the world in the person of his Son because he so loved the world, to destroy the works of the devil, to destroy sin, enmity, and hatred, and malice, and rebellion, and teach us how to love. He came that we might have life, and have it more abundantly; that we might have love, and have it more abundantly. It is eternal life to know him. It is salvation to trust him. It is the fulfillment of the law to love him. It is anathema maranatha not to love him. I infer, therefore, that love translated into character is moral life; that perfect love is perfect moral life. Without love there is no moral life. Sin is enmity. Enmity is moral death. Holiness is love, and love is moral life. To love God with the heart, soul, mind and strength, and your neighbor as yourself, is

THE HIGHEST MORAL LAW,

and its fulfillment is perfect love, and perfect love is perfect moral life. Now, we can reach the same point on another track. Love is a word of many meanings or degrees. Its lowest and first is animal love, and consists simply in the animal appetites and animal passions, animal desires. It has in it no moral quality. It belongs to the brute.

The second is animal love in man, that is gratified with what he can eat, and what he can drink, and wherewithal he can be clothed, and the moral life of some men rises very little higher than that. Another degree of love is the ruling passion in man, that which dominates a man's life and determines his character. You tell me what passion dominates your life, and I can tell you what your character is. If you are dominated by love of self, your character is selfish. If it be love of gold, your character is sordid. If it be love of fame, your character is ambitious. Then we rise to the realm of social affairs, and we have conjugal love, maternal love, filial love, which come of our relation to each other, in which the religious element is largely infused as a sanctifying grace. Then we rise to the highest and last of the moral affections, out of which we have the spiritual love. The religious life of the soul comes of the moral affections, and its blossoming is in love. Its highest fruit is in the fruits of love. Its highest evidence is in the evidence of love. Religion changes the moral affections, not the intellect, not the perceptive and logical faculties, not the will, but the moral affections. It is the heart, the moral affections, that is made a new creature in Christ Jesus, and hence it is that religion is love. That is all there is of it, because love fulfills all of its law, and love expresses and incarnates all of its life, and

LOVE SUPPLIES EVERY VIRTUE.

every grace and every element of character in the child of God. The heart into which the Christ has been formed has the fountain of life and the fountain of love; so that we love because he first loved us, and love is the expression of his life; hence the apostle says, "He that dwelleth in love dwelleth in God, for God is love." Christian life is not only the incarnation of the divine life, but is the perpetuation of the union of the divine and the human. It is the reproduction of the incarnate life of the Son of man, of the Son of God; so that the development of life out of the moral affections is the development of love and a development of the moral life, and a moral life that is sanctified by the love of God. A happy marriage is the

MOST BEAUTIFUL AND PERFECT STATE OF SOCIAL LIFE,

and so the union of the intellect and affections is the most perfect and beautiful state of moral life where the affections desire only what the intellect approves, and the intellect approves only what the affections desire, and this is done only through the living principle of love. It is the unity of character, conjugal amity in character, or you may call it the sentiment of the seventh chapter of Romans, or you may call it love's conquered peace, for the old feuds between the lusts of the flesh and lusts of the spirit are settled. When the flesh dominates, the result is sin. When the spirit dominates, the result is life. When the Christian life, his religious life, culminates in the intellect, the tendency is to rationalism. When the Christian life culminates and terminates in the affections, the tendency is to fanaticism. But love holds the intellect and the affections like the two sides of an equation, in perfect equipoise, producing well-rounded Christian lives, the development of all the elements under the powers of a new affection. Some one has called it the expulsive power of a new affection, by which every other element is expelled from the life. Now, if love be the law and principle of unity in personal character, it is also the law and principle of unity among men, and why not? Of late a great deal has been said about Christian unity, the union of all believers, for which Jesus prayed and John wrote and Paul prayed. So much has been said about it in late years—much that is wise and much that is otherwise. Does it mean corporate union or heart union? Does it mean the union of all the churches under the name of one creed and one polity, or does it mean the unity of the spirit in the bonds of peace? Does it mean the union of ecclesiastical bodies, or does it mean

THE BAPTISM OF EVERY SPIRIT

into the spirit of Christ—heart union? I think sometimes people do not know what they are talking about. God has divided humanity into families, tribes and nationalities and races, because of our diversity, because of our differences. You put all the families in the earth together into one family, and tell them, "You must be brothers, and live in peace and harmony." Do you think it would be peace and harmony? It would be bedlam.

Or put all the races together, and say to them, "You are made of one blood, and you have got to be homogeneous," when the fact is, it would be an irresponsible conflict. The grandest problem that was ever presented to any people on this earth is the problem before the Southern people of this day, to harmonize two races under the same laws and under the same institutions, and it is not a question of color. It is a question of race instincts, and all the legislation under heaven and all the constitutional amendments that could be made until the day of doom can not change the race instincts of man; but if you let God work out the problem under the principle of love, you will find the solution of it. God will solve the problem himself, but it will be solved not by racial equality. It will be solved in God's own time.

You put all the churches of this country into one church, and say, "You be brothers; you are reconciled to God by the same cross and the same blood," and do you think it would be brotherly love? I think not. It would be turning the Philistines and Ishmaelites both loose upon the fair heritage of God to waste and destroy. And why? Because of our differences. I think the apostle had exactly the right view of it, and just the very view upon which only we can recognize and reconcile the differences among men, "There are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all," recognizing a universal law, a law of nature and grace, a law of matter and mind, a law that obtains everywhere in life, that you would express, perhaps, in such terms as this, "Harmony in variety, unity in diversity." Matter is in endless forms, and figures of endless variety, but matter itself is unity. Light is a unit, but light expresses itself in an endless variety of colors. Men have different opinions, but unity of mind. Forms are infinite in their variety, but God is a unit, and so it is in everything—infinite variety, and yet that infinite variety in absolute unity. God never duplicates himself. God never repeats his work. You can find no two things on the face of the earth exactly like, not even the leaves in the forest or the grains of sand upon the seashore. The grandest expression of an infinite life is in the infinite varieties of life and in the infinite forms of matter, and yet the unity of it all in the matter itself and in the very life itself.

THE HAPPY TIME COMING,

foretold by prophets and apostles, will be the reign of the universal law of love. Just as love dominates the hearts of men, just as love becomes the ruling passion among men, will there be universal brotherhood in the right relations of men, and that is the coming of the kingdom of God. I am glad that the churches are getting nearer together. I am glad that people are coming to love one another. We will never get, my friends, into the same church. We will never get into the same forms and modes of spiritual life. There will be endless diversity, diversity of gifts, but the same Spirit.

The fact is, that as long as we are made so different we require different manifestations of life and different manifestations of order, in order to develop life and different law and different types of being, and this will continue. The fact is that charity, that divinest expression of love, was never made for unity, but made for division. There is no charity in a perfect union. There is no charity in a perfect union of a man and wife; that is not charity. But when love harmonizes our differences without destroying them, then it is charity—that charity which is the bond of perfectness. You may consider me rash, but I believe I will presume to say at least that I deeply regret that the revisers of the Bible have seen proper to take away that distinction; have left out of the thirteenth of First Corinthians the word "charity," substituting "love," therefore destroying the highest distinction of love. What is charity? Not almsgiving, but it is that higher principle of life that harmonizes our varying opinions, so that you can be a Presbyterian, and you can be a Baptist, and I can be a Methodist, and yet love can harmonize our differences, and let them remain so that we can love one another as brothers, and that is unity in the bond of peace, and that is the only union. We had the spectacle before our church—the Northern and Southern Church, and the Northern and Southern Presbyterian. We have had before us for years in the history of the church a formal fraternity, and I say in my place that a formal fraternity without love is a formal fraud. Love is the only bond of union among men, and just as we love one another will we have the perfect union.

But, then, I said that the gospel is the history of love, and the cross is the sacrifice of love. I mean that the gift of God's love in God's own Son, the gift of eternal love to man through the offering of God's own Son for the sins of many, was the last and the costliest expression of God's love. Love means sacrifice, and, my friend, you hear me, there is

NO LOVE WITHOUT SACRIFICE,

and the sacrifice of himself was the last and costliest expression of his love. The cross is not only the last and costliest expression of God's love, but it comes into every form of Christian service, and hence, when human life becomes the sacrifice of love, then human love becomes the expression of that love measured by the divine love. When he said, "As I have loved you, even so love one another," he means to make his life the measure of our love. If he can lay down his life for us, we can lay down "our lives for one another." Jesus became the cross by the offering of himself to God upon the altar of his life to man. You and I became Christians by the offering of ourselves to God upon the altar of our service for man, and whenever the cross crucifies the self, it puts self upon the altar of God for the service of man, and makes our love for men the sovereign law of life. Then you solve every problem of the kingdom of God, and its solution is in the power of redeeming and saving love.

When selfishness is the law of human life in business, in society, in commerce, in manufacture, in politics, in the schools—in anything—it is infidelity; it is anarchy. The cross means death to sin and death to self. Then, instead of living a selfish love, we can live a sacrificial life: and just as Christ bore the sins of many, so we can bear the sins of many. Hence you see that love is not merely a feeling—not merely a passion. It is a life. Love without law is not much. It don't mean anything, but love is life. Love is the divinest life in the world. Love is the truest life in the world, and it furnishes us the truest law in the world. It holds the heart and the life true to itself and true to God, true to the truth, true to your fathers, true to your obligations, true to duty, true to every claim of human life. Oh! it is the truest, as it is the divinest, principle in this world.

Faithlessness to this universal law of love blasted down and drove the first pair from Paradise, and wrecked and ruined the world. Faithlessness to this universal law of life is doing it to-day. You never take up the morning paper that you don't read the story, the sad, the bitter story, of unrequited love—love's labor lost, plighted vows broken, hearts crushed. That is the source of all the crime, and the only remedy is the love that brought the Son of God upon the cross, and that will bring you and me upon the cross of sacrifice of life for the love of men.

The gospel teaches us that eternal life is the eternal sacrifice of love. We have never yet discovered the heart of love in the sacrifice of love, and that is the very law that we ought to determine and that we ought to understand, for the inspiration of the highest duty is in love. "If you love me, keep my commandments." "He that hath my commandments and keepeth them, he is that loveth me," and you can

TALK ABOUT LOVING GOD

as much as you please, my friend, but you show your love for him only when you keep his commandments. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." That makes love the law of life. I said that religion was love. I wish we could embody that idea in every form of religious profession.

These preachers talk to you a great deal about the life of faith, and there is such a life, but do you know anything of the life of love? Faith and knowledge and temperance and patience and calmness are selfish virtues. They are the religion of man; but brotherly kindness and charity are the religion of angels and of God. Faith is Noah building the ark 120 years, and then launching it upon the flood, and standing at last upon Ararat, hard by his altar of sacrifice, while the smoke of its incense ascended up to heaven with the bow of hope spanning the skies; but love is God kindling the great sun in the heavens that dried the flood and painted the bow and gave the assurance that the world would not be destroyed. Faith is Enoch walking with God 300 years. You talk about working out your salvation, my friend. You think of that—300 years walking with God, looking at his salvation! See what there was in that, what possibilities! But love is God coming after Enoch and translating him, that he should not see death. Faith is Moses refusing to be called the son of Pharaoh's daughter, turning his back upon the crown and the kingdom, and choosing rather the afflictions of the people of God, banishing himself into a strange land; but love is God coming down and

THE STRANGE SOLITUDES OF HOREB

in that wonderful bush of fire, talking with Moses, and giving him a commission to deliver his people from bondage, and establishing a great theocracy for the kingdom of God. Faith is Moses standing in the court of Pharaoh, demanding that he let the children of Israel go, but love is God kindling the holy fire in the hearts of the elders of Israel, and then transferring that fire to the pillar of cloud to go before them by day, and a pillar of fire to go before them by night. Faith is Moses speaking to the children of Israel, "Let them go forward," and then lifting his rod over the Red Sea and bidding the children of Israel go on dry ground in the midst of the sea; but love is God plowing through that sea and lifting its waters in liquid walls upon either side, so that his children might pass over, and then flooding his enemies so that the horse and his rider were drowned in the depths of the sea. Faith is Moses climbing the mount that smoked and trembled with the breath of God; but love is God talking face to face with Moses, giving him the laws for his people. Faith grows heroic in Paul and in Peter, but love grows resplendent in John and in Mary of Bethany.

Friend, I want you to live the life of faith, but would to God you would ascend to that higher life. Just blossom into the life of love, your whole being transfigured by the divine love, and you become like him, as he is the incarnate love.

Heaven, I said, was the reward, and it is also the fruition of love. Has love no future? Does the grave end all of love? Is there no development of love in the hereafter? O, sir, I just want to tell you that heaven is the only place where love can be essentially mutual, and where all of its high conditions can be fulfilled, and where perfect love casteth out all fear.

Selections

Who shall say that the spirit of the noble army of martyrs has not been reproduced in our own time? Among the missionaries who lost their lives at Kucheng, China, were two young ladies who had left the comforts of a Christian home to carry the gospel to the heathen, and when the sad news of the massacre reached their mother, instead of complaining she exclaimed, "Would to God that I could go to China to take up the work of my martyred daughters." What a striking exhibition of lofty Christian faith and devotion! How poor besides this cheerful surrender of beloved children seem the largest pecuniary gifts! Ah, if the spirit of this bereaved mother pervaded the church of Christ, there would be no lack of men, women or means for the work of evangelization at home or abroad. —Exchange.

Mr. Moody says he "never knew the Lord to use a discouraged man to do any work for him." We once met a Christian man whose theme of conversation with everyone he met and all the time he talked was the growing evils of the times. He waxed hot in opposing the idea that the moral interests of men were improving. He delighted in hearing and reading thunderbolt denunciations of the church and ministry. So far as he is able, he is taking the heart, hope, courage and faith out of every Christian worker he meets. He does not intend to do harm, but, in fact, he is doing about all he can to ruin the soldiers whom Jesus Christ relies upon to capture this world for him.—South Carolina Christian Advocate.

We have all heard of the old woman who said, the first time she had seen the sea, "What a comfort it is to see something of which there is enough for everyone!" What a comfort it is to think that in the ocean of God's forgiving love there is enough salvation for everyone—that not this or that favorite, but whosoever will-eth, may come and take the water of life freely. There is no difficulty on God's side, but on ours a whole ocean of unbelief and unwillingness.—Selected.

THE BIBLE

Oh, never on this holy Book
With careless, cold indifference look;
If thou art sad, come here and find
A balm to soothe and cheer the mind;
If thou art merry, here are songs
Fit to be sung by angels' tongues;
If thou art rich in things of earth,
Learn here thy wealth is nothing worth;
If thou art poor, this precious mine
Hath countless treasures - all are thine
—Exchange.

Communications

Missions.

"Go ye into all the world and preach the gospel to every creature."—Mark xvi, 15.

Would it not be an insult to the religious intelligence of the church to pause here long enough to prove that the Bible teaches the doctrine of missions, and that the Word of God makes it binding upon every saved person to send, or to carry, the gospel to those who sit in the shadow and night of heathenism? For no intelligent reader of God's Word can fail to see that the spirit of missions is the very soul of Christianity, and that to be a Bible Christian he must supply the destitute with the gospel; therefore, we would simply "stir up your pure minds by way of remembrance."

Just before our Savior ascended into heaven he said to the church, "After that the Holy Ghost is come upon you, ye shall receive power; and ye shall be witnesses unto me, both in Jerusalem and Judea and Samaria, and unto the uttermost parts of the earth." Paul states the case well in his letter to the Romans: "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Many questions of interest are pressing upon the church for settlement, but the most important question that confronts the church, and that should subordinate every other question, is missions. More than eighteen hundred years ago our Lord said, "Go ye into all the world and preach the gospel to every creature," yet the gospel has not been preached to every creature. Ten hundred millions of earth's sorrowing, sinning children have not heard Messiah's name. This vast multitude are yet groping their way in spiritual darkness. Five thousand and four hundred generations of the church have come and gone, and yet the millions have not heard of the Christ. Will the church of to-day repeat the crime of the church past? Will she, through unbelief, fail to move forward to the conquest of the world for Christ? Now is the most propitious time the church has ever had for the speedy conversion of the world. Improved machinery, together with the application of steam and electricity, have obliterated time and distance, thereby making the nations of the earth door-neighbors. While these natural forces were being utilized, and the great highways were being thrown up, over which the controlled forces of nature are to bear the missionary with his message of love, God has, in a most marvelous way, prepared the world for the reception of the gospel. China, with her 400,000,000, has opened wide her doors for the triumphal entrance of the gospel. Africa and India stand with open arms to receive Christ. Is not this the miracle of the nineteenth century? The gateway of the nations stands wide open for the entrance of the Lord's anointed, who, standing at the head of our lagging, halting columns, says, "Move forward." The command is, "Go." When? Next year? No; next year will be too late for the 30,000,000 who die annually. Next decade? No; during the next ten years 300,000,000 heathens will have gone into eternity. Next century? No; by that time all the living will be in the regions of the dead. When? Now! "Now is the day of salvation!" The command is in the present tense and to the present church. The command is not to the church of yesterday. Their door of opportunity is forever closed. It is not to the church of to-morrow. Their chance for winning immortal souls into Christ's kingdom has not come. The command is to the church of to-day. The Captain of our salvation says, "Go ye"—now, to day—"and preach the gospel to every creature."

Do you ask, Where are the men and women who are willing to carry the gospel into the regions beyond? We answer, Lift up your eyes and behold the vast army of consecrated men and women who are not only willing, but yearning to carry the Lamp of Life to the millions who are sitting in the night and death of heathenism. Thousands of our most gifted young men and talented young women are ready and waiting to be sent with the message of love and salvation. If the church were ready to obey her Lord's last command, she could raise an army 100,000 strong, and in fifty years unfurl the banners of Christ over all the nations of earth. But you ask, Where is the money with which to send such an army of missionaries? We answer, In the hands of the professed followers of Christ. By a most wonderful providence the wealth of the world has fallen into the hands of Christian men and women. An eminent statistician says that about four-fifths of the wealth of the world is owned by Christians, and that the great bulk of that is owned by Protestants. He further states that in 1870 there was but one Christian millionaire in the world, and that in 1890 there were one hundred. In addition to these there are thousands whose wealth approximates a million, and a vast number who are far above want; therefore, why not move forward with our missionary enterprise to the immediate subjugation of the kingdoms of darkness to the kingdom of Christ? Time and distance have been annihilated, every door of heathenism has been thrown wide open to the all-conquering Christ, thousands of men and women are eagerly waiting to carry the message of God's love, and by a wonderful revolution in the finances of the world millions of wealth have flowed into the hands of God's children. Why not send 100,000 missionaries in the next five years? We answer, Disloyalty to Christ is the only obstacle. If the church were as loyal to Christ as she should be, the twentieth century would dawn upon a world emblazoned with the light of the gospel, and crowned with a halo of glory. Is the church not loyal to Christ? Let us see. We have in the Mississippi Conference thirty-seven thousand members. With this large membership we paid last year for missions about $6,000, which was sixteen cents per member. We ask, Is that loyalty? No, no, no! The Moravian Church is said to pay $18 per member for the spread of the gospel. Every forty members pay $720 annually for missions. That is loyalty; that is consecrated enthusiasm for Christ and the salvation of souls. What would such loyalty mean in the Mississippi Conference? What would it mean in Southern Methodism? It would mean for the Mississippi Conference $666,000 annually for missions, and for the whole connection $27,000,000. If Southern Methodism were as loyal to Christ as the Moravians, our great church alone could send 27,000 men into the foreign fields.

In conclusion, you ask, "Will the heathen be lost if we fail to send or go?" That is not the question that confronts the church. The question is, Will the church be saved herself if she fails to send the gospel? That is the burning question that is waiting an answer at the door of every saved man's heart. Christ says, "If ye love me, keep my commandments;" "If ye love me, ye will keep my words." What is his great and last command? "Go ye into all the world and preach the gospel to every creature." Now, if we fail to obey him, we do not love him. If we fail to send the gospel, we fail to obey him; and if we fail to obey him, we can not be saved. But you say, "We show him our love by keeping up our home institutions." What you pay for the gospel at home is paid for a home necessity. You can no more dispense with your preacher and church than you can dispense with your school teacher and school. The gospel is as much a necessity as your meat and bread. But what you pay to missions is purely an expression of love and loyalty to Christ. Oh, then, how little do most of us love our Lord, who died to save us! Let us hear our Savior's command, and move on with the victories of the cross, till all nations join in singing,

"All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown him Lord of all."

When that bright day dawns men and angels will join in singing, "Praise God, from whom all blessings flow!"

L. S. JONES.

"More Than Conquerors."

"In all these things we are more than conquerors, through him that loved us."—Rom. viii, 37.

It is said that Constantine the Great saw in vision a cross displayed in the heavens on which glowed those words: "By this sign you shall conquer." The legend has a larger meaning: it is a prophecy for us all: our victory in this war with sin must come "through Him that loved us."

You observe the past tense is used. Paul does not mean that Christ once loved us, but does not now; it is only a rhetorical way of saying that his love was once wonderfully expressed for us on Calvary.

Christ died that we might be saved — saved from hell — saved from sin — saved from every effort and purpose of the devil to ruin us. It is, therefore, by the cross —i. e., the death of Christ—that we conquer. "In all these things"—in tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword—"we are more than conquerors through him that loved us." It is a fact of infinite practical value to us, that no Christian ever fell into sin while faithfully trusting the crucified Christ.

"We are more than conquerors." To be a conqueror is the highest human ideal of success in a conflict. Paul says the Christian who trusts the Christ is more than a conqueror; what does he mean? He evidently had in mind one of those magnificent triumphant entries into Rome by one of her victorious Emperors returning from some distant scene of war. These Roman Christians, to whom this epistle was written, had witnessed the splendid pageant. They had seen the Cæsar borne in a golden chariot, at whose wheels walked conquered kings, through the flower-carpeted streets spanned by gorgeous triumphal arches, while martial music and the shouts of welcome and applause mingled voluptuously above the shining turrents of "the Eternal City." Rome in all her long history had never witnessed pageants so grand as these of her later world-conquering Cæsars; and the whole world, with all her "gorgeous east" and her golden Egypt, had never seen anything to rival them. These Roman Christians knew well what it meant to be a conqueror. Paul evidently thought of all this; and then he thought of the conquest of sin and sin's emissaries; a victory which every Christian achieves through Christ. He knew that the conquests wrought by the Cæsars were never complete, were never permanent, were really matters of small import. If Cæsar returning from Gaul or Britain or Africa was a Roman ideal of a conqueror, then the Christian conquering sin and its myriad minions was more than a conqueror.

It means that the Christian conquers sin in every form, of every degree, and of every shade. It means that the Christian's final conquest of sin through Christ is permanent. Cæsar by conquest made Egypt, Gaul and Britain Roman provinces. Today Egypt is a province of Turkey, Gaul is an independent republic, and Britain is a grander empire than Rome ever was, while the kingdom of the Cæsars has been for more than a thousand years unknown to the geography of the world: but he who conquers sin through the Christ achieves a victory that will last forever. The crown that Cæsar wore and the throne to which he climbed by conquest, like the empire he founded, have passed away; but the crown that our Lord shall place on the brow of the Christian conqueror is as fadeless as the coronal of God, and the throne to which our Christ will lead us shall stand while the throne of the universe stands.

"We are more than conquerors." The words in their literal sense are self contradictory; but the thought is as true as God. When we stand in transfigured glory on the eternal hills of God, we shall better understand their wonderful meaning.

H. WALTER FEATHERSTUN.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. B. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The Woman's Parsonage and Home Mission Society of the M. E. Church, South, held its annual session in Little Rock, Ark., Nov. 5-9. This hospitable State accorded a welcome rarely tendered any body of Christian workers. Judge Basham represented the State, Col. Winfield the "City of Roses," and Col. Thornburgh the city churches, in extending most cordial greetings.

First Methodist Church having been burned a few months prior to the convention, Mrs. J. D. Reeves, in behalf of Second Baptist Church, tendered that beautiful temple, with the request that we accept it in Christian hospitality, and use it as if it were our own. Miss Matilda Ratcliffe presented the body with beautiful guidons for each Conference Society, from the young ladies of First Methodist Church, and Mrs. Patillo, a handsome gavel, made of five kinds of Arkansas wood, and mounted with silver, a gift from Mrs. William Thompsom. Mrs. T. B. Martin, in behalf of the local auxiliary of the W. P. and H. M. S., greeted us in words of welcome, which thrilled our hearts with delight that the cause we represented should inspire such cordial hospitality. Mrs. Hotchkiss, in her fraternal greetings from the Woman's Foreign Missionary Society, made us realize that we were going hand in hand advancing the Master's cause.

Bishop Galloway preached a most inspiring sermon from Gal. vi, 17: "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus," which greatly strengthened us for future work.

Bishop Hargrove and Dr. Tigert also preached helpful and encouraging sermons, and were present at our business sessions, aiding us by their wise counsel.

Dr. Patillo, pastor of First Church, was present all the time, and gave most courteous attention to all the demands upon him.

Drs. Dye and Godbey, and many other preachers from the district, honored us with their presence.

The reports from the various departments of work undertaken struck with electric force the magnetic fibers of our hearts, and produced renewed enthusiasm. The general secretary reported 97 parsonages aided throughout Southern Methodism this past year by the Central Committee and Conference societies. Only the itinerant circuit rider can appreciate the joy and comfort which come to 97 preachers and their families.

The Departments of Mite Boxes and Systematic Giving are closely allied, the former serving as object-lessons to develop the latter.

The work for the mountain whites will soon crystallize into the Sue Bennett Memorial School, where these illiterate and lawless mountaineers will be taught that industry and self-help make character, and that Christian character is the one grand principle of human life.

The orphanage for which Mrs. Wiley has labored so assiduously, located at Greenville, Tenn., touches the tenderest chord in every mother's heart.

The city mission work, in its varied departments, appeals to Christian womanhood as nothing else can.

The Cuban Mission work in Florida is growing and widening in the benevolent hands of Mrs. Wolff.

Many new methods were discussed, and some adopted, for advancing the work, until every loyal pastor and member of the M. E. Church, South, should do their whole duty for this institution of our loved Methodism.

But one thing marred the happiness of the occasion—the telegram announcing the death of Dr. Lyons. A shadow fell across our hearts, and loving sympathy was expressed for the dear wife hastily summoned home to meet such a sorrow.

MRS. J. S. F.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.,Mrs. G. H. Lipscomb,..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young...Shreveport.

To All Members of the Woman's Foreign Missionary Society, Adult and Juvenile, Louisiana Conference:

At the last annual meeting of the Woman's Board of Missions the following resolution was "enthusiastically adopted:"

Resolved, That, as a Board, we pledge ourselves to make every effort to reach 100,000 members and to raise $100,000 the coming year.

It was found that for the absolute necessities of the work, and in order that no field already occupied should suffer, an increase of membership to the number of 28,530, and increase of receipts to the amount of $25,596.84 over last year, would be necessary. This has been wisely divided by the proper committee into a pro rata statement for each Conference Society, showing just how much will be required in that society to accomplish the end in view.

In this manner it is estimated that for the Louisiana Conference W. F. M. S., new members to be added before March, 1897, must be 250: Money to be raised before March, 1897, $1,025.

In 1895-96 the Kentucky Conference Society took the lead in proportionate giving, contributing $2.07 per member, while Louisiana held second place, averaging $1.73 per member. Let us thank God and take courge that we have been able amid many hindrances, local and otherwise, to thus witness for the cause to which our best service is pledged; and seeing we have reason for gratitude, let us press forward to perform the part allotted in the pro rata distribution already noted. All money sent to the treasurer will be included in this apportionment. We would urge all auxiliaries to let the Week of Thanksgiving and Prayer be one of special offering in this direction.

Miss M. L. Gibson, vice-president Woman's Board of Foreign Missions, thus speaks: "The Ides of March were of momentary import to Cæsar in days of old when loyal citizens thought that Rome was endangered, and yet it seems to me that each member of the Board is brought this year into a more vital relation with the 'First of March,' as we shall have to prove our loyalty and fidelity to God, and the trust committed to us by the effort we shall have made to redeem our pledge to extend and enrich his visible and spiritual kingdom. We need the power of the Holy Spirit anointing us anew for service."

We beg the women of the church to heed this special call; to consider each, herself, as the one appointed to do this thing for God.

MRS. C. J. FOSTER,
La. Conf. Cor. Sec. W. F. M. S.

Selections.

The Contagion of Goodness.

One of the most admirable traits of youth is its strong faith in the communicable nature of all good things. Youth is unselfish, and it is optimistic; therefore, having any good thing itself, it not only desires to share it, but is confident of its ability to impart the blessing.

See how it is in the matter of health. Your rosy-cheeked, strong-limbed boy or girl, rejoicing in the full tide of life and health, will not believe—can hardly understand—the tyranny of weakness and disease, but says: "Come, play with me, run with me, ride with me, and I will make you strong and well." So, also, the happy young person is a constant source of sunshine to all around, believing not only in the naturalness of joy, but in the power of joy to communicate itself to others.

This disposition is of rare value and helpfulness when youth gives itself to the service of Christ and endeavors to do some real and worthy work for the Master. It establishes a sort of contagion of goodness among all who come under the influence of young and devoted Christians. The moral donative or giving power of Christian youth, backed as it is by the most absolute faith in the communicability of its own convictions and emotions, is one of the strongest agencies for conversion which the church has at its command. Everybody in those days knows what organized young people are doing for the cause of Christ throughout the world. These organizations are like leaven which is leavening the whole mass. The confidence, the devotion, the enthusiasm of the Christian youth of the church are simply irresistible. The world can not withstand the contagion of their faith. Goodness, virtue, the Christian life, are transmitted from individual to individual by the generous and enthusiastic spirit of youth as never before in the history of the world. "The world for Christ" is not a presumptuous motto for Epworth Leaguers and Christian Endeavorers. The marvelous record of these organizations justifies their sublime faith in the salvability of the race. Righteousness can be made lovely, winning, attractive; it can so take possession of men's hearts that they must and will draw others to themselves and infect them with the same joy and hope and enthusiasm. This is the firm conviction of youth; this is the faith upon which its triumphs are based. And may the glorious work go on until the banner of Christ waves, not only over every land, but over every soul and daughter of our Heavenly Father!—Zion's Herald.

Encourage the Minister.

If your minister helps you by a sermon, tell him so. You have no idea how much good it will do him. If you have received a blessing do not grudge to give a blessing. Dean Boyle in his "Recollections" tells the following story:

When I first went to Bridgenorth, I found myself in the house of a very thoughtful man, who told me that he owed his soul to two sermons preached in my church by my predecessor.

"I was a regular infidel," he said, "and I went after many years to the church. There I heard a sermon that gave me a week's misery. The next Sunday I went again and heard another. These two sermons set me thinking. I began to read the Bible, and at last I found peace."

"You went and told the clergyman, I hope, and encouraged him in his work?"

"I!" he said. "Oh, no; I never spoke to him in my life."—Presbyterian Review.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come with it sufficient for its tasks or for its troubles.

"Let me be strong in word and deed
Just for to-day!
Lord! for to-morrow and its needs,
I must not pray."
—Theodore L. Cuyler, D. D.

No Christian is born a spiritual cripple. But many a Christian becomes such a cripple by his own acts, and it takes but a seemingly small evil act or sinful indulgence to cripple the soul. Mrs. Hannah Whitall Smith says: "Any root of bitterness cherished towards another, any self-seeking, any harsh judgments indulged in, any slackness in obeying the voice of the Lord, any doubtful habits or surroundings—any one of these things will effectually cripple and paralyze our spiritual life." How much our spiritual soundness and vigor and usefulness depend upon own carefulness! Take heed how you live!

I used to think it was great to disregard happiness; to press to a high goal, careless, disdainful of it. But now I see that there is nothing so great as to be capable of happiness—to pluck it out of "each moment, and, whatever happens," to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.—Anne Gilchrist.

The Christian home is the mightiest instrument in the work of regenerating and elevating the human race. It is the guiding star of our good destiny. Home should be made everything.—Madison C. Peters.

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin.—Jeremy Taylor.

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.—Benjamin Franklin.

There is only one right way to be a Christian, and that is to be one all the time.

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A Christmas Trip.

Tho thousands of Texans who came from the South Atlantic States find much pleasure in reverting to the happy days of long ago when they were children, and often they awake at night to recall those scenes of yore which gave to life a charm, and which now come in later years as visions of joy. There is a tender spot in every heart for the old home, and the memories which cluster about the dear old spot are solaces in the weary, weary struggle we make day by day to build in our new Eldorado a home to which our children in future time will turn, as we turn now to the old place where our loved ones in the evening of life await the final summons.

The Texas and Pacific Railway Company again offers you the opportunity to go "back to the old home." Round-trip excursion tickets will be on sale from all points on the system on Dec. 21 and 22, 1896, to points in the Southeastern States, at one fare for the round trip, tickets good 30 days from date of sale. See your nearest ticket agent for further information, and do not fail to send eight cents postage to the undersigned for a copy of the finest publication on Texas ever issued, to show to your friends at home.

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A Discovery by a Preacher.

A discovery has been made by Rev. J. W. Blosser, M. D., of Atlanta, Ga., which marks a new era in the treatment of Catarrh, Bronchitis, Catarrhal Deafness, Asthma, etc., of which he has made a special study for the last twenty years. The remedy is applied in a practical way, which brings it in direct contact with every affected spot. It destroys the disease germs or microbes, and makes a radical cure. Its use is convenient and pleasant. He desires to place it in the hands of every sufferer, and will mail a trial sample free to everyone who will address Dr. J. W. Blosser & Son, 12 and 13 Grant Building, Atlanta, Ga.

FROM THE WORK.

Rev. H. D. Howell, Pearlington, Miss., Nov. 23: "I have just completed my four year's pastorate at Hattiesburg, during which time I received one hundred and eighty into the church, making an average of forty-five each year. Before I left the stewards made a full settlement with me and the presiding elder. I have in hand all the collections ordered by the Annual Conference. Besides, I was presented with an elegant suit of clothes; and the good women of our church made my wife a valuable and beautiful present. Hattiesburg will be a good place for some preacher next year. The Mississippi Conference will be invited to hold its next session there."

Rev. T. B. Cottrell, Lake City, Miss., Nov. 22: "With this Sunday we close our labors for the Conference year, 1896, on the Silver Creek and Bee Lake charge. Here is where the writer gets his first experience in the itinerant life. This has been indeed a pleasant and, we trust, a profitable year's work. If good congregations, and an increased interest in church affairs generally, are signs of spiritual improvement, we have good reason to be encouraged. All of our assessments have been met in full, with a goodly sum for other objects, amounting in all to $1,117.15. In addition to this full financial report, the extra kindness of the ladies on this charge deserve special mention. Their thoughtful attention and consideration, as evidenced by many useful gifts, will ever be held in grateful remembrance. All of our appointments have been filled except three, which were providentially prevented. Miles traveled on the work, 2,150; pastoral visits, 230; members received, 26; lost one by death, one by certificate; held two protracted meetings—one at Sharbrough's Chapel. Rev. T. J. Norsworthy did the preaching in this meeting, to the satisfaction and spiritual benefit of all. At our October appointment here Bro. T. B. Holloman was present, and further promoted the good cause by his able pulpit ministrations. The other was held at Silver City, where Bro. J. D. Ellis, by special invitation, was present, and did much good by his strong gospel sermons. Bro. T. J. Norsworthy also assisted in this meeting. Children's Day was observed at both these places, and resulted successfully. Our nice little church at Campbellsville was dedicated on the fourteenth instant by our beloved presiding elder, Rev. R. D. Norsworthy, on which occasion he gave us an eloquent sermon, based on Peter's proposition to our Lord at the transfiguration to build three tabernacles, etc. From here we went to Hillsdale, where, after another powerful sermon by the presiding elder from the text, 'Know them that labor among you,' in which the people were reminded of their duty to pastor and church, with a gentle reminder to the preacher of his duty also, our last Quarterly Conference was held, with good attendance. All these people, at Bee Lake, Silver City, Sharbrough's Chapel and Hillsdale, have shown, by their kindness and attention, that they know how to treat a pastor and his family."

Rev. W. H. Hill, Waterproof, La., Nov. 23: "I send you the following from Waterproof circuit: Yesterday was our fourth quarterly meeting occasion. Bro. B. F. White, our presiding elder, preached from Acts ii, 1: 'When the day of Pentecost was fully come they were all with one accord in one place.' I have not heard a better exposition of the doctrine of sanctification as held by our church. It seems to me it ought to satisfy any lover of our Zion. We have had some gains on the circuit this year, but not many, on account of the small white population we have here. Our finance will be better this year than last. We live among a liberal people. There has been considerable improvement on church property. Our parsonage is now in good condition. Our church at Wesley Chapel needs some repairs, but I hope another year it will be attended to. In conclusion, Mr. Editor, I will say the people of the circuit have been kind to the preacher and his family, for which I pray God's blessings upon them."

WAYNESBORO STATION, MISSISSIPPI CONFERENCE.

From Oct. 24 to Nov. 3 was given to the above by invitation of the efficient and beloved pastor, Bro. H. E. Partridge. The attendance was good day and night, and the work seemed to be deep and thorough. Here, as at so many other points, large numbers crowded the altar seeking either pardon, reclamation or sanctification. The Holy Spirit witnessed to the blood, and many rejoiced in the clear witness of the salvation sought. It was a time of grace and comfort to many believers who found the priceless pearl of entire sanctification. The meeting reached the best class of citizens, young, middle-aged and old. It was a time of great joy in the Lord.

DESOTO, MISS.

God in his providence had removed the faithful pastor, Bro. N. M. Clark. Protracted illness had prevented special services. The Official Board, with the advice and consent of the presiding elder, Bro. L. Carley, arranged for a meeting to begin Sunday, Nov. 1. The interest at Waynesboro prevented an earlier opening than Wednesday, Nov. 4, at 11 A. M. The attendance was large and the interest unusual. At the first call the altar was well filled, and seven were saved and sanctified. The meeting reached all classes, and at the close of six days one who took account of the professions estimated the number saved and sanctified between one hundred and fifteen to twenty. The work was clear and witnessed to by the Holy Spirit. In proof of this, the saved witnessed in joyous testimony to the fact and became active workers in the meeting. To God, who always "causeth us to triumph in Christ Jesus," be all the glory. Eighteen applied for membership in the Methodist Church. As elsewhere the subjects of the saving power of the gospel were members of some church.

Opposition to the Methodistic teaching on the doctrine of entire sanctification gave way, as the Holy Spirit so clearly set his seal on the teaching.

Every good man will admit that it is the experience the church needs, and the teaching that leads believers into it can but do good. Praise the Lord!

From DeSoto to Emory, Ala., required only a pleasant drive of one day; so closing at the former the evening of the ninth, the next day we were present and began a meeting which lasted to the sixteenth. The house was too small to accommodate the people, and we were at a great disadvantage both for lack of an altar and room to accommodate the people. But God owned the Word, and about forty souls were saved and sanctified wholly. As at other meetings the testimonies were clear and definite. One man whose wife was seeking to be reclaimed from backsliding refused to allow prayer offered in his house, and was at once convicted of sin and guilt, began immediately to pray, and did not cease until soundly converted. Many addicted to the tobacco habit abandoned it as a needless, expensive and filthy habit. Efficient help was rendered by lay workers, especially Miss Nettie Brown, of York, Ala. God honors these and will give them also with his ministers a rich reward in the "well done, good and faithful servant," that awaits them at the close of the day of life.

C. H. ELLIS.

Home Office, 1828 Terpsichore St., New Orleans, La.

The Minister's Wife.

The individual known as "the minister's wife" has her place and sphere. So far as church work is concerned no more responsibility rightfully belongs to her than to the wife of an elder or private member. The notion that she must be "a woman of all work" in the church and community is both cruel and preposterous. The wife of more than one minister would be in good health to-day were it not for yielding to a demand of this character. The late Dr Bethune smote this nonsensical notion in a vital part when the qualifications of his wife for supposed official duty were being looked into, he asked the brethren, "Do you intend to pay her a salary?" A large amount of unnecessary, and often very irksome labor is imposed upon the wife of a minister in the way of calling. There is neither propriety nor necessity in her doing any more in this line of work than any other lady member of the church. Her divinely ordained sphere is in her home. There she belongs, and it is there that she finds obligations and duties which have a paramount claim upon her attention and time.—Mid Continent.

Questionable Methods.

The custom of using coarse and abusive language in the pulpit, introducing slang phrases and current vulgarisms into the sermon—using as illustrations stale jokes and doubtful anecdotes—is upheld by some on the ground that these questionable methods attract a certain class of people, who are benefited by the *modicum* of gospel that may be worked into the mess that is served up for their delectation. This is a shallow and absurd conceit. Ministers of the gospel should of all men be examples of purity and Christian consecration in speech, as well as in conduct. No corrupt communication should proceed out of their mouths, but "that which is good to the use of edifying." A man's speech is the index to his heart. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." Baltimore Advocate.

Doctor: You have something wrong with your digestive organs. Patient: Well, considering my three daughters are learning to cook, it is hardly to be wondered at.—Exchange.

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REV. E. W. BAILEY.
NORTH MISSISSIPPI CONFERENCE
REV. J. D. CAMERON. D. D.
REV. W. T. J. SULLIVAN, D. D.
REV. T. C. WIER, D. D

ADVERTISING RATES.

		Ordinary position	Special position.
1 inch,	1 week, ...	$ 80	$ 1 00
1 ..	2 weeks, ...	1 60	2 00
1 ..	3	2 00	2 50
1 ..	1 month, ...	2 40	3 00
1 ..	3 months	6 00	7 50
1 ..	6	10 00	12 50
1 ..	1 year, ...	18 00	22 50
2 inches,	1	35 00	42 00
3 ..	1	50 00	60 00
4 ..	1	60 00	72 00
5 ..	1	75 00	90 00
8 ..	1	90 00	100 00

More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16.50 per inch per annum.

Thursday, December 3, 1896.

When there is sunshine in the heart it will be seen in the face.

The devil laughs when he sees Christians making war upon each other.

What does the omniscient eye see when it looks into the secret chambers of your soul?

A wise man is always at home when a good opportunity knocks; a fool is always absent.

A great many men are engaged in the smallest business imaginable—living for themselves.

You can't pull a star from its orbit, but you can pluck a flower to throw in your neighbor's pathway.

The man you dislike may, perhaps, need your forgiveness, but not as much as you need the forgiveness of God.

Spiritual greatness consists not in the doing of extraordinary things, but in the doing of ordinary things from an exalted motive.

Far above rubies in value is kindliness of heart. It makes us like unto our Father in heaven; and there is nothing equal to it for winning friends and disarming foes.

Education in the true sense of the word is the symmetrical, harmonious development of the highest and holiest powers of our nature. It makes its possessor happy and makes him serviceable to his fellow-man.

You "want to be an angel," do you? Well, that is an idle wish. You never will be an angel, but you can be "equal unto the angels" when you ascend to your "Father's house of many mansions." And even while you sojourn upon earth you can be a saint; not one of the sham sort created by an ecclesiastical machine, but a real one, whose daily life evinces kinship with Jesus.

A Homiletical Masterpiece.

We do not often publish sermons in the ADVOCATE. We make an exception, however, in the case of the sermon preached on Sunday, Nov. 22, at Carondelet Street Church, by Rev. W. M. Leftwich, D. D. We heard this sermon three years ago when Dr. Leftwich held a meeting for us at Mulberry Street Church, Macon, Ga. We enjoyed it, however, even more the second time than the first. The sermon was published in the Times-Democrat, having been reported by Miss Alma M. Sawtelle, the most thoroughly accurate stenographer we know of. Our readers have it exactly as delivered, with the exception of two anecdotes which are omitted for want of space. We are sure our readers will thank us for the privilege of reading this homiletical gem.

NORTH MISSISSIPPI CONFERENCE.

En route to the North Mississippi Conference at Greenville, we had a stop over of a few hours at Vicksburg. We made a very enjoyable visit to our friends, Dr. and Sister Weems. We missed Dr. Andrews, but spent a delightful hour with his charming family.

We reached Greenville in time for the opening of the Conference on Thursday morning. Bishop Galloway was in the chair. J. S. Oakley was elected secretary as a matter of course. After devotional exercises several communications were read and referred to the appropriate committees.

Several visitors were introduced: Dr. J. W. Boswell, of the Nashville Advocate; Dr. W. R. Lambuth, Missionary Secretary, and this scribe.

Eight disciplinary questions were disposed of before the hour for preaching—a record-breaking achievement in a session of two hours.

At a little after 11 o'clock Conference adjourned for a thanksgiving service, which had been appointed for the court-house. The attendance was large, the spacious auditorium being filled to overflowing. The President's proclamation was read by Judge Trigg. The sermon was preached by Bishop Galloway, Dr. W. R. Lambuth and Rev. J. A. Randolph participating in the service. The Bishop was in fine trim, and his sermon fully met public expectation, which is saying a great deal. In the afternoon there was preaching at the Baptist Church by Rev. H. P. Gibbs. At night Rev. J. Ritchey preached at the Methodist Church, the sermon being followed by the sacrament of the Lord's Supper, administered by Rev. W. C. Johnson, of the Memphis Conference. At the same hour this scribe committed a feeble attempt at preaching at the Baptist Church. As a Conference edition of the ADVOCATE will be published soon, we will make no attempt here at a detailed report.

On Friday all minute business, including the twentieth question, was completed, except the questions relating to admission on trial, readmission, and superannuation. Remarkable speed.

Dr. W. B. Palmore, editor of the St. Louis Advocate, was introduced. Rev. T. B. Holloman, agent of Millsaps College, made a brief, but effective address in the interest of the college.

Oxford was selected as the place for the next session.

At night a missionary anniversary was held, at which addresses were delivered by Bishop Galloway and Dr. W. R. Lambuth, both of which were excellent.

On Saturday there were two sessions. At the morning session N. G. Augustus was readmitted, and the following were admitted on trial: J. E. Cunningham, J. A. Braswell, R. A. Tucker, R. E. Duke.

Dr. J. H. Kirkland, Chancellor of Vanderbilt University, was introduced and delivered a masterly address in the interest of higher education.

B. P. Patterson and J. R. Countiss were admitted into full connection.

Bishop Galloway was at his best in his address to this class. We very much regret that we did not have a stenographer present to take it down. It would make excellent reading for laymen as well as preachers.

The committee of trial in the case of D. C. Foust brought in a verdict of acquittal. The committee of trial in the case of J. William Bell rendered a sentence of expulsion.

The financial reports were highly gratifying. Indeed, it is said that '96 eclipses all previous years in this matter. Never in the history of the Conference was so large a percentage of all claims met in full. Bishop Galloway's presidency gave universal satisfaction.

The memorial service was held Saturday afternoon in honor of Revs. T. B. Hargrove, T. B. Malone and J. P. Moore. Suitable memoirs were read, and a number of impromptu talks were made by the friends of the deceased. Saturday night there was an Epworth League rally, at which addresses were delivered by Dr. S. A. Steel, Rev. T. W. Lewis, and Hon. G. S. Lefwich. Sunday's services at the Methodist Church were as follows: Morning sermon by Bishop Galloway, followed by the ordination of deacons; afternoon sermon by Rev. W. C. Johnson, followed by the ordination of elders; night sermon by Dr. S. A. Steel. The sermon by Dr. Steel is said to have been in his best vein. The vast congregation was thrilled with his mighty thought. Other pulpits of the city were filled by members of the Conference.

The following were ordained elders: J. T. Murrah, L. M. Broyles, S. B. Myers, C. A. Pitman, W. W. Mitchell, W. A. Clark, R. A. Meek, E. A. Lewis, A. T. Buck.

On Monday the reports of the various standing committees were adopted. A resolution was adopted condemning inter-collegiate football. The appointments were read in the afternoon.

The report on education was very fine. Our school interests are on the increase. Our assessment for Millsaps College was doubled over last year's assessments.

The reports of the separate Boards show an increase in all our collections. The Columbus district paid every cent assessed against it.

The Conference is in good and growing condition.

Special reference is made to the work of J. E. Thomas at Starkville in his work for the American Bible Society.

The following is a summary of the report of the statistical secretary: Number of regular local preachers in the Conference, 119, with a church membership of 44,645; infants baptized during the past year, 679; adults baptized, 1,916; number of Epworth Leagues, 56, with a membership of 2,249; number of Sunday-schools, 450, with 2,349 teachers and 12,294 scholars; number of organized societies, including churches, 577; number of church edifices, 518, valued at $471,835; number of charges, 140; parsonages, 116; value of same, $103,306.50; district parsonages, 6, valued at $9,000. Two great schools are owned and supported by the Conference—the Grenada Collegiate Institute, valued at $40,000, with thirteen teachers, and Millsaps College, Jackson, valued at $70,000, with ten teachers.

We owe a vote of thanks, which we hereby tender, to Pastor Ramsey for the favor extended us in the matter of a Conference home. We were domiciled with our old-time friends and parishioners, Dr. and Mrs. C. H. Jones, whose cordial hospitalities and genial companionship we enjoyed immensely. We were fortunate also in having as our fellow-guests such companionable men as Bros. Kelsey, Young, O'Bryant and Luter.

APPOINTMENTS.

SARDIS DISTRICT.

T. C. Wier, P. E.
Sardis station, W. S. Shipman.
Como, R. O. Boon.
Senatobia, J. W. Bell.
Arkabutla, G. H. Jacobs.
Hernando and Coldwater, P. E. Duncan.
Nesbitt, G. A. Kliae.
Pleasant Hill, R. I. Allen.
Cockrum, J. R. D. King.
Wall Hill, J. H. Smith.
Tyro, W. J. Burt.
Longtown, J. M. Massey.
Pleasant Grove, W. M. Young.
Batesville and Wesley, K. M. Harrison.
Courtland, H. T. Gaines.
Eureka, C. P. Moss.
Burgess mission, supplied by Joseph Wilson.

GRENADA DISTRICT.

H. C. Morehead, P. E.
Grenada station, T. W. Lewis.
Grenada circuit, A. W. Langley.
Water Valley—Wood Street, J. A. Bowen.
Water Valley—Main Street, T. B. Clifford.
Water Valley circuit, J. A. Braswell.
Coffeeville, O. L. Savage.
Charleston, W. W. Williams.
Oxford, R. M Standefer.
Tocopola, C. C. Grisham.
Paris, E. H. Rook.
Slate Springs, D. M. Goddio.
Minter City and Strathmore, R. G. Porter.
Chapel Hill, supplied by G. S. Morehead.
Tatum, A. P. Leech.
Pittsboro, J. M. Huggia.
Elzey, supplied by R. G. Lawson.
Banner, supplied by R. I. Cole.
Grenada Collegiate Institute—President, J. W. Malone; agent, W. M. McIntosh.

COLUMBUS DISTRICT.

R. A. Burroughs, P. E.
Columbus, W. T. Boiling.
Columbus City Mission, L. M. Broyles.
Columbus circuit, G. W. Gordon.
Crawford, T. Cameron.
Brooksville, J. A. Loech.
Macon, J. A. Randolph.
Starkville, T. Y. Ramsey.
Starkville circuit, A. P. Sage.
West Point, W. S. Lagrone.
Tibbee, H. S. Spraggins.
Winstonville, J. M. Davenport.
Shuqualak, M. E. Tunlia.
Hebron, B. P. Patterson.
Cedar Bluff, B. S. Rayner.
Sturgis, H. M. Young.
Singleton, supplied by J. H. Barreatine.

GREENVILLE DISTRICT.

J. A. Dorman, P. E.
Greenville, J. E. Thomas.
Hollondale and Arcola, J. C. Minims.
Greenville circuit, J. E. Cunningham.
Shaws, E. S. Lowis.
Lehorton, J. R. Countiss.
Cleveland, H. P. Crowe.
Shelby and Duncan, C. A. Spraggins.
Austin circuit, supplied by L. A. McKeown.
Clarksdale, J. T. Murrah.
Jonestown, J. J. Brooks.
Belen, S. A. Brown.
Lula, J. M. Bradley.
Sunflower mission, supplied by J. C. Woodruff.
Tunica, T. H. Dorsey.
Friars' Point, W. C. Harris.
Hill House, W. D. Burroughs.
Rosedale, S. B. Myers.
Gunnison, R. H. B. Gladney.
Bolivar, C. H. Pittman.

CORINTH DISTRICT.

H. R. Tucker, P. E.
Corinth, W. T. J. Sullivan.
Corinth circuit, B. P. Fullilove.
Iuka, J. H. Shumaker.
Inka circuit, W. T. Rogers.
Kossuth, M. H. Honnoll.
Jonesboro, S. B. Cox.
Booneville, G. H. Lipscomb.
Booneville circuit, W. A. Clark, J. R. Butler.
Marietta, T. L. Foster.
Guntown, J. W. Treadwell.
Blue Springs, A. J. Foster.
Ripley and New Albany, J. M. Wyatt.
Ripley circuit, W. G. Burks.
New Albany circuit, J. Porter.
Brown's Creek, supplied by W. R. Williams.
Saltillo, D. C. Foust.
Pleasant Ridge, supplied by W. A. Ward.
Student Southern University, W. L. Graves.

ABERDEEN DISTRICT.

S. M. Thames, P. E.
Aberdeen station, Amos Kendall.
Aberdeen circuit, R. A. Tucker.
Okolona, W. W. Wooliard.
Okolona circuit, E. P. Craddock.
Tupelo station, R. A. Meek.
Verona and Nettleton, J. C. Lowe.
Prairie, H. T. Cunningham.
Sparta, J. W. Raper.
Shannon, B. F. Phillips.
Fulton, J. A. Poe.
Nettleton circuit, W. A. Bowlin.
Amory, D. L. Cogdell.
Houston, J. W. Anderson.
Houston mission, supplied by M. L. Wood.
Buena Vista, J. M. Barnes.
Quincy, supplied by J. T. Derritt.
Tremont, supplied by H. C. Parrott.

HOLLY SPRINGS DISTRICT.

J. D. Cameron, P. E.
Holly Springs, J. S. Onkley.
Holly Springs circuit, J. W. Lowrance.
East Holly Springs circuit, supplied by B. C. Gray.
Ashland circuit, R. E. Duke.
Cornersville, J. B. Harris.
Pontotoc, F. A. Whitson.
Potts Camp, L. D. Worsham.
Waterford, J. W. Ramsey.
Red Banks, M. D. Fly.
Mt. Pleasant, J. M. Morse.
Byhalia, R. M. Davis.
Olive Branch, B. P. Jaco.
Abbeville, J. E. Buck.
Epworth College, J. W. Honnoll, president.
Assistant editor Christian Advocate, J. W. Boswell.
Secretary Epworth League, S. A. Steel.

WINONA DISTRICT.

J. B. Stone, P. E.
Winona, T. W. Dye.
Winona circuit, J. Ritchey.
Vaiden, J. F. Evans.
Carrollton, L. M. Lipscomb.
Carrollton circuit, W. H. Sanders.
Greenwood, J. W. Price.
West, J. T. Howell.
Black Hawk, W. C. Lester.
McNutt, K. A. Jones.
Indianola, E. Johnson.
Dublin, B. B. Sullivan.
Sidon, J. W. Luter.

DURANT DISTRICT.

J. H. Mitchell, P. E.
Durant, N. G. Augustus.
Kosciusko, J. C. Park.
Sallis, T. G. Freeman.
Ackerman, R. M. Evans.
Ethel, A. T. Buck.
Rural Hill, W. L. Anderson.
Salem, J. J. Garner.
Belzona, J. A. Wilson.
Lexington, W. W. Mitchell.
Pickens, W. D. McCullough.
Ebenezer, W. J. O'Bryant.
Louisville, D. W. Babb.
Eupora, H. P. Gibbs.
Walthall, J. H. Rodgers.
Chester, R. P. Goar.
Poplar Creek, R. C. Callaway.
Stewart circuit, supplied by G. S. Sanders.
Millsaps College—W. B. Murrah, president.
Conference coiporteur and Sunday-school agent, G. W. Bachman.

How Shall the Debt Be Paid?

This question has been asked by every man of any business at some time in his career. But it is now applied to the missionary debt of the Southern Methodist Church. It may be like the debt of Great Britain, which is never to be paid, merely the annual interest to be kept paid; but even that has not been paid, and the church will eventually be bankrupt if the interest is not paid annually. But the debt must be paid; the principal is being increased by the interest, and now stands in the neighborhood of one hundred and sixty thousand dollars. One who covers his debts and never makes arrangement for liquidation is like the man who covers his sins, he can not prosper; so with our church, we must look at our debt and arrange some plan for liquidation. The readiest and swiftest plan would be to bring up our tithes and turn them into the Lord's treasury for this purpose. Let every officer from Bishops down to the humblest pastor put by a tenth and forward it for this end till the debt is paid. But if this can not be done with unanimity of action on the part of the pastors, it will fall.

The second plan is to bond the debt, issuing four per cent. bonds payable in six years. Let there every year be put aside as a sinking fund from the general collection forty thousand dollars to pay interest and retire a certain number of these bonds. In the meanwhile the debt can be pressed, and the sooner it is settled the earlier can the missionary operations be broadened. Surely in the membership of our church we have those who will invest in these bonds and assist in getting rid of this incubus gradually. The time for retiring these bonds might be made even longer—say ten years instead of six; but that would increase the payments for interest. The debt will have to be paid. The secretaries may go up and down the land quietly ignoring the debt, but it must be paid, and six per cent. interest will certainly make it increase very rapidly. While we sleep as a church, it is growing; and though we will not admit it, the millstone is on our missionary progress—it is an incubus. We may walk up and down the land with an independent, well-to-do air, but we are mortgaged for this debt. We, as a church, have let the other man walk the floor over this debt long enough; it is about time for us to pay up or go into the hands of a receiver till this amount is paid.

But maybe all thought of the payment of this debt is a violent assumption wholly unwarranted. Everybody is quiet because we are never to pay the debt. Who can collect this debt; how can it be forced out of the church? Need one pay a debt which can not be collected? Probably it is intended to take things quietly (like we have these two years gone), just pay six per cent. interest indefinitely. If such is the intention, the church should issue bonds by all means, and then pay the interest with the tacit understanding that the principal is never to be paid. It would be in excellent form for all the Annual Conferences in session to pass this resolution:

Resolved, We will pay our missionary debt.

It would be well if all our missionary specials would be wholly diverted to this end, the payment of a part of the debt—that is, if the debt is to be paid. As to the debt the question is, "Where are we at anyhow?"

LYSIAS.

Hon. Franklin Garrett.

We are pained to record the sudden death of our dear brother, Hon. Franklin Garrett. In apparent good health, he ate dinner at 4 P. M., Sunday; walked out in the yard, as was his custom, and fell dead. He never spoke or showed any signs of life, though all possible means were promptly used to resuscitate. Life was gone, not to be called back.

Bro. Garrett was one of our leading lawyers, and a man of most regular and temperate habits of life. He was a model husband and father. A true Christian, never failing in family worship. His home was a family church. He leaves a lovely Christian home—a wife and five children. Two noble boys students at Centenary College. Such homes and such families are rare. May God comfort the stricken ones and keep that home! Their pastor,

E. N. EVANS.

Monroe, La., Nov. 23, 1896.

NOTES.

Rev. C. F. Evans, D. D., has been transferred from the Western North Carolina Conference to the Louisville Conference, and stationed at Lexington, Ky.

***

We were pleased to meet in the city a few days since Rev. G. D. Anders and Rev. N. J. Roberts (David and Jonathan), of the Louisiana Conference.

***

Mrs. Mary McGee Snell was married one day last week in San Francisco, Cal., to Rev. L. E. Hall, a young Methodist local preacher of St. Louis, Mo. She was at the time carrying on a revival meeting.

***

The ladies of Parker Chapel gave a reception to the Methodist pastors of the city on Tuesday, the first, at the Parker Chapel parsonage. We regret that absence from the city prevented our attendance.

***

Rev. T. W. Adams and family passed through the Crescent City a few days since. Having finished a pastorate of four years at Moss Point, he has packed up his worldly goods preparatory to moving whithersoever the powers that be may send him.

***

Mr. William Reed Carradine, eldest son of Rev. Beverly Carradine, was married, Nov. 23, to Miss Alice Ingersoll, daughter of Dr. and Mrs. Charles J. Ingersoll, of St. Louis, Mo. They will make their home in Baltimore, Md. May peace and prosperity attend them!

***

Our young friend, Bro. John T. Crebbin, steward of our Louisiana Avenue Church, and superintendent of the mission Sunday-school of that church, leaves to-day for Chicago for the purpose of attending Hahneman Medical College. We wish the young doctor God-speed.

***

Mr. Joseph E. Norwood, of Magnolia, Miss., will be married, Dec. 9, 1896, to Miss Kittie Maxwell, daughter of Mr. and Mrs. W. L. Maxwell, of Camden, Miss. The ceremony will be performed in the Methodist Church at Camden. May their pathway through life be strewn with flowers!

***

The numerous friends of Miss Belle Kearney will greatly regret to hear that she is quite sick in St. Louis. She went to St. Louis to attend the W. C. T. U. National Convention, but was taken sick at the very beginning, so that she did not attend a single session. Many prayers will go up for her recovery.

***

Mrs. Evans, wife of Rev. Charles F. Evans, D. D., died of pneumonia at Chattanooga on Monday, the thirtieth. Her remains will be brought to New Orleans for interment. This announcement will be read with profound sorrow by a numerous circle of friends. May the God of all grace sustain and comfort our brother in his sore bereavement!

***

We should have stated in our item of last week that "Rex" simply desired us to say that he wished Sister Cary to understand that he had done his best to hold up his end of the log; but that while we are in accord with his views, he expresses them in such a caustic manner that we feared the publication would do more harm than good.

***

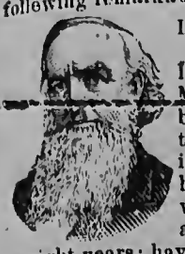
Rev. J. A. Miller, of the Louisiana Conference, has been in bed for two weeks. He has, therefore, been unable to give personal attention to the various matters about which brethren have been writing him. He wishes the brethren to know, however, that he has efficient laymen at work making all needful preparation for the entertainment of the Conference.

***

We were greatly delighted to receive a few days since a contribution of $25 for our Mississippi Conference Indian Mission from that truly philanthropic woman, Mrs. Ida A. Richardson, of this city. The donation was secured through the instrumentality of our noble friend, Mrs. E. John Ellis, president of the New Orleans Indian Association. It is just like them both to do such things. The contribution is all the more appreciated in view of the fact that both these good women are members of another church. This is ecclesiastical fraternity of the right sort.

FREE until Jan. 1st.

We direct special attention to the following remarkable statements:



Dear Madame:—Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it.

Yours truly, W. E. PENN.

EUREKA SPRINGS, ARK., May 24, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had Lagrippe, the disease settled in the back of my head and my sufferings have been almost unbearable. I thank God I ever heard of your treatment, which has no equal. I can speak in the highest terms of Aerial Medication.

Miss E. S. ORR, E. Harpswell, Maine.

Deaf 25 Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Box 585, Wichita, Ks.

Restored His Hearing in 5 Minutes.

My age is 63. I suffered from Catarrh 10 years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing began to fail, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.

ELI BROWN, Jacksboro, Tenn.

See special free offer below.

"Whereas I Was Deaf, Now I Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.

WILLIAM RITCHIE, Derby Center, Vt.

The late Prof. Basil Manley, of the South Baptist Theo. Seminary, Louisville, Ky., says of Aerial Medication: "I can cordially recommend its use." Write for a fac-simile of his letter.

A Deaf Man's Slate.

I was almost totally deaf 25 years; could not hear a steam whistle; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication, surprised my friends by discarding the slate. I steadily improved and now can hear the slightest noise and can understand conversation and public speaking perfectly.

EDW. E. WILLIAMS, Lead, S. D.

I had Catarrh 21 years, was deaf eighteen years, could not hear common conversation, had roaring in ears, dreadful headaches, green offensive discharge, bad taste in mouth, and eyes so weak I could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge from my head, fully restored my hearing and for over four years my hearing has been perfect and am entirely free from Catarrh.

JANE P. BASTIC, Shelby, N. C.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free.

Address,

J. H. Moore, M. D., Dept. B. I., Cincinnati, O.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. CHRISTIAN ADVOCATE.

Millsaps College Notes.

The largest enrollment in the history of the college is 205. This year we have already gone beyond the 200 mark. It is easy to see that there has not been a better session in this.

It is the custom of the faculty to arrange the Christmas holidays so that the students may go and come without Sunday traveling. This year work will be suspended Friday afternoon, Dec. 18, and be resumed Tuesday morning, Dec. 29.

The city churches have both drafted men from the Millsaps faculty to direct their Epworth League work. Dr. Muckenfuss, of the Natural Science Department, is president of the Capitol Street League. Prof. Weber, of the English Department, is president of the First Church League.

President Murrah is kept busy visiting the churches. It is seldom that he has a Sunday at home. Wednesday night before the meeting of the North Mississippi Conference he will preach in Greenville. Dr. J. A. Moore has also been giving some of his Sundays to this work. He recently spent a Sunday in Hazlehurst.

A series of public lectures has been begun. The first of the series, "The Study of New Testament Greek," was delivered two weeks ago by Dr. W. L. C. Hunnicutt; the second, "The Early History of Science," last week by Dr. Muckenfuss; the third, "The Preacher as a Student," will be given next Wednesday by Rev. A. F. Watkins.

College interest is centering just now in the new Webster Science Hall, which is rapidly approaching completion. This commodious building will contain ample room for the laboratories of the Science Department, rooms for the library and reading-room, and for the Law Department. No similar department in the State will have more satisfactory quarters than will the Millsaps Department of Chemistry, Mineralogy, and Physics. The rooms for the library are large and well placed. The Department of English has recently shown its interest in the new library by presenting as a departmental gift a large bust of Shakespeare.

The past Summer was one of great activity on the part of all the Millsaps professors. Several remained at their homes working with unabated zeal. President Murrah was continually on the go, representing all the interests of the college. Profs. Hanner, Muckenfuss and Weber were in attendance on the University of Chicago. Throughout the year Prof. Swearingen was present in Rome as a fellow of the University of Chicago in the American School of Classical Studies at Rome. During the time of his connection with this school Prof. Swearingen had the pleasure and profit of a trip into Greece. Athens and other places of interest were visited.

Millsaps College professors are investigators as well as teachers. They are often asked to contribute to the learned journals of the country. Last year Dr. Muckenfuss had two articles in the American Chemical Journal. An article from his pen on "The Dawn of Science" is expected to appear in an early number of the Southern Methodist Review. Prof. Swearingen will contribute to a volume of studies from the Classical School, under Prof. W. G. Hale, some "Epigraphical Notes." This paper will include the publication, with notes, of several new inscriptions, and the restoration and commentary on another. Prof. Weber has been making an historical study of English syntax. He has been asked to contribute to the American Journal of Germanic Philology an article on the English gerundial construction. XXX.

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In the Living Present.

To be in debt is tantamount to being in slavery. It hurts churches no less than individuals. The American Foreign Missionary Society has this year wiped out its vast debt of $114,652. The Missionary Society of the Episcopal Church labored under an incubus of nearly the same amount. Now the treasurer reports entire liquidation of same. The Evangelical Association, notwithstanding recent defection, has fully paid the large debt of its missionary society and is ready to take up new fields. When will our church abandon its ostrich policy and fall in line with this happy trio?

The City Council of Boston enacted a law forbidding expectoration in the street car. Transgressers to be fined $100. It is well. Those little brown puddles do not only nauseate other passengers, but frequently soil costly dresses. Expectoration in a street car is a nuisance. Consumptives are to occupy seats near the door or at an open window.

In pedagogism women are reaching forth for monopoly in our country. Since 1880 female teachers have increased seventy per cent. The decrease of male teachers has been nearly as large. It may seem incredible, but it is true, that now 260,954 women occupy the position of teacher. It would seem that women have a special aptitude for this invocation. The number of pupils in our country is fifteen million. One per cent. of that number attend college or high school.

The Moody meetings in New York are not largely attended, but much good is being done nevertheless. He has a special gift of filling Christian workers with new zeal and enthusiasm. The papers intimate that many of his sermons are threadbare, but that his individuality never fails to achieve victory. That no one can doubt his sensible piety. That he walks with God.

A rivalry seems to have risen lately among the best medical colleges to see which one can have the hardest curriculum. Everywhere the college course has been raised to four years. Suffering humanity will be benefited thereby. The man to whom we entrust our lives should be thoroughly prepared for his task. In years gone by many charlatans disgraced the medical profession. But in this, like in any other profession, common sense is a prerequisite.

A treaty of peace has been signed by Abyssinia and Italy. The boundary between the two countries plainly specified. Italy pays $40,000. The amount is claimed as beard-bill for Italian prisoners held by King Menelik. This further bloodshed is prevented. Conspirators to the contrary have been foiled. Christianity has triumphed.

Bishop John H. Vincent has been the subject of much controversy of late. He is reported in Presbyterian papers as having said "that the divinity of Christ is not an essential article of the Christian faith." The Bishop, when apprised of these publications, declared them gross misrepresentations. That he was as orthodox as any faithful Christian could be. But some of those papers have as yet failed to publish the Bishop's correction and explanation.

ICH DIEN.

Almost a Miracle!

At the opening of present year I made the public offer of fifty dollars to be paid to any Christian charity that might be designated by any person or persons who should get a contribution for church purposes from each of the 250 members whose names were on my church roll.

Two ladies, Mrs. West and Mrs. Crisler, undertook the task, and after unprecedented labor succeeded in accomplishing the work. Their chief difficulty was in finding and getting to the members. I took my Conference collections early in the year, and got a goodly sum in cash and the subscriptions of about fifty members. The task the ladies had before them was to find and to obtain contributions from the other two hundred. If anyone thinks this task was an easy one, let him try to do the same with an equal number of members, and let me hear from him when he succeeds. The husband of one of these collectors thinks his horse ought to have a high place in horse heaven as his reward for the extra labor he has performed in the making of these collections.

Sisters West and Crisler, being deeply interested in foreign missions, will give the reward which they have earned to the McGavock Memorial School in China.

If this canvass is properly followed by timely applications from the pastor and the stewards next year, those who paid nickels this year will pay dimes, and others will enlarge their payments in proportion. Any church which gets a contribution from every member will raise all of its assessments; and not only so, but it will be a church of pervasive life. Only those who pay toward the support of the church feel a lively interest in her welfare and gladly attend her services. I have renewed my offer for another year, with the proviso, that each payment that did not exceed fifty cents this year shall be doubled next. A contribution from every member will solve the problem of church finances.

W. L. C. HUNNICUTT.

Make a note of it.—Twenty-five cents buys the best Liniment out, Salvation Oil.

Louisiana Conference.

BRETHREN: I do not remember whether or not I have advised Bro. Miller of the final arrangement for the selling of tickets for the coming Conference in December. Our line, the Q. and C., will sell round-trip tickets at one and one-third fare for the round trip. Other roads interested will either sell round-trip tickets at this rate or sell one-way tickets to Ruston at full fare, giving certificate which I will honor when signed by the secretary of Conference, selling return ticket at one-third fare.

The brethren coming from points on our line should secure round-trip tickets, and from points on other lines should inquire for round-trip tickets, and if not sold should secure a certificate, so that I may grant reduction on return. Be sure to either have round-trip ticket or certificate.

Your brother,

B. S. ATKINSON, R. R. Agt.

Where there are children, there Dr. Bull's Cough Syrup should be always handy.

EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary, as agreed upon at the last State Conference: Covington, $5; Dryades Street, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Franklin, $5; Algiers, $5; Carrollton Avenue, $10.50; Louisiana Avenue, $20; Colfax, $5; Carondelet Street, $20.75; Minden, $10.65. Total, $303.90.

The prayer meeting topic for December is "The Indwelling Christ," and the topic for Sunday, Dec. 6, is "The Third Person in Every Friendship." (Luke xxiv, 13-15.)

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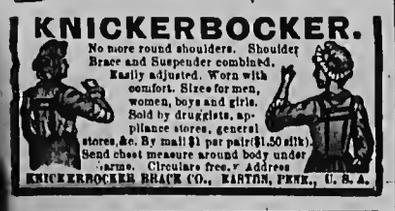

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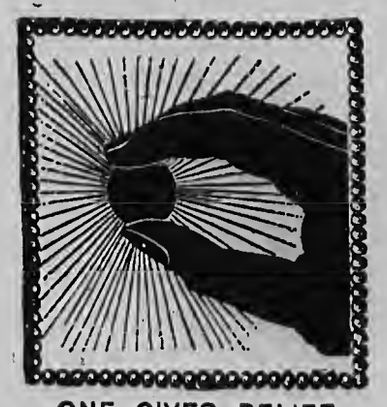

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HOME CIRCLE.

I AM THINKING OF MY MOTHER.

BY FINLEY JOHNSON.

I am thinking of my mother,
And again I am a child,
As memory brings before me
The sunshine of her smile;
And the soft melodious echoes
Of her sweet, angelic voice
Still linger all around me,
And bid me to rejoice;
And often to my visions
I see her form afar,
Her loved eye brightly gleaming
From some unclouded star.

I am thinking of my mother,
And though the careless throng
Whose only God is pleasure,
May sing their siren song,
Yet my mother's gentle teachings,
Which my childhood's bosom bore,
On my heart are still engraven,
Though she is now no more;
And by every thought grows brighter,
As an infant's sinless brow,
As a whispering spirit tells me
She is gazing on me now.

I am thinking of my mother,
And every thought doth roll
Like a cool, refreshing wave
Through the desert of my soul;
And the memories that they bring me
Of the bright and happy past
Steal many a drop of sorrow
That in my cup is cast;
And Hope, with gentle accents,
Speaks softly in my ear,
That with God and the angels
I shall see my mother dear.

—New York Ledger.

From Aunt Loretta.

"This is Thanksgiving Day," as the little girl said; and how nice and fairy-like it would be to just drop in at 512 Camp street, and go flying all over the country with the ADVOCATES that visit so many of your homes, and see you all enjoying your turkey and pumpkin-pie dinners, for if there is only one pumpkin for each family in a year, it ought to be made into Thanksgiving pies, else the turkey would not taste so good.

Well, as I can not go to see you all, I will tell you about our last Thanksgiving dinner.

First, we had a secret to keep, which is about the best thing we can have about Thanksgiving dinners and Christmas presents. Our secret was that we (that is, "our crowd" and everybody else) were to take all our Thanksgiving "fixin's" to our invalid neighbor's house, and give her a surprise dinner. The children were all enjoined not to tell the secret to her children, and it was a pretty hard thing for some of them to do; but it worked well, and about an hour before the dinner hour I was sent to keep the lady in her room by some sort of adroitness, while the crowd slipped through another neighbor's yard and took possession of the dining-room. With closed doors all arrangements were made, as old Aunt Eidie was let into the secret, and she managed the children so they would not tell the mother as they saw the preparation being made. At last, as the lady's husband and a boarder was seen coming in at the gate, she arose, excused herself, went with her husband to the dining-room, and—Aunt Eidie opened the door, and there the dainty and heavily-laden table was displayed to their amazement. Mrs. G., with an exclamation of surprise, said, "Oh, Aunt Eidie!" and Mr. G. said, "What! all that?" Just then the crowd burst in from other room, and the "Thanksgiving surprise dinner" was an acknowledged success. But this year this sweet invalid lady is too ill to receive company; but we thank the Lord that she is still spared to us, and we will not forget her on this beautiful Thanksgiving Day. Mr. G. went back to the depot, and found some hungry men, among others a preacher and two doctors, and told them to go down to his house; that the ladies had taken possession, and they had the biggest dinner he ever saw. AUNT LORETTA.

Etiquette for Children.

It seems to me that too many mothers neglect this important element in the training of their children. In fact, do young folks at any time have the manners that distinguished those of two generations ago? There has been a sad decadence of manners generally within the last forty years, and unfortunately children have been affected by it more visibly than others. Gone is the old-time courtesy which children showed to their elders, especially to the aged. I remember when boys were taught to raise their hats to teachers and the girls to courtesy. In reply to all questions it was the rule rather than the exception to answer, "Yes, sir," or "No, sir," to a gentleman, and "Yes, ma'am," and "No, ma'am," to a lady. The change is to be regretted.

And yet, we can not blame the children. This fault lies with their parents, principally their mothers. We can not expect all little children, indeed, to be little Lord Fauntleroys or Eva St. Clairs, but they can be taught to be thoughtful of others, unselfish, respectful and courteous. Especially should they know how to behave politely in the dining-room. If there is one thing more than another that shows our bringing up, to use a common expression, it is our manners at table and the way we eat. Yet how often is one's whole meal made unpleasant by some unruly or misbehaved child. Mothers can not be oblivious to the misdemeanors of their children in this respect. Possibly, however, they may not realize that the responsibility of their behavior or misbehavior rests upon them; but it is as necessary to teach them good manners as that they must not eat too much.

In the first place, are not children petted too much and allowed too many privileges in these days? In many homes, the children are the real managers. They monopolize the conversation, and continually interrupt older ones while talking. This is all wrong. Such a mode, or, rather, lack of training, fosters their selfishness and vanity, and renders them real nuisances of fault finding and discourtesy.

Only the other day I was greatly shocked while visiting at a friend's house by the ill-manners of her little boy, who was not quite ten years old. Before we were all fairly seated at the table, he leaned forward upon the table, knife and fork in hand, and exclaimed: "I want some of the plum pudding, but I won't have any cake."

"You must wait, Carl," said the father. Afterwards he was helped three times to the plum pudding, though several of the older ones had a much smaller amount in consequence. I imagined that his mother might feel ashamed of his want of breeding, but the little fellow afterwards remarked to me, confidentially, "Mamma always says that I may have the lion's share of anything."

A faultless toilet, quietness of demeanor, and a willingness to wait for others, the use of the fork instead of the knife, the absence of fault finding, the proper use of the napkin, eating and drinking without making any uncouth noise, these are all to be equally observed as a part of table etiquette, and the youngest boy or girl can easily practice them. Nor should they forget the "please" and "thank you" that have so much to do toward making children attractive. I hope that mothers will see to this matter and make it a duty to educate their children in this, as well as other elements of true politeness, so that the next generation will rise up and call them blessed.—Mrs. J. M. Colby.

Shifting Responsibility.

The temptation to shift responsibility for results to the Divine Providence seems to be almost irresistible to many people; and they constantly charge to that Providence trials and burdens which they have brought on themselves. There is a class of happenings in this world which are beyond the control of the wisest and strongest; they spring from the order into which we are born, and we have no more to do with them than with the cosmic forces. These happenings are often sorrowful and calamitous; they bring loss and anguish with them, and when they come we can only bow our heads and say, "Thy will be done." There is, however, a much larger class of happenings which are the fruit of seed of our own sowing; we, and not Providence, impose these burdens and are responsible for these trials. We are constantly, however, shirking this kind of responsibility. We neglect sanitation, and when sickness comes we talk about inscrutable providences; we foolishly live at a rate of expense which our incomes do not justify, and then, when debts embarrass and distress us, we rail at the hardness of fortune and count ourselves victims of circumstances; we fail to deal with practical matters with intelligence and judgment, and when disaster overtakes us we grow bitter and call the world unjust and harsh. In a thousand ways we refuse to recognize the fruit we are compelled to eat as having grown from the seed we have planted with our own hands; and we lay upon Divine Providence sorrows and trials which we have brought upon ourselves. There is a great deal of suffering for which the sufferers are no more responsible than was Job for the calamities which smote him in the midst of his prosperity and blighted the fair garden of life which he had planted and nurtured; but there is a still greater amount of suffering which springs directly out of our misdeeds, weakness, folly, or blindness; it is hard to bear, but it is just and wholesome if, instead of holding God responsible for it, we recognize in it the harvest of our own sowing. This is a world of order and of moral purpose, and the deed can not be separated from its consequences. We are, in large measure, the creators of our conditions; if these conditions are hard, let us look well to ourselves before we rail at fate or charge our misfortunes upon Providence.—The Outlook.

Sunshine and Smiles.

The hygienic value of sunshine in the home is too well known to need any argument or elucidation in this place, but the sunshine which comes from good cheer is of quite as much importance, as it is the foundation-stone upon which rests the entire fabric of home happiness and comfort. With it many things which might otherwise prove exceedingly annoying become of little moment and are passed off as petty.

Cultivate the smile. We say cultivate it, because it is not natural to all of us to smile when matters occur which try our patience or vex the soul of a housekeeper. But it is remarkable how much annoyances diminish and dwindle when once the habit of smiling at them becomes confirmed. Above all, children should be early taught this important lesson, that they may learn to shed trouble as the duck's back does water, but also that they may be a constant delight to the household, instead of the very trying little animals that they may be if they go to the other extreme.

Another valuable fact is that one who habitually smiles away the unbidden tears inevitably draws toward him the good-will of all with whom he comes in contact; and an ever-widening circle of friends is one of the most desirable acquisitions in life, and tends as well to make the home happy and cheerful. It has been said that "a man may smile and smile, and be a villain still," but that is only an exception to prove the rule good.

Cultivate the smile; smile often; smile at all things; and difficulties will disappear, and the tasks lighten very materially.—American Homes.

With some people, discontent is a constitutional infirmity. Born under the malign star, they have never been able to travel beyond its influence. Change of condition fails to improve their disposition. Like sea water, prosperity serves to increase rather than allay their thirst. The trouble is not in circumstances, but in themselves. If put back in paradise, they would be dissatisfied with their primitive furnishings. How such unfortunate persons would ever be able to get on in heaven is more than we are able to tell. The very perfection of the place would be a source of annoyance to them, and the sight of perfect people would be sure to excite in them the most unheavenly feelings. The prime need of such persons is a constitutional regeneration.—Rev. David Sherman, D. D.

It is from small seeds dropped into the ground that the finest productions grow; and it is from the inborn dictates of conscience and the inspired principle of duty that the finest growths of character have arisen.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion and through rich fields. "I don't know what it is valued at, I know what it cost its late possessor." "How much?" "His soul." A solemn pause followed; and well it might—he to whom the words were spoken had himself all his good things in life. His friend added: "Mr. ——, the late possessor, was at one time apparently a religious man, but worldly success was his soul's ruin. On his deathbed he himself said so."

HYGIENE.

The People's Food.

So much for the development of the food investigations. But what are the results already gained, and what is to be expected in the future? One thing which is brought out by these and other investigations is that we make a fourfold mistake in our food economy.

1. We purchase needlessly expensive kinds of food. We use the costlier kinds of meat, fish, vegetables, and the like, when the less expensive ones are just as nutritious, and, when rightly cooked, are just as palatable. Many do this under the impression that there is some peculiar virtue in the dear food materials, and that economy in their diet is somehow detrimental to their dignity or their welfare. And, unfortunately, those who are most extravagant in this respect are often the ones who can least afford it.

2. Our diet is apt to be one-sided. It often does not contain the different nutritive ingredients in the proper proportions. We consume relatively too much of the fuel ingredients of food—those which are burned in the body and yield heat and muscular power. Such are the fats of meat and butter, the starch which makes up the larger part of the nutritive material of flour, potatoes, and sugar, of which such enormous quantities are eaten in the United States. Conversely, we have relatively too little of the protein or flesh-forming substances, like the lean of meat and fish and the gluten of wheat, which make muscle and sinew, and which are the basis of blood, bone, and brain.

3. We use excessive quantities of food. This is true not only of the well-to-do, but of many people in moderate circumstances also. Part of the excess which is bought is thrown away in the wastes of the kitchen and the table, so that the injury to health from overeating, great as it may be, is doubtless much less than if all the food we buy were actually eaten. Probably the worst sufferers from this evil are the well-to-do people of sedentary occupations—brain workers as distinguished from hand workers. Not everybody eats too much; indeed, there are some who do not eat enough for healthful nourishment. But there are those, and their name is legion, with whom the eating habit is as vicious in its effect on health as the drinking habit, which is universally deplored.

4. And finally, we are guilty of serious errors in our cooking. We waste a great deal of fuel in the preparation of our food, and even then a great deal of the food is very badly cooked. A reform in the methods of cooking is one of the economic demands of our time.—From "The People's Food—A Great National Inquiry," in June Review of Reviews.

Eat Apples.

A physician in New York advocates eating a raw apple just before going to bed; and a veteran physician in this city declares he owes a great measure of his health to the eating one, two, three apples at that time—really almost his chief meal of the day, for he is the slenderest of eaters at all other times. The New York physician adds of the apple: "It is an excellent brain-food, because it contains more phosphoric acid in easily digestible shape than any other vegetable known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. This is not all. The apple agglutinates the surplus acids of the stomach, helps the kidney secretions, and prevents calculous growths, while it obviates indigestion, and is one of the best preventives known of diseases of the throat."—American Cultivation.

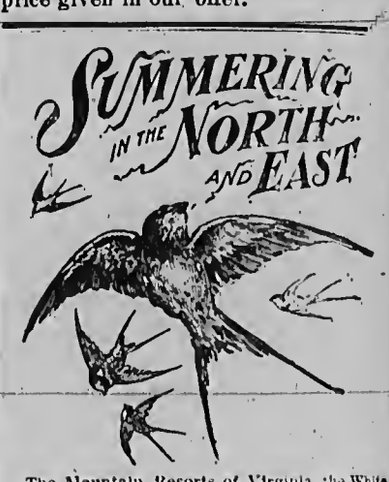
PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to October, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1.25 in addition to price given in our offer.



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1 OUT OF EVERY 3

Persons you meet every day,

WILL DIE

OF BRIGHT'S DISEASE

or some trouble of the kidneys, urinary or female organs.

THIS IS STARTLING, BUT IT IS TRUE.

WHAT CAN BE DONE?

In such a serious condition you must secure the best remedy you can find in the market

AT ONCE.

There is only one absolutely sure cure for these troubles, and that is

Warner's Safe Cure

"It has stood the test of time."

Choosing the Worse.

It is said that a philanthropic citizen in an Eastern city, moved with compassion for the pale, thin, languid store-girls, started a restaurant where this class could get the best of healthy food at prices far below those charged at the ordinary restaurant. But this philanthropic citizen soon found that the girls he desired to help would not patronize his establishment. They preferred to spend their money for pie and custard and other indigestibles, rather than take at cost the wholesome fare he had provided for them. They would spend as much again for unwholesome food as the best of wholesome food would have cost them.

This is only another example of what the experience of men, and especially of God, has been throughout the ages. God provides an abundance of pure, wholesome water for men to drink, and furnishes it free of cost; but how many men prefer that which destroys health, consumes wealth, and blights and destroys their souls—alcoholic beverages! There is an abundance of the best reading matter furnished in these days—good, wholesome, stimulating mind-food; yet men and women, boys and girls, prefer to spend money for that which not only does not feed the mind, but which actually poisons the moral nature. God offers men salvation without money and without price. He even urges it upon men; but, like the girls in the case above cited, they prefer to pay money and waste time for that which ruins and damns them, rather than to take salvation as a free gift. It is the persistence of God in continuing his efforts, as well as the wonderful cost of those efforts as seen in the gift of his Son, that helps us to understand the love of God for us. And the fact that men do not appreciate, will not accept, may even oppose our efforts for them, should not discourage us in our efforts for their salvation.—Pittsburg Christian Advocate.

Driving Truth Home.

One hears it said often that some public speaker or orator excels in that he has a faculty for driving truth home. This was well said of a preacher who recently visited us from across the sea. His wit and humor was not the mere outward structure of pleasantry, but was the very essence of it, because he always used it to drive some truth home. We hear this phrase used often in allusion to great speakers, and it occurs to us as a particularly apt one. To say that truth is driven home is to infer that it has been away from home, and that it has, forsooth, a tendency to wander from its own fireside. Some one, therefore, is needed—many, in fact—to encounter it abroad and drive it back where it belongs. But it is not, therefore, to be concluded that truth is uncongenial to the mind, for do we not enjoy more than anything else to have it driven back? We, perhaps, know the truth full well; nearly all know it, or, at least, feel its power when it is presented in a form that appeals to each one; but it does not stay vividly before us without continued presentation, for we are prone to forget and lose the acute realization. No man—teacher, preacher, or writer—can add to or take from it; but he can, by his own method, if he have a message from God to deliver, drive it back to its home—the mind; and, like the pebble dropped in the crystal lake, whose little circle of effect extends to the farthest shore, so a truth that is once driven well home will perpetuate its influence even into the farthest reaches of time.—Guardian.

Gives Them Something to Do.

A trite saying which can not be too often repeated is, that the surest way to enlist the sympathies of a people in a cause is to enlist their hands in it. We watched a young preacher who started out to see how much of other people's church work he could do, in addition to his own. He had conceived the humane, if not brilliant, idea that if he could bear the people's burdens for them, they would find church life worth living, and their devotion to its interests would steadily increase. The result was inevitable. The less the people had to do, the less interest they took in the church and in the man who was doing their work for them. In a little while there was a general complaint that the pastor was not doing enough, and when at the end of the year the poor fellow dragged himself in on the home stretch, and dropped with an attack of nervous prostration, it was remembered that for months he had been his own official body, aid society and sexton, and had largely footed his own bills.—Richmond Christian Advocate.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

When they shall have got through telling us what we need not accept in Bible teaching, they will have ample use for all the wits they seem to possess in showing us there is anything we need accept, if they then have a case left that we should accept anything.—Selected.

God often brings our own people to naught, in order to deliver us from harm and danger, and very often what we look upon as our great misfortune is really the means of greater good.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—Dean Stanley.

OBITUARIES.

MORRIS—On Friday morning, Nov 6, 1896, the messenger of death once again visited our community and wafted on high the soul of Mrs. LENORA MORRIS. She had been sick for a long time, and was confined to her bed for three months. Her sufferings were great, but she bore them with a Christian resignation, and waited patiently for the summons of God. She had been a consistent member of the Methodist Church for years. She died happy in the love of her Savior. One more tie in heaven; one more standing on the golden shore to welcome the loved ones when they cross the "valley of death" and enter the home of eternal bliss. This world has lost one of its radiant lights, but heaven has gained a bright jewel which shall shine forever.

Her place can not be filled, and death has cast a shadow of gloom over her home. While her children have been called upon to pass under the rod of affliction, their hearts are much grieved with the thought that mother will be with them no more. She is not dead, but has only taken her everlasting flight into the realms of happiness.

Mrs. Morris leaves six kind and affectionate children to mourn her untimely death. She desired to live, but was not afraid to die; so those of her friends who are in Christ do not mourn her loss as those who have no faith, for they have the blessed assurance of meeting her in the bright world beyond.

Loving friends tenderly laid her sleeping body to rest, to await the resurrection of the just. May the blessings of heaven rest upon the bereaved family, and lead them to that home above where no farewell tears are shed!

A FRIEND

Your face—make it fair as nature intended. HEISKELL'S Soap is the soap that cures—that softens—that whitens the skin.

25c., at druggists or by mail.

Your eyes—make them bright. Two or three HEISKELL'S Pills daily for a few days will do it. They tone the stomach and liver. 25c. At druggists or by mail.

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There's no help wanted from soap or anything else, when you use Pearline. Pearline and water—all alone by themselves—that's everything you need for the best, the easiest, the safest, the most economical washing and cleaning.

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Parties ordering goods will kindly mention this paper.

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endured the affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Vocal School, or Institute, is located at No. 463 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which ever children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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403 W. Hall St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

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$600.00 given to any college if we cannot show more written applications for bookkeepers and stenographers, received in the *past twelve months*, than any other five Business Colleges in the South, all *"combined,"* can show to have received in the past *five years*. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tuition. $500.00—Amount we have deposited in bank as a guarantee that we have in the past fulfilled, and will in the future fulfill, our guarantee contracts. HOME STUDY.—We have prepared, especially for *home study*, books on Bookkeeping, Shorthand and Penmanship. Write for price list.

PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

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The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2.35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3.15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to December, '97. (A little later it will be January '98.)

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The Vermont Legislature has passed a bill prohibiting Sunday excursion trains.

By a recent order Boston policemen are prohibited from leaning against any upright object during working hours.

The Vermont Senate has rejected a bill providing for the teaching in the public schools of the evil effects of the use of tobacco and alcoholic stimulants.

As soon as the new Republican administration takes control, it is likely that an effort will be made to again bring up the question of the annexation of the Hawaiian Islands.

Alabama's governor recommends that pardons be conditional upon good behavior, the unexpired portion of the term of sentence to be served in the event of a subsequent conviction of crime.

During the month of January, 1897, there is to be held in Tampa, Fla., a convention for the purpose of urging upon the government the advisability of providing for the fortification of Southern ports as rapidly as possible.

President Cleveland will make Princeton, N. J., his home after March 4. He has purchased a residence in that city. He chose the place on account of its nearness to New York, and because of its quiet and undisturbed home life.

According to recent reliable information, three of the Central American republics have formed a confederation, to be known henceforth as the Greater Republic of Central America. To this arrangement, Honduras, Salvador and Nicaragua are parties.

The blizzards are causing great destruction in the Northwest. In the Dakotas whole herds of cattle have been frozen. Montana records show about nine degrees below zero. Denver is freezing, and huge drifts of snow are piled up over Colorado. Heavy snows have fallen in Iowa, Missouri and Nebraska. No such cold snap has ever been known in the Northwest.

The streets of the snow-bound Dakota towns are being cleared as rapidly as possible. The extreme cold weather has now frozen the snow until the immense drifts have reached the proportions of gigantic icebergs, and dynamite is being used to blast these out of the way, ordinary picks and shovels being unable to make any impression on them.

FOREIGN.

The salary of President Diaz of Mexico is to be raised from $30,000 a year to $50 000 a year. The "rise" takes effect from Jan. 1, next.

The London Daily Telegraph, which claims to have the largest circulation of all daily newspapers in the British Empire, is about to be converted into a joint stock company, with a capital of $15,000,000.

The special committee of the French Chamber of Deputies has adopted the proposed increase in the sugar bounties as well as in the sugar import duties. The new bounty is to be 3½ to 4½ francs, and a tax of 2 to 2½ francs is imposed upon imported sugar. These figures are evidently in addition to the existing bounties and taxes.

The United States consul at Vienna, Austria, Mr. Judd, calls attention to the way in which the Austrian government is discriminating against American trade. He states that the Austrian manufacturers of glucose complained to the government that American glucose was underselling their product and injuring their industry. The government has accordingly raised the duty on glucose from 7½ to 8 florins per 100 kilos.

NEW MONEY MAKING INVENTION.

I am so thankful to Mrs. Wymer for her experience. Being out of employment, I ordered 2 dozen of the New Patent Aluminum Cases, for attaching photographs to tombstones, from M World Mfg. Co., Columbus, O. Cases are indestructible, will last forever and make a beautiful appearance on any monument. Anyone can attach on in 2 minutes. I sold 5 the first day, profit $12. In 5 days my profits were $49. Everybody is glad of a chance to buy, as they are handsome and get so cheap. Sister made $19 last week selling elegant Aluminum Door-plates and house numbers for the same firm. Anyone can do as well if they try. JOHN C. B——.

MARRIAGES.

KNIGHT—DUPUY.—In the Methodist Church, Franklin, La., Nov. 24, 1896, by Rev H. Armstrang, Mr. E. Reginald Knight and Miss Willie H. Dupuy, all of Franklin.

BOYKIN—PRUITT.—At the home of the bride's mother, Montrose, Miss., Nov. 22 1896, by Rev. M. L. White, Mr. W. H Boykin, of Meridian, Miss., to Miss Mattie C. Pruitt, of Montrose, Miss.

QUARLES—MOORE.—In the Methodist Church (decorated), Scoobe, Miss., Nov. 17, 1896, by Revs. H. G. Hawkins, W. W. Moore, and M. H. Moore, Mr. Henry Quarles, of North Carolina, to Miss Etta Moore, of Scooba, Miss.

BROWN—HENRY.—At the residence of the bride's parents, Haynesville, La., Nov. 18, 1896, by Rev. R. S. Coller, Mr. Henry C. Brown, of Taylor, Texas, to Miss Blanche Henry.

WILLIAMS—MOREHEAD.—In the district parsonage, Water Valley, Miss., Nov. 19, 1896, by Rev. H. C. Morehead, Miss Stella, eldest daughter of the officiating minister, to Mr. T. J. Williams, of Water Valley.

CALLIHAN—THEINEMAN.—At the residence of the bride's parents, 2819 Laurel street, New Orleans, Nov. 18, 1896, by Rev. Fitzgerald Sale Parker, Miss Lonella Theineman to Mr James Julian Callihan.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅞	— —
Ordinary	6⅜	— —
Good ordinary	6 5-8	— —
Low middling	7 1-16	— —
Middling	7⅜	— —
Good middling	7 11-16	— —
Middling fair	8⅛	— —
Fair	9 6-16	— —
Galveston middling	7 5-8	— —
Mobile middling	7 1-16	— —
Memphis middling	7⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅛	2 6-16
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2	5
Prime yellow	3⅛	3 7-16
Gray white	3⅜	3⅝
Choice white	3⅝	3⅝
Standard granulated	3 11-16	3⅝
MOLASSES.		
OPEN KETTLE:		
Fancy	14	25
Fair	— —	— —
Good common	— —	— —
Syrup	14	19
RICE.		
No. 2	2	2⅛
Good	4⅛	4⅛
Fair	4	4⅛
Prime	4⅜	5
Rough, ₩ bbl	2 80	3 85
POLISH, ₩ ton	14 50	15 00
FLOUR.		
Extra Fancy	4 75	4 80
Fancy	4 50	—
Choice	— —	— —
Minnesota Patents	5 00	— —
Winter wheat patents	5 00	5 25
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 00	1 05
Cream meal	2 10	— —
Grits	2 20	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	38
Yellow	— —	38
Mixed No 2	— —	35
OATS:		
Western	— —	37
Texas rust-proof	36	38
BRAN:		
₩ cwt	60	— —
HAY:		
Prime	13 50	15 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	5 25	5 50
Prime Mess	5 75	6 00
Rumps	7 75	8 00
BACON:		
Fancy Breakfast	5⅝	9
Shoulders	5⅛	5⅝
Sides, short rib	5⅛	5⅝
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	4⅝	5
Sides, short rib	4⅝	4⅝
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14⅝	—
Common	9⅝	10¼
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	25	— —
Western Dairy	18	— —
Common	— —	— —
LARD:		
Refined	4½	5
OILS:		
Coal, bbls	9⅜	— —
Coal, cases	13½	— —
Cotton seed, crude	30	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	1 50	1 60
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 05
ONIONS:		
New Louisiana	— —	— —
Western	1 60	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5⅛	— —
Jute, 1¾ lb. ₩ yard	5⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6	— —
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 50
Young Chickens	1 00	3 00
Chickens, Southern	2 00	2 75
Young	1 00	3 00
Turkeys, Southern	— —	8 00
EGGS:		
Western	20	21
Southern	21	— —
WOOL:		
Lake ₩ lb	11	11½
Louisiana	9	9½
Burry	8½	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	6	— —
Dry salted	8½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	18 50	18 75
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

FOR IRRITATION OF THE THROAT caused by Colds or use of the voice, "*Brown's Bronchial Troches*" are exceedingly beneficial.

To the Members of the Louisiana Conference.

DEAR BRETHREN: For several years past I have been handling as statistical secretary all your statistical reports to the Annual Conference, and I find a lack of uniformity and in some cases great carelessness shown; hence this request.

1. Please be careful to make all figures plain. Do not leave the secretary in doubt as to what figure you intended to make.

2. Avoid all unnecessary punctuation of your figures. One good brother, whose report is now before me, wrote the value of his parsonage $15.00 when it should have been $1500.00. The same brother reported the value of his church $400.00 when the Minutes of the previous Conference showed that church reported as valued at $8000.00.

3. Be careful in reporting your membership to see that only the net increase or decrease is added to or subtracted from the membership of last year. One brother reports: Members last year, 123; additions, 30; removals, 7; total members this year, 153. He is one of many. In a case like this the secretary does not know what to do. He does not know which figures to take as a base in making his corrections, as the works are rearranged at almost every Conference.

4. In the blank—"Number of Societies in the Charge"—report only church organizations, and in the next blank—"Number of Churches"—only the number of church buildings.

5. Under the "Value of Other Church Property" report the value of other pieces of land owned by the church in the bounds of the charge, the value of organs, lights and other church and parsonage furniture not included in the "Value of Churches" and "Value of Parsonages."

6. In your "Financial Report" on amounts assessed do not report amounts raised by Sunday-schools, Epworth Leagues or Foreign Missionary Societies, etc., as a padding to the regular collections you have made. There is a place to report them. Let them stand on their own legs.

7. In the space marked "Education" report the collection for Centenary and Mansfield Colleges, and in the two blank spaces below report the collections for General Board of Education and Paine and Lane Institutes.

8. A blank will be provided on which to report the moneys raised and expended by the Epworth League, Woman's Foreign Missionary Society, Woman's Parsonage and Home Mission Society, Other Objects and Printing Minutes.

9. Let the Epworth League report include all moneys raised and expended by the League for League requisites, books, furniture, entertainment, charity and help, missions, etc.

10. Include in the reports of the woman's societies those of the Juvenile Societies, and make a foot note calling attention to the fact.

11. Under "Other Objects" report all moneys raised by the church and not elsewhere reported — such as special collections for missions, drouth sufferers, poor, etc., and incidental expenses (lights, fuel, etc.), ministerial help, etc., and moneys raised by aid societies and not elsewhere reported.

If there is anything in your report to which you wish to call special attention, make a foot note of it.

Trusting that you will give careful attention to this request, thus insuring the reliability of our statistical reports, I am,

Your obedient servant,

WM. G. EVANS.

New York is to have an office building fifty-nine stories high, with a six-story cupola. It is to be built by English capitalists, headed by Jacques & Weldon, of Lancashire. No less than $35,000,000 will be expended on this cloud-piercing structure. The building is to be on the corner of Tenth avenue and Twenty-fifth street. The building is to be 108 feet square; there are to be 5 900 rooms. The estimated rentals are placed at $120,000 a month.

Gen. Booth has announced that the Salvation Army is to extend its operations over the whole of the Malay archipelago. The movement will be directed from the army's headquarters in Australia.

Threatened Consumption.

A TYPICAL CASE OF CATARRH CURED BY DR. HARTMAN'S FREE TREATMENT.

A farmer's wife has been troubled from childhood with catarrh. Until within the last few years she has not been treated for it. But it has become so much aggravated that she consults her physician. He treats her, and she perseveres faithfully, without avail, for months. Then she tries a physician in the city. Although his charges are exorbitant, her husband gladly pays them; but she gets no better. The farmer, in despair, sees his wife growing paler and weaker every day. A cough sets in, and consumption is near.

At last they read about Pe-ru-na. The husband writes to Dr. Hartman, and receives an encouraging and sympathetic answer. They continue the correspondence all the while she takes Pe-ru-na, receiving new advice and assistance in every letter. Her symptoms leave her one by one. Her color returns. Her cough ceases. At last she is well. In her gladness of heart she writes to Dr. Hartman, anxious to have her cure told to others, that they also may be saved.

Such is the history of a typical testimonial used by Dr. Hartman in his books. One of these books will be sent free to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Child-Life in China.

China! How little it means to the people in this land! How few, how very few, find it convenient to sacrifice even an hour from their passing novel to learn just a little about what China really is, and what are her needs!

We sing around the graves of our buried children in China, "Asleep in Jesus, blessed sleep, from which none ever wake to weep," but what consolation has the poor heathen mother? How often have I seen her in China place her sick child on a bench, or on the mud or brick floors beside the door, not daring to hold the little one, for fear it might die in her arms, and the evil spirit, which it is supposed to be, enter into the mother. The mother-love was just as strong as in a civilized mother, but she was so bound by superstition that whilst she cried, "My child, oh, my precious child," she must also neglect it in its dying hours and pretend that she cares nothing for it, because she has been taught to believe that it was nothing but an evil spirit come to trouble the home, and if it were treated too well, would return again. "Do not grieve," a heathen friend said to me after the death of my own child; "it was not your child that was thrown away, it was nothing but a 'yao ming ti kuei'" (an evil spirit come, seeking a life).

When a child dies in Peking, it is stripped of its clothes and thrown into the street. In the early morning, before the people begin to stir, an ox cart goes about the city and gathers the little bodies, which are thrown into a waste place outside the city.

On Winter evenings, as I have picked my way along the filthy streets of Peking, I never failed to see children of all ages lying on the streets, some huddled in close to the brick walls, others lying against the sellers' stalls trying to protect themselves from the cold north wind. Poor, miserable, famished little mortals, without a home, with nothing but a rag or two to cover them, lying in the frost or snow, sobbing with hunger and cold. No "Home for the Destitute" there, no "Orphanages" or "Children's Hospitals," where benevolent ladies vie with each other to see who can make her room the most beautiful. Nothing for hundreds of poor Chinese men, women and children every night during the year, but the streets of Peking. What wonder that during the severe Winter months hundreds die of cold and starvation. It is not the fault of the people that the rivers overflow their banks, leaving hundreds of thousands of people yearly without homes, without hope. They flock to the cities to try and find a living, and, alas! they only find death on the streets.

God pity poor China! How can a civilized country even conceive of her condition? Words fail to portray it. How often have I thought, since coming home, that what is wasted in this fair, beautiful land would mean plenty in poor, frugal, patient, long-suffering China.—Woman's Missionary Friend.

Death from Use of Tobacco.

The Tobacco poisoned heart stops without warning, often on the street. SURE-QUIT, an antidote chewing gum, overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it to-day. 25c. a box nearly all druggists. Booklet free. Eureka Chemical Co, Detroit, Mich.

"Where does Cleopatra's body rest?" Scarcely a layman who would not answer: "Why, in Egypt!" After her cajoleries, her wiles, her life of incense, if not rose-scented, love, Cleopatra was laid in one of the loveliest tombs that have ever been fashioned by the hand of man. But what a change 2,000 years has brought about! To-day an ugly mummy, with an emblematic bunch of decayed wheat and a coarse comb tied to its head—a mere roll of tightly swathed dust—lies crumbling in a hideous glass case at the British Museum, London. It is Cleopatra, the once great queen, a Venus in charm, beauty and love.—Presbyterian.

Blood Humors

EVERY humor, whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, are now speedily cured by

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A SKIN and blood purifier of incomparable purity and curative power. Purely vegetable, safe, innocent, and palatable. It appeals to all, and especially mothers, nurses, and children.

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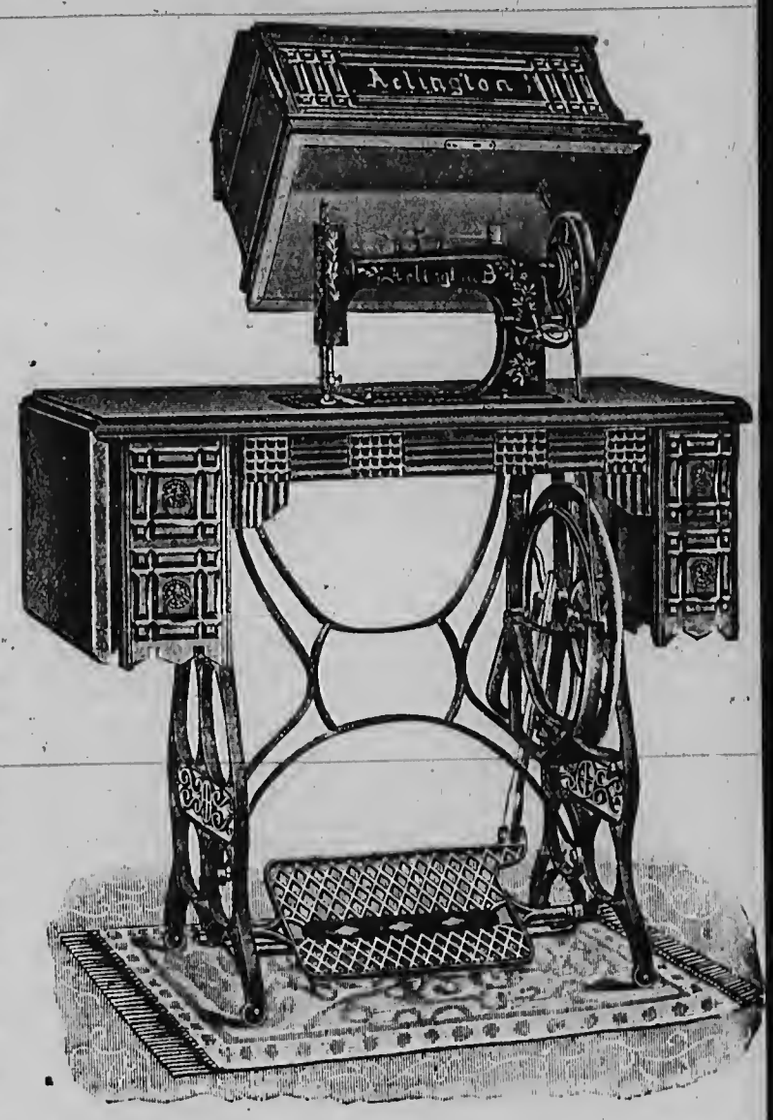
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one fool ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one blinder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish, has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, and controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts, runs loose in the shell without spring centre or cobalt bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change of adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20 50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, 98, and send us $18.50 additional, and we will send you the machine.

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Christian Advocate.

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IT PAYS.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown;
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early Spring,
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts
Oppressed with dull despair,
And leave in sorrow-darkened lives
A gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win;
It pays to open wide the heart
And "let the sunshine in."

—Christian Herald.

Correspondence.

Around the Mediterranean.

BY DORA M. JONES.

I.—ACROSS THE BAY TO LISBON.

SS. "Midnight Sun."

(Continued.)

On reaching the quay at Lisben we got into the carriages that were waiting for us, and drove through a handsome square, the Plaza Commerciale, through the business quarter of the town, and past the market. Here the houses were high and fine, and the streets fairly wide. The market was curious, with the great piles of grapes and melons on the stalls, and the women in print skirts, woollen shawls, and gay silk handkerchiefs tied round their heads, watching us with amusement in their black eyes. Then we found ourselves in another square, with exotic-looking plants and fountains and statues, and from this there ascended a very steep hill, up which we were laboriously tugged. Indeed, the streets of Lisbon generally realize Dickens' description of the streets of Bath, where he says that they are like the perpendicular streets a man sees in a dream which he can not get up for the life of him. At the top of this particular hill of difficulty were the Botanical Gardens, very prettily laid out and planted with trees, in the shade of which we were glad to rest for a season, and to enjoy the magnificent view of Lisbon spread out before us.

What struck us most in driving through the town, fresh from the gray North as we were, was the wealth of color everywhere. Nearly all the houses were color-washed—here a salmon pink one, the next bright blue, then one with the lower stories heliotrope and the upper dark green. Many of them had narrow green-painted balconies nearly all the way up. On all the balconies and at all those windows black-haired Portuguese women were lounging in loose print wrappers or blouses. Coming down from the gardens, we halted in the middle of a more than usually precipitous street, opposite a doorway in a yellow sandstone wall, which we entered after our guide, without the least idea where we were going, crossed a courtyard, dived through several passages, and found ourselves at last in the Church of St. Roque.

Outside, this building much resembles a Nonconformist meeting-house of the old style; inside, it is square and graceless, with a gorgeous high altar, however, and elaborately decked chapels on either side.

The most remarkable of these is the chapel of St. John, with its lapis-lazuli pillars, and panels of colored marble, its gilt bronze-work, and the marvelous mosaics, which are said to have cost nearly £7,000,000, and to be among the finest in the world. They are copies of paintings of Guido and Michael Angelo in the Vatican of Rome.

After lunch we drove along a boulevard parallel with the quay. Troops of girls, with baskets of fish or trays of small commodities on their heads, trotted past us, in print jackets, short print skirts, and their shawls slung girdlewise round their hips. They walk with a free, swinging tread, as if the place belonged to them, and seemed innocent of corsets.

Another terrible climb brought us to the Royal Palace, standing in a sort of park, planted with olives, acacias, eucalyptus, etc., which had a ragged and forlorn look to our English eyes. Here, as everywhere, except, perhaps, in the newest quarter of the town, we received an impression of melancholy and decay. The quays along which we passed had a semi-deserted look; the soldiers in their baggy canvas uniforms, the public buildings and conveyances, even the private carriages, were utterly wanting in that smartness, neatness and attention to detail which form part of the English idea of comfort.

Our next visit was to the Church and Convent of Belem (or Bethlehem), in a poor and straggling suburb, from which a tramcar runs to Lisbon. They were built near the old Moorish town of Belem to celebrate the discovery of Vasco de Gama. As we passed up by the side of the church we could see where the plaster had fallen off it in great patches at the time of the earthquake. We passed into a lovely court built in an imitation of the Moorish style, with cloisters of fretted stonework all round and a gallery above. Beneath the gallery the most hideous and extraordinary gargoyles projected into the court, which was full of green-fronded palms, grey aloes, and rosy-blossomed oleanders, thrown into rich relief by the warm yellow sandstone of the building and the unclouded blue of the sky above.

At the further end of the court were collected a crowd of little boys belonging to the Foundling Hospital, which has its home here in the precincts of the old convent—urchins in brown jackets and black caps, all dressed alike and chattering like a crew of parrots. In the long dining-room adjoining their evening meal was being set out by attendants robed in a kind of brown sacking. We also saw the kitchen, where great hunks of meat were being cut up for cooking, pots and pans boiling on the immense stove in the middle of the room, and a man and a boy in blue jackets devouring some very thick broth in a corner. All looked up and grinned as we passed. The dormitories had a very conventional look—rows and rows of narrow white beds in immense bare rooms; but the youngsters looked thoroughly happy and well cared for. We then went on to the church, which holds the tombs of Catherine of Braganza, Charles II.'s Portuguese wife, of Vasco do Gama, the great Portuguese sailor, and of Camoens, the poet of the "Lusiad." It is rather a gloomy building; the choir in a high gallery opposite the high altar, which glows like a jewel in the dimness of the church, only lighted by the narrow stained-glass windows high up in the wall, through which the light struggles, tinging the slender sandstone pillars, with their elaborate arabesque devices, red and orange and blue.

Coming back, we traversed the poorer quarters of the town, and were struck with the stately carriage of the women. One old dame, with a brown water pitcher on her head, might have stood for a St. Anne of Murillo's. We saw another sitting on her doorstep, cooking the evening meal on a little portable stove, with one arm around a black-eyed baby, to hold it back from personal investigation of the compound in the saucepan. Some of the women on the doorsteps were basket-weaving, but most of them were merely chatting and dozing; others were lolling at the windows with their arms on the sills. The dark-eyed children were bewitching in their little brown or blue shirts. Nothing can give an idea of the quaintness of the pink and blue houses, with the door and window frames badly in want of paint. Staggering up and down the hilly streets, we saw men carrying baggage on a yoke, and other porters with badges. The Lisbon porters are supposed to be exceptionally powerful, and it is said that one of these men has been seen to pick up a grand piano and carry it off on his head. But as dear old Sir John Mandeville is not the only traveler who has been known to diverge from strict accuracy, we give this statement for what it is worth.

The sun was going down in a red sky and twilight coming quickly on, as it does in these latitudes, when we stopped at the gate of the English cemetery. Avenues of solemn cypresses stood up darkly against the red flame of sunset, and between the white tombstones glimmered. We soon found the grave of poor Henry Fielding, who sleeps beneath an epitaph crediting him with all the virtues; but we had more difficulty with the tomb of Dr. Doddridge, which we discovered at last in a thicket of geranium. Both poet and novelist came out to Lisbon broken men, in the hope of gaining some benefit from the delicious climate of the place, but in vain. Doddridge died almost immediately on landing, and Fielding's respite was not much longer. It seemed strange and sad that, perhaps, the most typically English of our great writers should lie in a foreign land.

(To be continued.)

Selections.

The Statistical Craze.

BY BISHOP A. G. HAYGOOD, LL.D.

Gideon was stronger with his three hundred than with the great multitude that first rallied to his standard. An army may be too big for effective fighting. Darius found it so at Arbela, when the young Macedonian with his trained phalanxes overthew him. Xerxes learned his lesson at Thermopylæ. For hard fighting Cæsars' Tenth Legion was worth more than a raw mob of a hundred thousand men. Yet nothing is easier than deception in the consideration of mere numbers. The church itself is easily deceived by figures. One feels easy, complacent, perhaps jubilant, when told that his church enrolls more than a million and a quarter of names. It is important to consider quality as well as quantity, whether we speak of a cotton crop or the membership of the church. If the quality of an article be bad, the more there is of it the worse for all concerned. In any particular church, if the average of religious experience and character be low, the greater the membership the weaker the church. One hundred thorough going Methodists are worth more for anything that concerns mankind than a thousand slack-twisted Methodists. If the thousand were all card-playing, dancing Mammonites, they would not, so far as religion goes, be worth anything at all. But they would be efficient allies of the great enemy of God and man. We grievously misunderstand these things. A worldly Methodist—trampling down the law and despising the spirit of his church—may be counted on the roll, but he is a curse to his church. If he were honorable and intended to continue in disobedience, he would withdraw.

We are now passing through the statistical era. It is a sort of craze. To not a few the study of statistics is a matter of absorbing interest. Pity we can not avoid extremes. There should be a mean of common sense between the careless man who guesses at everything, and the statistical slave, who lays himself out, body and soul, to get his figures right.

The statistical octopus does not confine his embraces to the church; scientists, publicists, insurance actuaries, swear by columns of figures. The statistician has become a scientist. When we deal with mere things the best tests and gauges may be in mere numbers; in the nature of things "the state of the church" can not be determined by any study of mere numbers whatsoever.

Mere figures do not give us the spiritual strength of the church, whether we speak of a society or a denomination. The spiritual forces can not be measured as we measure the power of a steam engine. The divinest energies of the church can in nowise be compressed into statistical columns. As well try to gauge a man's brain force by weighing his body on a Fairbanks' scale.

We can not estimate even the liberality of the church by the figures and footings of all our treasurers. A small amount may mean liberality; a large sum may indicate meanness. The figures and footings do not show what the givers had left. No measure of giving is worth considering that counts only what is given. A thousand dollars given may not mean any sacrifice to the giver; the widow giving her all when she gave "two mites," was liberal; she "gave all she had." Our Lord has made this too plain for discussion. Although the rich "derided him" then—as they do to-day—they were wrong and he was right.

Gauging the worth and fidelity of a pastor by mere figures is, of all methods of judging men, most delusive. The conditions under which pastors do their work are so utterly different that they can not be rightly judged by their reports of numbers or dollars. We may admit that if John Smith always fails to "bring up his collections," no matter on what field he labors, that he is a failure as a collector; if he never reports any increase in the membership, that he is not a success as a revivalist. This is only saying in another way that John Smith is inefficient, and proving by figures what did not need proving.

Very often the raising of fifty per cent. of an assessment indicates to the All seeing more labor and fidelity than twice the assessment raised under different conditions. Sometimes a report of a membership doubled is only proof that one has reaped what another sowed. This writer could give many illustrations. A may have worked faithfully for four sad years to build up his church. It took him two years to recover ground lost by a careless, superficial predecessor, who, perhaps, brought in a hundred half-converted people. Then followed two years of faithful work in discipline and instruction. The mere figures during the four years make a poor showing for him, but without him that church would have died the death. B, it may be, a man of not half his force and worth, succeeds him. A great revival—growing out of the four years of devoted toils—follows, and the next Conference listens with delight — compliments abounding and promotion expected—to the figures which tell of B and his "marvelous work" in doubling the membership. As to A's work, God knoweth, and let not the Conference forget.

Some sober-minded and observant men have said to this writer of late that out of the importance attached to mere figures in the reports of preachers temptations arise. They say if a man feels that his work is to be gauged and his future determined by numbers, that he will be tempted to seek numbers. It is possible that herein is the explanation of the sad fact that so many are brought into the church who are really irreligious. Some preachers this writer has known who reported their salaries in full when twenty per cent. of the steward's allowance had not been paid. They could not bear to appear "short" and unappreciated, and counted it as given because they gave it up. And some paid a percentage to their presiding elder on what they reported and did not get, that they might say, "All collections in full, Bishop." Such things ought not to be, and we should not so use statistics as to sorely tempt good men to do wrong.

Perhaps we overdo the whole statistical business. David had an experience in "numbering Israel" of a sort to be remembered. Have we forgotten it?—Nashville Advocate.

The Religious Forces of the United States.

This is the title of the first volume of the American church history series, published by the Christian Literature Company, New York, with Dr. H. K. Carroll as the author. In this volume Dr. Carroll has devoted much time to a very careful preparation of some interesting statistics and facts, which every lover of truth should be anxious to know. It would seem that the information given may be relied on, since Dr. Carroll had charge of the division of churches in gathering up the religious statistics for the United States census of 1890.

The population of the United States, by the census of 1890, was 62,000,000. Of this number 56,992,000 are said to be Christian. Counting out the Jews and other religious bodies not Christian, there are in the United States but 5,000,000 non-religious persons. Many of these have, no doubt, marked religious beliefs. So we see that, comparatively, there are few persons in this free land altogether indifferent to religion and religious institutions.

There are 111,036 ministers and priests, and 165,297 different societies. Some of these are very small, a few having but twenty-five members in the whole country. There are 142,000 church-buildings, or places of public worship, with seating capacity for 43,000,000; so the church has kept pace with the increasing population in providing places of worship for the people. Of course, these church-buildings are not evenly distributed, and in many places there is a great lack of churches. We clip the following paragraphs from the Homiletic Review:

"A most significant and encouraging fact brought out in the census is with regard to the comparative growth of country and church, and also with regard to the comparative growth of Roman Catholic and Protestant Churches. During the ten years between 1880 and 1890 the population of the country increased 24.86 per cent., but the Christians increased during that time 38 per cent. That this was not due to immigration alone, which was very great from Roman Catholic lands, is shown by the fact that while the Protestants increased 42 per cent., the Roman Catholics increased but 30 per cent.

"It is a significant fact that while the value of church property owned by the Roman Catholics in the city of New York is $8,124,750, that owned by the Presbyterian Church in all its branches is $9,354,000. The entire valuation of church property in New York City, including all religious bodies, $54,670,600.

"It has been repeatedly stated in the daily press and on the convention platform that the people do not go to church as they used to in former days. It has been constantly affirmed by pessimistic ministers that religion is dying out; that the Sunday newspaper and the Sunday excursion and the general indifference to religion produced by prosperity and worldliness were rapidly emptying our churches. But the facts of the late census are dead against any such gloomy view as this. The outlook, as well as the present condition of religion in this land, is most encouraging and hopeful.

"The Protestant Church, in spite of the enormous immigration of the past twenty-five or thirty years, is growing a great deal more rapidly than the Roman Catholic Church. There are seven Protestants in this country to one Catholic, and there is but little danger that the ratio will be materially changed in favor of the Catholics for many years to come. The Roman Catholic Church loses every year from its ranks a very large number, more than it gains from Protestant sources. We need not fear Catholic domination in this country.

"The 19,000,000 Protestants constitute a mighty army. In all matters of public interest good men should combine.

"The immoral element that centers in our great cities is very small when compared with the entire population. There is no reason, even in our centers of population, why the corrupt and depraved element should have control of public affairs. If the good men, who are vastly in the majority, would only assert themselves and do their duty as citizens, our cities could be rescued from the hands of corrupt and unscrupulous demagogues.

"We should remember that even though one in every three of the population is a Christian, there is much work for the church yet to do.

"Two out of every three are not yet professed Christians. A vast number of these men and women are directly under the influence of the church, and from their ranks its numbers are repleted every year.

"While the church of Christ has gone steadily on in this free land, increasing in strength and power every year, its rivals have had but little, if any, growth.

"And finally, the outlook, as judged by the last census, is most encouraging and hopeful.

"Never before in its history has the church of Christ been so aggressive. Never before has it been so thoroughly organized for active work both at home and abroad. Each decade it is seeking to adapt itself to the needs of the times. The Christianity of to-day is a more practical Christianity than that of the past. It has more faith in itself and in its divine Lord and Master. It believes in the power of the gospel which it preaches to meet all the moral and spiritual needs of man. In the twentieth century, which is before us, it is to do its best work for Christ and for humanity."—Wesleyan Advocate.

How to Reach the People.

The wonder is that the people go to some churches at all. I was in one lately where there was a little talk by the pastor about a revival. Sitting on a back seat I comprehended the reason of failure at a glance. Young men were there; the members of the church passed them in the aisles without recognition. There was no cordiality, no hearty handshake and "God bless you!" The pastor himself did not set the example. Oh, what is the use of talking about a revival in such a church? There's a more cordial welcome for those young men at any one of the four gates of hell than in that church. They will be welcome at the dance, welcome at the theatre, welcome at the card-table, welcome at the rum shop. Cordiality everywhere but in the church of God! There are churches in this land, thank God! where a young man can not show himself without a dozen cordial hand-grasps and a dozen "God bless yous!" falling on his ear.

When such cold, worldly, heartless churches have wailed out, "Why don't the people come to church?" until they die out altogether, some little one of God will become a thousand" who has learned the lesson, "Not by might, nor by power, but by my spirit, saith the Lord." Let us begin anew. Go for every sinner you see. Get them to Christ. Keep the prayer meeting hot. Make it a refuge for sinners seeking salvation. Stop your wailing! Lift that shout of victory like Jehoshaphat's army, even before the battle comes on!—Chaplain McCabe, in Zion's Herald.

THE FAULTS OF OTHERS.

In speaking of another's faults,
Pray don't forget your own.
Remember, those with homes of glass
Should never throw a stone.
If we had nothing else to do
Than talk of those that sin,
'Tis better to commence at home
And work right from within.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults, and who has not -
The old as well as young?
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To find your own defects to cure
Ere others' faults you tell.
And though t some time hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Now, let us all, when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses, chicken-like,
Sometimes to roost come home;
Don't speak of others' faults until
You have none of your own.

—Selected.

Communications.

"Brother Oakheart" in Post Oak Circuit.

"Brother Oakheart" was an exhorter, who had been licensed mainly in view to the blacks, for whose edification he seemed to be constitutionally and religiously gifted." Though his speech was not with enticing words of man's wisdom, he was curiously eloquent within the comprehension of his responsive audience. "Massa Oakheart was on his high hoss; he really was dis day," said Uncle Clay. "He piled hisself on hisself. He made the cold chills run over and over me. The hair of my head snapped like frost. I speaks de raal truf!"

The above are the first intimations we have of Oakheart: The former description by the author; the latter by a typical old negro, pious, demonstrative, effusively hallelujahish, and an habitue of the Amen corner presumably, with "a brain entranced, and full of ecstacies." Shortly after this allusion, Oakheart appears as an interlocutor with some other worthies (and unworthies) on the heathen, and on sending them the gospel. He makes some very striking remarks: "We may well talk about the heathen. They will soon be in their graves. We count them like bugs by the million, and value them by quarters and dimes. But, mind, as I tell my colored brethren, those very same heathen will string us millstone necklaces out of our small change, and sink us among great black waves, the swell of five hundred storms of wrath, which will dash a wrecked man, and search for him over the the spot where he goes down." In the same interlocution, he refers to a talk he gave his negro congregation which is here quoted, in part: "I told them I had a mind to get from the secretary a Chinaman's skull, a Fejee skull, a Guinea's skull, and a skull from Kamtschatka, and hang them up on pegs for collection boxes; that when I took a collection for each kind of heathen, I should like to see the wretch of a church member that would divide one dime among all those skulls."

Brother Oakheart is discussed at "the regular sewing society" at work at old Sister Hardiman's every Wednesday.

"Yes, my dear, 'Heartoak,' as the boys call him, does more—gaunt as he looks, in his clean, bad-fitting, home-spun copperas clothes—than any wealthy man in our church. He has his house hung round with missionary certificates, as he has a way of making each one of his children, as soon as they come into the world, a life-member of the parent society. Poor as he is, he manages to have the frame for the picture and the cash ready, waiting the arrival of the young life-member."

"Well, certainly," said they all, laughing, "Bro. Oakheart is a curious man. And," added one, "what a curious preacher!"

"Yes! and I call him a very fine preacher notwithstanding the words of his own manufacture," said the old lady. "He makes the truth plain and very impressive to everybody, especially to the blacks. I once heard him preach on the cause of missions, and shall never forget it. He said that missionary collections should always be lifted in the skulls of dead heathen. I have never put a dollar into the missionary plate since, without asking myself, 'How much would you give, were it the silent appeal of a heathen's skull?' It is true, Brother Oakheart sometimes steps from the sublime to the ridiculous, but much oftener from the ridiculous to the sublime. I wish there were more men full as curious, or, rather, that he was not so singular in his generosity. But, my dears, I am doing all the talking," etc.

Our quotations give one a good insight into the man: his zeal, liberality, his proneness to hyperbole, his procreant and powerful imagination, elevation of sentiment, power of language. Let us never forget that he was licensed mainly in view of the blacks, for whose edification "he seemed to be constitutionally and religiously gifted." There is a world of significance in the latter branch of the sentence. Full of inevitable implication of the dramatic propriety of his mission, and vindicatory of, enjoining, even compulsatory of his style.

Time rolls on, and Oakheart preaches his missionary sermon, which came off once a year. "Whenever he preached or exhorted—for he was only an exhorter—a large number of white persons were present; and it give him an opportunity, which he improved, of hitting the white brethren while preaching to the colored." It is to this sermon we especially commend our readers. Quoting in part mars it. It is too long to give in full. It is a great sermon—in fact, indescribable. Remarkable for its vivacity and conciseness; a perfect profusion of images; and they rush, in their delivery, like a leaping torrent. It is a picturesque riot, an intrepid magniloquence in style: alliteration, puns, a delicious grotesque, latitude, opulence. He sketches the different heathen nations. He touches Africa thus: "Then Africa, where you all come from; there the people are thick as leaves on the trees, and are counted only as the sands of Sahara; there they sell each other, and eat each other on a pinch; there, when a king dies, they kill two or three dozen of his servants to go along and wait on him. There you have boa constrictors and lions, and ourang-outangs, and elephants, and every sort of terrible things—but no missionaries, except a few crouched up in one corner." The reader will not fail to notice the startling effectiveness of this abrupt by-play of his thought, in his allusion to the missionaries: So impressive in its contrast, so forceful in its naked simplicity.

Borneo is touched thus: "Then Borneo, where every respectable citizen has a string of skulls and gourds hanging up in the porch to dry. Plants half the year, and pirates half; lays by his crop, rows off in his war canoe, he and his neighbors; lands on some island, burns their houses, robs and murders till he is satisfied, comes home, gathers in his crop, and triumphantly dries his skulls." Imagine such imagery, such vigor of style, in language delivered in the impassioned manner of an exhorter inured to the yearnings of African susceptibilities, "with the ingenious boldness of an extravagant invention." Here is a specimen of his strenuous alliteration, bristling with antitheses: "Thus by one thing and another, cannons and Bibles, merchants and missionaries, treaties and traffic, guns and guano, men of war and men of God, the world has been opened," etc. It is sublime in parts, and has its trip-hammer strokes of sarcasm, as witness this one: "By every unpitied barbarian that dies, the church saves money."

It is to be hoped that some one will read this sermon; for, to repeat, it is indescribable And no one will exhaust a comprehension of its merits at one reading. The art of making a negro exhorter the vehicle of the delivery of such a sermon must be apparent to every one conversant with dramatic keeping. The sermon is replete, for one thing, with what the French call "gaiete de coeur"—rife with high animal spirits. Everyone knows how endeared to the African character are vigor of delivery, imagery, stentorianism, abandon. Macaulay goes to the length of asserting (substantially) that the more culture, the less vigor and play of imagination. Hence the fitness in the pitch of this sermon. One must figure a man built up to stentorianism, hyperbole, vehemence, as a necessity of environment. And both Cicero and Quintillian emphasize the necessity of adaptation to audience in a speaker.

There is not only an artistic or elocutionary propriety in Oakheart's style, but a higher propriety in the sanctions of spirituality and the weight of theme. Fire, vehemence, are imperative when men commend the sending of salvation to barbarians. A man should not exclaim "Fire!" at the dead of night in a whisper, when human beings may perish, unless he should yell it in tones of startled horror. In this view much of the tone of Oakheart's sermon is pertinent to any audience; but its utterance to an African one is in a truer conception to artistic and dramatic keeping. And to meet every aspect, a white audience, as if with reference to this point, are made to hear the sermon.

Another point of great import is, that Oakheart preaches to his African audience, and, by a polite and cautious indirection at the whites, hitting the latter over the heads of the former. It would have been offensive, and would have miscarried, had he preached directly at the whites in certain respects. For instance: "I am glad, brethren, that you are black, and not white; that you are poor, and not rich; that you are the servants, and not the rulers; that you are owned, and not owners. You will have enough to answer for without answering for the blood and bones of the heathen, their miseries and murders, their dreadful darkness, old ulcers, devil-worship, and grub-worm soup."

I am by no means sure that, in the selection of such a personality as Oakheart, the author has not chosen a mouthpiece who could more fitly give vent to certain characteristics of his own individuality: An appetency for the picturesque; a most penetrating succinctness and vivacity of style; an almost rage of the imagination and fury of imagery, fretful at the fetters of language—asyndetonic at times; a soaring spontaneity; a scathing scorn of the niggardliness of support accorded missions, which could not be couched in direct delivery to whites; a penchant for the indirections of ingenious innuendo, which relentlessly hunt out meanness from all its labyrinths of tergiversation; an absorbing consecration to the cause of missions, inspired by travel, study, an acute and wakened sensibility in their behalf, which found a fitter medium for the expression of its volume before an African audience than a white one, which latter often discountenances flowing emotionality as effusiveness, and somewhat "off-color" to cold-hearted decorum.

It is not difficult to imagine an exquisite sense of the fitness of an African audience as the opportunity for the outflow of that torrent of intoxicated imagination and animal spirits which so characterized Aristophanes: That surging hubbub and hurly-burly, the wild frolic, the tireless extravagance, "the motley riot of a carnival, the whole world turned topsy-turvy." Before no other audience in this world, except an African one such as Oakheart preached to, could such a spirit be acceptable or in keeping. And Aristophanes could have said nothing too wild—given a religion in accord with theirs.

Whatever we may think of the author of "Post Oak Circuit," we must either concede him the possession of an exhaustless fountain of animal spirits, or the inventor or creator of one who has. This trait of soul, both chastened and electrified, in high spiritual moods, finds itself the possessor of loftiest facilities and felicities. But, the "mota mens" is too deep a theme here and now.

S. N. U.

W. F. M. S.

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Report of W. F. M. S. of North Mississippi Conference.

"Woman's service in giving the gospel of Christ to the secluded, down-trodden women of the world" has been said to be the most significant and far-reaching event of this century in its power for good to the human race. That this work might be carried on systematically and effectively the Woman's Foreign Missionary Society of North Mississippi Conference was organized at Columbus, Miss., April 24, 1879, auxiliary to the Woman's Board of Missions, which was organized scarcely a year previously. This organization, consisting of a small band of earnest, consecrated women, held its first annual meeting at Verona, March, 1880, with five pioneer auxiliaries—Aberdeen, Columbus, Macon, Greenville, and Verona. Christian womanhood had not then caught the divine inspiration of that great command, "To teach all nations;" so our growth, at first, was slow, the whole amount contributed the first six years being $3,413.39, only a little more than was contributed in one year later on. But, step by step God ordered the way, and advancement has steadily marked the years as they passed. Eight years after organization two missionaries, Lula Lipscomb, of Columbus, and Addie Gordon, of Port Gibson, were sent to Shanghai, China, by the Woman's Board. Since this time Dr. Annie Walter and Viola Blackburn, of Holly Springs, have filled places in the hospital at Soochow, China, and the school at San Luis Potosi, Mexico, respectively. Of the 66 foreign missionaries from the 35 Conferences, North Mississippi has furnished 4.

In 1890 we recorded our first day-school, the Lucy Fant Memorial School, supported by Mrs. J. T. Fant, of Holly Springs. Scholarships have been supported for years, and we have enrolled life members and honorary life members, besides having carried various other lines of special work. The Helen Finley scholarship ($2,500), filled two years by Viola Blackburn, and the Mary Rogers Stone room ($100) in the Scarritt Bible and Training-school, are grand memorials of our work.

Of the 35 Conferences of the Woman's Board, we stand fourth on the list of contributors, having remitted since organization to our treasurer at Nashville $32,420, and $5,865 to the treasurer of the Scarritt Bible and Training-school. At last annual meeting we had 139 societies, with a total membership of 2,178.

Our whole Conference is ringing with missionary enthusiasm; membership is increasing rapidly; but the need of the hour is for even greater zeal. Much yet remains to be done before our assessment of the $100,000 and the 100,000 new members is all balanced up.

Our hearts tremble lest we fail. It is also feared by officers of the Woman's Board that they will not be able to meet the next quarter's appropriations. Christian friends, we must not fail. Remember, our failure means disappointment and distress in foreign fields, delay in sending tidings of salvation to perishing souls. Oh, let the call for new members and for larger offerings ring throughout our Conference in our monthly meetings, through the press and through our correspondence.

May God help us to do our whole duty and to measure up to our opportunities!

Mrs. H. A. Dean,
Conf. Sec'y.

Inka, Miss., Nov. 19, 1896.

Selections.

A Little While.

BY THEODORE L. CUYLER, D. D.

In our Lord's last conversation with his disciples before his betrayal and crucifixion, he said to them, "A little while and ye shall not see me; and again a little while and ye shall see me—because I go unto the Father." Before them was the bloody tragedy on Calvary, and forty days after that his ascension through the vernal air to heaven. They should see him no more in earthly form. But in another little while—in fifty days thereafter—he should come again by his Holy Spirit in the wondrous baptism of power at Pentecost. He was then to be glorified by the Holy Spirit in the hearts of his disciples. Jesus Christ is with his people now; for did he not promise, "Lo! I am with you alway?"

Those sweet, tender words "a little while" have deep thoughts in them, like the still ocean at the twilight—thoughts too deep for our fathoming. They breathe some precious consolations to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, or God's poor children carry much longer the pains or privations of poverty. The daily toil to earn the daily bread, the carking care to keep the barrel from running low, and the scanty "cruse" from wasting will soon be over. Cheer up, my brother! "In a little while and ye shall see me," says your blessed Master, "for I go to prepare a place for you." O the infinite sweep of the glorious transition! A few years here in a lowly dwelling whose rent it was hard to pay; and then infinite ages in the palace of the King of kings. Here a scanty table and coarse raiment soon outworn; yonder a robe of resplendent light at the marriage-supper of the Lamb. Let this blissful thought put new courage into thy soul, and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillows these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to his holy will. That chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your Divine Physician who, by the touch of his messenger, will cure you, in an instant, into the perfect health of heaven! You will exchange this weary bed of pain for that crystal air in which none shall say, "I am sick;" neither shall there be any more pain. Not only to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring solace. Let these words "a little while" bring a healing balm to hearts that are smarting under unkindness, or wounded by neglect, or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions—"a little while and ye shall see me;" and the sight of him shall, in an instant, wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

A few more struggles here,
A few more conflicts o'er;
A little while of toil and tears
And we shall weep no more.

These words of the Master are also a trumpet-call to duty. In a little while my post in the pulpit shall be empty; what manner of minister ought I to be in fidelity to dying souls? Sabbath-school teacher, in a little while you shall meet the young immortals in your class for the last time! Are you winning them to Christ? The time is short. Whatever your hand finds to do for the Master, do it! Do it, Aquila and Priscilla, in the Sunday-school! Do it, Lydia, in the home! Do it, Dorcas, with thy needle, and Mary in the room of sickness and sorrow! Do it, Tertius, with thy pen, and, Apollos, with thy tongue! Do it, praying Hannah, with thy children, and make for them the "little coat" of Christian character which they shall wear when you have gone home to a mother's heavenly reward.

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant; but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a poor itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States Mint they coin eagles out of the sweepings of gold-dust from the floor. Brethren, we ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said Gen. Mitchell, the great astronomer, to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory or the endless woes of hell! And as a convert exclaimed in a prayer meeting, "It was only a moment's work with me when I was in earnest," May God help us all to be faithful only for a little while; and then comes the unfading crown:

A little while for patient vigil keeping
To face the stern—to wrestle with the strong.
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
We'll haste to meet Him with the bridal hymn.

—Christian at Work.

How to Help Our Pastor.

That is the strongest church whose members have learned best how to help the pastor. Other churches may be much larger, wealthier, more widely known, and able to make greater contributions to the benevolent societies, but that is the strongest, most useful church which is most of a unit because of the intelligent, helpful loyalty of its laity to its pastor. If such a church be studied, several things are evident.

One is that the members seek to be active, each in his own way. Some have natural gifts qualifying them to serve in counsel, others are best adapted to relieve the needy, others to teach in the Sunday-school. Each has examined himself and has given himself to that branch of work which he can do best—not always, however, that which he prefers. But each also seeks to be active in the pastor's way. That is, he accepts the pastor as the leader and guide, consults with him, accepts his suggestions and thus promotes the harmony of the whole church work, which some one mind, naturally the pastor's, must organize and control.

Another is that differences of opinion are not allowed to subtract from mutual efficiency. Those who do not agree with the pastor nevertheless credit him with the best aims and the noblest spirit. They will co-operate with him loyally, even when they are not as confident of the results as he. In a certain church the pastor desired a change of policy and method in respect to an important department of work. He consulted a leader in the church who felt strongly that the change must be mischievous. But after a thorough discussion he said to his pastor: "I see that you have studied this matter carefully, are convinced that the proposed change will be wise and safe, and are very desirous of having it made. I disagree entirely with you at present. But in such a matter it is right for you to have your way, and I will do my best to co-operate with you and make the change a success. If it fails, you will be convinced, as I shall be if it succeeds." When this man's spirit exists in a church, what can hinder its usefulness, in spite of any mistakes by the way?

Is it necessary to add that every Christian should pray earnestly for the pastor, should hold his honor dear, and, if possible, should defend him faithfully, when adversely criticised? One word more—help your pastor when you are sure that he has made some mistake, not by condemning him in your family or before others, but by going straight to him for a frank, brotherly, prayerful talk. Whether you part on terms of entire agreement or not, you will separate with a truer and better mutual understanding.—The Congregationalist.

The most of the unkind criticisms which we utter against other people serve only to reveal the hardness and coarseness of our own natures. Censure is easy; epithets of abuse and denunciation are numerous in every language. It takes little effort to indulge in malignant thrusts.

The highest is not to despise the lowest, nor the lowest to envy the highest; each must live in all and by all. So God has ordered that men, being in need of each other, should need to love each other and bear each other's burdens.—G. A. Sulu.

Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work.—Carlyle.

No policy in the end shall thrive that traverses the Word of God; and that can never be politically right which is morally or religiously wrong.—Thomas Guthrie, D. D.

WALL
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The thousands of Texans who came from the South Atlantic States find much pleasure in reverting to the happy days of long ago, when they were children, and often they awake at night to recall those scenes of yore which gave to life a charm, and which now come in later years as visions of joy. There is a tender spot in every heart for the old home, and the memories which cluster about the dear old spot are solaces in the weary, weary struggle we make day by day to build in our new Eldorado a home to which our children in future time will turn, as we turn now to the old place where our loved ones in the evening of life await the final summons.

The Texas and Pacific Railway Company again offers you the opportunity to go "back to the old home." Round-trip excursion tickets will be on sale from all points on the system on Dec. 21 and 22, 1896, to points in the Southeastern States, at one fare for the round trip, tickets good 30 days from date of sale. See your nearest ticket agent for further information, and do not fail to send eight cents postage to the undersigned for a copy of the finest publication on Texas ever issued, to show to your friends at home.

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FROM THE WORK.

FRENCH MISSION.

It is fitting at the end of our Conference year to give a general summary of the results of our year's labors in this peculiar field, and of its needs, etc. The visible results have far surpassed our most sanguine expectations. God's Spirit has been with us in convicting, converting, and sanctifying power, and consequently many minds have been illumined, and many stony hearts made as "hearts of flesh" and are now "rejoicing in the hope of the glory of God." We have had 28 accessions by profession of faith. Of this number 8 had been baptized in infancy by the priests of the Romish Church. Have baptized 8 infants. At Arnaudville we have brought and paid for lumber to build a house of worship. At the Ile aux Cane the initiatory steps to above end have been taken.

As to the needs of this field (first) we need men that can speak English and French. It is not enough that a preacher be a man of piety, though this qualification is absolutely requisite. He should, if possible, be a man of universal knowledge, having his mind richly stored with all the information he can acquire on sacred and civil history, sciences and arts, and the system of nature in all its departments. The latter, though the lesser, is necessary in order to command the respect and attention of the outside world and be fully equipped to meet them on a human level. The former is the most vital, for a teacher must know the way, and "be able to teach." The gospel must be presented, not only in a judicious, but in an alluring manner; so preached as will incite hearers to the imbibing of the Heavenly Spirit and be constrained to choose and act in strict conformity to his holy requisitions. As instruments in God's hands, we are never to lose sight of the nature of his kingdom, and the potent Factor which awakens, convicts, converts, and causes the emerging from a state of darkness or nature into a state of grace or light. The peculiar offices of the Father, the Son, the Holy Ghost should be preached upon fully, clearly, and adequately. As far as my observation has extended, the preaching on the subjects has awakened many to the deep spirituality of the invisible kingdom and of its harmonious and beneficent effects. A distinctive line must be drawn between cold formality and the "worship of God in spirit and in truth." In attacking the errors of paganism we must be sure that we are animated and actuated by the Divine Spirit, and our hearers will, if not convinced, be anxious to hear us "again concerning these matters:" in other words, preach the gospel in its native simplicity and purity, and in a spirit of love.

The key of salvation should be distinctly given to inquirers. This is necessary, as a great majority of the population of this State, by instruction or by force of the laws of association, are staking their salvation on St. Peter's willingness to unlock heaven's gates for them. On preaching on Christ's words to Peter, I always get the attention of my hearers, and then explain, and prove, that the key is the gospel of the Lord Jesus Christ, and that this key was given to all called of God to preach and found in the Word of truth; I always illustrate by Paul and Silas handing the key of salvation to the inquiring and trembling jailer. I have never known one awakened on these keys to go to sleep again — spiritually speaking. Try it, brother!

2. We must get the Word of truth, or Bible, into as many of the homes of these people as possible, and freely circulate French literature and pamphlets. During this year I have circulated the above freely, and I feel that only eternity will be able to disclose the good thereby accomplished.

I can not close this communication without trying to impress upon all our duty to the French elements of our State. At our District Conference I took the position (when addressing the Conference on the needs of the field) that Centenary College would never measure up to her full duty until these people, their suffering and needs, were fully brought to bear upon the minds, hearts and consciences of her young preachers studying for the ministry. There is no plausible reason why our Conference and college in the course of five years could not educate a corps of French preachers sufficient to man Southwest Louisiana. What I said then I have had no reason to retract.

And now, changing the subject to a personal one, allow me to thank the brethren for all past kindness. As known to some of the brethren, I sever my relations with the Methodist Church at the coming session of the Conference to enter the ministerial fold of the Presbyterian Church; but in doing so I shall never forget the mystic ties that bind God's children together nor the care received from them in the infancy of my Protestant Christian life. I am not unmindful nor ungrateful for the many expressions of kindness of which I have been the recipient. I feel, and know, that many have been my mistakes and imprudences, and my superiors, knowing my early Catholic training, have been very lenient, kind and gentle in nearly every instance. In conclusion, I pray God's richest benedictions upon my brethren and ask an interest in their petitions at a throne of grace.

H. W. WALLACE.

Rev. H. M. Banks, Nov. 30: "We closed the best meeting last Tuesday ever held at Mt. Hermon Church. Began with my fourth quarterly meeting and lasted for eleven days, resulting in 20 additions to the Methodist and eight to the Baptist. Both churches greatly revived. Bro. Wallman, L. P., of Natchez, Miss., did the most of the preaching. He preached with power."

Rev. I. T. Reames, Lafayette, La., Nov. 27: "We are moving along quietly in some respects, and not so much so in, at least, one other. The ringing of saw and hammer disturbs the silence from 6:45 in the morning until 5:45 in the afternoon. For two weeks ten workmen have been very busy endeavoring to get our new church ready for service before the meeting of the Annual Conference, and from present indications they will succeed. The building is handsome—a nice tower reaching over 75 feet toward heaven—and when furnished will be worth $2 500 or $3,000. We have had several additions to the church this year, and the work generally is in a healthy condition. Conference is almost here. And who of us are ready for it? Those who are may answer. 'Pray for us.'"

Rev. J. White Davis, Pastor, Harrisonburg charge, Louisiana Conference, Dec. 2: "Since last December we have taken into the church 11 members, dismissed 7; net gain, 4; baptized 18 children; visited 170 families; made 1,186 visits; spent 125 nights away from home, and traveled about 2,100 miles. Our finances are very much behind, owing to great monetary depression among our people. We have much to thank the Lord for in this part of his vineyard, and we think most of the people are appreciative of his blessings."

When a large corporation is zealous in the interest of its employees' souls, attention is attracted. It is a startling innovation. A friend has brought us facts concerning two large manufacturing plants at Corinth, Miss., which are of a most readable nature. As a good work following the labors of a layman evangelist, fifteen minute morning prayer meetings were instituted at these mills, by the proprietors and workmen. These meetings begin the day's work, and are largely attended. A short time ago the anniversary of the beginning of this movement was held. It was a most enjoyable occasion. Ample preparations were made. There were plenty of seats, a full orchestra, a well-trained choir; and "two of the largest assemblages ever gathered in the history of Corinth." Short addresses were made by all the city ministers. It is a pleasure to quote these words from the Memphis Commercial-Appeal commenting on the event: "It certainly marks an epoch in the history of manufacturing interests in this country when the employees, led by the proprietors, come together to ask God's blessing on the work of the day." The firms are well known as large and most successful ones. That they have the good will and respect of their workmen is a matter of course. Let students of the vexed labor problem think on this plan; so simple, and yet so mighty.—Mid Continent.

A man may almost read himself into skepticism if he only reads one side of the controversy between Christianity and unbelief, if he reads nothing but Darwin, Huxley and Spencer, and others who rejected the supernatural claims of the Christian faith, and who never turns to the answers and arguments which have convinced men equally as able and candid as the skeptical writers. If the questions between faith and unbelief are not threshed out to the bottom; if all that is known is a little stale science, or shallow metaphysics, or unhistorical dogmatism; if the last article of a smart writer is accepted as the rational and intellectual theory of the universe; it is surprising that the result, a skeptism superficial and unreal, without earnestness and that profound sadness which any man who thinks and feels must experience if he reaches the conviction that the glories and hopes of Christianity are all unreal? Much of the skepticism of to-day is uneducated unbelief; it needs, in the first place, not more faith, but more knowledge, a profound knowledge of the deeper problems of faith and unbelief, and of the literature of the Christian faith.—Dr. Barrett.

One dollar at compound interest, well invested, at the end of a century will be worth a thousand dollars; at the end of two centuries will be worth a million dollars; at the end of three centuries will be worth a billion dollars. If man can make so much out of invested funds, how much can God make? How much do you suppose the dollar you give to Christ will be worth two or three centuries after this, when you behold its glorious fruit in the millennial age?—Christian Alliance.

Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others. —John Ruskin.

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Thursday, December 10, 1896.

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE.

FIRST DAY.

Conference convened in the Methodist Church at Port Gibson on Wednesday morning, at 9:15 o'clock, with Bishop Hendrix in the chair. After singing the hymn, "And are we yet alive," and the reading of II. Cor. iv, as a Scripture lesson, the Bishop led in prayer. The roll was then called by Dr. C. G. Andrews, who was unanimously re-elected secretary, with Rev. J. A. B. Jones as assistant. Geo. H. Galloway, J. G. Galloway and W. L. Linfield were elected statistical secretaries. C. F. Emery was made recording secretary, and W. M. Stevens, railroad secretary.

Nine o'clock was fixed as the hour for meeting, and one for adjournment.

After the appointment of the various committees, the Bishop expressed his regret at being kept by the Formosan War from attending the Conference session of last year, over which he was expected to preside. The Conference was delighted at the news communicated by Bishop Hendrix, that Dr. Fearn, the medical missionary to China from this Conference, has been licensed to preach since reaching China, and will now minister to the souls as well as to the bodies of the heathen.

The following named brethren were next introduced: Rev. Mr. Brownlee, pastor of the Port Gibson Presbyterian Church; T. B. Holt, representing the Publishing House; W. B. Palmore, editor of the St. Louis Advocate; T. B. Clifford, of the North Mississippi Conference, representing the Methodist Orphanage; Rev. J. E. Riddle, who was announced as a transfer from the Louisiana Conference, and Dr. W. B. Murrah. The Doctor then read a very gratifying report on the condition of Millsaps College. Two hundred students have been enrolled this session. Twenty of these are preparing for the ministry; thirty are the sons of preachers. The Law Department recently established has already twenty-seven matriculates, and is self-sustaining. The Science Hall is now complete, and ready for use.

Reports from the Mission and Church Extension Boards and from the Book Agents were next read and referred.

The report from Secretary Steel, of the Epworth League, shows that there are now 3,000 chartered Leagues, and 150,000 members.

A communication from the American Anti-Saloon League, requesting the appointment of two delegates to a national convention, to be held next year at Washington, D. C., was read and referred.

Question 20 being then called a large number of the brethren made reports, and their characters were passed. Geo. P. McKeown, John A. Moore, M. A. Thurman and W. A. Terry were admitted on trial. Robt. Lee Phillips, T. B. Cottrell, R. A. Sibley, Jr., and Geo. M. Hull were continued on trial.

The names of the following were referred to the Committee on Conference Relations: J. W. Sandell, supernumerary; A. B. Nicholson, H. J. Harris, E. A. Flowers, Geo. Bancroft, J. W. Harmon, J. A. Vance, H. R. Caldwell, J. H. Evans, R. A. Sibley, N. B. Young, W. B. Hines, J. M. Pugh, superannuates. V. V. Boone, superannuate, and J. S. Parker and J. M. Cowan, superannuerary, when their names were called, asked that they be given work for the ensuing year.

After various announcements, the Conference adjourned with the benediction by Bishop Hendrix.

SECOND DAY.

Religious service was conducted by Dr. W. L. C. Hunnicutt. After the reading and approval of the Minutes, the roll was called, and several brethren who were absent on the first day answered to their names.

A report from Whitworth College was then read and referred, a very favorable showing being made. The college has 96 boarders, and has enrolled up to date 158 pupils.

A memorial from the Brookhaven District Conference was presented, petitioning that the collection for education be prorated among our male colleges. Referred. A letter was then read from J. H. Evans, superannuate, expressing regret at his inability, on account of bodily affliction, to attend Conference, and extending kindly greeting.

Rev. H. M. Dubose was announced as a transfer from the Northwest Texas Conference.

C. M. Crossley and E. E. Langford were elected to deacon's orders, and advanced to the class of the third year. D. Scarborough was also advanced to the same class.

F. B. Ormond, James C. Ellis, and J. H. Foreman were continued on trial.

W. M. Williams, H. C. Brown, H. B. Trevilion, Thos. King, J. D. Ellis, W. W. Moore, T. J. Norsworthy, R. E. Rutledge and M. J. Miller were continued in the class of the third year.

C. F. Emery, P. Hardin, M. M. Black, E. T. Breland, and A. H. Shannon were advanced to the class of the fourth year.

John Alexander Moore and Henry Anderson Gatlin were elected to local deacon's orders. Rev. D. C. Farmer, who has been a local preacher in elder's orders in the Congregational Methodist Church, was received by the Conference into the fellowship of our church, and his orders recognized after his having vowed his acceptance of our rules and doctrines.

Harrison B. Vandenberg, Robt. H. Barr, H. G. Hawkins, and Jas. G. Commack were continued in the class of the fourth year.

Adolph T. Bell, Henry Van Hook, W. M. Sullivan, and Jas. T. Leggett were elected to elder's orders.

A motion was then passed requesting the college of Bishops to fix Thursday hereafter as the day for the opening of our Conference.

An interesting report from Port Gibson Female College was read by Miss W. L. Park, one of the lady principals. This excellent institution now has eleven officers and teachers, and an enrollment of eighty-five. Sixty-two are in the college department. Miss Park made a hit when she said: "We are conducting not a money-making, but a woman-making institution."

The examination of character and the hearing of reports was continued, and before adjournment most of the brethren had been passed upon.

The remissness of some of the undergraduates in the matter of reporting to their respective committees for examination elicited a good deal of discussion. Greater diligence in pursuing the course of study and promptness in reporting for examination were emphasized in nearly all the speeches. The Bishop also took occasion to stress the importance of studiousness and punctuality on the part of the younger brethren. He said: "Unless you get hold of the intelligence of a community, you make Christianity disrospectable;" and quoted Wesley's remark that "the preacher who has no taste for reading had better return to his trade."

One of the brethren having stated in making his report that he had secured a contribution from every member of his charge, Bishop Hendrix added a few strong words upon the necessity of reaching and using every man, woman, and child in the church. "We have a Niagara of power," he remarked, "that we can harness—a great unutilized power." This led the Bishop to touch upon the subject of missions, in which he is profoundly interested. The best way to get up a revival, he declares, is to preach on missions. Missionary zeal he calls the great driving wheel of the church.

The Conference adjourned with the benediction.

THIRD DAY.

After religious service conducted by Rev. W. B. Lewis, Minutes of previous session were read and approved.

The Committee on Bible Cause then brought in its report, which provided for the levying of an assessment of $1,000 for this cause the ensuing year. Same was unanimously adopted.

Next followed a stirring address by Rev. J. W. McLaurin, agent for the American Bible Society, on the necessity of rallying to the support of this noble institution whose aim is to put the Word of God in reach of every human being. Bishop Hendrix remarked, by way of supplement, that we could not turn a wheel in the foreign field without the aid of this society.

A motion was then introduced and passed providing for the purchase of the library of the lamented Dr. H. F. Johnson, whose widow is anxious that the same shall become the property of the Methodist Church. Rev. B. F. Jones was appointed a committee of one to raise the money needed for the said purpose. The books on theology are to be given to Millsaps College; those on science to our female colleges.

Rev. J. M. Morse and D. S. Harmon were elected delegates to the American Anti-Saloon League Conference to be held at Washington City, Dec. 8–10.

President J. W. Beeson, of East Mississippi Female College, next read a report in which a most remarkable showing was made for this institution. It has enrolled this session 207 pupils, 75 of these being boarders. Four thousand dollars has recently been expended in improvements, repairs, etc. Several new departments have been added, one of the most noteworthy advances being the lectures on practical physiology by Dr. Rosa Weiss.

The report from the directors of the Mississippi Methodist Orphanage was read by A. F. Watkins. Same was adopted. The success of the orphanage is now assured, and work on it has already begun.

Rev. John W. Foster, of the Louisiana Conference, was introduced to the Conference this morning.

At eleven o'clock A. M. Bishop Hendrix delivered a masterly address to the class who were admitted into full connection, namely: F. B. Ormond, C. M. Crossley, E. E. Langford, and D. Scarborough. The address was deeply spiritual, and followed the line of thought suggested by the questions in the Discipline. It was a feast of fat things, and created a profound impression. In advising the young men, among other things, he said: "May it never be your lot to be merely an echo! I am more concerned about the preacher than about the sermon. A sermon is not an end, but a means. The man who stakes everything upon the delivery of the sermon does not make full proof of his ministry. Preachers should be as living trees for the comforting and healing of the nations." Again, he asserted that it takes more grace to make a pastoral visit than to preach a sermon. Regarding perfection he said: "No man is perfect in love towards God who is not perfect in love towards man. Men judge of how much you are perfected in love by how much you love them."

After the Bishop's address Miss Addie V. Marshall, president of the W. F. M. Society, was introduced, and made a very interesting talk upon the subject so dear to her heart. She was followed by Miss Addie Purnell, who spoke some earnest words in behalf of the Woman's Parsonage and Home Mission Society. Both these excellent women plead for more earnest co-operation in these lines of work on the part of the preachers, and we feel sure they will receive it.

FOURTH DAY.

Conference met at the usual hour. Rev. T. L. Mellen led the devotional exercises. After attending to the Minutes of yesterday's session, a letter of greeting was read from Rev. J. M. Pugh, one of our superannuated preachers who was unable to attend Conference.

The Committee on Conference Relations then brought in its report, which was adopted. J. W. Sandell was put on the supernumerary list. Revs. A. B. Nicholson, H. J. Harris, E. A. Flowers, George Bancroft, J. W. Harmon, J. A. Vance, H. R. Caldwell, J. H. Evans, R. A. Sibley, N. B. Young, W. B. Hines, J. M. Pugh, P. Howard, R. S. Woodward, and D. G. W. Ellis were granted the superannuated relation.

Next followed the reading and adoption of the report of the Committee on the State of the Church, which stated that the receipts for Conference collections and on salaries of ministers are on the increase. The report deprecated the practice of employing professional evangelists in camp and protracted meetings to the discount of our regular pastors. It also deprecated the holding of tent meetings where our churches are sufficiently large to accommodate the congregations.

The Committee on Temperance in its report stressed the importance of keeping this subject prominently before the people, and of pushing the fight until the entire State is free from the saloon evil.

The secretary, Dr. Andrews, was instructed to send the fraternal greetings of the Conference to the brethren of the A. M. E. Church, who are in Conference session to-day (Saturday) at Raymond, Miss.

The report of the Board of Missions contained a resolution urging upon our preachers and people the duty of subscribing for and circulating our missionary periodicals. It was resolved also to take up our missionary collections during the first quarter of the Conference year, and to use every means to secure every dollar of their assessment. Another resolution adopted in connection with said report was to the effect that hereafter during camp and protracted meetings one day be observed as a day of fasting and prayer in the interest of missions, and for preaching on same, a collection also to be taken therefor.

It was tacitly agreed, after some discussion, to raise $1,000 during the year for the support of Dr. John Burruss Fearn, who has gone from our State as a medical missionary to China. Three hundred and forty-five dollars of this amount was pledged during the morning session.

The Church Extension Board reported that during the 14 years service of its organization 132 churches within the bounds of the Mississippi Conference have been aided to the amount of $12,000. The total amount collected for this cause this year is $1,651.50, being $23.05 in excess of last year's collection. Assessment for next year is $2,100. The church is to be congratulated that Mr. R. L. Bennett, of Yazoo City, Miss., has generously donated two beautiful lots for church purposes at Gulf Port, Miss.

The claims of the Indian Mission were then presented by Rev. Irvin Miller, and $49 in cash was quickly raised to help pay for 160 acres of land needed in carrying on this work.

An important resolution, introduced by Dr. W. L. C. Hunnicutt, was adopted, petitioning Gov. McLaurin and the Legislature of Mississippi to co-operate with one another in the passage of a bill providing for a juvenile reformatory in connection with the State Penitentiary, so as to prevent youthful offenders from being subjected to the same confinement and discipline with old and hardened criminals.

John C. Ellis and George W. Huff, who were not present the first day or two of the Conference session, having stood approved examinations, were admitted into full connection.

The report of the Committee on Publishing Interests congratulated the Nashville Advocate on the maintenance of its high standard, strongly commended the Bi-Monthly Review and our Sunday-school periodicals, and urged that the Review of Missions and the World for Christ be placed in every home. Following is an extract relating to the NEW ORLEANS CHRISTIAN ADVOCATE: "Our Conference organ, under the wise and conservative management of Dr. Black, is meeting all the requirements of a first-class organ, and we earnestly and cordially recommend it to the patronage of the whole Conference as a vehicle through which the church can express her thought, advocate her enterprises, defend her policies, and uphold her faith The improvement in the appearance of the paper is gratifying, and its financial condition is much improved through the increase of its subscription list. If we can take but one religious paper, let it be the NEW ORLEANS ADVOCATE." The editor of the ADVOCATE then addressed the Conference in its behalf.

The Joint Board of Finance renewed the request made last year for the observing of the first Sunday in March as Veterans' Day, and for the prompt forwarding of collections to the treasurer.

The following assessments were announced for the ensuing year: For Conference claimants, $6,000; for Bishops, $1,300. There was raised this year for Bishops $1,408.35, there being a deficit of about $69. The amount collected the past year for Conference claimants was $1,561.32 below the assessment. Not a single district, it was stated, paid this assessment in full. The appropriations to the claimants, however, were paid in full.

During the course of the morning all of the preachers not previously called had their characters passed and made their reports.

The Conference business being so nearly finished, Bishop Hendrix announced that by having a short afternoon session, the Conference could be ready to adjourn sine die Sunday night, and a motion to that effect prevailed.

After sundry announcements, came adjournment.

AFTERNOON SESSION.

Conference met at 3 P. M. Rev. H. W. Featherstun conducted the devotional exercises.

Next came the report of the Board of Education, which elicited some discussion, but was adopted without amendment. President Chambers then delivered a strong and earnest speech in behalf of Whitworth Female College.

The Sunday-school Board reported $482.26 as having been raised on Children's Day, $474.47 of this having been expended. It requested that hereafter all applications for aid be made to Rev. J. W. Brown, and that the collection (Children's Day) be forwarded promptly to Rev. H. P. Lewis, treasurer.

Rev. T. L. Mellen was elected to fill the vacancy created in the Examining Committee of the First Year by the death of Dr. West, and was relieved from service on the colportage board by the election of R. A. Breland.

The Committee on Sabbath Observance in its report spoke strongly against the use of Sunday trains, Sunday mails, etc., and plead for more united and earnest effort in guarding the sacredness of the Sabbath.

The statistical secretary announced the following items: Members this year, 37,686; infants baptized, 919; adults baptized, 1,007; Epworth Leagues, 45; League members, 1,532; Sunday-schools, 336; teachers, 1,956; scholars, 15,960; collected for foreign missions, $6,528.93; domestic missions, $2,517; church extension, $1,688.40; Bible society, $798.63; Bishops, $1,424.60; number of societies, 456; church-buildings, 405; value of same, $418,480; pastoral charges, 121; number of parsonages, 100; district parsonages, 4.

Hattiesburg and Jackson being put in nomination for the place of holding the next Conference, Jackson was selected.

Resolutions expressing thanks to the people of Port Gibson and to the ladies of the Port Gibson Female College for their noble hospitality, to the officials of the several railroads in Mississippi, to the Presbyterian pastor and his congregation, and to the members of the A. M. E. Church, for courtesies shown, were passed by a rising vote.

Conference then adjourned to meet in memorial service Sunday night.

SUNDAY'S SERVICES.

At 9 A. M., and continuing until nearly 11 o'clock, a love-feast was held, conducted by Rev. L. S. Jones. It was a precious service, and proved indeed a season of refreshing to nearly all who were present. It was a deeply affecting scene when just before the close the brethren, in response to a request by the leader, came forward and shook hands with half a dozen or more veteran members of the Conference who have grown gray in the service of the Master.

At 11 A. M. in the Methodist Church Bishop Hendrix preached a grand and soul-stirring sermon from the text: "The joy of the Lord is your strength." The Bishop was at his best, and in his lofty flights made his hearers forget themselves and their surroundings. Several times there was a perceptible tremor in his voice, and his eyes were suffused with tears. The house was densely packed. After the sermon came the ordination service. Revs. H. W. Van Hook, A. T. Bell, and W. M. Sullivan were ordained elders, and C. M. Crossley, E. E. Langford, J. A. Moore, H. N. Gatlin, and Geo. P. McKeown were ordained deacons.

Dr. C. G. Andrews' sermon at 3 P. M., based on Acts xx, 22–28, was stimulating, comforting, and powerful.

Sunday night, commencing at seven o'clock, a memorial service was held, four members of the Conference having died during the year. The memoir of Rev. N. M. Clarke was read by Rev. Irvin Miller, that of Dr. T. S. West by Dr. W. L. C. Hunnicutt. Rev. S. A. Keene read the memoir of Rev. D. Merchant, and Rev. I. W. Cooper read the memoir of Rev. Thos. Price. Appropriate remarks were afterwards made by a number of the brethren.

The sacrament of the Lord's Supper was then administered to a large number of communicants, and was followed by the reading of the appointments, the benediction, and final adjournment.

APPOINTMENTS.

VICKSBURG DISTRICT.

J. M. Weems, P. E.
Vicksburg—Crawford Street, A. F. Watkins.
South Vicksburg, J. A. Moore.
Rolling Fork, J. V. Penn.
Anguilla, E. E. Langford.
Mayersville, W. T. Griffin.
Warren, G. A. Guice.
Satartia, C. C. Evans.
South Warren, W. W. Hurst.
Edwards, J. G. Galloway.
Bolton, R. Selby.
Utica, J. W. Crisler.
Rocky Springs, J. N. Ware.
Hermanville, A. D. Miller.
Harriston, W. M. Stevens.
Port Gibson, H. M. Ellis.

NATCHEZ DISTRICT.

W. L. C. Hunnicutt, P. E.
Natchez—Jefferson Street, T. B. Holloman.
Natchez—Wesley Chapel, F. B. Ormond.
Washington, D. F. Guice.
Fayette, B. S. Rayner.
Barlow, E. F. Edgar.
Roxie, R. A. Broland.
Amite and mission, M. J. Miller.
Gloster, M. M. Black and J. N. Tucker.
Centerville, M. H. Moore.
Wilkinson, G. M. Hull.
Woodville, B. F. Lewis.
Percy Crook, E. T. Breland.
Meadville, R. S. Gale.
Agent for Edward McGehee College, J. N. Tuckor.

SEASHORE DISTRICT.

C. A. Powell, P. E.
Moss Point, I. W. Cooper.
Americus, to be supplied by W. T. Beal.
Escatawpa, G. W. Huff.
Biloxi, C. F. Emery.
Ocean Springs, H. D. Howell.
Vancleave, supplied by L. R. Roberts.
Whittington, G. R. Ellis.
Bay St. Louis and Long Beach, J. P. Drake.
Pearlington and Longtown, W. G. Forsythe.
Lumberton, W. H. Huntley.
Columbia, H. B. Trevilion and G. P. McKeown.
Galloway, supplied by A. P. Cox.
Hattiesburg, I. L. Peebles.
Gulfport mission, T. W. Brown.

JACKSON DISTRICT.

R. D. Norsworthy, P. E.
Jackson—First Church, H. M. Dubose.
Jackson—Capitol Street, R. J. Jones.
Fannin, T. H. King.
Terry, T. J. Norsworthy.
Madison, J. D. Crymes.
Canton, T. L. Mellen.
Sharon, F. M. Williams.
Camden, J. E. Riddle.
Benton, H. L. Norton.
Tranquil, W. A. Terry.
Silvor Creek and Bee Lake, T. B. Cottrell.
Lake City and Lodi, R. E. Rutledge.
Yazoo City, L. S. Jones.
Yazoo circuit, J. C. Ellis.
Flora, J. G. Cammack and J. S. Parker.
Professor in Millsaps College, J. A. Moore.
Student Millsaps College, J. H. Shannon.
Editor NEW ORLEANS ADVOCATE, W. C. Black.
Conference missionary secretary, T. L. Mellen.
Conference colporteur, R. W. Bailey.

ENTERPRISE DISTRICT.

L. Carley, P. E.
Enterprise and Stonewall, J. T. Leggett.
Shubuta, J. T. Nicholson.
Mathersville, W. W. Moore.
Energy, J. C. Ellis.
Pachuta, W. J. Ferguson.
Waynesboro and State Line, H. E. Partridge.
Leaksville, J. M. Cowan.
Vossburg, R. B. Downer.
Heidelberg, C. D. Cecil.
Ellisville and Laurel, F. M. Keen.
Estabutchie, H. B. Vandenburg.
Williamsburg, W. J. Dawson.
Fuller, L. P. Meador.
Mount Carmel, J. W. Brown.
Winchester, R. L. Phillips.

BRANDON DISTRICT.

W. W. Simmons, P. E.
Branden, R. F. Witt.
Carthage, H. P. Lewis.
Walnut Grove, P. H. Howse.
Hillsboro, M. A. Thurman.
Decatur, P. D. Hardin.
Newton and Hickory, D. P. Bradford.
Lake, I. B. Robertson.
Morton, W. L. Linfield.
Forest, W. M. Sullivan.
Clarksburg, C. C. Griffin.
Steen's Creek, R. Bradley.
Shiloh, W. W. Cammack, and one to be supplied.
Westville and mission, G. W. Ferrer, and one to be supplied.
Raleigh, L. J. Jones.
Trenton, J. H. Foreman.
Montrose, M. L. White, and one to be supplied.
Wayne mission, D. C. Farmer.

MERIDIAN DISTRICT.

C. G. Andrews, P. E.
Meridian—Central, H. W. Featherstun.
Meridian—East End, G. H. Galloway.
Meridian—West End, N. B. Harmon.
South Side and Poplar Springs, H. G. Hawkins.
Chunkey, R. A. Sibley.
Rose Hill, D. C. Langford.
DeKalb, G. H. Thompson.
Bluntsville, C. M. Crossley.
Portersville, H. Mellard.
Lauderdale, H. W. Van Hook.
Vinnyille, R. H. Barr.
North Kemper, J. J. Golden.
Neshoba and mission, D. Scarborough, and one to be supplied.
Linwood and mission, J. H. Holland.
Daleville, A. T. Bell.
Toomsuba, supplied by F. L. Crowson.

BROOKHAVEN DISTRICT.

E. H. Mounger, P. E.
Brookhaven station, B. F. Jones.
Wesson, M. L. Burton.
N. Wesson, H. C. Brown,
Caseyville, C. McDonald.
Martinsville, to be supplied by H. A. Gatlin.
Hazlehurst, T. W. Adams.
Gallman, W. M. Williams.
Crystal Springs, W. B. Lewis.
Pleasant Grove, B. W. Lewis.
China Grove, W. W. Morse.
Summit and Topisaw, V. V. Boone.
Adams, B. H. Rawls.
McComb, J. M. Morse.
Magnolia and Osyka, J. A. B. Jones, J. W. Sandell.
Providence, J. W. Tinnin.
Whitestown, J. T. Abney.
Whitworth College, J. W. Chambers, president; C. W. Crisler, professor.
Agent American Bible Society, J. W. McLanrin.

TRANSFERRED.—L. T. Cole, to the Louisville Conference.

At Port Gibson.

We reached Port Gibson in time for the opening of the Conference, and remained to the close. We were domiciled in the home of Dr. L. Anderson, to whom and to his charming family we are indebted for a most delightful week. We were fortunate in having as co-guests men so companionable as Bros. Hunnicutt, Mellen and Heidelberg. We also enjoyed the hospitalities of our friends, Dr. and Mrs. L. A. Smith, Bro. and Sister Gerdon, and Mrs. Meek. Being busy with publishing matters, we turned over the work of writing up the Conference proceedings entirely to Rev. M. M. Black. We shall spend the next few days at Ruston, and then hie back to our sanctum.

On the eighth of December, at the residence of the bride's parents, in Natchez, Miss., Rev. M. M. Black, of the Mississippi Conference, was married to Miss Mary Vaughan, the editor of the NEW ORLEANS ADVOCATE officiating. The bridal party will spend a fortnight in the Crescent City. May unalloyed felicity be their lot!

The Orphans' Home Board of Directors of the North Mississippi and Mississippi Annual Conferences have elected Mrs. T. B. Clifford as agent of the Mississippi Methodist Orphans' Home, located at Water Valley, Miss.

Do not deprecate the gift which you give, nor laud immederately that which is received. In each case it is the sentiment which prompts the offering, and that is vastly more precious than what is offered.

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MRS. A. W. MOORE.

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Mississippi Conference Notes.

Connectional brethren were conspicuous by their absence.

Every preacher thought he had the best home in Port Gibson.

The weather was beautiful and bracing, and, after the first day, all that could be desired.

The assessment for education has been increased $300 over last year. This is as it should be.

The attendance on the part of the citizens and the young ladies of the college was gratifying, and we trust was highly beneficial.

It was acknowledged by common consent to be the pleasantest and most harmonious session held for years. The absence of friction was remarkable.

This Conference was a record-breaker in the matter of early adjournment, and also as to its freedom from jars. Many declared it to be the most spiritual session it has ever been their privilege to attend.

Bishop Hendrix is a model presiding officer. He dispatches business briskly, but without undue haste. The adroitness with which he suppresses unprofitable debate is wonderful to see. Notwithstanding the early adjournment, no important matter was slighted.

The Methodist Church at Port Gibson has just undergone a thorough overhauling at a cost of $750, and is now one of the neatest and prettiest churches in the State. Bro. Hicks Ellis is in favor with his people, and has just closed a most successful year. It is proposed in the near future to carpet the church and put in a pipe organ. Port Gibson, though not a metropolis, entertained the Conference easily, and with princely hospitality.

Friday night was observed as the missionary anniversary, the house being packed with people. Secretary Drake read the annual report. Rev. T. B. Holloman followed in a short, but pungent speech on our duty to missions. Bishop Hendrix was the next speaker of the evening, and his address was strong, full of fire, highly instructive, and of thrilling interest. On no other subject does he wax so eloquent as in pleading for foreign missions. We wish we could publish the address in full. At its conclusion a collection was taken amounting to over $100.

The preaching each night was strong and spiritual. Tuesday night Rev. R. W. Bailey delivered a very edifying discourse on Elijah. Wednesday night Rev. J. T. Nicholsen preached an eloquent sermon on the text, "Lovest thou me?" Rev. H. W. Featherstun's sermon, the next night, on "The Enduement of Power," produced a profound impression. Everybody was highly pleased with Rev. H. E. Partridge's sermon, Saturday night, on Rev. iii, 4. The following brethren preached Sunday: At the A. M. E. Church, 11 A. M., M. L. Burton; 3 P. M., M. H. Moore; 7:30 P. M., J. M. Morse. At the Presbyterian Church, 11 A. M., the editor of the ADVOCATE. At the Methodist Church, 3 P. M., Rev. C. G. Andrews.

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.—Edward Gibbon.

In the Living Present.

Robert L. Garner, the French scientist, who reported that he discovered existence of "monkey-speech," and had mastered the same, is now declared an imposter by his own countrymen. He claimed that for many weeks he had lived in an iron cage, located in the recesses of the primeval forests of Africa Monkeys had been near him all the time. He subsequently published a book. Now it is said that he had not lived in an iron cage, but lazily at a Catholic mission station. Also that his book contains geographical incorrections. In short, the gullible public had been swindled.

A prominent Presbyterian minister, an ex-moderator, declares in Mid-Continent that never before was there so much ecclesiastical restlessness as at present. Nearly all the churches are seeking new pastors; and nearly all the pasters seeking new congregations. We pity them. Better adopt the Methodist itinerancy.

William Bayard Hale gives in The Forum "Another Year of Church Entertainments." All denominations have at times "wore the livery of heaven to serve the devil in." We mention only a few of the church entertainments: "Progressive Whist Party." Representation of "The Man Who Tickled His Wife to Death." Others applauded while attending "A Comedy of Errors up To-Date." Next: "Dance of Wood Nymphs." "Dude Drill." "Athletic Exhibition." "Dance of Arab Maidens." "Living Pictures Show," etc. The article enumerates about a thousand similar deviltries. In nearly all cases the object was to make money for the church. Sad.

An exchange reports the receipt of fifty dollars for which to send twenty-five copies of that paper to as many indigent families. The editor to choose the needy families. Indeed, a sensible benefaction! Said families will appreciate the paper, since, presumably, it is the only one they receive. There will be edification, information. All will be better church members. Fifty-two times the paper will bring sunshine to said desolate homes. As many times the inmates of those homes will call the donor blessed.

General Miles, in his annual report, recommends an increase of our army. There should be at least one soldier to every two thousand inhabitants. This should not be deemed a menace to the laboring classes. We needed them for the suppression of lawlessness. He also recommends new coast defenses. At present any war vessel of a hostile power could without hindrance bombard any of our seaports. Nearly all our heavy artillery is antiquated. Need modern large cannon. The General is right. In times of peace prepare for war.

The Manitoba school question, which has agitated the public for several years, has at last been settled. The public schools remain intact, the ordinary branches of education taught without religious bias. But if twenty-five parents or guardians of so many pupils desire it, the last half hour of school-time is to be devoted to religious instruction. Said instructor a priest. We presume Protestant pupils are not compelled to attend the Roman Catholic instruction. Though instruction is to be given in English, the French language is also to be taught.

The Christian Advocate (Nashville) has a timely article on "Mockery at Funerals." Profusion of flowers, but not even a floweret when alive. If the praise bestowed on the dead had been given them when alive, it would have made them inexpressibly happy. It is only at death that we hear of the great excellencies of the departed. At the funeral a dead mother is declared to have been the ideal of perfection, who in life was accosted only as the "old woman." Some mourners should mourn their conduct to the departed when associated with them. ICH DIEN.

Aching Joints

Announce the presence of rheumatism, which causes untold suffering. Rheumatism is due to lactic acid in the blood. It can not be cured by liniments or other outward applications. Hood's Sarsaparilla purifies the blood, removes the cause of rheumatism, and permanently cures this disease. This is the testimony of thousands of people who once suffered the pains of rheumatism, but who have actually been cured by taking Hood's Sarsaparilla. Its great power to act upon the blood and remove every impurity is the secret of the wonderful cures by Hood's Sarsaparilla.

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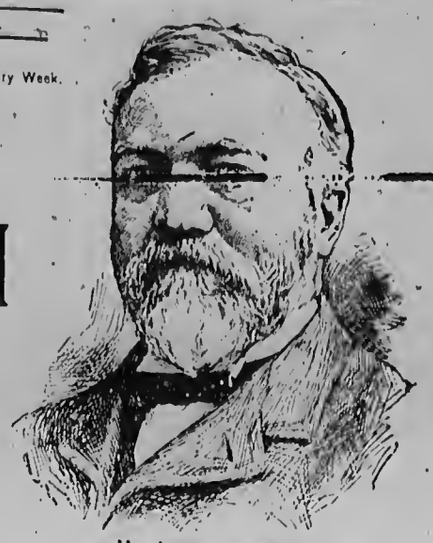

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THE HABIT OF THRIFT.	Andrew Carnegie.
THE COST OF BECOMING A DOCTOR.	Dr. Austin Flint.
HOW TO TRAIN THE VOICE.	Madame Lillian Nordica.
NURSING AS A CAREER.	Dr. William L. Love.
CLEANING THE METROPOLIS.	Col. George E. Waring, Jr.
THE NEW YORK POLICE FORCE.	Hon. Theodore Roosevelt.
THE REAL MIDSHIPMAN.	W. Clark Russell.
THE QUEEN'S HOUSEHOLD.	Lady Jeune.
NEW CURES FOR OLD DISEASES.	Dr. Cyrus Edson.
SCHOOL LIFE IN FRANCE.	Max O'Rell.
BIG AND LITTLE WORLDS.	Sir Robert S. Ball.
AMONG THE IMMIGRANTS.	Alvan F. Sanborn.
HOW LINCOLN EDUCATED HIMSELF.	Jesse W. Weik.
HOW I BECAME AN ARCTIC EXPLORER.	Adm'l A. H. Markham, R.N.
MY EXPERIENCES WITH INDIANS.	Hon. Carl Schurz.

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EPWORTH LEAGUE.

BY REV. ROBERT H. WYNN.

For convenience of leaguers we publish again a directory of officers of the Louisiana Epworth League Conference: President, W. M. Sloan, Shreveport; first vice-president, Rev. H. H. Ahrens, Nashville avenue and Magazine street, New Orleans; second vice-president, A. M. Mayo, Lake Charles; third vice-president, A. Riggs, Alexandria; corresponding secretary, (Miss) A. M. Sawtelle, 4812 Prytania street, New Orleans; recording secretary, (Miss) A. S. McKnight, 636 State street, New Orleans; treasurer, E. H. Prescott, 1030 Louisiana avenue, New Orleans.

Please send remittances for foreign missions special direct to the treasurer.

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary, as agreed upon at the last State Conference: Covington, $5; Dryades Street, $15; Crowley, $20; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Franklin, $5; Algiers, $5; Carrollton Avenue, $10.50; Louisiana Avenue, $20; Celfax, $5; Carondelet Street, $20.75; Minden, $10.65. Total $303.90.

Open your heart every morning to Christ. Let him enter and repair the strings that sin has broken, and sweep them with his skillful fingers, and you will go out to sing through all the day.

For Wakefulness
Use Horsford's Acid Phosphate.

Dr. A. D. MCDONALD, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

Secret devotion is the very essence, evidence and barometer of vital and experimental religion.—C. H. Spurgeon.

Death from Use of Tobacco.

The Tobacco poisoned heart stops without warning, often on the street. SURE-QUIT, an antidote nbewing gum, overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it to-day. 25c. a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich

Unbelief is the egg out of which all sins are hatched.

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HOME CIRCLE.

"NOW I LAY ME DOWN TO SLEEP"

BY EUGENE FIELD.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The fire light shadows flutter go:
And as the shadows round me creep,
A childish treble breaks the gloom,
And, softly, from a farther room
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years
And fingers with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me,
Crouched at her side I seem to be,
And mother holds my hands again:

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "now I lay me down to sleep."

Be Patient with the Old.

"Why should that old lady care," I heard a girl say the other day, "whether or not her hair is turning gray? What possible difference can it make of what color is the hair of an old, old woman? Why, she must be almost eighty!"

In the case in question, the lady criticised was on the borderland of seventy, but to sixteen she might as well have been a hundred. Age and youth are relative. To the very young, years count for more than they do to the older, who have lived longer, and have learned that the soul does not grow old with the body. I myself feel pity for elderly people who are ashamed of their age, and are so weak as to try to hide it, but I don't quite like to see young girls unsympathetic. Try, if you can, to fancy yourselves in the position of some of your elders—of women who remember, but do not look forward. As you go tripping on, with light steps, imagine what it would be to totter a little, to see dimly, to hear faintly, to feel worried at every little pain and mishap, to reach the days when "the grasshopper is a burden."

All this should make you very patient and gentle with old people. There is nothing more beautiful in this world than to observe the tenderness of some girls toward their aged relatives. Dear grandmother can not thread her needles so easily as she used to do, and is sensitive on the subject; and does not like to be too obviously helped, to have attention called to her failing eyesight, which she so much regrets and does not like to admit. There are two ways of meeting the difficulty. Mattie, a kind-hearted girl without much tact, will exclaim: "Oh, gran'! what perfect nonsense for you to fuss over that needle! You know you can not find the hole where the thread should go in; your eyes are too old. Give me the thing; I'll thread your needles!" The intention is most excellent, but the old lady is hurt and stifles a sigh. She had young eyes once, and she has the same independent spirit still. Edith, in the same circumstances, manages in another fashion. She simply threads a dozen needles, and leaves them all ready for grandmama in her needle-book, saying pleasantly, "It saves so much time, dear, in these busy days, to have one's needles all ready and waiting."—Harper's Round Table.

The Secret of Being Popular.

Gwendoline writes that she wishes to know the secret of being popular. "I'd like to be a popular girl," she says, "a girl beloved by everybody." This is a natural wish, and in itself not wrong. There is a temptation to wrong in it if the desire be carried so far that, in order to become popular, the girl sacrifices valuable qualities of character, as, for instance, independence of judgment and sincerity. But there is no need of this. The girl who chooses to be popular needs first to be unselfish. She must not consider her own ends first nor chiefly. The atmosphere enfolding her must be that of love and kindness. You know how some girls always try to have the best things, the best places, the pleasant things, while they do not try to pass the good times along to others. These are not popular girls. Nobody can be fond of a selfish person. Again, a really popular person must have courage. Courage enough to be a leader. There are only a few leaders in any city, or school, or other corner of the world. Most people are followers. I heard of a leader this morning. She went to a boarding-school a long way off from home. Among the teachers there was a little shy Miss Somebody whom the girls did not like. They made fun of her prim manner and queer tow-colored hair, and a sort of mincing walk the poor lady had, and they did not see that she was really a very learned woman who could teach them a great deal if they would attend to her. Maria Matilda observed the state of affairs, and decided that it was unjust, so she championed the little teacher. She sent flowers to her desk. She listened respectfully when Miss Diffidence was in the preceptor's chair. She began to be very fond of her, and discovered that Miss Diffidence was really a dear, only frightened out of her wits among a crowd of unfeeling girls. Before long Maria Matilda changed the whole situation, and, she being a born leader, the rest followed her willingly. I need not add that Maria Matilda is popular, very popular.—Exchange.

Put His Whole Heart into It.

Charles Dickens the younger, writing in the North American Review, says of his father: "Whatever he did he put his whole heart into, and did as well as ever he could. Whether it was for work or for play he was always in earnest. Painting the scenes for a toy theater, dancing Sir Roger de Coverley at a children's party, gravely learning the polka from his little daughters, for a similar entertainment, walking, riding, picnicking, amateur acting, public reading, or the every-day hard work of his literary life—it was all one to him. Whatever lay nearest to his hand at the moment had to be done thoroughly. Speaking through the mouth of David Copperfield, my father described his own way of life with perfect accuracy when he said: 'I never could have done what I have done without the habits of punctuality, order, and diligence, without the determination to concentrate myself on one object at a time, no matter how quickly its successor should come upon its heels. Heaven knows I write this in no spirit of self-laudation. My meaning simply is that whatever I have tried to do in life I have tried with all my heart to do well; that whatever I have devoted myself to I have devoted myself to completely; that in great aims and in small I have always been thoroughly in earnest. Never to put my hand to anything on which I could not throw my whole self, and never to effect depreciation of my work, whatever it was, I find now to have been my golden rules.'"

The Conquest of Silence.

Washington never made a speech. In the zenith of his fame he once attempted it, failed, and gave it up confused and abashed. In framing the Constitution of the United States the labor was almost wholly performed in committee of the whole, of which George Washington was day after day chairman, and he made but two speeches during the convention, of a few words each, something like one of Grant's speeches. The convention, however, acknowledged the master spirit, and historians affirm that had it not been for his personal popularity and the thirty words of his first speech, pronouncing it the best that could be united upon, the Constitution would have been rejected by the people. Thomas Jefferson never made a speech. He couldn't do it. Napoleon, whose executive ability is almost without a parallel, said that his greatest difficulty was finding men of deeds rather than words. When asked how he maintained his influence upon his superiors in age and experience when commander-in-chief of an army in Italy, he said, by reserve. The greatness of a man is not measured by the length of his speeches and their number.—Philadelphia Ledger.

The Rise of a Boy.

This boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains, all his life long, a drudge. But if he begins to see that business has a significance; that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes itself the minister whereby love is enlarged and conscience is strengthened, the school wherein he is educated out of the lower into the higher. He has now risen, or is rising, from that which is mortal into that which is immortal and eternal.—Dr. Lyman Abbott.

How and When Mrs. Burnett Writes.

From "A Chat with Frances Hodgson Burnett," in The Illustrated American, we extract the following, Mrs. Burnett speaking: "What is my method of writing? I am not sure that I have a method. When I am in the humor I write very fast and easily. When I am not in the humor I have nothing to say. I have sometimes amused myself by saying that it was not really I who wrote, but something weird and interesting which possessed me. Spooks, you know. The only habit I have which approaches a rule is that I always work in the morning. I seem more alive then than at any other time. When I have a story on hand I work upon it with a kind of regularity. Four stories in my life, however, have taken possession of me and insisted on being written, so to speak. One was a 'Story of the Latin Quarter,' published in the old Scribner's (now The Century) years ago. The leading thought was suggested to my mind by a poem I read one evening. I read it at the house of a friend, and the story which grew out of it immediately so filled me and overwhelmed me that I could not detach myself from it, and I have no doubt that my friend thought I was ill or partially demented, I was so abstracted. I wrote the story the next day. I felt it very intensely. It seemed almost too much to bear at the time. The closing words are: 'For that which Life had denied her, Death had given!' and I remember that when they came into my mind I broke down into an anguished fit of crying."

A Mistake Young People Make.

The great difficulty with the young men of the present day—as well, for that matter, as the young women—is the fact that they insist upon beginning where their mothers and fathers left off, and, as a natural consequence, very frequently end where their fathers and mothers began. Some one has pertinently said that in this country there are only three generations from shirt-sleeve to shirt-sleeve; that is to say, the grandfather begins life in his shirt-sleeves as a day-laborer, accumulates, becomes wealthy, passes on his wealth to his sons, who enjoy it and spend it, and their sons, dissipating it even more rapidly than themselves, end as day-laborers where their grandfathers began.—St. Louis Christian Advocate.

Among the specimens from the coal mines in a museum you will find slabs upon which the tiniest fronds of ferns, that grew nobody knows how many millenniums since, are preserved forever. Our lives, when the blow of the last hammer lays them open, will, in like manner, bear the impress of the minutest filament of every deed that we have ever done.—Maclaren.

The time to save men and women from the drink demon is—before they begin.

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HYGIENE.

Give Your Body, Nerves and Mind Sufficient Rest.

Many people wear themselves out needlessly; their conscience is a tyrant. An exaggerated sense of duty leads many a person to anxious, ceaseless activity, to be constantly doing something, never to be idle a second of time, to scorn to rest. Such people are in an unconscious nerve tension. They say they have no time to rest, they have so much to do, not thinking they are rapidly unfitting themselves for probably what would have been their best and greatest work in after years.

As there are conscious and unconscious thoughts, there are conscious and unconscious nerve tensions.

Self-control of nerve force is the great lesson of health, and, therefore, of life itself. To understand how to relax is to understand how to strengthen nerves. Hearty laughter is a source of relaxation, as are also all high thoughts, as those of hope, beauty, trust, or love. Relaxation is found in diversion. An occasional Summer outing or holiday is necessary.

In the early history of the United States, before stage routes were established west of the Atlantic coast, it was found that those foreigners who migrated westward through the mountains of Tennessee and North Carolina and marched only six days in the week, resting on the seventh day, covered more ground in a month than did those who marched every day during the month.

It is sufficient rest of body and mind which enables a man to accomplish his best work by relieving his nerve tension.—N. Y. Ledger.

Water for Health.

As one of the most valuable of the solvents, water enters into the blood and other liquids, making the entire round of the system in a very brief period, coming into contact and dissolving the effete matters which are thrown off by the decaying parts of the body as useless and putrescent effal, to be thrown off by perspiration and by the general excretories, doing more in the matter of renovating the body than all of the "blood purifiers" ever produced. While there is a constant tendency toward the accumulation of irritating deposits, free drinking of water prevents an excess, proving a very important means for the preservation of health. At no time is this more efficacious than when the stomach is empty, as early in the morning and at night, when there is generally an accumulation of mucus on the membrane, interfering with the oozing out of the gastric juice, the water, particularly if taken quite warm, a half hour before the meals, dissolving this and passing it into the bowels, materially improving the digestion of the following meals.—Phrenological Journal.

There are very few people, however sinful their lives, who do not cherish a vague hope that in some way they will go to heaven when they die. It does not occur to them that they might not be happy there.

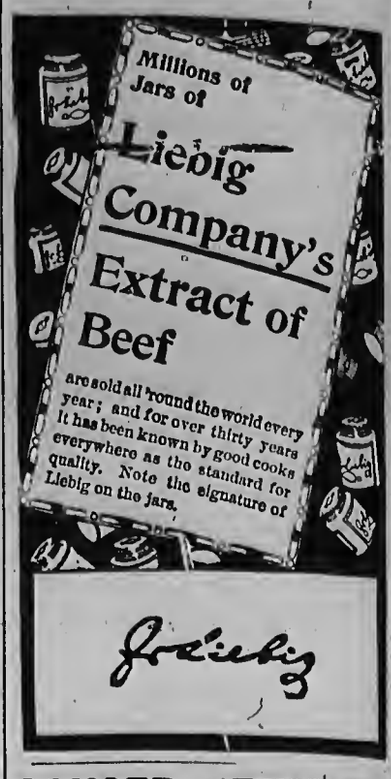
"I have just been thinking," said a Christian traveler to a profane and half-drunken coach-driver, with whom he had been journeying. "I have just been thinking what you would do in heaven. There will be no coaches or horses or harness to swear at; no saloon to get drunk in; no stable companions to quarrel with—what will you do in heaven?"

The question was startling, well-timed and unexpected. It proved like a nail in a sure place, and, by the blessing of God, it brought him to repentance.—Selected.

This is eternal life; a life of everlasting love, showing itself in everlasting good works; and whosoever lives that life, he lives the life of God and hath eternal life.—Charles Kingsley.

Let us, while treating of religion, carefully keep ourselves in a sphere superior to prejudices and disputes, so as to speak of God, not with human passion, but divinely.

Whose neglects a thing that he suspects he ought to do because it seems too small a thing is deceiving himself. It is not too little, but too great for him.—E. B. Pusey.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OBITUARIES.

WILLIAMS—Mrs. Frances A. Williams, wife of Rev. J. L. Williams, and daughter of Franklin and Elizabeth Taylor, was born in Alabama, Dec. 23, 1833. She joined the M. E. Church, South, in 1842 or 1843, the ninth or tenth year of her age. She was married to Mr. Thomas P. Reynold in 1828, who died in 1851, leaving her with three children. During 1861 she was married to Bro. Williams, by whom she had two children, one of whom, a son, died just as he was reaching manhood; the other, a daughter, lives to share the bereavement of her loss with her father.

Sister Williams died Nov. 14, 1896, at about six o'clock, after much suffering for many years. Notwithstanding this continued suffering, we were not expecting death just at the time, and it was a shock to all.

Hers was a holy and devoted life. She loved God and kept his commandments, and his commandments were not grievous unto her. She was a close student of God's Word, and profited by its preaching, and the study of it both mentally and spiritually. She was an exemplary Christian, and happy during all of her protracted suffering. Her afflictions seemed to work within her patience, etc. I was with her often during last year and this, and found her ever submissive to the Master's will. She was cheerful and uncomplaining, and thought of others' convenience and comfort. She was a faithful and devoted wife, truly filling the relation of helpmeet for him, sharing his privation, helpful in labors, comforting in trouble, and rejoicing in his success. She was a loving and painstaking mother, having a holy influence over the children. They all are religious, both hers and her husband's (he had five before they were married), and doubtless her influence and training had much to do with it.

She was truly a help to her pastor. My visits were a pleasure to her and blessing to me.

Robert Randle.

Summerfield, La.

WILLETTE—Mrs. J. K. Willette (nee Mollie White), after serving her own generation according to the will of God, fell on sleep in Christ, Nov. 9, 1896. She was born in Sumpter county, Ga., Sept. 17, 1857; came to Louisiana with her parents in 1858. She was converted in early childhood, before she was eight years of age, and joined the M. E. Church, and was during her entire pilgrimage one of Christ's most devout followers. Her unwavering fidelity to her church and great love for her Savior's cause entitled her to a place of honor and trust in the church militant, and through faith in his name received a happy transfer to the church triumphant.

She was one of those elect women upon whom the Lord and his church could depend. The church and its interest was first with her. The ministry found a ready, willing and wise helper in her, and the comforts of her pastors were carefully and lovingly provided. No more faithful woman has lived among us than she, but God took her, and we miss her, and the church has lost one of its best friends; but with submission to the divine will we bow, and with strong confidence we expect to meet again, for she knew that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Her suffering was of eight weeks' duration, but deliverance came, and just before the last hour of her earthly stay she assembled the family and friends around her bed, and talked of going home with great composure and unearthly joy, eliciting many promises from loved ones and friends to be faithful and meet her in the eternal city above. She gave instruction concerning some unfinished church work, and insisted on its completion. Instructions concerning her remains were also given, and they were carefully laid away to await the resurrection of the just. "Our people do well." We pray that the God of all grace will sustain the bereft.

Jno. A. Miller.

FOWLER—Sister Sarah M. Fowler was the daughter of J. W. and Susan Fowler; was born in Talladega, Ala., June 4, 1860. Her parents moved to Louisiana in 1871; settled near Labou, where they remained three years. They finally settled near Ilico, where they (or her mother, the father being dead, still) remain.

Sister Sarah died Nov. 4, 1896. She was a great sufferer during the last fifteen years of being afflicted with severe neuralgia or sick headache, at times causing prostration for weeks. The attacks would come every two or three months.

Sister Sarah was a devoted Christian and a loving, faithful daughter and sister. She joined the M. E. Church, South, in her sixteenth year, and was ever a consistent and earnest Christian.

May God's tenderest love comfort the aged mother and brothers and sisters!

Robert Randle, P. C.

Summerfield, La.

HENRY—Bro. Thomas N. Henry was born in Perry county, Ala., April 23, 1843. His parents moved to this State in 1849, and settled in Union parish. He joined the M. E. Church, South, in 1867. He was married to Miss Alice D. Tatum in 1872, and settled in Claiborne parish near Ilico, where he died June 14, 1893.

Bro. Henry was a good man. While not demonstrative, he was consistent. I was with him several times during his last illness, which lasted over five months. He was ever patient, and expressed himself as trusting God through Christ, and ready to go. His wife says that he was often happy during his last days. He has been useful in the community.

He leaves a wife and five children, who have our prayers and sympathy. May God's presence comfort and guide them!

Robert Randle, P. C.

Summerfield, La.

LUM—Gadi Ervin Lum, son of Wm. J. and Lucretia M. Lum, was born Dec. 11, 1848, and died at his home near Rocky Springs, Claiborne county, Miss., on Friday, Oct 30, 1896. He was happily married Dec. 18, 1873, by Rev. H. R Singleton, to Miss Laura Lane McCoy. God graciously blessed this union with five bright, promising children, three of whom, with the sorrowing wife, still live to mourn his loss.

Bro. Lum joined the M. E. Church, South, under the pastorate of Bro. Singleton, at Rocky Springs, in 1872, and for several years previous to his death lived a consistent Christian life. He was a true friend to the weary itinerant, making him comfortable and happy in his home, and was solicitous for his support and success as a preacher. He contributed liberally of his means to the support of the church, and for several years previous to his death made a true, faithful steward. He was true and faithful as a friend, honorable and upright as a man, tender and loving as a father, kind and devoted as a husband. Being true to every trust committed to him through life, he enjoyed a widespread influence, and was respected, honored and loved by all who knew him. To know him was to love him.

Bro. Lum was recognized as a wise man, a stannch citizen, and a pillar in the church of God. He filled faithfully and efficiently, for a good many years, several important public offices in this, his native county. He was a trusted and true member of Claiborne Masonic Lodge No. 110 for the past twenty-seven years.

A good, true and valuable man has been taken from our midst, and we miss him sorely. The whole community has been saddened on account of his death. He was not confined to his bed long, but for several weeks previous to his death he suffered from loss of appetite, nausea, rigors, difficulty in breathing, and pain in the region of the heart. All was done that tender hands and loving hearts could do to relieve his suffering and conquer the disease, but, after hours of struggle for breath and battle for life, cold, cruel death claimed him as its victim.

Bro. Lum is no more. He rests in peace awaiting the resurrection morn. His life and last words give comfort to sorrowing hearts and bespeak for him a bright immortality. "Blessed are the dead which die in the Lord."

God's thoughts are very deep, and his ways past finding out. We can not understand this dispensation of Providence; but God is our Father, we are his children, and whatever he does is best. So we bow in submission, kiss the rod of affliction, and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

May God comfort the hearts of the grief-stricken family, and bring them at last, an unbroken family, to the land of everlasting life!

W. M Stevens.

Port Gibson Reveille please copy.

OLIVER—Mrs. Dr. C. C. Oliver (nee Jessie A. Allen), second daughter of W. A. and Sallie A. Allen, departed this life Nov. 10, 1896, at the residence of W. F. Ashly, in Ruston, La. She was born in Wetumpka, Ala., October, 1851. She joined the M. E. Church, South, and was a consistent member to the end of her journey. She was a great sufferer, but relief has come, and sickness and sorrow can not enter the home to which she has gone, believing that these light afflictions that are but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, for they are temporal, but at the things that are not seen, for they are eternal; praying that the Lord may bless to our good our loss in the loved one and friend.

Jno. A. Millar.

Ruston, La.

JOHNSON—B. F. Johnson was born in South Carolina, March 16, 1819. He was married to Miss Mary Ann Rowland, Dec. 7, 1848. He moved to Mississippi one year after marriage, and died at his home in Pascola county, Miss., Aug. 10, 1896. He joined the Methodist Church, South, in 1851, and lived a consistent member of the same—so say his friends and brethren—till the day of his death. His last sickness was long and lingering, but he bore his suffering with Christian fortitude. He left a wife and many friends to mourn his death.

T. H. Fouten.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

You say that the desert is a desert because no rain falls upon it; but that is only half the truth. No rain falls upon it because it is a desert. The heated air rushing up from the arid surface disperses the vapors that would descend in rain. Some moisture there must be on earth, else there can not be rain from heaven. So in your heart this forgiving disposition must be, else you can not rejoice in the fullness of God's forgiving grace.—Washington Gladden.

Your complexion can be made perfect. HEISKELL'S Ointment cures all skin troubles, removes pimples, blackheads and freckles.

HEISKELL'S Soap makes the skin soft, white and healthy. Ointment 50c., Soap 25c. At druggists or by mail.

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Parties ordering goods will kindly mention this paper.

Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. H. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of the Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures in a silent state so long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in our highest circles, also by state officials. His Voice School, or Institute, is located at No. 463 Poplar Street, Memphis, Tenn., and in accordance with this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which ever children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

MRS. LILLIAN TILMAN, 403 W. Hall St., Wabash, Ind.

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Mitchless Mineral Water

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AT SUMMIT, MISS.

Guaranteed to cure Dyspepsia, Indigestion, Catarrh, Kidney Diseases, and Skin Diseases, and Bowel Diseases, and I am an excellent Tonic. Local agents desired.

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Ash, oak and pine cord-wood cut in 12 and 16-inch lengths with electric machine. Good, full measure given. Prices for loads as usual. Wood by cord, coal and coke at same prices as wholesale dealers.

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Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

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The only Teacher's Bible with a self-pronouncing text. No similar Bible was ever obtainable heretofore; in fact, no publishers ever attempted its publication.

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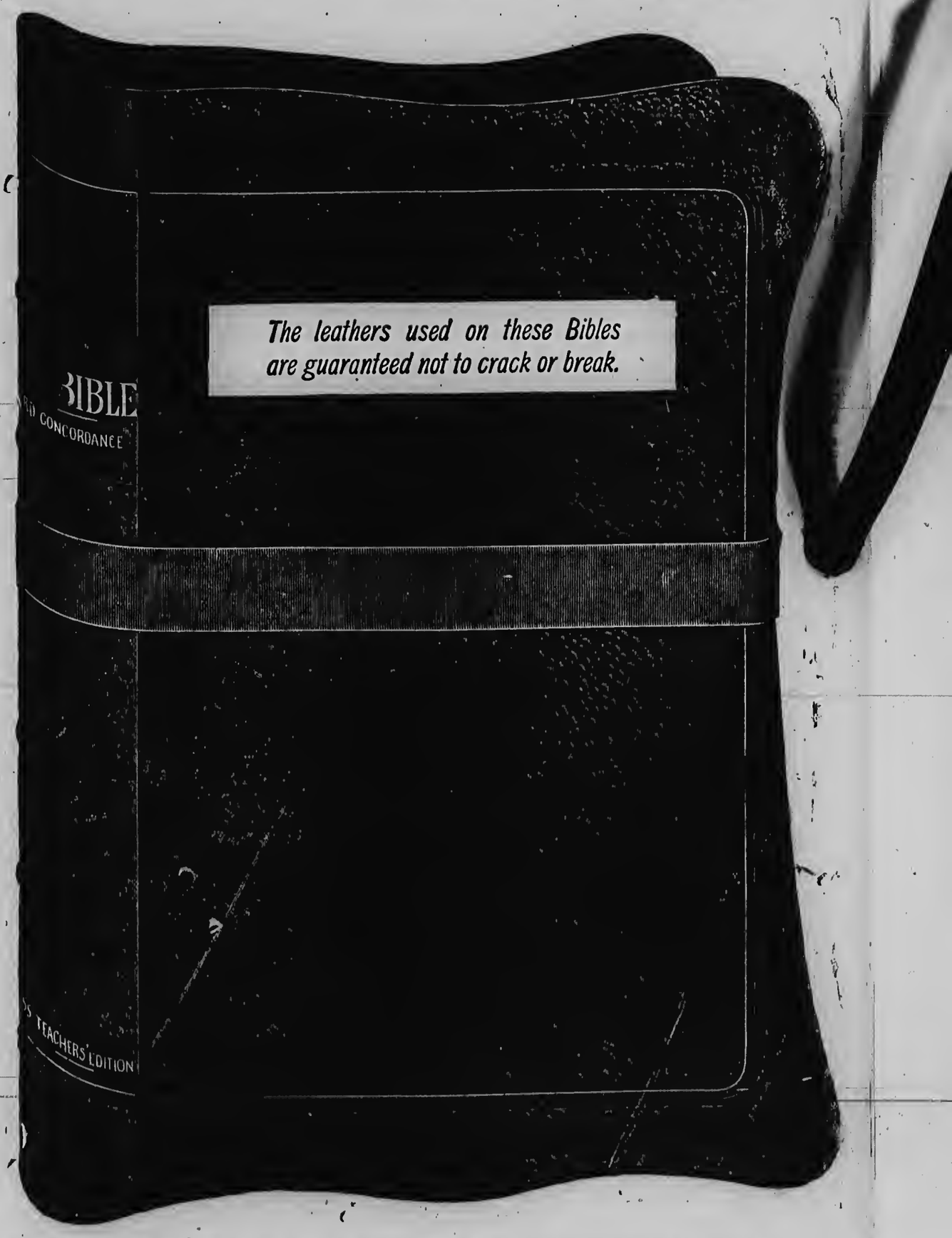

The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2.35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3.15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to December, '97. (A little later it will be January '98.)

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Address Rev. W. C. Black, 512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Colored physicians of South Carolina have formed a State organization.

A Pennsylvania court has decided that to call a man a mugwump is not a libel, but a compliment.

Sixty-four thousand tons of sugar beets were grown in two counties of Southern California this year.

The Salvation Army will shortly organize a movement among the colored folks of the South. Headqnarters are to be established in Atlanta.

The Supreme Court of North Carolina has rendered a decision holding that a private citizen impersonating an ordained minister who solemnizes a marriage between a man and woman is guilty of no crime either at common or statute law.

The Associated Charities of Chicago, through its secretary, has notified the public that 8,000 families, including 35,000 persons, are now destitute in Chicago. This is the result of a canvass that covered only half of the city. The total destitution will approximate 15,000 families, or 70,000 persons, mostly foreigners.

The Special Judiciary Committee of the Georgia House of Representatives has agreed upon a favorable report on a bill to allow women to hold the office of State Librarian. The bill is the first step towards making women eligible to hold all offices not elective by the people of the General Assembly. It is in line with another bill which is now pending before the House Committee.

On Dec. 7 the Union National Bank, of this city, one of the institutions which suspended during the financial flurry of three months ago, again opened its doors for business, its shareholders and management having successfully overcome and straightened out the difficulties which overtook the institution and compelled its temporary suspension.

In his message to Congress, which was sent in at its opening on Dec. 7, President Cleveland deals with the Cuban question in a careful way, saying the time has not yet come for the United States to take a hand in the present war. Should Spain not soon win some decided victories, or continue the present war of extermination, this government, in the interest of humanity, must intervene with an armed hand, if necessary.

A meeting of representatives interested in the commerce of the Mississippi Valley is to be held at Washington, the national capital, on the seventeenth of the present month, to bring to the attention of Congress the urgent necessity for some prompt and efficient action for the closing of a crevasse in the Passa-l'Outre of the Mississippi river, by which the navigation of the sea gate to the great valley is seriously jeopardized.

FOREIGN.

It is said that the Porte in Turkey has decided to decline the payment of all claims for indemnity for massacres except those advanced by Americans.

President Faure is sending to the Czar and Czarina a beautiful souvenir of their visit to Paris in the shape of an album containing an autograph, poems, original drawings, etc., the recitations, addresses, programmes and menus incident to their visit to France.

The Hong Kong Telegraph says the fact that Li Hung Chang's coffin, which he carried with him on his trip aronnd the world, was burned in a fire on the steamer "Glenartney," indicates to the Chinese superstitious mind that the great statesman will reach a very old age.

You Can Be Well when your blood is rich, pure, and nourishing. Hood's Sarsaparilla makes the blood rich and pure, and cures all blood diseases, restoring health and vigor.

Hood's Pills are easy to take, easy to operate. Cure indigestion, headache. 25 cents.

MARRIAGES.

WAYNE-TRUMAN—At the Baptist Church, Opelousas, La., Oct. 7, 1896, by Rev J. A. Parker, D. D., Mr. W. T. Wayne, of New Orleans, and Miss Stella Trumen.

WILSON—WILSON.—At the Methodist Church, Washington, La., Dec. 1, 1896, by Rev. J. A. Parker, D. D, Rev. Elton Wilson, pastor of the church, and Miss Mary E. Wilson, of Washington.

CORBETT—TRUMAN.—In Opelousas, La., Dec. 2, 1896, by Rev. J. A. Parker, D. D, Dr. J. L. Corbett and Miss Etta Pearl Trumen.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary		7⅛
Ordinary		7⅛
Good ordinary	8 11-16	— —
Low middling	8 15-16	— —
Middling		9¼
Good middling	9 7-16	— —
Middling fair		9⅝
Fair	10 5-16	— —
Galveston middling	9 3- 8	— —
Mobile middling	9	— —
Memphis middling	9	— —
SUGAR.		
OPEN KETTLE:		
Prime	3¼	3⅜
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅛	3⅛
Prime yellow	3 3-16	3⅜
Gray white	3 7-16	3 11-16
Choice white	3 7-16	3 11-16
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	15	35
Fair	— —	— —
Good common	— —	— —
SYRUP	13	19
RICE.		
No. 2	3	3¼
Good	4¼	4⅜
Fair	4	4¼
Prime	4⅝	5
Rough, ₩ bbl	2 50	2 75
POLISH, ₩ ton	14 50	15 00
FLOUR.		
Extra Fancy	4 75	4 80
Fancy	4 50	— —
Choice	— —	— —
Minnesota Patents	5 50	— —
Winter wheat patents	5 10	5 25
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 50	1 55
Cream meal	2 10	— —
Grits	2 30	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	35½	38
Yellow	35	38
Mixed No 2	34	35
OATS:		
Western	— —	37
Texas rust-proof	37	38
BRAN:		
₩ cwt	80	— —
HAY:		
Prime	12 50	14 50
Choice	13 50	13 50
PROVISIONS.		
PORK:		
Mess (Standard)	8 25	8 50
Prime Mess	8 75	9 00
Rumps	7 75	8 00
BACON:		
Fancy Breakfast	8¾	9
Shoulders	5¾	6⅝
Sides, short rib	5⅝	6⅜
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	4½	5
Sides, short rib	4½	4⅝
Sides, long clear	— —	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	14½	— —
Common	8½	10
TEAS:		
Choice	— —	— —
No.	— —	— —
BUTTER:		
Western Creamery	26	27
Western Dairy	13	— —
Common	— —	— —
LARD:		
Refined	4½	5
OILS:		
Coal, bbls	9½	— —
Coal, cases	13½	— —
Cotton seed, crude	30	— —
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	1 50	1 80
Chicago, ₩ 100	— —	— —
Louisiana, ₩	— —	— —
POTATOES:	— —	— —
New Louisiana	— —	— —
Western	1 00	1 03
ONIONS:		
New Louisiana	— —	— —
Western	1 80	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	3½	— —
Jute, 1¾ lb, ₩ yard	5½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8	— —
TIES:		
₩ bundle	65	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	4 00
Young Chickens	1 00	3 00
Chickens, Southern	2 50	2 75
Young	1 00	2 00
Turkeys, Southern	— —	8 00
EGGS:		
Western	21	21½
Southern	22	— —
WOOL:		
Lake ₩ lb	11	11½
Louisiana	8	9½
Burry	3½	— —
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	13 75	19 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Croup is prevented by the timely use of Dr. Bull's Cough Syrup, the mother's friend.

Contributions for the memorial to be erected at Rugby in honor of the author of "Tom Brown's School Days" are coming in with surprising rapidity. Already £960 has been raised, and as the fund will evidently more than suffice to carry out the original purpose, it has been decided to use the excess over the cost of the statue in furthering the home mission work conducted at London and Birmingham by the present and former pupils of the famous school.

MISSISSIPPI CONFERENCE ASSESSMENTS FOR 1897.

Districts.	For. Miss.	Dom. Miss.	Conf. Fund.	Church Ex.	Bible Cause.	Education.	Bishops.
Brandon	$ 955	$ 378	$ 660	$ 227 65	$ 78	$ 247	$ 155
Brookhaven	1,360	550	875	511 95	168	279	175
Enterprise	1,000	414	700	255 90	69	239	150
Jackson	1,310	540	875	511 95	168	279	175
Meridian	1,080	400	665	420 90	168	247	155
Natchez	1,035	400	750	318 55	78	263	165
Scashore	1,000	414	675	341 28	103	239	150
Vicksburg	1,310	540	800	511 95	168	279	175
Total	$9,050	$3,636	$6,000	$3,100 13	$1,000	$2,072	$1,300

For General Conference expenses each one of the pastoral charges is required to bring up the deficits on the assessments for 1896.

C. G. ANDREWS, Secretary.

Acts, 1897.

All who are engaged in the Sunday school work and also all ministers and general Bible students will be interested in the following announcement from the American Institute of Sacred Literature. It would seem as if all the lines of work suggested would help greatly to supplement and unify the lessons of the International System in 1897. During the entire year these lessons will be taken from the book of Acts. Opportunities, therefore, for the study of not only the book of Acts, but the Epistles and Revelation in their historical connection with it, can not fail to be welcome.

This scheme of supplementary work offered by the American Institute is sufficiently comprehensive to include all grades of students from the minister down to, but not including, the Primary Department.

Only the briefest outline may be given here, but beginning with the lowest grade the plan is as follows:

1. For all Sunday-school pupils and teachers—an examination in four grades. (1) The Elementary, for all under fifteen years of age; (2) The Intermediate, for all between the age of fifteen and twenty; (3) The Progressive, for adult Bible classes, and (4) the Advanced, for ministers and all who have made a critical study of the subject. The fee for examination will be 50 cents, and all students gaining an average of 70 per cent. will receive a certificate. There will be ten or twelve questions. Specimen questions and an examination direction sheet will be sent each candidate upon enrollment. All schools enrolling fifty candidates will be supplied with the series of reference books for their libraries which are named under 3.

2. For all Adult Bible classes—an outline course of study covering the Acts, the Epistles, and the Revelation in their historical connection. In this course the work for each day is definitely planned and assigned, and the work of Sunday may be a summary and review, or the class may be a week-day club holding weekly or fortnightly meetings for which special programs will be suggested. The cost of the work is 50 cents for each member of the class.

3. For Sunday-school teachers—a course of reading covering the biblical material, and in connection with it the historical background and homiletic material. The required books are as follows: (1) In the Time of Jesus (Seidel). (2) The Beginnings of Christianity (Fisher). (3) The Records and Letters of the Apostolic Age (Burton). (4) American Institute Essays in Biblical Literature—New Testament Series, Nos. 1–10. (5) The Biblical World, July, 1895–96.

The membership fee of fifty cents in this Reading Guild entitles the student to a monthly Postal Bulletin assigning the reading for each month and giving valuable suggestions and questions concerning it. The plan would solve the question of an interesting teachers' meeting in many cases. Where each teacher does not care to purchase all the books, a combination may be made.

4. For Sunday-school teachers who wish to do the most thorough work—a correspondence course. This will be conducted by a skilled instructor through fortnightly written recitations. The work will be as careful and detailed and the criticisms as definite as in a regular class-room. An effort will be made to acquaint the teacher with the facts in the history of the early church concerning (a) the organization of the church, (b) the environment of the church, (c) the development of the church, (d) the belief and teaching of the church, (e) the practice of the church, (f) God's providence sustaining and directing the church, (g) the records which have been preserved of the history of the church in this period. A tuition fee of $5 will be charged for this course.

5. For ministers and Bible students who wish to do critical work.—(1) A correspondence course in the English covering in a critical and exhaustive manner the Acts, Epistles, and Revelation (tuition, $5). (2) A correspondence course in the Acts in the original Greek. This course will be critical, exegetical, and will require as a prerequisite the ability to read Classical or New Testament Greek. A tuition fee of $8 will be charged for this course.

Full information concerning any of this work may be obtained by addressing The American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

In Bath, Me., in order to secure a large attendance at one of the city's churches, it is announced in the daily papers that souvenirs will be distributed.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FIRST ROUND.

Macon station	Dec. 12, 13
Starkville circuit, at Smyrna	9, 10
Starkville station	26, 27
Brooksville circuit, at Brooksville	Jan. 2, 3
Sturges, at Sturges	8, 10
Columbus circuit, at Mt. Pleasant	16, 17
Columbus station	7, 18
Crawford, at Crawford	26, 24
Cedar Bluff, at Phebe	(Fri.) 29
West Point station	30, 31
Tibbee, at Mayhew	Feb. 6, 7
Shuqualak, at Salem	13, 14
Singleton at New Hope	(Thurs.) 18
Winstonville at Hickory Grove	20, 21
Hebron, at Center Point	27, 28

The district stewards will meet me at Artesia, Dec. 16, at 9 o'clock A. M. The stewards are: J. A. Claridy, W. W. McGruder, D. Harum, H. Scales, G. G. Saunders, E. C. Leech, W. C. Beard, P. E. Adams, H. C. Hardin, J. T. Barnes, H. Lipscomb, J. A. Cook, S. C. Frazier, H. J. Duke, G. E. Thrower. A full attendence is much desired.

R. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Kosciusko station	Dec. 12, 13
Lexington and Tchula, at Lexington	19, 20
Durant station	26, 27
Sallis, at Sallis	Jan. 2, 3
Kosoma, at Hickory Grove	9, 10
Poplar Creek, at Shiloh	13, 7
Pickens, at Goodman	23, 24
Salem, at Tabernacle	29
Ethel, at Shady Grove	30, 31
Stewart, at Stewart	Feb. 4
Walthall, at Long Branch	6
Eupora and Mabern, at Eupora	3, 7
Rural Hill, at Center Ridge	13
Ackerman, at Ackerman	13, 14
Chester, at Chester	20, 21
Ebenezer, at Ebenezer	27, 28
Louisville, at Louisville	Mar. 6, 7

The district stewards will please meet me at the Methodist Church in Durant, Dec. 31, at 7:3. P. M.; also the District Parsonage Committee at the same time and place. Let all come. We very much desire a full meeting of both committee and stewards.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 5, 6
Byhalia, at Byhalia	19, 13
Pott's Camp, at Hickory Flat	19, 20
Holly Springs circuit, at Pleasant G.	26, 27
Waterford, at Waterford	Jan. 2, 3
Red Banks, at Red Banks	9, 10
Olive Branch, at Miller	13, 17
Cornersville, at Pleasant Grove	23, 24
Mt. Pleasant, at Mt. Pleasant	30, 31
Ashland, at Salem	Feb. 6, 7
Pontotoc, at Pontotoc	13, 14
Abbeville, at Mt. Zion	20, 21
East Holly Springs, at Harmony	27, 28

The district stewards of the Holly Springs district are requested to meet in Holly Springs, Dec. 31, 1896, at 10 o'clock A. M. They are: R. H Luckie, Thomas Eason, W. P. Mills, C. G. Yarbrough, W. S. Blackburn, F. C. Moore, J. D. Baker, R. S. Bell, J. B. Johnson, N. W. Barton, G. W. Jernigan, J. J. Houston, F. E. Duncan.

J. D. CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Dec. 12, 13
Tupelo	20, 21
Aberdeen	26, 27
Amory	Jan. 2, 3
Nettleton circuit	7
Verona and Nettleton	9, 10
Tremont	14
Quincy	15
Aberdeen circuit	16, 17
Prairie	23, 24
Houston mission	29
Bue a Vista	30, 31
Sparta	Feb. 6
Houston and Wesley	6, 7
Fulton	11
Shannon circuit	13, 14
Okolona circuit	20, 21

The district stewards will meet in Aberdeen, Jan. 5, at 12:30 o'clock, at M. E. Church.

S. M. THAMES, P. E.

GRENADA DISTRICT—FIRST ROUND.

Water Valley—Main Street	Dec. 3, 7
Grenada station	13, 14
Oxford station	20, 21
Water Valley—Wood Street	27, 28
Tuscopola circuit	Jan. 2, 3
Water Valley circuit, at Palestine	3, 10
Grenada circuit at Spring Hill	13, 17
Coffeeville circuit	23, 24
Charleston circuit, at Harrison	23, 31
Tatum circuit, at Pleasant Ridge	Feb. 6, 7
Minter City	13, 14
Banner circuit, at Salem	(Fri.) 18
Paris circuit, at Prospect	23, 21
Chapel Hill circuit	27, 28
Slate Springs cir., at Benela	(Tues.) Mar. 2
Elizey circuit at Hurricane	(Thurs.) 4
Pittsboro circuit	3, 7

District stewards will all please meet in Wood Street, Water Valley, Tuesday, Jan. 12, 1897.

H. C. MORRISETT, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Dec. 13, 14
Iuka station	20, 21
Booneville circuit, at Carolina	26, 27
Booneville station	27, 8
Gentown circuit, at Baldwyn	Jan. 3, 4
Corinth cir., at Rex Chapel	(Thurs.) 7
Kossuth circuit, at Kossuth	9, 10
Blue Springs cir., at Libe. Sy.	(Thurs.) 14
Ripley and New Albany, at N. A.	13, 17
New Albany circuit at Lebanon	23, 24
Ripley circuit, at Wier's	(Tues.) 28
Jonesboro cir, at Camp G.	(Thurs.) 28
Iuka circuit, at Burnsville	30, 31
Pleasant Ridge circuit, at New Valley	Feb. 3, 7
Brown's Creek cir., at Mt. P.	(Mon.) 8
Saltillo circuit at Saltillo	13, 14
Marietta circuit, at Marietta	(Wed.) 17

District stewards will meet at Booneville, Dec. 31, at 11 A. M.

HESLEP H. TUCKER, P. E.

You should keep Salvation Oil on hand; it will cure all aches and pains. Price 25 cents.

Eczema ON BABY

Grew Worse under Treatment of Best Physicians. Tried

CUTICURA REMEDIES

Great Change in Five Days and To-day is Entirely Cured.

My baby had Eczema in its worst form. One of the best physicians in the city attended her, but she continued to get worse all the time. He finally admitted he was at his wits' end. I then got CUTICURA REMEDIES, and in a few days noticed a great change in her condition. She continued to improve and to-day is entirely cured, has nice head of hair, and is lively and hearty. I spent considerable money for drugs and doctor's bills, which was useless. J. B. JACOBS, 2031 Wilkins Ave., Balt., Md.

SPEEDY CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of humor cures.

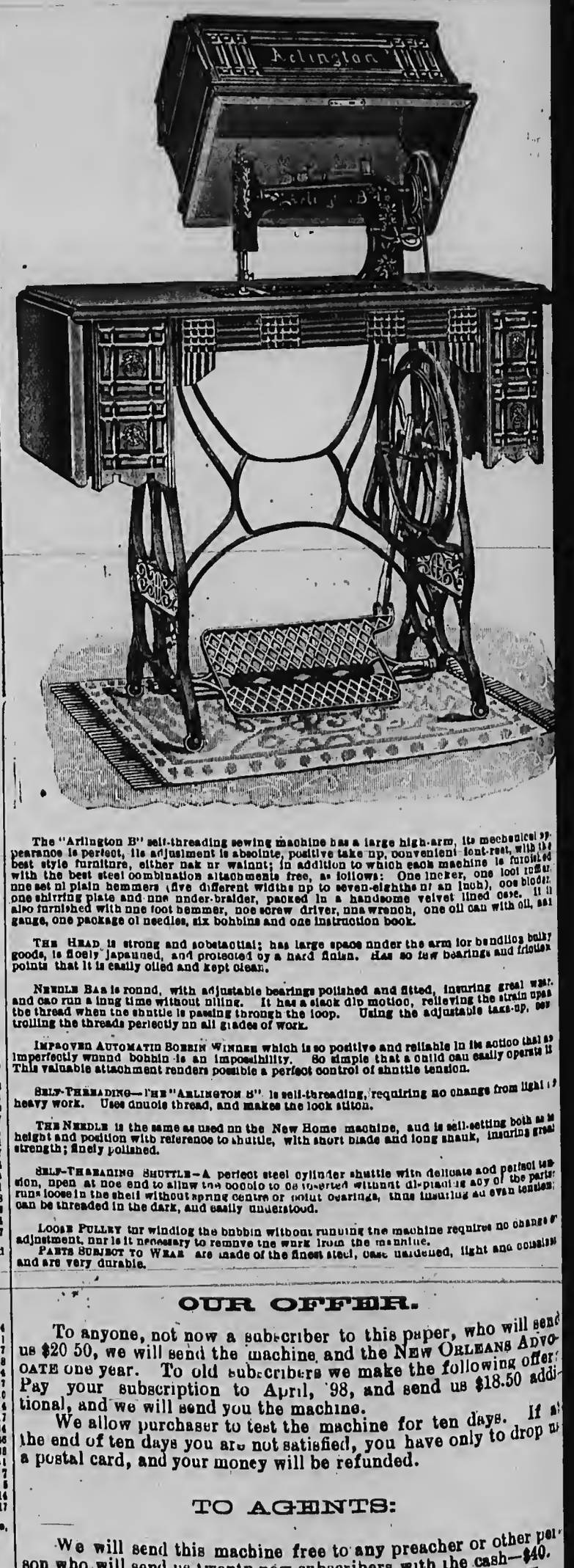
Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Every Skin Humor," mailed free.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One ruffler, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one blinder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, seam gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without disturbing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change of adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and compact, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20 50, we will send the machine, and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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Christian Advocate.

VOL. 43.—NO. 51. NEW ORLEANS, THURSDAY, DECEMBER 17, 1896. WHOLE NO. 2104

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

North Mississipi Conference

The North Mississippi Conference of the Methodist Episcopal Church, South, met in its twenty-seventh annual session in the Methodist Church, Greenville, Miss., Thursday, Nov. 26, 1896; the Rev. Bishop Chas. B. Galloway in the chair.

The opening religious exercises—consisting of Scriptnre lesson, I. Peter v, hymn 228, "And are we yet alive," and prayer—were conducted by the Bishop.

J. S. Oakley, secretary of the last Conference, called the roll of members. Nearly all the clerical members were present, and the following lay delegates: Sardis district—P. T. Callicott, P. B. Jones. Grenada district—R. W. Jones, I. T. Blount, T. H. Haines, Willis Golloday. Winona district—J. R. Bingham, J. B. Streater, W. H. Holmes, T. C. Sledge, in place of H. H. Estes. Durant district—J. G. Hamilton, M. T. Boswell. Columbus district—None. Aberdeen district—T. J. McDonald, G. J. Leftwich, S. T. Harkey. Corinth district—J. A. E. Pyle, J. B. Sanders. Holly Springs district—W. A. Young, E. H. Randle, W. R. Montgomery, G. E. Kelsey. Greenville district—E. H. Moore.

When the names of T. B. Hargrove, T. B. Malone and J. P. Moore were called, it was announced that they had died during the year.

On motion, J. S. Oakley was elected secretary; R. M. Evans and G. H. Lipscomb assistants. J. C. Park and T. B. Clifford, statistical secretaries.

On motion, the hours of meeting and adjournment were fixed at 9 A. M. and 1 P. M., respectively.

The bar of the Conference was fixed at the inside of the rear window from the platform.

The presiding elders, constituting a committee for the purpose, nominated the standing committees of the session. The nominations were confirmed by the Conference, and are as follows: Public Worship—J. A. Randolph, T. Y. Ramsey. District Conference Records—P. B. Jones; Willis Golloday, J. T. Howell, M. J. Boswell, J. W. Anderson, J. W. Treadwell, J. M. Moore, J. R. Countiss. Observance of the Sabbath—W. C. Lester, R. O. Brown, L. M. Lipscomb, J. T. Murrah, P. E. Duncan, D. L. Cogdoll, H. M. Young, W. A. Yonng, R. A. Meek. Bible Cause—W. J. O'Bryant, L. M Broyles, T. H. Dorsey, J. M. Deavonport, T. A. Whitson, C. A. Spraggins, K. A. Jones, I. T. Blount. Temperance—G. J. Leftwich, J. A. E. Pyle, L. D. Worsham, E. H. Moore, R. P. Goar, T. H. Haines, O. L. Savage. Spiritual Interests of the Church—J. Ritchey, K. M. Harrison, A. W. Langley, R. C. Callaway, G. W. Gordon, J. M. Barnes, J. M. Wyatt, R. M. Davis. Books and Periodicals—J. R. D. King, W. D. Burroughs, B. F. Phillips, F. J. McDonald, J. B. Sanders, G. E. Kelsey, J. M. Bradley, W. W. Mitchell. Conference Relations—J. J. Brooks, B. P. Jaco, W. C. Harris, J. C. Lowe, J. A. Leech, T. G. Freeman, J. F. Evans, J. M. Huggin, S. B. Myers. Memoirs—H. P. Gibbs, John W. Bell, J. A Poe.

The Rev. W. C. Black, D. D., editor and publishor of the NEW ORLEANS CHRISTIAN ADVOCATE; Rev. Dr. J. W. Boswell, assistant editor of the Christian Advocate, and representing the Publishing House, were introduced by the Bishop.

Communications were received and referred, without reading, as follows: Barbee & Smith, Book Agents, to Committee on Books and Periodicals. Payno Institute and Rev. Dr. R. J. Bingham, Secretary of Education, to Conference Board of Education. Rev. Dr. S. A. Steel, Secretary of Epworth League Board, to Epworth League Board. Rev. Dr. Atkins, Sunday-school editor, to Sunday-school Board. American Anti-Saloon League, to Committee on Temperance. Mrs. R. K. Hargrove and Miss Helm, representing the P. and H. M. Society, to Board of Church Extension. Drs. Morrison and Lambuth, Missionary Secretaries, to Conference Board of Missions.

Reports from trustees of Millsaps College, Grenada Collegiate Institute and Epworth College were read and referred to the Conference Board of Education.

The Bishop called Question 20, "Are all the preachers blameless in their life and official administration?" The presiding elders of the Conference passed in examination of character, and reported favorably of the work in their respective districts.

C. N. Terry, J. W. Bates, J. M. Hampton, W. R. Rainey, W. S. Harrison, J. T. Cunningham, S. A. Ellis, S. B. Carson and J. D. Newsom passed in examination of character, and their names were referred to the Committee on Conference Relations for the superannnated relation.

When the name of D. C. Foust was called, his presiding elder stated that he had been suspended for immorality, whereupon the Bishop appointed a committee of trial as follows: J. C. Lowe, M. D. Fly, J. A. Bowen, J. W. Dorman, H. T. Gaines, W. S. Lagrone, J. M. Wyatt, J. E. Buck, T. S. Foster; Amos Kendall, chairman; T. B. Clifford, secretary.

When the name of J. Wm. Bell was called, his presiding elder stated that he had been suspended for immorality. The Bishop appointed the following committee of trial: J. B. Harris, B. S. Rayner, J. W. Lester, W. A. Bowlin, R. H. B. Gladney, J. Porter, W. H. Sanders, W. W. Williams, B. F. Phillips; John W. Boll, chairman; R. M. Evans, secretary.

S. A. Brown, G. A. Klein, J. W. Raper, J. J. Garner, C. P. Moss, J. A. Wilson passed the required examination, and were advanced to the class of the second year.

J. W. Butler and H. D. Estes not having been before the Committee of Examination, were continued on trial.

H. S. Spraggins, C. A. Spraggins, W. G. Burks, J. M. Moose, J. M. Bradley and J. H. Rogers, having passed in examination of character and prescribed studies, were advanced to the class of the fourth year.

Rev. Dr. Primrose, pastor of the Presbyterian Church of this city, was introduced by the Bishop.

Question 10, "What local preachers are elected deacons?" E. C. Sullivan, having been recommended by the Aberdeen District Conference, was elected to deacon's orders.

Question 14, "What local preachers are elected elders?" B. C. Gray, recommended by the Holly Springs District Conference, was elected to elder's orders.

The Committee on Public Worship announced preaching as follows: Court-house, 11:30 A. M., Thanksgiving sermon by Bishop Galloway. Baptist Church, 3 P. M., H. P. Gibbs. Baptist Church, 7:15 P. M., Dr. W. C. Black. Methodist Church, 7:15 P. M., Annual Conference sermon, John Ritchey. Sacrament of Lord's Supper, administered by Dr. W. C. Johnson.

The Bishop announced the transfer of J. W. Lowrance from the Southwest Missouri Conference, and W. T. Bolling from the Kentucky Conference.

Conference adjourned with the benediction by Bishop Galloway.

SECOND DAY.

Greenville, Miss., Nov. 27 1896

Conference opened at the appointed hour; Bishop Galloway in the chair.

Devotional exercises conducted by T. S. Foster. The Minutes of yesterday's session were read and approved.

Rev. T. B. Holloman, agent of Millsaps College, was introduced by the Bishop.

James T. Murrah, Lallie M. Broyles, Samuel B. Myers, Chas. H. Pittman, Wm. Walter Mitchell, Wm. A. Clark, Robert A. Meek, Edward L. Lewis, Angus T. Buck, having stood an approved examination on the prescribed studies, their characters passed, and they were elected to elder's orders.

Dr. W. R. Lambuth, Missionary Secretary, addressed the Conference.

Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, and Dr. W. C. Johnson, of the Memphis Conference, were introduced by the Bishop.

Question 20, "Are all the preachers blameless in their life and official administration?" was resumed, and all the traveling elders passed.

The names of A. J. Jones, J. Johnson, and J. W. Poston were referred to the Committee on Conference Relations for the superannuated relation.

W. A. Dollar was referred to same committee for the supernumorary relation.

Question 7, "Who are the deacons of one year?" was resumed. P. E. Duncan, T. H. Dorsey passed in examination of character and prescribed studies, and they were advanced to the class of the fourth year.

The Bishop called Question 40, "Where shall the next session of the Conference be held?" Holly Springs, Oxford, Kosciusko and Aberdeen were nominated. On the second ballot Oxford received 70 votes, whereupon the vote was made unanimous, 137 voting.

The Committee on Public Worship announced services as follows: Baptist Church, 3:30 P. M., R. A. Meek. Baptist Church, 7:15 P. M., missionary address by Dr. W. B. Palmore. Methodist Church, 7:15 P. M., missionary anniversary. Addresses by Bishop Galloway and Dr. W. R. Lambuth.

The hour of adjournment having arrived, the Doxology was sung, and the Conference adjourned with the benediction by Dr. W. C. Johnson.

THIRD DAY.

Greenville, Miss., Nov. 28 1896

Conference met at the appointed hour; Bishop Galloway in the chair.

The devotional exercises were led by B. F. Phillips. The Minutes of yesterday's session were read and approved.

The Committee on Conference Relations presented Report No. 1, which was adopted.

The committee in the case of D. C. Foust presented the following report:

We, your committee to try the case of Rev. D. C. Foust, find that the charge and specifications are not sustained by testimony produced, and we, therefore, declare the accused acquitted. AMOS KENDALL, Chairman.

T. B. CLIFFORD, Sec.

The following resolution, signed by Amos Kendall, H. R. Tucker and R. A. Burroughs, was adopted:

Recognizing the fact that it is our duty, both as a church and as a Conference, to observe the national Thanksgiving Day, and that day generally being one of the days of our annual session, which necessitates the absence of the pastors from their several charges, thus depriving many of our congregations of the privilege of public religious worship in accordance with the President's proclamation; therefore, be it

Resolved, That our Bishops be and are hereby requested, if consistent with their onerous duties, to make the time of our Conference a few days sooner, or a little later, whichever shall suit them best.

The Bishop called Question 1, "Who are admitted on trial?" J. Aaron Braswell, Grenada district; James E. Cunningham, Aberdeen district; Randolph A. Tucker, Corinth district, and Robert E. Duke, Holly Springs district, having been recommended by their respective District Conferences, and having passed a satisfactory examination on the prescribed studies, were admitted on trial.

Question 5, "Who are readmitted?" N. G. Augustus, having been recommended by the Columbus District Conference, was readmitted into the traveling connection in elder's orders.

The committee of trial in the case of J. Wm. Bell presented the following report:

We, the committee in the case of J. Wm. Bell, after giving the case careful investigation, do find the charge and specifications sustained, and we hereby pronounce him expelled from the ministry and membership of the Methodist Episcopal Church, South: JOHN W. BELL, Chair'n.

R. M. EVANS, Sec.

Dr. J. H. Kirkland, chancellor of Vanderbilt University, was introduced by the Bishop, and addressed the Conference in the interests of the great cause of Christian education. Dr. Kirkland asked the Conference to concur in a resolution looking to a change in the basis of representation in the Board of Trust of Vanderbilt University. The Conference concurred. He also stated that the Board of Trust had elected Hon. Newnan Cayce to take the place of Judge James T. Fant, deceased, and asked the Conference to confirm the appointment.

Dr. R. W. Jones offered the following resolution in reference to the visit of Chancellor Kirkland, which was adopted:

Resolved, That we appreciate the visit and address of Chancellor Kirkland, of Vanderbilt University, and hereby give him a cordial invitation to attend the future sessions of this Conference.

Rev. R. V. Taylor, of the Memphis Conference, was introduced by the Bishop.

Question 4, "Who are admitted into full connection?" Byron P. Patterson, John R. Countiss, having passed in examination of character and prescribed studies, and after giving satisfactory answers to the questions propounded by the Bishop, were, by vote of the Conference, admitted into full connection.

Question 10, "What local preachers are elected deacons?" Gustavus A. Klein, having been for three years a local preacher, and one year on trial in the traveling connection, was elected to deacon's orders.

The Committee on Public Worship reported as follows: Methodist Church, 7:15 P. M., Epworth League meeting. Addresses by Hon. G. J. Leftwich, T. W. Lewis, Dr. S. A. Steel. Sunday, Nov. 29: Methodist Church, 9 A. M., love-feast—J. B. Stone. 11 A. M., Bishop Galloway, ordination of deacons. 3:30 P. M., Dr. W. C. Johnson, ordination of elders. 7:15 P. M., Dr. S. A. Steel. Presbyterian Church, 11 A. M., Dr. J. W. Boswell. 7:15 P. M., Amos Kendall. Baptist Church, 11 A. M., Dr. W. B. Palmore. 3:30 P. M., Sunday-school mass meeting. Addresses by Profs. R. W. Jones and Dabney Lipscomb. Christian Church, 11 A. M., T. W. Lewis. 7:15 P. M., R. H. B. Gladney. A. M. E. Church, 11 A. M., L. A. McKeown. 3:30 P. M., O. L. Savage. 7:15 P. M., T. G. Freeman.

It was resolved that when we adjourn, we adjourn to meet at 3:30 P. M. in memorial service.

The hour of adjournment having arrived, the doxology was sung, and the Conference adjourned with the benediction by Amos Kendall.

THIRD DAY—AFTERNOON SESSION.

Conference met pursuant to adjournment; Amos Kendall, by appointment of the Bishop, in the chair. Devotional exercises conducted by W. T. J. Sullivan. The Bishop appeared and took the chair.

Question 19, "What preachers have died during the past year?" T. B. Hargrove, T. B. Malone, J. P. Moore.

The memoir of Bro. Hargrove was read by H. P. Gibbs, that of Bro. Malone by J. W. Bell, and that of Bro. Moore by J. A. Poe.

A number of friends paid tender and touching tributes to the memory of our deceased brethren, and after singing, "In the Christian's home in glory," the report of the Committee on Memoirs was adopted.

On motion, Conference adjourned to meet Monday at 9 A. M.

Benediction by Bishop Galloway.

FOURTH DAY.

Greenville, Miss., Nov. 30, '96

Conference met at the appointed hour; Bishop Galloway in the chair. Religious exercises led by A. J. Foster. The Minutes of Saturday morning and afternoon were read and adopted. The Bishop reported the ordination services.

Dr. S. A. Steel, secretary of the Epworth League Board, briefly addressed the Conference.

The report of the Sunday-school Board was read and adopted.

J. W. Honnoll presented the report of special committee to consider work among the colored people, which was adopted.

Reports Nos. 1 and 2 of the Board of Education were read, and, after remarks by Presidents Honnoll, Murrah and Malone, were adopted.

The following resolutions was unanimously adopted:

Resolved, That inter-collegiate foot ball, as now so intensively played, and which is proving detrimental to the moral and intellectual training of our boys at college, we, the North Mississippi Conference, respectfully advise all schools under the supervision of our church to outlaw such games, and forbid their students to engage in them.

(Signed) AMOS KENDALL,
J. A BOWEN,
J. W TREADWELL.
J. S. OAKLEY,
J. W. BOSWELL.

Report No. 2 of the Committee on Conference Relations was adopted, furnishing an additional answer to Question 18, "Who are superannuated?" A. J. Jones. No provision having been made for Bro. Jones' support during the ensuing year, a collection of $85 was taken for this purpose.

The report of the Committee on District Conference Records was read and adopted.

Rev. T. W. Adams, of the Mississippi Conference, was introduced by the Bishop.

Reports of Committee on Sabbath Observance, Board of Church Extension, Joint Board of Finance, Committee on Temperance, Books and Periodicals, were read and adopted.

The report of the Committee on Bible Cause was read, and, after remarks by Rev. J. W. McLaurin, District Superintendent of the American Bible Society, was adopted.

On motion, the session was extended to 1:15. It was resolved that when we adjourn, we adjourn to meet at 2:30 P. M.

The following resolution in reference to the publication of the Conference Minutes was adopted:

Resolved, That Rev. J. S. Oakley, our secretary, is hereby appointed to edit and publish the Minutes of this session of the Conference.

H. C. MOREHEAD,
J. B. STONE,
J. W. PRICE,
T. C. WIER.

The Report of the Committee on Mississippi Orphans' Home was read and adopted.

The following resolutions were adopted by a rising vote:

Resolved, That we earnestly express to the people of Greenville our hearty and grateful appreciation of the generous and elegant hospitality with which they have entertained this Conference.

Resolved, That we thank the Episcopal, Baptist, Presbyterian and Christian Churches and pastors of this city for the use of their houses of worship and other courteous attentions.

Resolved, That we thank the railroad companies for reduced rates to the members of this Conference.

Resolved, That we extend thanks to the Greenville Democrat for publishing the proceedings of the Conference.

Resolved, That we thank Rev. T. Y. Ramsey for the careful arrangements and provisions for the accommodation of the Conference.

Resolved, That we cordially welcome our venerable friend and brother, W. C. Johnson, who was for a long time editor of the Western Methodist, and R. V. Taylor. We enjoyed their visit and pray the richest blessings of our Father upon them.

R. W. JONES,
J. H. MITCHELL,
J. W. LEWIS,
J. A. RANDOLPH.

Announcements were made, and Conference adjourned to meet at 2:30 P. M.

Benediction by Amos Kendall.

FOURTH DAY—AFTERNOON SESSION.

Conference met at the appointed hour; Amos Kendall, by appointment of the Bishop, in the chair.

Religious exercises led by T. H. Dorsey.

Minutes of the morning session read and approved.

The Bishop appeared and took the chair.

The report of the Board of Missions was read and adopted. The report of the Board of Colportage was adopted.

The Bishop announced Visiting Committees as follows: Millsaps College—J. E. Thomas, Amos Kendall. Grenada Collegiate Institute—J. A. Randolph, R. M. Standefer. Epworth College—G. H. Lipscomb, T. W. Lewis.

The Bishop announced the following Joint Board of Finance: Clerical—P. E. Duncan, R. M. Standefor, S. M. Lipscomb, W. J. O'Bryant, W. S. Lagrone, J. M. Barnes, J. H. Shumaker, F. A. Whitson, E. S. Lewis. Lay—P. T. Callicott M. G. Dubard, J. B. Streater, J. F. Wilburn, C. B. Ames, F. P. Jenkins, J. E. Young, G. E. Kelsey, J. H. Johnson.

The Minutes of the present session were read and approved.

The Bishop called Question 41, "Where are the preachers stationed this year?" and announced the following appointments:

APPOINTMENTS.

SARDIS DISTRICT.

T. C. Wier, P. E.
Sardis station, W. S. Shipman.
Como, R. O. Brown.
Senatobia, J. W. Bell.
Arkabutla, G. H. Jacobs.
Hernando and Coldwater, P. E. Duncan.
Nesbitt, G. A. Kline.
Pleasant Hill, R. I. Allen.
Cockrum, J. R. D. King.
Wall Hill, J. H. Smith.
Tyro, W. J. Burt.
Longtown, J. M. Massey.
Pleasant Grove, W. M. Young.
Batesville and Wesley, K. M. Harrison.
Courtland, H. T. Gaines.
Eureka, C. P. Moss.
Burgess mission, supplied by Joseph Wilson.

GRENADA DISTRICT.

H. C. Morehead, P. E.
Grenada station, T. W. Lewis.
Grenada circuit, A. W. Langley.
Water Valley—Wood Street, J. A. Bowen.
Water Valley—Main Street, T. B. Clifford.
Water Valley circuit, J. A. Braswell.
Coffeeville, O. L. Savage.
Charleston, W. W. Williams.
Oxford, R. M. Standefer.
Tocopola, C. C. Grisham.
Paris, E. H. Rook.
Slate Springs, D. M. Geddie.
Minter City and Strathmore, R. G. Porter.
Chapel Hill, supplied by G. S. Morehead.
Tatum, A. P. Leech.
Pittsboro, J. M. Huggin.
Elzoy, supplied by R. G. Lawson.
Banner, supplied by R. I. Cole.
Grenada Collegiate Institute—President, J. W. Malone; agent, W. M. McIntosh.

COLUMBUS DISTRICT.

R. A. Burroughs, P. E.
Columbus, W. T. Bolling.
Columbus City Mission, L. M. Broyles.
Columbus circuit, G. W. Gordon.
Crawford, T. Cameron.
Brooksville, J. A. Leech.
Macon, J. A. Randolph.
Starkville, T. Y. Ramsey.
Starkville circuit, A. P. Sage.
West Point, W. S. Lagrone.
Tibbee, H. S. Spraggins.
Winstonville, J. M. Davenport.
Shuqualak, M. E. Tumlin.
Hebron, B. P. Patterson.
Cedar Bluff, B. S. Rayner.
Sturgis, H. M. Young.
Singleton, supplied by J. H. Barrontine.

GREENVILLE DISTRICT.

J. A. Dorman, P. E.
Greenville, J. E. Thomas.
Hollondale and Arcola, J. C. Mimms.
Greenville circuit, J. E. Cunningham.
Shaws, E. S. Lewis.
Leherton, J. R. Countiss.
Cleveland, H. P. Crowe.
Shelby and Duncan, C. A. Spraggins.
Austin circuit, supplied by L. A. McKeown.
Clarksdale, J. T. Murrah.
Jonestown, J. J. Brooks.
Belen, S. A. Brown.
Lula, J. M. Bradley.
Sunflower mission, supplied by J. C. Woodruff.
Tunica, T. H. Dorsey.
Friars' Point, W. C. Harris.
Hill House, W. D. Burroughs.
Rosedale, S. B. Myers.
Gunnison, R. H. B. Gladney.
Bolivar, C. H. Pittman.

CORINTH DISTRICT.

H. R. Tucker, P. E.
Corinth, W. T. J. Sullivan.
Corinth circuit, B. P. Fullilove.
Iuka, J. H. Shumaker.
Iuka circuit, W. F. Rogers.
Kossuth, M. H. Honnoll.
Jonesboro, S. B. Cox.
Booneville, G. H. Lipscomb.
Booneville circuit, W. A. Clark, J. W. Butler.
Marietta, T. L. Foster.
Guntown, J. W. Treadwell.
Blue Springs, A. J. Foster.
Ripley and New Albany, J. M. Wyatt.
Ripley circuit, W. G. Burks.
New Albany circuit, J. Porter.
Brown's Creek, supplied by W. R. Williams.
Saltillo, D. C. Foust.
Pleasant Ridge, supplied by W. A. Ward.
Student Southern University, W. L. Graves.

ABERDEEN DISTRICT.

S. M. Thames, P. E.
Aberdeen station, Amos Kendall.
Aberdeen circuit, R. A. Tucker.
Okolona, W. W. Woollard.
Okolona circuit, E. P. Craddock.
Tupelo station, R. A. Meek.
Verona and Nettleton, J. C. Lowe.
Prairie, H. T. Cunningham.
Sparta, J. W. Raper.
Shannon, B. F. Phillips.
Fulton, J. A. Poe.
Nettleton circuit, W. A. Bowlin.
Amory, D. L. Cogdell.
Houston, J. W. Anderson.
Houston mission, supplied by M. L. Wood.
Buena Vista, J. M. Barnes.
Quincy, supplied by J. T. Derritt.
Tremont, supplied by H. C. Parrott.

HOLLY SPRINGS DISTRICT.

J. D. Cameron, P. E.
Holly Springs, J. S. Oakley.
Holly Springs circuit, J. W. Lowrance.
East Holly Springs circuit, supplied by B. C. Gray.
Ashland circuit, R. E. Duke.
Cornersville, J. B. Harris.
Pontotoc, F. A. Whitson.
Potts Camp, L. D. Worsham.
Waterford, J. W. Ramsey.
Red Banks, M. D. Fly.
Mt. Pleasant, J. M. Moose.
Byhalia, R. M. Davis.
Olivo Branch, B. P. Jaco.
Abboville, J. F. Buck.
Epworth College, J. W. Honnoll, president.
Assistant editor Christian Advocate, J. W. Boswell.
Secretary Epworth League, S. A. Steel.

WINONA DISTRICT.

J. B. Stone, P. E.
Winona, T. W. Dye.
Winona circuit, J. Ritchey.
Vaiden, J. F. Evans.
Carrollton, L. M. Lipscomb.
Carrollton circuit, W. H. Sanders; H. D. Estes, junior preacher.
Greenwood, J. W. Price.
West, J. T. Howell.
Black Hawk, W. C. Lester.
McNutt, K. A. Jones.
Indianola, E. Johnson.
Dublin, B. B. Sullivan.
Sidon, J. W. Luter.

DURANT DISTRICT.

J. H. Mitchell, P. E.
Durant, N. G. Augustus.
Kosciusko, J. C. Park.
Sallis, T. G. Freeman.
Ackerman, R. M. Evans.
Ethel, A. T. Buck.
Rural Hill, W. L. Anderson.
Salem, J. J. Garner.
Belzona, J. A. Wilson.
Lexington, W. W. Mitchell.
Pickens, W. D. McCullough.
Ebonezer, W. J. O'Bryant.
Louisville, D. W. Babb.
Eupora, H. P. Gibbs.
Walthall, J. H. Rodgers.
Chester, R. P. Goar.
Poplar Creek, R. C. Callaway.
Stewart circuit, supplied by G. S. Sandors.
Millsaps College—W. B. Murrah, president.
Conference colporteur and Sunday-school agent, G. W. Bachman.

All the business of the Conference having been transacted, hymn, 'And let our bodies part," was sung, and, on motion, Conference adjourned sine die. Benediction by Bishop Galloway.

CHAS. B. GALLOWAY, Pres.
JOS. S. OAKLEY, Sec.

Reports of Boards and Committees.

Spiritual Interests of the Church.

Your committee beg leave to submit the following report:

We believe that the spiritual state of the church has steadily improved during the year, as well as in the years past. We note, as evidence of improvement, the loyalty to the polity of the church and fidelity to the cause of God which we find generally among our people.

Your committee are glad to report an increase in membership, as indicated by the reports of the several pastors. There have been many great revivals within our borders during the year, deepening the work of grace in the hearts of believers, and bringing many from darkness to the light of life, thus insuring the perpetuity of the church.

We note with great gratitude to our heavenly Father the growing activity of our young people, particularly our young men, in the work of the church as developed by the Epworth Leagues. We should see to it, therefore, that Leagues are organized in all our churches wherever practicable.

Our Sunday-schools have not increased in number, but have in average attendance, and we believe greatly in a knowledge of the real aim of the work—the salvation of the souls of the children. Many of our children are coming to a vital knowledge of our Lord Jesus Christ through the instrumentality of the Sunday-school.

The support of the gospel and all the enterprises of the church are more liberal this year than ever before. The attendance on public worship and other means of grace is as good now as it has ever been.

We believe, further, that our preachers are emphasizing the fundamental doctrines of our holy Christianity, and honoring the Holy Ghost in their ministry, as fully as ever in the history of the church.

We are pleased to note an increase in the circulation of our church literature, which presages a more intelligent and faithful Christian life in the church to come than has been possible in the past.

The facilities for travel has made possible the great Epworth League rallies and other mass meetings that bring together the workers of every section, thus enkindling the fires of enthusiasm, and spreading the work of the Holy Spirit to the farthest parts of our Zion, uniting us into oneness of spirit and purpose.

We offer the following resolutions:

Resolved, That we encourage our people to attend these Epworth rallies and other gatherings of the church.

Resolved, That we stress the necessity of family and individual religion for the perpetuity of the church and the advancement of all her enterprises, and request the presiding elders to have the pastors to report the number of family altars in their charge to the next Conference.

Resolved, That we will recommend to our people a more careful study of the Word of God, remembering that his Word, as interpreted by our experience, is the strength we have to help others into the light.

J. Ritchey, Chairman.

Bible Cause.

Your Committee on Bible Cause beg leave to report as follows:

By amount received in cash, $93.05; by amount received in vouchers, $150.77; by amount Bibles sold, $185.50; total for 1896, $428.32. The total amount received for this purpose in 1895 was $331.63, showing an increase in this year's collections of $86.69.

One of the most urgent demands upon the Christian world to-day is printing of God's Word in the languages and dialects of earth. Wherever the American Bible Society has succeeded in doing this, it has wonderfully facilitated personal missionary effort. The entrance of the Bible into the dark places of earth is the divine call for consecrated personal touch, and the glad herald of gospel conquest. It is a fact worthy of your consideration that while personal missionary effort is forbidden in some parts of the foreign field, the printed Word of the living God, bearing the impress of governmental recognition, is allowed the utmost freedom.

The demand of the American Bible Society in the foreign field is keeping pace with the wonderful missionary spirit of the age. The twofold work of printing the Bible in every language, and supplying the home land, is the problem that confronts the society at this crisal moment in its history. We, therefore, suggest that our church be doubly alive to the great object of this society, and recommend, first, that while the General Conference makes it the imperative duty of every Methodist preacher to present this cause to their congregations, that we urge every member of our church to contribute something to this work, and that every member of the Conference give at least one dollar to this cause.

Secondly, your committee recommend for the home field the establishment of Bible repositories at the most accessible points in the various charges of our Conference. To this end we are authorized by the society to say to the members of this Conference that upon suitable recommendation the society will furnish Bibles to responsible persons on sixty days' credit. It is still the object of the society to supply cheap Bibles to Sabbath-school children at one half the cost of publication.

We heartily endorse and commend the labors of Rev. J. W. McLaurin, and ask the co-operation of the brethren of our Conference.

W. J. O'Bryant, Chairman.

Church Extension.

The Board of Church Extension report as follows:

1. The Woman's Parsonage and Home Mission Society is doing a work which we heartily commend, and we urge upon our preachers to assist them in their work. They have requested us to publish the names of their officers, which are as follows: President, Mrs. H. W. Foote; first vice-president, Mrs. Logan Walker; second vice-president, Mrs. A. B. Finley; recording secretary, Mrs. D. L. Cogdell; corresponding secretary, Mrs. J. S. Featherstun; auditor, Miss J. R. Beir; treasurer, Miss Rewan Thayer; editor, Mrs. H. W. Foote.

2. We urge upon our preachers, in making application for aid, that they apply for no more than they actually think is absolutely necessary.

3. We again remind the preachers that we help to finish churches and not to begin them.

W. W. Woollard, Sec.

To balance on hand from last year	$ 2 57
Rec'd Sardis district	252 00
Rec'd Grenada district	203 40
Rec'd Winona district	199 00
Rec'd Durant district	222 50
Rec'd Columbus district	387 50
Rec'd Aberdeen district	260 15
Rec'd Corinth district	170 25
Rec'd Holly Springs district	134 00
Rec'd Greenville district	300 00
Total	$2,131 37

DISBURSEMENTS.

Paid David Morton	$1,064 40
Olive Branch, DeSoto county	60 00
Sky Lake, Sunflower county	50 00
Anderson's Chapel, Lafayette county	50 00
Pheba, Clay county	75 00
Palestine, Yalobusha county	40 00
Main Street, Water Valley, Yalobusha county	115 00
Paul's Chapel, Tippah county	25 00
New Hope, Lowndes county	75 00
Sessums, Oktibbeha county	75 00
Union Hill, Union county	40 00
Bethel, Sunflower county	70 00
Steel's Chapel, Oktibbeha county	40 00
Rienzi, Alcorn county	50 00
Madden, Alcorn county	25 00
Antioch, Yalobusha county	60 00
McAnerney, Carroll county	100 00
Eureka, Marshall county	40 00
Coahoma, Coahoma county	75 00
Balance on hand	1 97
Total	$2,131 37

Received from Woman's Parsonage and Home Mission Society $75, which was paid to Courtland.

APPORTIONED FOR 1897 TO

Sardis district	$ 410
Grenada district	375
Winona district	390
Durant district	390
Columbus district	440
Aberdeen district	420
Corinth district	325
Holly Springs district	300
Greenville district	450
Total	$3,500

J. R. Bingham, Treasurer.

Sunday-School Board.

It has come to pass in our religious economy as a denomination, that the work of teaching the Scriptures to the children devolves largely on the Sunday-school. That many schools of our Conference are highly efficient and keep in touch with the advanced thought and methods of this age of improvement can be truthfully said. That most of the Sunday-schools have some efficient officers and teachers is also true. But this Board can not discharge fearlessly and conscientiously its duty without calling attention to much non-attendance of the children of Methodist families upon Methodist Sunday-schools all over our Conference; to much lack of system in many schools, and to great lack of teaching skill among our teachers. This Board urges upon both ministry and laity the great importance of weekly teachers' meetings for the discussion of the lesson and better methods of work.

We recommend a wider use of our Sunday-school literature, and we commend to the teachers as an indispensable aid in discharging their arduous duties the use of the Sunday-school Magazine, issued from our own Publishing House.

We urge upon our superintendents the purchase for the use of the teachers of some of the many excellent books on Sunday-school methods and history now issuing from our own and other religious presses of the country, as well as technical treatises on pedagogy in general. Our schools are not so well supplied with maps, charts, and teaching apparatus as they should be. While all can not be done at once, a general awakening along the lines indicated is desirable in many places.

Our entire connection shows an increase of 7,518 scholars and 233 teachers during past year; our own Conference reports an increase of 5 in schools, 84 in teachers and officers, and 274 in pupils, for the same period.

Rev. G. W. Bachman made his report, showing that during the past Conference year he has visited 56 charges and 71 churches in discharging his duty as Sunday-school agent. We recommend his reappointment at the same salary.

To the end of compiling more accurate statistics showing our real progress or retrogression, as the case may be, in each charge, so as to have some basis upon which to erect plans for the future development of the work, it is resolved that the secretary of the Board be instructed to have printed blank reports to be placed in the hands of each pastor, to be filled out and returned to the same officer by or before the next Annual Conference, showing:

1. The number of societies in each charge.

2. The number of schools in each charge.

3. The number of scholars enrolled in each school for the year.

4. The number of Methodist scholars in other schools.

5. The number of Methodist scholars not in school.

6. The number of adults who attend each school.

7. The number of Methodist parents who do not attend school.

8. The number of churches which observed Children's Day.

9. The amount of collections on Children's Day.

J. W. Luter, Chairman.

Memoirs.

Rev. T. B. Malone.

Thomas Banister Malone, son of Jordan A. and Lettia Andrews Malone, was born in Williamson county, Tenn., Nov. 27, 1852, and died of pneumonia at West Point, Miss., March 10, 1896. He received his education in the Franklin (Tenn.) High School; was converted Aug. 12, 1866, at Mt. Carmel, a Cumberland Presbyterian Church in Williamson county, Tenn.; licensed to preach by the Quarterly Conference of Franklin station, Aug. 16, 1873 (William Burr, P. E.); admitted on trial into the Tennessee Conference at Columbia, Tenn., Oct. 9, 1876; was received into full connection at Clarksville, Oct. 13, 1878, and ordained deacon by Bishop H. H. Kavanaugh; transferred to the North Mississippi Conference, October, 1879, and ordained elder at Columbus, Miss., December, 1880 by Bishop Robert Paine. Was married at Goodlettsville, Tenn., to Miss Lizzetta C. Shivers, Sept. 22, 1880. Bro. Malone served the following charges: 1876, supply Bedford circuit, Tennessee Conference; 1877, Oakland mission; 1878, Forest Grove mission; 1879, Gallatin circuit; 1880, Austin station, North Mississippi Conference; 1881–2, Deer Creek circuit; 1883–4, Senatobia station; 1885, Corinth station; 1886, Winona station; 1887–90, Crawford circuit; 1891–2, Ripley and New Albany station; 1893–4, Grenada station; 1895–6, West Point station. This is a brief record of the twenty-one years of the man's itinerant life.

Bro. Malone was a delicate man when he joined Conference, and his reception was opposed by some very influential members on the ground that he would break down in a little while and be left a charge on the Conference. But he developed into a strong man, and after twenty years of hard work was a stronger man than when he entered.

As a preacher, he ranked with the foremost men of our Conference. He was fearless in his denunciation of sin; hence made some enemies; but the best people in his charge loved him to a man. He had many gifts. His power over children, and the young people generally, was wonderful. He was always in demand at Conference for the children's mass meetings. He was counted a revivalist among us; was fitted for revival work, and loved it, and was never happier than when his own church was in the midst of a great revival. He loved to preach the doctrines of the church, and his sermons were clear and strong. He probably had no equal in the Conference as a singer, and there are but few of us who have not been moved to tears and inspired to a better life under the power of his song. He was quick and impulsive, and sometimes sharp even toward his friends; but if he found he had wounded a friend, he was much more deeply wounded. He was as free from bearing malice as any man I ever knew; was as tender as a girl in his feelings, and loved his friends with all the fervor of his soul. He was able and eloquent in prayer, and especially in prayer at the home altar. I have not known him surpassed in tenderness and eloquence in the family worship.

In his early life he learned the printer's trade, and had a fondness and peculiar fitness for the newspaper work as long as he lived. He was a racy and entertaining writer, and was nearly always sought by the leading papers to report the work of our Annual Conferences. For a number of years he edited our Conference journal, and as to how well it was done, his work speaks for itself. He loved the life to which God had called him, and resisted many tempting offers to enter again the newspaper world. He never failed to go promptly to the work to which he was appointed, and to enter into the fight for the Master with all the strength of his soul. Sometimes he felt that his appointment was a mistake, and that he would do the best work possible, and at the end of the year ask for a location; but God so blessed him in all his work that he always went up to Conference happy.

He probably did the best work of his life in his last charge, and had a stronger hold on the hearts of the people of West Point than any other man who has served them. All places of business in the town closed for his funeral. The large new church could not accommodate all the people who wanted to attend. Bros. Kendall, Sullivan, Thames, Burroughs, Shumaker, Thomas, Briggs, Broiles and Duncan—members of the Conference—were present, some of them taking part in the service. The pastors of all the other churches in town were present.

His last sickness was short. He conducted his prayer meeting service Wednesday evening, but told the congregation he was too sick to sing. He was not thought to be dangerously ill till Sunday night following. He was then found to be in a dying condition. When told by his loving wife that he must soon leave them, he said: "It's all right. You and the children will come on." When his sisters Eva and Sallie came he said to them: "It's all right. It's all right." He was too weak to talk much—gave a few directions about some private matters, and peacefully died. We buried him in the beautiful cemetery at West Point by the side of Bro. Babb, who died pastor of the church nineteen years before. He requested to be buried with the people of his own charge.

Personally (pardon me), the writer of this memoir feels that he has lost one of the truest, sweetest friends a man ever had. For more than twenty years he had been like a brother to me. Not one sharp word from his pen or lips during all those years. He had no trouble that was not made known to me. His joys also were all shared with me. I have felt no such loss in the death of any man. I knew him to be a good man. And he was ready for the call of the Master. We shall see him again, and hear him sing.

I ask a place in the affections of every member of the Conference for his wife and seven children.

Jno. W. Bell.

Rev. T. B. Hargrove.

Rev. T. B. Hargrove, of the North Mississippi Conference, and pastor of the church at Hernando and Coldwater, died suddenly in his pulpit at Coldwater on the morning of Sunday, Jan. 26, 1896. He was born in Lowndes county, Miss., Feb. 4, 1849. His childhood and youth were favored with superior advantages, tending to social and mental culture of a high order. He was a graduate of the State University at Oxford. In hopeful young manhood he was happily married to Miss Mary Lipscomb, daughter of Dr. W. L. Lipscomb, of Columbus, Miss. He was admitted on trial into the North Mississippi Conference, in session at Starkville, in the year 1888; ordained deacon by Bishop Galloway, at Grenada, in 1890; and elder by Bishop Granbery, at Corinth, 1892. His first appointment was Pleasant Grove circuit, which he served with great acceptability for one year, after which he was appointed to Greenwood station, which he served faithfully for three years, and was thence removed to Sardis and Davis Chapel, where also he remained three years. At the late session of his Conference he was appointed to the pastoral charge of Hernando and Coldwater. In all these charges he made proof of his high calling, and left upon them the impress of a faithful minister of the Lord Jesus, and of a devoted pastor. He loved his people, and his people loved him.

Bro. Hargrove brought with him into the work of the ministry a consecrated life, a cultivated mind, an unflagging energy, a steady, burning zeal, and a loving spirit. All these he placed as a living sacrifice upon the altar of God's service. He was a high-toned Christian gentleman, an earnest servant of Christ and of the church, a sympathizing friend, a tender shepherd of the flock, and a good preacher. With a kind word for everyone, of affable manners and pleasant address, he made many friends wherever he labored. He was, however, a man of decided opinions and strong convictions, and was ever ready, when occasion required, to give expression to the same. With such endowments of mind and heart and character, it is not wonderful that his ministry was successful, and his labors crowned with abundant fruit. Although he had been in the itinerant ranks but little over eight years, yet he had taken position as one of the influential members of the Conference.

Bro. Hargrave and his faithful companion and co-worker went to his last field of labor with high purpose, and their best energies consecrated to the service of God and the church. Already had they won their way to the affections of the people of Hernando and Coldwater, and the future before them was full of hope and promise, when he was called so suddenly from the scene of his loved employment to his reward above.

On the morning of his death he went into the church at Coldwater, and addressed himself to the work of the sanctuary, to his congregation, apparently in his usual health. His text was taken from the triumphant words of St. Paul in II. Tim. iv, 7: "I have kept the faith." He read, however, in connection, the entire verse or passage. He spoke, first, of different kinds of faith, and then of the faith of the apostle in the text. He had been preaching about twenty minutes when he seemed to have difficulty in giving utterance to some thought or expression. Making a second effort, he said, "Have faith in the Lord Jesus Christ." Having spoken these, his last words, there was a movement or so, and an exclamation, indicative of bodily distress. He then turned as if to reach his chair, and sank beside it in the pulpit. In a moment friends were at his side. But the spirit had fled; the faithful, loving pastor was dead!

In the midst of his days, at life's high noon, a brother beloved has been called away from us; called away from abundant labors on earth to his heavenly reward. He left no token for his brethren; spoke no last words of testimony; but his record is on high. A good soldier of Christ, he died with his armor on in the forefront of the battle.

"His body, together with his charge, laid down
And ceased at once to work and live."

T. C. Wier.

Rev. James P. Moore.

James Pinkney, son and seventh child of George A. and Nancy E. Moore, was born near Muttons Springs, Attala county, Miss., Dec. 9, 1847. He was raised in the home of his nativity. Undergoing the changes and following the pursuits of a country life, he developed into a healthy, active, amiable youth. When about nineteen years old, while attending a meeting conducted by the Rev. Robert Clark, he was awakened, and, after several days wrestling with the Lord, he received the blessing.

It was in the silent hush
Of nature's sable night,
When none but God was near,
He first saw divine light.

Thus out of darkness he saw light, and in death he found eternal life.

His brother says of him: "I can never forget his appearance the morning after his conversion. While mother prepared breakfast he followed her everywhere she went, glorifying God, telling her how happy he was. Ever after that day he lived a devoted Christian life."

Soon after his conversion, with two neighbor boys he organized a young men's prayer meeting, which was faithfully kept up for some time, resulting in the conversion of quite a number of precious souls. Thus they labored until the duties of life called the workers into other fields of usefulness.

The Cumberland Presbyterian Church was his first choice; but at the time of his conversion there was no church of that denomination near him, so he joined the Methodist Protestant Church. But in 1868 he went to the Cumberland Presbyterian Church. About the year 1869, while going to school, he first received the impression that he ought to preach the gospel. To him a call to preach was a call to prepare to preach. Accordingly, in 1871 or 1872 he joined the Yazoo Presbytery, and went immediately to Cooper Institute, in Lauderdale county, Miss. Here, with but little means, by self-denial and close application, he acquired a fairly good education. But when his school days were over he found himself in debt, and nothing to pay it with. It is to his memory's honor to say, though it took him several years, he paid every cent of this debt.

He was ordained at Huntsville, Montgomery county, Miss., in 1876 or 1877, and for fifteen years he served his church faithfully, almost without money and without price, teaching school to eke out a scant living. It was in this capacity the writer first knew him, being a pupil of his in 1884. By kindness he soon won his way to the hearts of all his pupils. He was one of the most guileless, sweetest-spirited and kindest-hearted men I ever knew. To know him truly was to love him.

On Dec. 10, 1882, he was happily married to Miss Lucinda E. Lamb—a gentle and amiable country girl, a fit companion for such a spirit as his was. Of this union came one child—Pearl, a sweet girl of thirteen summers, who bears the impress of her sainted father.

Feeling that his sphere of usefulness was limited in the Cumberland Presbyterian Church, and desiring to devote all of his time to the ministry, he joined the North Mississippi Conference in 1892. From 1892 to 1894 he served the Marietta circuit. He was moved to the Okolona circuit, December, 1894, and there he finished his life's work, laid down his cross and received the crown. At the quiet parsonage in Aberdeen, just as the sun was setting on Aug. 5, 1896, quietly and peacefully he crossed the last river. His last words were: "I am going home to die no more. God bless you all." It was said of him a truer man never lived.

Farewell, farewell, dear brother;
As we once more come together
With us you can not meet,
Your smiling face we can not greet;
But where thou hast gone
We'll all come soon;
Year by year, one by one,
We are gathering, gathering home.

J. A. Poe.

WALL
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Of Our Magnificent Fall Line of
Over 500,000 Rolls
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A Christmas Trip.

The thousands of Texans who came from the South Atlantic States find much pleasure in reverting to the happy days of long ago when they were children, and often they awake at night to recall those scenes of yore which gave to life a charm, and which now come in later years as visions of joy. There is a tender spot in every heart for the old home, and the memories which cluster about the dear old spot are solaces in the weary, weary struggle we make day by day to build in our new Eldorado a home to which our children in future time will turn, as we turn now to the old place where our loved ones in the evening of life await the final summons.

The Texas and Pacific Railway Company again offers you the opportunity to go "back to the old home." Round-trip excursion tickets will be on sale from all points on the system on Dec. 21 and 22, 1896, to points in the Southeastern States, at one fare for the round trip, tickets good 30 days from date of sale. See your nearest ticket agent for further information, and do not fail to send eight cents postage to the undersigned for a copy of the finest publication on Texas ever issued, to show to your friends at home.

GASTON MESLIER,
G. P. and T. A., Dallas, Texas.

See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

Temperance.

Your committee rejoice to report progress in all our temperance movements. The prohibition sentiment is permeating and taking deeper root in all the educational, social and religious life of our people. Our State is almost free from the responsibility involved in the liquor traffic. By the legal restraints thrown around the saloon, by the local-option law, the traffic is almost outlawed in Mississippi. The people who love morality, sobriety, industry and economy are masters of the situation, and can, by pressing the battle, destroy their greatest foe; therefore, be it

"Resolved, That we continne to agitate the canse of temperance reform through our schools, churches, and homes.

"Resolved, That we recommend as delegates to the National Convention of the American Anti-Saloon Lesgne, to be held at Washington, D. C., Dec. 8–10, 1896, the following delegates: J. A. Bowen, Amos Kendall. Alternates: R. M. Standefer, T. W. Lewis."

O. L. SAVAGE, for Com.

Board of Missions.

We take pleasnre in reporting an increase over last year in the amonat of the collections.

The result of the work in Water Valley is gratifying. The appropriation for next year is one hundred dollars less than was made last year. At the suggestion of the presiding elder of the Columbns district and the concurrence of the Bishop, city work is to be inaugurated in Columbus. As leaders of the people and to whom the gospel of the grace of God has been committed, the preachers can do much for the cause of missions by showing the people the great opportnnity afforded us, and the obligation thns bronght upon us.

In a commnnication from onr Missionary Secretaries we are reminded of the disciplinary provision for the organization of our Snnday-schools into missionary societies, and the holding of the missionary mass meetings in every pastoral charge.

We urgently recommend that collections be taken early in the year, for two reasons: first, more money will be secured during the year, and, second, it will save interest. One hundred dollars sent to the treasurer in the beginning of the year is worth more than one hundred and five dollars paid at the end of the year. We recommend that an effort be made to secure a contribution from every member of the church in our bounds. We further recommend the circulation of our missionary literature. It will aid us in awakening interest in and giving the people information about the work being done by our church for the nations groping in darkness, feeling after God.

The faith and zeal of our sisters of the Woman's Foreign Missionary Society of the North Mississippi Conference is truly encouraging, and their success wonderful. As the God of all nations is enlarging their opportunities, may his wisdom and grace enable them to secnre workers and means to meet them promptly and fully. Let us help them. They inform ns throngh a communication to the Conference Board that "Our Conference stands fonrth among 35 Conferences of tho Woman's Board of Missions, having contribnted $2 890.15."

ASSESSMENTS FOR '96-7.

Districts.	For. Miss.	Dom. Miss.
Sardis	$1,425	$425
Grenada	1,325	400
Winona	1,325	425
Durant	1,000	375
Columbus	1,520	500
Aberdeen	1,400	425
Corinth	1,000	230
Holly Springs	1,000	370
Greenville	1,000	400

J. W. PRICE, Chairman.

District Conference Records.

We, your Committee on District Conference Records, beg leave to summit the following report:

1. Sardis District Conference Record is not neatly kept, being badly blotted and fails to show adjournment, and does not show that president signed the Minutes.

2. Aberdeen Record does not show the different sessions of the Conference separately, and does not give account of religious services as it should.

3. Grenada Record has reports as in Quarterly Conference record. We think the reports should be written as they are made in District Conference.

4. Columbus, Durant, Corinth and Greenville Records are properly recorded.

5. Holly Springs and Winona Records have not been before the committee.

J. W. TREADWELL,
For Committee.

Board of Colportage.

Your Board of Colportage ask leave to submit the following report:

Bro. Bachman, our Conference colporteur, has visited 6 District Conferences, 56 pastoral charges, 71 churches; sold $2,134 85 worth of books, $393 90 worth of periodicals. He is doing an excellent and much needed work along this line, and we heartily commend him to both ministers and laity within our bounds. He, through invitation, has visited the Memphis Conference and sold some books within its bonnds.

Yonr Board nrge that quarterly settlements be made with colporteur. We recommend the reappointment of Bro. Baohman as colporteur, and insist that the preachers and laity patronize him when practicable.

T. C. WIER,
Chairman.

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Epworth League Board.

We observe with pleasnre the constant growth of interest in the Epworth League movement throughout our church generally, bnt regret the decline in our own Conference, as the following statistics will show: Number of Leagues reported at the last Anual Conference, 60; membership, 2,094. The report this year will show number of Leagues, 56; membership, 2,249.

We believe the wisdom of the General Conference has been fully demonstrated in the practical workings of the Epworth League, and that the League has greatly enhanced the piety and church loyalty of our young people, and is fast cultivating a taste for good literature, and more moral, elevated social life, and thus, as we fondly hope, doing away with questionable amusements and pernicious literature.

We regard this institution as among the first in importance, and one the possibility of which commends us to a more earnest and faithful appreciation of it according to direction given in the Discipline. This imposes a duty on each of us, recognizing which we express our determination to be fully loyal by resolving:

1. That we will each do what we can to make our State League Conference at Water Valley a perfect success.

2 That we will each co-operate in an effort to hold a District League Conference in each district.

3. That we will each study the League, its work and purposes, and try to organize Leagues wherever we have suitable young people.

4. That we will labor to secure a liberal circulation of the Epworth Era, the organ of the Epworth League, and also the Reading Course into each League as a means of advancing the work.

BEN P. JACO,
Chairman.

Sabbath Observance.

We believe that in order to bring this important subject before the mind and command the attention of the world, it must be done by object-lessons from Christian lives, and in order to a constraining influence from these lives there must be implanted in the heart a principle which will give birth to a constant and healthy Christian sentiment on this subject. If we ever expect to awaken the conscience of the masses on this subject, it must be when the Christian conscience is made sensitive to the evils of willful neglect, thoughtless abuse and wicked desecration of God's holy day.

Obedience may be consistent with defects, but never with partialities. Our Lord has declared the impossibility of partial obedience; guilty in part, guilty in all, is his verdict against this kind of obedience. If a violation and disregard of the Sabbath which stood as a monument to God's creative power and energy, brought such disaster and ruin upon ancient Israel, may we not fear a like visitation of divine condemnation if we lightly esteem or willfully disregard that sacred day which marks that more glorious event to us of re-creation and redemption through Christ Jesus.

In view of the importance which necessarily attaches to this subject, and the tendencies towards Sabbath desecration which largely prevails in many sections, your committee would respectfully ask the adoption of the following resolution:

As members of this Annual Conference, we will not only preach Sabbath observance, but we will practice the same, by a rigid and persistent abstinence from those things which are so commonly practiced by our people, such as using the Sunday train, visiting the postoffice, countenancing and perusing the Sunday paper—in fact, using this day for secular and pleasurable purposes, instead of giving it wholly to God in religious worship and practice.

J. T. MURRAH, Chairman.

(Continued on Sixth Page.)

Constipation is the start of nearly all sickness in the world. It not only makes a man sick, but it depresses him mentally. It gives him "the blues." He is plunged in the depths of despondency. As he gets rid of his constipation, he feels himself lifted out of the depressing darkness back into the light of health and good feeling. The alarming prevalence of this really dangerous, seemingly insignificant disorder, many years ago induced Dr. Pierce to prepare his since world-famous "Pleasant Pellets." They are designed to do just one thing, and they do it. They restore the bowels and liver to a healthy, natural action. One little "Pellet" is a gentle laxative, and two a mild purgative. They cure headache, heart-burn, sour stomach, flatulency, biliousness, foul taste in the mouth, and all the other disagreeable symptoms of constipation. Druggists sell them, but look out that your druggist is honest with you, and gives you what you ask for. Don't accept a substitute.

There would be less sickness in America if every home library contained a copy of Doctor Pierce's great work, "The People's Common Sense Medical Adviser." It is exactly what its name implies. It is the people's text-book of medicine, prepared by a regular, practicing physician, eminent in his profession, and now—as for thirty years—the head of one of the greatest medical and surgical institutes in the world—The Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. It is full of simple, inexpensive, common sense remedies for the cure of the common ailments that arise in every family. By following its advice, many illnesses are nipped in the bud, which might otherwise become serious and dangerous. This great book will be sent absolutely free, in paper-covers, to any one who will send twenty-one one-cent stamps, to pay the cost of mailing *only*, to the World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y. If French cloth binding is desired, send ten cents extra (thirty-one cents in all).

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Thursday, December 17, 1896.

LOUISIANA ANNUAL CONFERENCE.

The Louisiana Annual Conference opened in Ruston, La., Dec. 9, at 9 o'clock; Bishop E. R. Hendrix in the chair. After religious services conducted by the Bishop, in which the entire Conference participated, Revs. J. T. Sawyer, H. H. Ahrens, W. G. Evans and T. L. Lallance were elected secretaries. The hours for meeting were fixed from 9 A. M. to 1:30 P. M. The following committees were elected:

Conference Relations—J. O. Bennett, R. S. Isbell, J. F. Scurlock, J. B. Cassidy.

On District Conference Records—N. S. Cornell, S. B. Beall, J. H. Brown.

On Temperance—T. J. Upton, D. C. Barr, J. F. Patterson.

On Bible Cause—C. M. Lyons, J. R. Roy, H. J. Boltz.

On Church Publications—E. N. Evans, A. D. McVoy, H. R. Singleton.

On Sunday-schools—J. F. Foster, H. H. Ahrens, R. S. Colier, I. T. Reames, Wm. Schuhle, M. G. Jenkins, J. M. Wyatt, T. J. Martin, J. L. Foster, W. Round.

The following wore referred to the Committee on Conference Relations for superannuation: P. H. Dieffenweirth, J. L. Wright, J. Fulton, E. W. Yancey, G. Jackson, J. H. Stone, R. S. Trippett, E. B. Foust, C. R. Godfrey, T. S. Randle, J. B. Walker.

Rev. C. Keener was referred to the committee for supernumerary relationship.

A motion prevailed prohibiting the payment of money to the different treasurers during Conference hours.

Communications were read from the Publishing House, Sunday-school editor, Board of Missions, Boards of Education and Epworth League, and referred to the proper committees.

Question 20 was called, and the characters of the following ministers, after giving their report, were passed: Revs. J. T. Sawyer, R. W. Tucker, J. L. P. Sheppard, J. D. Harper, B. F. White, J. L. Pierce, S. J. Davies, F. N. Parker, H. H. Ahrens, J. E. Densen, H. S. Johns, L. A. Reed, F. S. Parker, T. L. Lallance, J. F. Scurlock, H. R. Singleton, J. W. Wynn, J. J. Kelly, S. S. Keener, N. J. Roberts, G. D. Anders, J. P. Haney, T. J. Upton, J. F. Foster, F. D. Van Valkenburgh, C. W. Carter, and J. B. A. Ahrens.

The following young ministers were admitted on trial: P. H. Fontaine, J. C. Sligh, P. R. Knickerbocker, W. H. Ledbetter.

The following surrendered their credentials: C. E. McDonald, W. W. Buford, and Robert Harry.

Revs. Edwards and Boone, of the Baptist Church, were introduced to the Conference.

A resolution was introduced and unanimously carried that the Bishops be requested to fix Thursday instead of Wednesday for the opening of the Conference.

A motion was made and carried that Rev. R. J. Harp preach the semi-centennial sermon on Thursday.

Notwithstanding the great financial depression during the past year, the various churches' collections will compare favorably with reports of last year.

As the superannuated ministers gave their report of the work they were able to do, the large congregation was moved as seldom before. As these old soldiers of the cross spoke of their hardships and burdens, yet thanked the Lord for his goodness, many eyes were dim with tears. After the close of their remarks an appropriate stanza was sung.

SECOND DAY.

The religious exercises were conducted by Rev. F. N. Parker, of New Orleans.

The roll was called, and it was noticed that seldom did so many ministers answer to their names.

The Bishop decided that the district parsonage of the Baton Rouge district be divided with the Woodville district, of the Mississippi Conference.

Rev. J. L. P. Sheppard read the report of Pierce and Paine College. The report showed that one wing of the school had been sold. The money from the sale was turned over to the Conference.

Bishop Lane, of the Colored Methodist Church, was introduced to the Conference.

Question 2 was called. W. H. Hatfield, F. N. Sweeney, Eli E. Riggs, J. M. Alford and C. D. Atkinson, Thomas Carter was advanced to the class of the second year.

Question 8. "What traveling preachers are elected deacons?" R. W. Vaughan, C. C. Miller, I. L. Bronson, W. A. Benton, T. M. Wafer.

The following resolution was unanimously adopted:

Resolved, That we deeply sympathize with our beloved senior Bishop, J. C. Keener, and his family in the sorrow that has come to them in the death of Miss Emma Keener, the only daughter who had been left to them, and we assure them of our constant affection and prayers.

The Bishop called on Dr. C. W. Carter to lead in prayer. He did so, and with much feeling prayed for the Bishop and his family.

The reports of the Board of Trustees of Centenary and Mansfield Colleges were referred to the Board of Education.

Rev. J. A. McLees, of the Presbyterian Church, was introduced.

Rev. Lonis E. Wicht was discontinued at the request of his presiding elder.

Dr. C. W. Carter announced that the Logal Conference would turn over $1,000 to the Joint Board of Finance.

Rev. W. T. Currie, of Montgomery, La., was charged by Rev. N. S. Cornell, of Coushatta, La., with utterances against the church and ministry. Rev. W. H. Laprade moved that a committee of investigation he appointed, and the following were appointed by the Bishop: W. H. LaPrade, T. J. Upton, J. A. Parker.

Rev. W. E. Akin was recommended to the Committee on Conference Relations for supernnmerary relation.

Revs. N. E. Joiner, W. D. Van Valkenburgh, A. W. Turner, R. Randle, W. H. Benton, E. T. Densen, E. L. Alford, A. S. J. Neill and T. M. Wafer were continned on trial.

W. T. Currie was continued in the class of the third year.

Bishop Lane, of the Colored Methodist Church in America, addressed the Conference in behalf of Lane Institute. The Bishop was given a most respectful hearing, and in the course of his remarks said that the Colored Methodist Church in America was the only child of the Methodist Episcopal Church, South, and that his hope was that there would be no more children. At the conclusion of his remarks a collection was taken for Lane Institute, which resulted in $114 being received.

Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, is here in the interest of the paper. Although a member of the Mississippi Conference, the Doctor is generally beloved by his fellows in the ministry of this State.

At 3 o'clock this evening Rev. E. T. Densen preached before a large congregation at the Baptist Church.

Rev. S. S. Keener, at 7 o'clock preached a very powerful sermon at the same place.

The Methodist Church was crowded to-night to listen to the semi-centennial sermon preached by the Rev. R. J. Harp, of Lake Charles, La. The sermon was full of historical interest, and was thoroughly enjoyed by all.

THIRD DAY.

The session was opened with religious exercises, conducted by Rev. T. K. Faunt LeRoy.

Rev. S. S. Holliday, of the East Texas Conference, was received by transfer.

A motion prevailed that an amount as large as the amount assessed for education be collected for the printing of the Minutes for next year. For this year's Minutes the preachers will buy the number necessary to pay for the printing.

C. C. Weir, having stood an approved examination, was advanced to the second year. J. M. Etheridge, of New Orleans; P. O. Lowery and M. F. Johnson were elected local deacons

The committee on examination in the case of Rev. W. T. Currie reported that a trial was not necessary.

Question 20 was called, and the names of J. A. Parker, J. S. Sanders, W. J. Porter, I. T. Reames, W. W. Drake, A. J. Notestine, H. Armstrong, R. M. Blocker, R. J. Harp, F. G. Hecutt, T. K. Faunt LeRoy, S. H. Whatley, R. P. Howell, M. C. Manley were called and their characters passed.

Rev. H. W. Wallace surrendered his credentials, and Rev. M. C. Manley was referred to the Committee on Conference Relation for superannuation.

Dr. Bingham, Secretary of Education, was introduced to the Conference.

The report on books and publications was read by Dr. A. D. McVoy, and Revs. S. S. Keener, F. N. Parker and J. T. Sawyer were elected as the Publishing Committee.

Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, addressed the Conference.

The following were admitted into full connection: R. W. Vaughan, C. C. Miller, I. L. Bronson, W. H. Benton and T. M. Wafer.

Question 20 was resumed, and the following were called and their characters were passed:

L. J. Jackson, R. S. Isbell, J. M. Johnston, J. E. Riddle, H. M. Banks, J. R. Roy, J. I. Hoffpanir, R. C. Grace, W. Schuhle, W. H. LaPrade, J. M. Brown, J. B. Williams, J. F. Patterson, N. S. Cornell, W. Moore, H. J. Boltz, T. M. Boynton, C. T. Munholland, C. P. Johnson, R. S. Colier, A. D. McVoy, B. H. Sheppard, H. W. May, R. Randle, John A. Miller, C. F. Staples, J. O. Bennett, D. C. Barr, J. H. Brown.

The missionary anniversary held to night in the Methodist Church was a success in every particular. The address delivered by Bishop Hendrix was practical and pointed. The Bishop's recent experience in foreign countries makes him one of the leading men in missionary matters.

FOURTH DAY.

This morning at an early hour most of the preachers assembled in the Methodist Church to attend a sunrise prayer meeting. The services were led by Rev. J. L. Wright, a superannuated preacher of the Conference.

At 9 o'clock promptly the Bishop called the Conference to order.

Rev. B. T. Crows, of Mansfield, led the religious services. His prayer for the superannated preachers was most touching.

Question 20 was called, and the names and the characters of the following were passed: E. N. Evans, W. J. Roberts, H. W. Knickerbocker, R. A. Davis, J. W. Davis, W. H. Boll, J. B. Cassidy, T. H. McClendon.

Rev. Lewis A. Reed, of New Orleans, made his report to-day, not being present at the first session.

The report of the Bible cause was read by Rev. Wm. Schuhle. Adopted.

Rev. Mr. McLaurin, agent of the American Bible Society, was introduced to the Conference by the Bishop. Mr. McLaurin made a stirring address on the subject.

The question was called: "What preachers have died during the past year?" and with much joy the answer was made—none.

Mrs. Fullilove, president of the Woman's Foreign Missionary Society, was introduced to the Conference. Mrs. Fullilove then read her annual address. The paper was of the highest order.

Rev. T. J. Upton read the temperance report. It was adopted.

Rev. H. R. Singleton was appointed on the Committee of the Fourth Year.

W. B. Thomson read the report of the finances for the missionary cause, which showed that $6,302.22 was collected during the past year for foreign and domestic missions.

The Bishop stated that there were fifty-one Epworth Leagues in the State, and that $325 had been raised for the support of a foreign missionary.

Rev. J. M. Henry read the report of the Epworth League Board. It was adopted

Rev. W. T. Currie was located at his own request.

The Committee on Conference Relations submitted its report, and the following were elected supernumeraries: Revs. Christian Keener and C. D. Atkinson, and the following superannuates: P. H. Dieffenweirth, J. L. Wright, J. Fulton, E. W. Yancey, G. Jackson, J. H. Stone, R. S. Trippett, E. B. Foust, C. R. Godfrey, J. B. Walker, T. S. Randle, T. B. White and M. C. Manley.

Rev. J. F. Foster read the reports of the Sunday-school Board and the Ministerial Aid Society. Rev. F. S. Parker made a short address in behalf of the Ministerial Aid Society.

Dr. Bingham, Secretary of Education of the Methodist Episcopal Church, South, made a strong address in behalf of education.

A motion was made that the Conference adjourn to meet at 3 P. M. Carried.

A collection was taken up for Rev. M. C. Manloy.

At 3 o'clock P. M. the Conference again assembled, Bishop Hendrix in the chair, and Rev. S. S. Keener leading the religious exercises.

The statistical secretary made public the following figures: 29,046 members, 1,143 infants baptized, 1,101 adults baptized, 13,412 Sunday-school scholars. During the year there was raised for presiding elders, $7,115.79; for preachers in charge, $52,143.19; for Bishops, $826.46; value of parsonages, $87,883.

Rev. J. I. Hoffpanir read the report of the Church Extension Board. The report was adopted.

Mrs. Randle read the report of the Woman's Parsonage and Home Mission Society. The financial report of the Board of Education was read and adopted.

N. S. Cornell read the report of the Committee on District Conference Records.

Crowley, La., was selected as the next place of holding the Conference.

SUNDAY.

Every church in the town was crowded to-day. The greatest crowd was at the Methodist Church, where Bishop Hendrix preached. After preaching a most powerful sermon, the following ministers were ordained deacons: W. Vaughan, C. C. Miller, I. L. Bronson and P. O. Lowry. At the same service the following were ordained elders: J. B. Kent, L. F. Jackson, R. H. Wynn, P. M. Brown and W. J. Roberts.

Dr. LaPrade's sermon at 3 P. M., was a masterpiece, and sparkled with the richest truths. At night Dr. Bingham, Secretary of the Board of Education, delivered a strong sermon before a packed congregation. Dr. C. W. Carter preached at the Baptist Church to a very large audience.

Rev. C. R. Montgomery has been transferred to the Pacific Conference.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

Rev. John T. Sawyer, P. E.
Carondelet, J. L. Pierce.
Felicity, John F. Foster.
Rayne Memorial, H. R. Singleton.
Louisiana Avenue, H. W. Knickerbocker.
Moreau, J. F. Scurlock.
Crapa Street, Slidell and Pearl River, L. A. Reed.
Plaquemine and Donaldsonville, J. E. Densen.
White Castle, C. C. Weir.
Carrollton, P. H. Fountain.
Parker Chapel, H. H. Ahrens.
Tchoupitoulas and Gretna, T. L. Lallance.
Lower Coast, C. J. Munholland.
Covington, J. B. Kent.
Algiers, R. H. Wynn.
Dryades, S. S. Keener.

BATON ROUGE DISTRICT.

Rev. R. W. Tucker, P. E.
Baton Rouge, F. N. Parker.
Baton Rouge circuit, H. W. Rickey.
East Baton Rouge, W. H. Benton.
Meadows and Antioch, supplied by W. S. Hamil.
Lone Oak, to be supplied.
Port Vincent, T. A. Luster.
Ponchatoula, C. M. Lyons.
Franklinton, N. J. Roberts.
Amite City, E. T. Densen.
St. Helena, George Anders.
Pine Grove, F. N. Sweeney.
East Feliciana, John F. Wynn.
Clinton, S. J. Davies.
Slaughter, W. J. Roberts.
Wilson, C. C. Miller.
Zacharle, T. J. Upton.
Jackson, Thos. Carter.
Bayou Sara, J. P. Haney.
President of Centenary College, C. W. Carter, D. D.

OPELOUSAS DISTRICT.

Rev. H. O. White, P. E.
Opelousas, H. Armstrong.
Plaquemine Brulee, J. S. Sanders.
Prudhomme, W. J. Porter.
Lafayette, I. T. Reames.
Crowley, J. Notestine
Abbeville, S. B Beall.
New Iberia, J. M. Henry.
Franklin, W W. Drake.
Jeanerette, R. M. Blocker.
Lake Charles, R J. Harp.
Jackson Street, A. J. S. Neill.
Patterson, W. G. Evans.
Morgan City and Berwick, T. K. Faunt LeRoy.
Grand Cheniere, supplied by W. B. Pilley.
Indian Bayou, S. S. Bogan.
Lake Arthur, R. P. Howell.
French Mission, C. R. Seward.
West Lake, H. B. Thompson.

ALEXANDRIA DISTRICT.

V. D. Skipper, P. E.
Alexandria, L. F. Jackson.
Evergreen and Bunkie, R. S. Isbell.
Lecompte and West Alexandria, Jas. A. Parker.
Simsport, W. T. Woodward.
Melville and Big Cane, Robt. Randle.
Spring Creek, R. W. Randle.
Dry Creek, supplied by H. S. Hughes.
Montgomery and Altona, J. W. Lee.
Natchitoches and Regon Chapel, J. C. Sligh.
Jena and Jonesville, H. M. Banks.
Centerville and Olla, R. C. Grace.
Columbia, A. W. Turner.
Boyce and Colfax, J. S. Hoffpauir.
Pineville, F. D. Van Valkenburgh.
Calcot and White Chapel, H. S. Johns.
Washington, F. G. Hocutt.
Grosse Tete, S. H. Whatley.

SHREVEPORT DISTRICT.

J. L. P. Sheppard, P. E.
Shreveport, W. H. LaPrade.
Jordan Street and Greenwood, H. W. May.
Mooringsport, W. A Clark.
Caddo, Paul M. Brown.
Grand Cane and Logansport, J. M. Brown.
Mansfield, J. D. Harper.
Pleasant Hill, J. B. Williams.
Coushatta, J. F. Patterson.
Red River, N. S. Cornell.
Wesley, Wilson Moore.
South Bossier, H. J. Boltz.
North Bossier, J. R. Roy.
Fort Jesup and Many, S. S. Holliday.
Pelican, to be supplied.
Holly Grove, H. C. Murphy.
Student Centenary College, A. S. Lutz.

ARCADIA DISTRICT.

B. T. Crews, P. E.
Homer, P. A. Johnston.
Haynesville, R S. Colier.
Minden, A. D. McVoy, D. D.
Gibbsland, Elton Wilson.
Lonevi le, C. F. Staples and John Ledbetter.
Bienville, T. M. Wafer.
Arcadia, W. F. Henderson.
Summerfield, J. H. Sheppard and W. E. Akin.
Ruston, John A. Miller.
Vienna, O. R. Montgomery.
Vernon, J. M. Johnson.
Downsville, J. O. Bennett.
Farmerville, P. O. Lowery.
Lisbon, D. C. Barr.
Gainesville, J. H Brown.
Calhoun, W. G. Jenkins.

DELHI DISTRICT.

B F. White, P. E.
Monroe, E. N. Evans.
Bastrop, Wm. Schuhle.
Lind Grove, E. D. Alford.
Delhi and Raynevi.le, J. B. Cassity, and one to be supplied.
Floyd, E. E. Riggs.
Lake Providence, F. S. Parker.
Oak Ridge, R. A. Davis.
Harrisonburg, J. W. Davis.
Waterproof, W. H. Hill.
Winsboro, I. L. Bronson.
Tallulah, P. R Knickerbocker.
Vidalia and Oakley, T. H. McClendon.
Bonita and DeSiard, E. H. Helford.

TRANSFERS.—W. D. Pickens to Memphis Conference, F. W. Boynton to Northwest Texas Conference, W. D. Gaskins to Texas Conference, J. E Riddle to Mississippi Conference, N. E. Joyner to Mexican Border Conference.

At Ruston.

It was our privilege to spend Thursday and Friday of last week at Ruston, looking in on our brethren of the Louisiana Conference. The session so far as we witnessed its proceedings was a very harmonious and pleasant one. In keeping with his previous record, Bishop Hendrix captured the Conference. He is a model Bishop—one that can not be easily improved upon. His address to the class for admission was superb.

Ruston entertained the Conference most admirably. We are sure the brethren will be delighted when the time comes to go to Ruston again. We have never known a Conference so largely attended by lookers on. More people were present every day than could be seated. We heard two sermons during our stay—one by Rev. J. I. Hoffpauir, the other by Rev. S. S. Keonor. Both were clear, strong and spiritual.

Our Conference home was with Col. A. T. Prescott, president of the Louisiana State Industrial Institute and College, to whom and to his charming family we are under many obligations for their generous and cordial hospitality. We had as our fellow-guest our genial friend, Rev. J. W. McLaurin, of the American Bible Society. We also had delightful companionship with several members of the college faculty.

We regretted exceedingly that we could not remain to the close of the session, but owing to our protracted absence in attendance upon two previous Conferences this was impracticable. Bro. John A. Miller makes an admirable Conference host. We are indebted to Rev. H. H. Ahrens for efficient service in reporting the proceedings of the Conference.

NOTES.

Bishop Keener preached a strong and edifying sermon last Sunday at Carondelet.

***

Miss Emma Keoner, daughter of Bishop J. C. Keener, died on Wednesday, Dec. 2, after a very protracted illness. Our deepest sympathies go out to our venerable Bishop and his family. A memoir will appear in our next issue.

***

Rev. Edgar C. McVoy, of the Denver Conference, has been transferred to the St. Louis Conference, and stationed at Albany, Mo., a fat station with a good parsonage. What use he expects to make of the parsonage deponent saith not. Perhaps——

***

On Thursday, Dec. 17, Miss Ackie Branch Williams, daughter of Rev. F. M. Williams, will be married to Mr. Allen Benedict Kling. The ceremony will take place at the Methodist Church, Satartia, Miss. We extend our heartiest congratulations.

***

Bishop Galloway passed through the city recently en route to the Florida Conference, over which he presided in place of Bishop Fitzgerald, who is sick in Memphis. He also passed through the city on his return, and paid the ADVOCATE office a much appreciated call.

***

In our issue of last week we spoke of Sister T. B. Clifford as "agent" of the Orphans' Home at Water Valley. We should have said "manager and matron." That is the position to which she was elected by the Board. Work on the building will begin soon. Several carloads of material have been received.

***

Rev. H. W. Rickey, of the Louisiana Conference, is to be married Thursday, Dec. 24, 1896, to Miss Octavia Wynn, daughter of Rev. J. F. Wynn. The interesting event will take place at the parsonage at Baker, La. May peace, prosperity and happiness be their portion through life!

***

Rev. Silas Cooper, a venerable local preacher widely known in Louisiana, died at his home in Rapides parish, Nov. 29. He was advanced in years and highly honored by those who knew him. He was at one time a member of the Louisiana Conference. A suitable memoir will soon appear from the pen of Rev. R. S. Isbell.

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HENRY JONES, Sup't,
Tchoupitoulas Street Mission Sunday-school.
A. DEMUTH, Ass't Sup't.

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Report on Orphans' Home.

To the Bishop and Members of the North Mississipp' Conference:

The Board of Directors of the proposed Mississippi Methodist Orphanage begs leave to present the following as its annual report:

Acting under the authority conferred by the Annual Conferences at the last sessions held in December, 1895, the joint commission, representing the Mississippi and the North Mississippi Conferences, met in the city of Jackson on January 8, 1896, and organized the Board of Directors by electing W. A. Gunning, president; J. M. Wyatt, vice president; A. F. Watkins, secretary, and J. A. Bowen and M. L. Burton, treasurers. The name, "Mississippi Orphans' Home, M. E. Church, South," was adopted as the name of the proposed institution; a committee was appointed to procure a charter, and the secretary was ordered to publish advertisements for bids for location.

At Winona, Miss., on the twenty-third of April, a second meeting of the Board was held, at which the charter was adopted. The question of locating the Home was discussed, and after carefully considering the bids offered, the city of Water Valley was selected as the most eligible. At this meeting a resolution was adopted, requesting the election by each of the patronizing Conferences of one additional layman as a member of the Board.

In this connection we think it well to say that the selection of Water Valley as the site of the Home was not made because we counted it simply the best of the several locations offered us, but we thought it a very suitable location and a very liberal bid, and we have not ceased to congratulate ourselves and the church upon the very advantageous settlement of a question of such vital importance to the future of the institution. We have donated to us by the liberal and progressive citizens of this place fifty acres of land very suitable for our various purposes, and coming to within but little more than one-half mile to the railroad station and the center of the town. In addition, it is due to this place to say that it is an exceptionally healthful, moral and progressive city of five thousand people and a strong Methodist center.

At an adjourned meeting held in Water Valley, on April 24, committees were appointed to receive plans and estimates upon buildings, to secure bids upon material and to inquire into the matter of transportation. At a subsequent meeting at Jackson the plans for a handsome, commodious and well-adapted building were selected, and the contract for the material and erection of the building closed. Work upon the building will soon be begun, and we hope in the early Spring to report it ready for occupancy.

During the sessions of the Conferences in December, 1895, subscriptions were raised amounting in the aggregate to $3,000. Since that time, from the observance of "Orphans' Day" and from additional contributions, we have increased our fund, until to-day there is reported by the treasurers from the North Mississippi Conference $1,800 in cash and $225 in subscriptions; and from the Mississippi Conference $1,300 in cash and $1,300 in subscriptions, giving us a total of $3,100 in cash and $1,525 in subscriptions.

In conclusion, we respectfully beg you to grant our request for an additional layman on the Board of Directors, and suggest the name of Capt. I. T. Blount, of Water Valley. We also ask for authority to elect a superintendent for the Home after conferring with the Bishop and presiding elder, whose work for the ensuing year shall be under direction of the Board of Directors.

J. A. BOWEN, for the Board.

North Mississippi Conference Statistics.

Number of regular local preachers in the Conference, 119, with a church membership of 44,645; infants baptized during the past year, 679; adults baptized, 1,916; number of Epworth Leagues, 56, with a membership of 2,249; number of Sunday-schools, 450, with 2,349 teachers and 12,294 scholars; number of organized societies, including churches, 577; number of church edifices, 518, valued at $471,835; number of charges, 140; parsonages, 116; value of same, $103,306.50; district parsonages, 6, valued at $9,000. Two great schools are owned and supported by the Conference—the Grenada Collegiate Institute, valued at $40,000, with thirteen teachers, and Millsaps College, Jackson, valued at $70,000, with ten teachers.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

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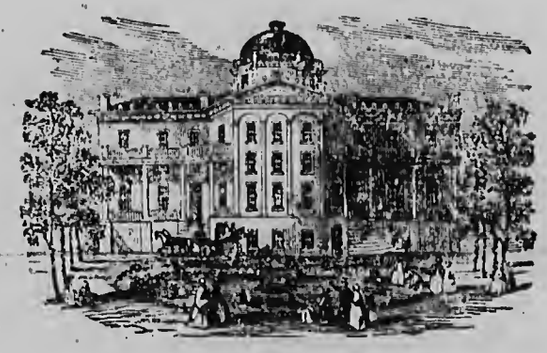

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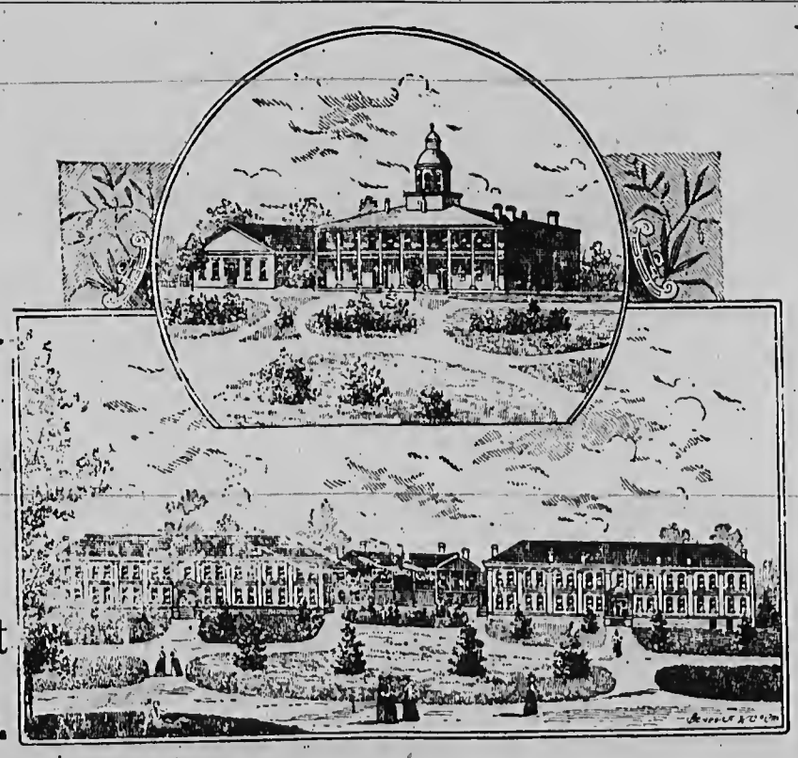

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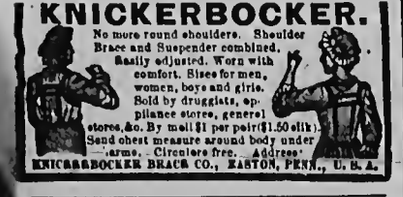

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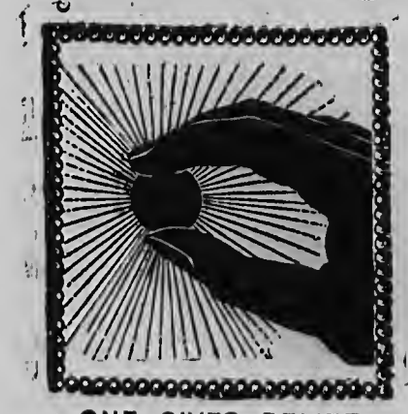

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Reports of Boards and Committees.

(Continued from Third Page.)

Books and Periodicals.

REPORT NO. 1.

We are glad to learn from Rev. W. C. Black, D. D., editor and publisher of our NEW ORLEANS ADVOCATE, a highly gratifying statement as to the condition and management of that paper. Not a dollar of indebtedness has been incurred under his management, and arrangements have been made by which the old debt will, in a year or two, be settled. The general mechanical make-up of the paper has been greatly improved in the past year, and will soon be followed by other improvements. The editorial management is good, and promises to be better, furnishing us with pure and elevating contributions for reading and study, and is true to the doctrine and principles of our church. It has stood side by side with the growth and development of our church in the past, and has become a part of it in the present, and is indispensable to its future development and success. It is a necessary factor in the workings of our Protestant Christianity in Mississippi and Louisiana, and, therefore, we should foster and care for its every interest, and especially unite our every effort to increase its circulation among our people; therefore, be it

Resolved, That we, as preachers and laymen, recognizing its usefulness and its great need in our work, will use greater efforts and energy to increase its subscription among our people.

Resolved, That we commend the Rev. W. C. Black, D. D., for his faithfulness as editor and publisher, and will always welcome him to our sessions.

We recommend the reappointment of Drs. W. T. J. Sullivan, T. C. Wier and J. D. Cameron as members of the Publishing Committee of North Mississippi Conference.

The Christian Advocate continues to grow in its literary and religious character, and is now the equal, if not superior, of any like paper in our land. The Advocate was never more worthy of our support. It does not have the support that it should in our Conference. We should remember that it is our property and the official organ of our church, and that its influence and benefits can only be increased by extending its circulation. The character of the paper and our obligations as preachers and laymen demand an earnest and united effort to increase the subscription list. We learn that it has taken a high stand among the preachers of the M. E. Church, North, and that its circulation among them is increasing. May the same be said of our own preachers during the next year and for years to come!

The Epworth Era, we regret to say, is still behind, but pushing forward, and will soon be self-sustaining. It is brilliant and full of energy and life, and should be in the hands of all of our preachers, and introduced into every home circle of Methodism.

Our Sunday-school literature grows better and better each year, is an honor to our church, and reflects great credit upon the editors and publishers. The Magazine is all that we can ask, and has a circulation of 33,000. This book should be in the hands of every preacher, Sunday school superintendent, teachers, members of the senior classes of all Sunday-schools, and in every family in Methodism.

Our Bi-Monthly Review stands among the first of this country, for which we should feel justly proud.

J. R. D. KING,
For Committee.

REPORT NO. 2.

We have had before us the report of our Publishing House, which sets forth its wise management and continued prosperity. The capital now amounts to $708,760.50; the business last year, $350,512.66—gain in assets, $50,393.93. Gain in assets this year over last, $5,516.54. The Agents have again appropriated for the superannuates and widows and orphans of our Conferences the sum of $20,000. This last fact should be a great stimulus to us, and should inspire us to greater efforts in our work for and support of the House. Among the many new books published this year by the House we would call special attention to the "Child's Life in Our Mission Fields" and the "Young People's History of the Chinese," as they teach and deepen the interest of our young people in missions, and inspire them for mission work.

We are glad to have with us Drs. Boswell, Black and Steel, worthy editors of our publications, and also Dr. Palmore, of the St. Louis Advocate, whose interest is our interest, and will always welcome them to our sessions.

JNO. R. D. KING,
Chairman.

Board of Education.

To those institutions to which our Conference bears special relation we call attention as follows:

I.—VANDERBILT UNIVERSITY.

We commend this as the greatest of the educational institutions of Southern Methodism for its wide range and high grade of scholarship, for its large number of professional departments, and especially for its Biblical Department. We should co-operate in the effort to provide an endowment for this department.

II.—MILLSAPS COLLEGE.

We are much gratified at the prosperous opening of the present session, and the good conduct and manly spirit of the students. Again, we make mention of the liberality of Major Millsaps in providing a "Science Hall," and in giving his time and skill to the management of its financial interests. Here are twenty ministerial students, nine of whom are from the bounds of our Conference. The Law School, under the able management of Edward Mayes, LL.D., has begun remarkably well, having already enrolled twenty-seven students.

The strong religious influences make this college a desirable place to form the character of youth.

III.—GRENADA COLLEGIATE INSTITUTE

began this session with very flattering prospects, having 73 boarders in the college and 12 in town, and an enrollment of 153 students up to date. The management of the school and the work of the pupils is highly commendable. The girls are kindly watched over and faithfully instructed. Many improvements in the building have been made. The school is worthy of the patronage of our people.

IV.—EPWORTH COLLEGE (FORMERLY MALONE COLLEGE).

This institution, while not the property of the church, is thoroughly loyal to it and is doing a noble educational work in a community that is healthful, refined and cultured. At the opening of the present session it began a career of increased usefulness.

We offer the following resolutions in regard to the schools:

1. That Dr. W. B. Murrah be appointed President of Millsaps College.

2. That Rev. J. W. Malone be appointed President, and Rev. W. M. McIntosh agent of Grenada Collegiate Institute.

3. That Rev. J. W. Honnoll be appointed President of Epworth College.

4. That the following trustees be elected: (a) Of Millsaps College: S. M. Thames, J. W. Malone, J. R. Bingham, R. W. Jones, Jr.

(b) Of Grenada Collegiate Institute: J. W. Malone, T. W. Lewis, S. M. Thames, G. W. Jones, whose term will expire in 1899, and J. W. Griffin, Rowan Thayer, J. A. Bowen, whose terms shall expire in 1900.

(c) That the following be appointed trustees of Epworth College: Rev. J. D. Cameron, Rev. J. A. Randolph, Rev. Jno. W. Bell, Rev. J. A. Leach, Rev. J. S. Oakley, Rev. J. J. Brooks, Rev. T. W. Dye, Rev. R. A. Burroughs, Rev. J. C. Mimms, and T. G. Leach, R. G. McNamee, J. H. Bennett, W. R. Izell, R. K. Lockie, Chesley Daniel.

5. We recommend the reappointment of J. R. Bingham as Conference Secretary of Education.

6. We recommend that the election of Judge Newman Cayce as a trustee of Vanderbilt University be confirmed.

We recommend the following assessments and the following distribution by districts:

(1) An assessment of ($2,000) two thousand dollars for Millsaps College. (2) An assessment of $311 for the use of the General Conference Board. (3) An assessment of $400 for Paine and Lane Institutes. (4) That the first Sunday in April, or as soon thereafter as practicable, be named as Education Day throughout this Conference, in which all the preachers in charge of stations, circuits and missions shall preach on the subject of Christian Education.

EDUCATION—TREASURER'S REPORT.

Receipts from general collections	$ 927 25
10 per cent. out of the Children's Day Fund	56 53
Surplus from Sunday-school Board	72 42
Total	$1,056 20

DISBURSEMENTS.

To treasurer of Millsaps	$ 616 15
To Paine and Lane	123 20
To R. G. Bigham, treasurer of General Board	316 85
Total	$1,056 20

J. C. MIMMS, Treasurer.

Nov. 30, 1896.

ASSESSMENTS FOR 1897.

Districts.	Gen'l Conf. Board.	Paine and Lane.	Millsaps College.
Sardis	$ 40	$ 54	$ 260
Columbus	40	54	260
Grenada	31	36	190
Winona	36	50	230
Aberdeen	40	54	260
Corinth	27	40	190
Holly Springs	31	36	195
Kosciusko	26	32	185
Greenville	40	44	230
	$ 311	$ 400	$2,000

R. W. JONES, Chairman.

Work among the Colored People.

Your committee appointed at the last session of our Conference to consider how we may most effectually co-operate with the Colored M. E. Church in giving the gospel to the colored people in the bounds of our Conference, beg leave to submit the following:

After a careful consideration of the subject, conversing with both colored preachers and Bishops and with many of our own preachers on the subject, we are not prepared to recommend any radical change in our present course; but that we avail ourselves of every opportunity to preach to the colored people, attend their Conferences, and give them such assistance as we can without in any way interfering with their present system of giving the gospel to their own people.

We would also commend the C. M. C. A. to our people as especially worthy any financial assistance they can give them.

J. W. HONNOLL, Chairman.

Report Joint Board of Finance.

CONFERENCE FUND APPORTIONED AS FOLLOWS.

S. B. Corson	$ 100 00
Mrs. A. A. Houston	75 00
S. A. Ellis	110 00
W. R. Rainey	110 00
C. N. Terry	125 00
J. M. Hampton	110 00
Mrs. J. J. Wheat	50 00
Mrs. I. Ebbert	50 00
Mrs. T. Y. Ramsey	50 00
Mrs. Elias Jackson	125 00
Mrs. W. H. Armstrong	100 00
Mrs. W. C. Robb	50 00
Mrs. J. M. Mitchell	100 00
Mrs. A. J. Seo	50 00
Mrs. W. C. Payne	125 00
C. H. Owens' children	75 00
Mrs. W. C. Green	50 00
Mrs. B. B. Brown	100 00
Mrs. W. J. Reeves	25 00
Mrs. Nat Thomas	100 00
Mrs. T. J. Taylor	150 00
Mrs. W. E. Ellis	25 00
Mrs. W. T. Shell	125 00
Mrs. J. D. Merff	150 00
Mrs. W. P. Barton	100 00
Mrs. Jno. Bareroft	75 00
J. T. Moody's children	87 00
Mrs. G. W. Brown	65 00
Mrs. E. J. Williams	75 00
Mrs. H. W. Vaughan	190 00
O. N. Koons' children	200 00
Marvin Woodard	75 00
Mrs. E. H. Moon	75 00
J. W. Bates	125 00
Mrs. Bettie Waters	75 00
Mrs. Nancy Dickerson	75 00
J. T. Cunningham	100 00
Miss Pearl Moore	25 00
Mrs. T. J. Lowery	25 00
Mrs. T. B. Malone	50 00
W. S. Harrison	50 00
Mrs. T. B. Hargrove	50 00
J. D. Newsom	125 00
Paid treasurer	76 70
Total	$3,848 70

It was ordered by the Board that the appropriation to Rev. O. N. Koons' children be paid by treasurer to the guardians, or to such responsible party or parties as the presiding elder of the district in which they reside shall designate.

ASSESSMENTS FOR 1897

Districts.	Bishops.	Conf. Claimants.	Delegates.	Minutes.
Sardis	$ 165 00	$ 490 00	$100 00	$ 24 50
Grenada	140 00	460 00	83 00	20 50
Winona	165 00	490 00	100 00	24 50
Durant	120 00	375 00	75 00	18 00
Columbus	175 00	520 00	100 00	26 50
Aberdeen	170 00	500 00	100 00	25 00
Corinth	135 00	385 00	80 00	18 50
Holly Springs	140 00	375 00	80 00	18 50
Greenville	175 00	425 00	100 00	24 00
Total	$1,385 00	$4,020 00	$818 00	$200 00

Districts.	Bishops. Ass'd.	Bishops. Paid.	Conf. Claimants. Ass'd.	Conf. Claimants. Paid.	Delegates. Ass'd.	Delegates. Paid.	Minutes. Ass'd.	Minutes. Paid.
Sardis	$165 00	$145 00	$500 00	$360 00	$100 00	$ 54 00	$ 24 75	$ 17 40
Grenada	140 00	145 00	460 00	301 05	83 00	47 70	20 75	18 86
Winona	165 00	125 00	500 00	310 00	100 00	38 00	24 75	18 30
Durant	120 00	109 50	375 00	318 00	75 00	54 00	18 00	16 25
Columbus	170 00	168 00	500 00	512 50	100 00	93 05	24 75	27 00
Aberdeen	164 00	128 10	500 00	358 26	100 00	57 90	24 75	18 20
Corinth	131 00	131 95	410 00	242 85	80 00	27 55	18 75	14 40
Holly Springs	145 00	130 67	375 00	214 00	80 00	29 95	18 75	11 10
Greenville	170 00	54 50	400 00	351 00	100 00	87 00	24 75	20 35
Total	$1,370 00	$1,285 72	$4,020 00	$2,872 25	$818 00	$459 15	$200 00	$155 85
By balance from treasurer, '95				141 45				
By Publishing House				715 00				
By Colvin Fund				30 00				
Grand total				$3,848 70				

P. T. CALLICOTT, Sec'y and Treas. T. CAMERON, Chair'n.

Awarded Highest World's Fair.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

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PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to December, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1.25 in addition to price given in our offer.

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Suffering Women.

Alas! women do suffer. Why, we often cannot tell, but we know there is one great cause, and that is weakness. The headaches, the depressed feelings, the pains, the discouragements, indeed, almost all the misery has a common cause—weakness. At such times a woman always needs a friend that can be relied upon, and such a friend, for more than twenty years, has been that greatest of all remedies,

Warner's Safe Cure

By its purity and its power it furnishes a prompt relief for women in their hours of need, and if the grateful expressions which come up from the homes of the land about what SAFE CURE has done were printed, they would fill volumes. If you, reader, are a sufferer, can you not take hope from this suggestion?

Large bottle, or new style, smaller one, at your druggists.

peared, in this country at least, and apparently in Europe also to a considerable extent. The principal objection to it was loss of time. Several years were consumed in learning what could easily be taught, and better taught, in one-fourth the time. The lad was frequently subjected to the indignities of a kind of slavery, and generally forced to a routine of performance of labors with which he was already quite familiar, and from which he was learning nothing. Drunken masters and vicious surronndings very often formed also part of the situation. In place of this crude and incomplete mode, trades are now commencing to be taught as systematically as the arts and sciences. Teachers are selected for their intelligence, skill, devotion to the cause, and good morals, as well as good manners. The surroundings of the student—for such he is—are elevating. He has all the advantages of healthy competition, besides skilled instruction of a high grade and the use of the most improved tools and implements. A young man coming with good credentials from an accredited institution of that sort will be eagerly songht after. He will have no difficulty in getting good employment. And, besides being a thorough mechanic, he will be a gentleman and a good citizen, so far as education, example and prosperous association can make him such. In the experiments heretofore made, the new system is said to have given excellent results, and there can be but little doubt that it is destined to revolutionize the social and business standing of our mechanics.—Kennebec Journal.

North Mississippi Conference Notes.

One of the Methodist young ladies of Greenville said that Thursday, Thanksgiving Day, was the happiest day of her life. She had never seen so many Methodists together before.

Bishop Galloway spoke most pleasantly of the work of the Conference colporteur, Rev. G. W. Bachman. Said there was no one who was doing a better work as colporteur than Bro. Bachman.

Dr. Steel's sermon, Sunday night, was a masterpiece of logic, rhetoric, and oratory. It was a clear presentation of the doctrine of "The Judgment." The writer has scarcely heard it surpassed.

Dr. W. B. Murrah is one of the strong young men of our church. He made a fine showing for Millsaps College. This institution is doing a work of which the whole connection has cause to feel proud.

Rev. J. S. Oakley is one of the best secretaries in our connection. It is the rarest thing that a correction is ever offered. With Bishop Galleway in the chair and Bro. Oakley at the secretary's desk, business was pushed forward rapidly.

Bishop Galleway's Thanksgiving sermon was strong and comprehensive. It took a wide sweep. All denominations were alike delighted. It was a great congregation of representative people that assembled in Greenville's new temple of justice to hear this distinguished Mississippian. It was a great occasion.

Chancellor Kirkland amused the Conference by telling of the Arkansas preacher who said in open Conference that he had not read a theological work in forty years, when some of the good brethren said, "Amen!" One of the North Mississippi brethren explained that probably the "amen" meant to attest the truthfulness of the statement.

Dr. Lamluth made a stirring address at the missionary anniversary, Friday night. He told of a recent visit to Eastern Kentucky, where he found a great deal of ignorance and poverty. The hotel where he stopped was but poorly supplied with crockery, there being but one spoon for all the guests, which the woman wiped with her finger before passing it around.

E. S. Lewis.

Resolution.

Whereas, The Rev. O. L. Savage has served our charge for two years, and has given us great satisfaction, it is with regret that we give him and his family up; therefore, be it

Resolved, That we commend him to his new charge as an active pastor, strong preacher, and excellent Christian gentleman.

Board of Stewards: R. H. Elder, R. W. Allen, Z. G. Flowers, J. R. McCall.

Cockrum, Miss., Dec. 6, 1896.

Industrial Education.

One of the foremost features of the educational phase of our advancing civilization is the industrial school—the school where mechanical trades are taught. A generation ago the system by which trades were taught was apprenticeship. That system was very objectionable in several respects, and has disap-

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Do You Want $5?

Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

Impatience of Opinion.

Impatience of opinion—the state of mind which refuses to listen quietly to the expression of sentiments at variance with its own—is a pretty sure mark of weakness. Those who indulge in it are more than half conscious that they are unable to maintain their ground by calm, straightforward argument, and thence they bring in the force of strong assertion to help them out. In the absence of convincing reasons, or of the skill to marshal them aright, they try to bear down an opponent by the strength of their will or the volume of their voice. They endeavor by the impetuosity of their attack to cover up the real feebleness of their battalions. This maneuver is so very common that it is usually seen through by the cool by-stander, if not by the person against whom it is used, and the fear of this makes the person using it all the more rattled and provoked.

Impatience of opinion is incipient intolerance. It is the deadly foe of the impartial interchange of thought which is so important an element of culture. It strangles that free and fair discussion by which so much of truth has been struck out and rightly eliminated from closely attendant error. It is an insult to man, and a sin against God. It involves impudent assumption and insufferable presumption. It makes a man intensely disagreeable and supremely ridiculous. It betrays a lack of trust in the divine might of truth, a total failure of confidence in the power of sober persuasion. It is evil, and only evil, and that continually. He who has allowed himself to become addicted to it should spare no pains to throw off its yoke and have done with it forever.—Zion's Herald.

You want a soap that will positively benefit your skin—so that you can see the benefit yourself. It's HEISKELL'S Medicinal Soap you want.

If you are troubled with skin eruptions use the ointment—HEISKELL'S Ointment. It will cure skin diseases, from simple pimples to the most obstinate eczema. Soap 25c., Ointment 50c. At druggists or by mail.

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and see the women who are using Pearline. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearline is easy.

And look at the clothes that are washed with Pearline. They're brighter, and fresher, too. They haven't been rubbed to pieces on a washboard. They may be old, but they don't show it; clothes washed with Pearline last longer.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 317 JAMES PYLE, N. Y.

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Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended to church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

Matchless Mineral Water

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Guaranteed to cure Dyspepsia, Indigestion, Catarrh, Kidney Diseases, and Skin Diseases, and Bowel Diseases, and an excellent Tonic. Local agents desired.

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Prof. Draughon—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

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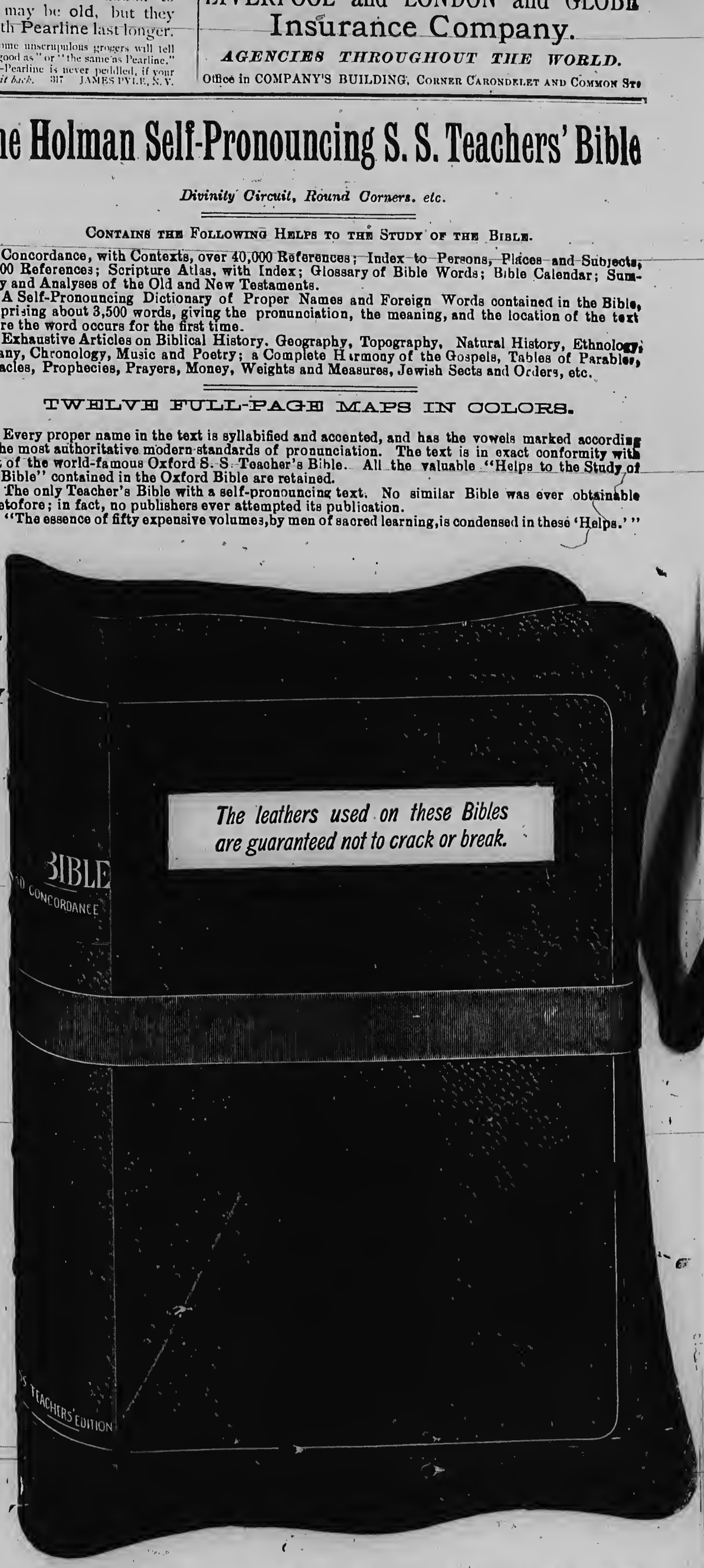

The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2 35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3 15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1 15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to December, '97. (A little later it will be January '98.)

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Highest of all in Leavening Power.—Latest U.S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The Pottawatomie Indians of Athens, Mich., are about to devote a distribution of delayed annuities to the construction of a church.

The work of the new Episcopal Church Army has commenced in Boston. Fifty posts have already been organized throughout the country.

One of the signs which is pointed out by Northeastern and Eastern newspapers that trade is reviving is the increased activity in the whisky industry.

The Cuban speeches of Mr. Cullom and Mr. Call in the Senate, last week, were listened to by crowded galleries, indicating the public interest felt in this subject.

A Vermont newspaper congratulates the people of the State on the fact that there was less drunkenness during the late session of the Legislature than usual.

An international congress of mothers is to be held in Washington in February next. It will be strictly non-sectarian, and the different systems of training, rearing and educating children will be discussed.

The great Charity Hospital, of this city, has added to the already wide sphere of its usefulness by establishing a training-school for female nurses, and on the eleventh a class of twenty-one graduated from its halls.

The negotiations between the United States and Great Britain for a treaty of general arbitration, covering all subjects of difference between the two English-speaking nations, present and prospective, has advanced to a stage of completeness.

The collection of Bibles and biblical manuscripts of the American Bible Society are to be placed in the Lenox Library, New York. The collection is very valuable, and outside of that in the British Museum is the most complete in existence.

One of the questions voted on and carried at the recent election in Minnesota was an amendment to the constitution which repeals the provision permitting a person of foreign birth to vote after having declared his intention of becoming a citizen. Hereafter no one of foreign birth can vote in the State unless he has been a resident of the United States for five years and been admitted to full citizenship at least three months prior to the election.

The Rivers and Harbors Committee of the House of Representatives, last week, accorded a hearing to the representatives of the New Orleans commercial bodies who are now in Washington looking after the interests of the project to secure the improvement of the jetties.

By direction of the Omaha Board of Education boys in the public schools are asked to sign of their own free will a pledge to abstain from the use of tobacco during their school days, with a proviso that they can be released from their pledge any time on a personal request.

During the past week the fighting force of the navy was added to by the commissioning of the great harbor-defense vessel "Puritan." This is the last of the monitors to go into commission, and she is by far the most formidable of the lot, and probably the most powerful coast-defense ship in the world.

FOREIGN.

The result of the voting for Methodist union in the colonies of Victoria and Tasmania shows 15,957 for and 2,888 against.

The North German Lloyd steamer "Salier" struck a rock off Vigo, on the coast of Spain, and went down with about 400 persons on board.

Thanks to the introduction of Salvation Oil, young bicyclers need not fear a fall. 25 cents.

It is said than Gen. Antonio Maceo, the Cuban leader, was killed in battle last week. The statement is also denied.

Week of Prayer.

The members will take notice that the annual week of prayer for the Woman's Parsonage and Home Mission Society extends this year from Feb 1 to 7, inclusive.

The exigencies, growing out of the rapid extension of our work, and the appeals for aid, call for earnest prayer and supplication to God for his guidance and help. Let us recognize the doors open to us by his providence, and ask that our hearts may be opened to supply the means his cause demands.

The contributions of that week in this decennial year must be general and liberal, if we would respond adequately to the providential duty laid upon us.

MRS. R. K. HARGROVE,
Gen. Sec'y.

"Wheezing" in children is soon cured by the famous Dr. Bull's Cough Syrup.

The church member who never smiles shouldn't talk very much in church.

Stimulating and Nutritious.

Horsford's Acid Phosphate.

It supplies just the right element (the phosphates) to repair waste of body and brain—a food itself, and also helps digest other food.

Death from Use of Tobacco.

The Tobacco poisoned heart stops without warning, often on the street. SURE-QUIT, an antidote chewing gum, overcomes the craving No sickness, no starving, affording safe and prompt relief. Try it to-day. 25c. a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich

MARRIAGES.

HYDE-CLARK.—At the residence of the bride's father, Mr. Elisbe Clark, in the parish of Tangipahoa, Dec. 1, 1896, by Rev N. B. Young, Mr. T. C. Hyde to Miss Nettie Clark, all of Tangipahoa parish, La.

SMITH-DANIEL.—At the home of the bride's parents, Dec 9, 1896, by Rev W. B. Klog, Mr C. F. Smith to Miss Z. M. Daniel, all of Rankin county, Miss.

BERRY-CATCHING.—At the residence of Mrs. Dr. Catching on Pearl river, near Georgetown, Nov. 25, 1896, by Rev. I. W. Cooper, Mr. W. D. Berry to Miss Courtney Catching.

SMITH-COSTLEY.—At the residence of Mr. B. Fogate, Hazlehurst, Miss., Nov. 30, 1896, by Rev. I. W. Cooper, Dr. Frank C. Smith, of Crawfordville, Ark., to Miss Eugenia Costley.

HAAS-RHODES.—In the M. E. Church, South, Evergreen, La., Nov. 25, 1896, by Rev. R. S. Isbell, Mr. Charles E. Haas and Miss Maude L. Rhodes, both of Avoyelles parish, La.

MASON-MARTIN.—In the M. E. Church, South, Bunkie, La., Nov. 26, 1896, by Rev R. S. Isbell, Mr. Willie A. Mason and Miss Judith S. Martin, both of Avoyelles parish, La.

SMITH-ANDERSON.—At the residence of the bride's father, Capt. Will Anderson, Nov. 26, 1896, by Rev. W. T. Griffin, Mr. C. B. Smith, of Mayersville, to Miss Frank H. Anderson, of Onocanby, Miss.

SMITH-BOON.—At the residence of the bride's mother, Tyro, Miss., Nov. 25, 1896, by Rev. J. W. Tinoin, Mr. C. P. Smith to Miss Lizzie Boon, all of Lawrence county, Miss.

RHEUMATISM IS A FOE which gives no quarter. It torments its victims day and night. Hood's Sarsaparilla purifies the blood and cures the aches and pains of rheumatism.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

MUL-EN-OL is the greatest of all antiseptic dressings. Is a sovereign remedy for healing flesh wounds on man or beast.

GRATEFUL
AND
COMFORTING
For Tired, Aching, Irritated Feet is a warm bath with
CUTICURA SOAP
and a gentle anointing with CUTICURA (ointment), the great skin cure.
This treatment allays itching and irritation, soothes inflammation and painful swellings of the joints, softens hard, roughened skin, and purifies the perspiration.
Sold throughout the world. POTTER DRUG & CHEM. CORP., Props., Boston.

To Whom it May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of cores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

I have used Mul-en-ol, and find it good for many things, but especially for cutaneous diseases, cuts, burns, and corns. In every case it has been eminently successful and satisfactory. I do not want to be without it in my family. Please send it right away, and oblige, Yours truly,
REV. W. M. LEFTWICH.
Nashville, Tenn.

The Standard of Excellence:

EMERSON PIANOS.

OVER 65,000 MADE AND SOLD. MOST REASONABLE PRICES AND TERMS.

JUNIUS HART, 1001 Canal St., New Orleans

Agent for Weber, Hardman, Ludwig and other Pianos.

Theodore Roosevelt

the Police Commissioner of New York City, whose work as a Reformer is known to every newspaper reader will in

The Youth's Companion

for 1897, touch upon his greatest public achievement, — the re-organization of a corrupt metropolitan department. He tells of the life of a New York policeman, its official beginning, its rewards, its penalties and its "chances," as well as of the brave deeds that gild the record of

The New York Police.

A companion article to this will be "Cleaning the Metropolis," by Col. George E. Waring, Jr., who transformed New York from a dirty city to a clean one, and who will tell how the street-cleaners work.

One of the most beautiful CALENDARS issued this year will be given to each New Subscriber to The Companion.

It is made up of Four Charming Pictures in color, beautifully executed. Its size is 10 by 24 inches. The subjects are delightfully attractive. This Calendar is published exclusively by THE YOUTH'S COMPANION and could not be sold in Art Stores for less than One Dollar.

Subscription price of The Companion $1.75 a year.

12-Color Calendar FREE.

New Subscribers who will cut out this slip and send it at once with name and address and $1.75 will receive:
FREE The Youth's Companion every week from the time subscription is received till January 1, 1897;
FREE Christmas, New Year's and Easter Double Numbers;
FREE Our Artistic 4-Page Calendar for 1897, a beautifully colored souvenir. The most costly gift of its kind The Companion has ever offered;
And The Companion 52 Weeks, a full year, to Jan. 1, 1898.

THE YOUTH'S COMPANION, 201 Columbus Ave., Boston, Mass.

L. S. WIDNEY. DAVID ZABLE.

WIDNEY & ZABLE,

COAL, HAY, CORN, OATS and BRAN;

Coal, Coke and Wood Yard and Feed Store,

MAGAZINE, NEAR VALENCE STREET.

All Office: ROOM 314, HENNEN BUILDING, NEW ORLEANS Telephones 82, 331, 1536

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 6
Como	12, 13
Senatobia	19, 20
Hernando and Coldwater	26, 27

The district stewards will meet Jan. 20, at 10 A. M., at Sardis, in the Methodist Church.

T. C. WISE, P. E.

WINONA DIST.—FIRST ROUND.

Winona station	Dec. 13, 20
Vaiden	26, 27

District stewards will please meet me at the Methodist Church in Greenwood, Jan. 11, at 11 A. M.

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shaws	Dec. 13
Gunnison	20
Lula	27

District stewards meeting will be held in Greenville, on Thursday, Dec. 17, 1896.

J. W. DOTSON, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon station	Dec. 22, 23
Starkville circuit, at Smyrna	26, 27
Starkville station	26, 27

R. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Kosciusko station	Dec. 13, 13
Lexington and Tchula, at Lexington	19, 20
Durant station	26, 27

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 6, 6
Byhalia, at Byhalia	13, 13
Potts' Camp, at Hickory Flat	19, 20
Holly Springs circuit, at Pleasant G.	26, 27

J. D. CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Dec. 13, 13
Tupelo	19, 21
Aberdeen	26, 27

S. M. THAMES, P. E.

GRENADA DISTRICT—FIRST ROUND.

Water Valley—Main Street	Dec. 6, 7
Grenada station	13, 14
Oxford station	19, 21
Water Valley—Wood Street	27, 28

H. C. MORREHAD, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Dec. 13, 14
Iuka station	20, 21
Booneville circuit, at Carolina	26, 27
Booneville station	27, 28

HOSLEY R. TUCKER, P. E.

To the Stewards of the Jackson District.

DEAR BRETHREN: Let me call your attention to the great necessity that you commence at once to meet the necessities of your pastors. Many of them are new men among you, and will, likely, come to you with depleted purses. A kindly word of assurance from you and a month's salary will go far to assure you a useful year on the part of your pastor. Let us all, pastors and stewards and people, commence at once, and work diligently in our several places

Fraternally,
R. D. NORSWORTHY, P. E.

Jackson, Miss., Dec. 9, 1896

Situation Wanted.

A lady thoroughly competent desires a situation as stenographer and typewriter. Is willing to do other clerical work. Refers to the editor of this paper. Address S. M.,
Care Rev. W. C. Black,
512 Camp St., New Orleans, La.

Are You Hard of Hearing or Deaf?

Call on or send stamp for full particulars how to restore your hearing, by one who was deaf for thirty years. John Garmore, Observatory Ave., Mt. Lookout, Cincinnati, O.

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to DR. BYE for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address DR. D. M. BYE, Indianapolis, Ind. [If not afflicted, cut this out and send it to some suffering one.]

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and frictions points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOCAL PULLEY for winding the bobbin without running the machine requires no change of adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '98, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

Christian Advocate.

VOL. 43.—NO. 52. NEW ORLEANS, THURSDAY, DECEMBER 24, 1896. WHOLE NO. 2105

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

CHRISTMAS CAROL.

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, old Earth, it is coming to-night!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of a hope that he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the Holiest have trod;
This, this is the marvel to mortals revealed
When the all very trumpets of Christmas have pealed,
That mankind are the children of God.

—Youth's Companion

Communications.

A Campaign of Collections Is Needed.

The campaign of education on the missionary cause has been going on steadily. When shall a campaign of collections be inaugurated? How easily we can stand educating processes when there is no clinching of the arguments by offerings for the grand cause! In fact, educational processes have made some so delicate in refinement and tender-footed we can not press the missionary claims by a collection even at our Conference anniversaries. We can stand much enthusiasm if there is no collection, just as easy as for a retiring presiding elder to shout before the appointments are read ont who is put down at a first-class station—he can shout loud. So with missionary rallies, missionary conventions, missionary orations from Bishops who have circled the globe, all these merely educative processes are fine if not followed up by a collection something more eloquent than orations. The church has enough education. It is full time for the education to be applied in offerings for the grand cause. A man in debt scurries around and says to all his customers, "Pay me that thou owest," or is in hot chase after a remunerative bargain. With burning earnestness, a zeal born of the Holy Spirit, there must be a campaign of direct appeals for tithes, gifts, for this cause. To pay our missionary debt (for it should rest on every conscience in the church) is to make a direct appeal and keep at it till the load is lifted. We must bring up our tithes to the Lord's treasury. The last Missionary Review shows every Conference falling behind in collections except Montana. The deficit up to date of publication shows a decrease from last year of ($4,225) four thousand two hundred and twenty-five dollars. Why this deficit? Has our debt nothing to do with it? We can not advance either rapidly or substantially until this debt is settled. The church is bound to be discouraged, disheartened, as long as this weight is on the cause, ever handicapping all forward movements and taking much of the spirit out of the organized missions, and keeping from developing and enlarging as the Lord honors our noble band of missionaries. The debt is as a dark shadow over the whole cause. The intelligence of the church know of the debt, and while everybody is wondering over, the leaders of the church keep it as a secret, a sort of "bete noir"—not to be mentioned.

A campaign of collections, rallies, Conferences, conventions, prayer meetings on the debt must be put in force; all the oratious and enthusiasm harnessed to a great movement, so this millstone may be fully cast off. Already the interest amounts to the salary of nine men, who might be in the field. It amounts to nearly seven hundred and fifty dollars a month. Think of this curtailment of funds for the enlargement of our missions! Think of how much this means of contracting our field when already the deficit in the Annual Conferences is half of this interest ($4,500)! This interest must be paid even though missionaries may be recalled, or some may not be sent out who are ready. What are we waiting for? It is just as good a time to press this cause as any time during this century. The older the debt, the harder to pay it off. The church will soon get so accustomed to it that it will not worry, or be anxious, or have any conscience on it. Would it be saying too much to intimate that already this debt is taken as a matter of course, and the church is not any longer aroused by the thought, or asks, How shall it be paid? An old debt, how hard to pay! The man loses conscience on it, the creditor has lived so long without it he don't need it, and the transaction has lost all its freshness, and there takes a good deal of real-down honesty and integrity to pay an old debt. The best time to pay a debt is when it is fresh and young, before it gets to be an old song. Our missionary debt is getting to be an old song. It is hardly five years old yet, and everybody is sleeping easy; nobody lying awake over it. The people don't care much, the secretaries and Bishops are very calm and dignified about the matter, and the pastors, they are really too busy with other matters to worry over the missionary debt. It is only five years old. When this debt gets to be ten years old we will have reached a crystallized state. It will be so old that it will take an antiquary to tell how it originated. Some will begin to doubt whether it is just, and we do really owe it. Children will then be grown and know nothing about it, feel not the shadow of interest in it, and it will never be paid.

A new year is on us. Let it be opened with this great work to pay off the debt. Let us have a campaign in the Southern Methodist Church of collections for this debt. Let this be the special: one secretary do nothing else but press this great claim, and from the richest to the poorest member of the church tithe their income and turn it into the Lord's treasury for this holy cause. This can only be accomplished by every pastor, from Bishops to the humblest mountain missionary, taking the lead and tithing their income for this purpose. Your scribe will head the list and tithe his income for the missionary debt. Who else will join this band for 1897? Write to the editor. LYSIAS.

That Resolution.

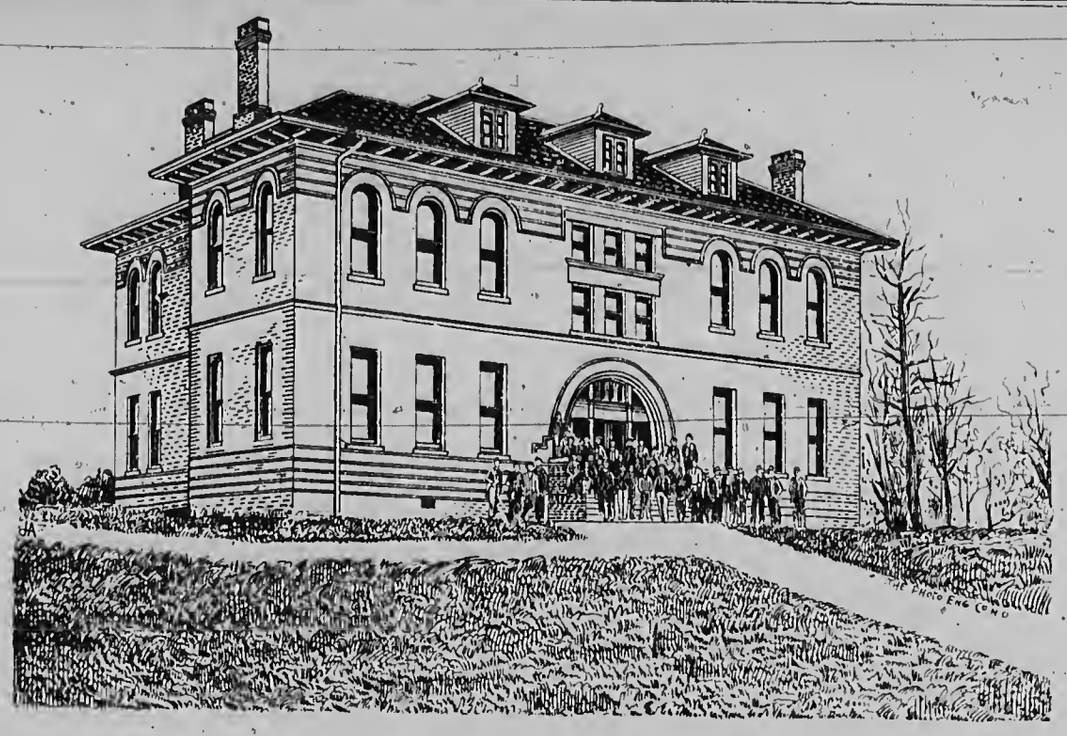
Members of the Mississippi Conference will recall the fact that at our late session in Port Gibson this writer offered a resolution (which was unanimously adopted) to the effect that at each protracted and camp meeting held in this Conference during the year 1897 that one day be given to fasting and prayer for our foreign mission work, and to preaching on that subject.

I want to say to our preachers and membership that the resolution was not the result of the impulse of the moment, but of a long and prayerful study of the need and the best method of awakening a proper interest in this great work of the church. More than six months ago I determined to offer this resolution, and then to do what I could to make it effective.

I have long felt that our church needs to be brought into closer touch with this great work than the payment of a small assessment for this cause can bring them. What we need, and must have, is the thought and the heart of the church in perfect harmony with our Lord's great commission. And what better means can we employ to accomplish this than that of fasting and prayer? Let each pastor prepare a sermon for the day, and then give his membership an opportunity to express their convictions on the subject in a missionary love-feast.

And do not fear, my brethren, that a day thus spent will be against a revival meeting. I have observed that those churches and individuals most interested in this great work have the strongest faith, and are to be relied upon to do their full duty. Let us, my brethren, fill up the spirit of this resolution during the year, and see what the Holy Spirit will do for us in the churches. J. M. WEEMS.

Vicksburg, Miss.



WEBSTER SCIENCE HALL—MILLSAPS COLLEGE.

Correspondence.

The North Mississippi Conference.

MR. EDITOR: I feel inclined to give you some impressions of the session of our Conference which has just closed. All things considered, it was the most gratifying session of an Annual Conference I ever attended. I have attended sessions of the Virginia, Holston and Mississippi, as well as seventeen other sessions of the North Mississippi. The reports of the preachers, as a whole, were the best to which I ever listened. They gladdened my heart. I saw in them the rewards of faithful work on the part of these ambassadors for Christ. The collections were generally up to the assessments; but the work showed other things which are far better than even full collections. There was evidence of growing ministerial strength and efficiency, of profound and tender love for the souls of men, and of the fact that the aggressive power of our system is telling in the development of a robust piety in our laity and of the fruits of liberality. To me the sun of hope shines brighter for the hastening of "that day."

The "Thanksgiving services" on Thursday, the twenty-sixth, were attractive and elevating. They were calculated to intensify our love for this commonwealth and for this great nation, and to heighten our sense of gratitude to God for his goodness to us as a people. Prominent gentlemen of Greenville, who are not Methodists, remarked that Bishop Galloway had shown that he is one of the most broad-minded, liberal and patriotic citizens in all our land, and that nowhere in the United States could there have been on that day an abler exposition of the duties and privileges of enlightened citizenship than was set forth in the admirable address of our gifted and pious Bishop. Thanksgiving Day at our Conference is a gladdening occasion. The spirit in which the business of the Conference was conducted charmed me. All was gentleness, attention to duty, and love.

The visits, addresses and sermons of Dr. Black, of New Orleans; Dr. Palmore, of St. Louis; Drs. J. W. Boswell, W. R. Lambuth and S. A. Steel, of Nashville; Chancellor Kirkland, of Vanderbilt University; Drs. W. C. Johnson and J. V. Taylor, of Memphis, added to the pleasure and profit of the occasion. On the Epworth League night we had interesting addresses by Hon. G. J. Leftwich, Rev. T. W. Lewis, and Dr. Steel.

It seems to me there could have been no more beautiful, impressive and instructive address than that delivered by the presiding Bishop to the young men who were received into full connection. We know now more about holiness, about gentleness in winning souls, about the meaning of diligence in work. Our knees afford longer and broader seats for children. This thought leads me to say that it seems to me we are not as strong and successful in Sunday-school work as in other departments of service. I believe the organization of our schools ought to show numbers at least as great as our church membership. Our members do not study the Word of God diligently and with system. In my humble judgment, this is one of our greatest defects, and one of the greatest hindrances to our rapid progress. Let us get our people, as far as possible, into our Sunday-schools for associated study; and where this is impracticable in any case, let us institute a home department for such study. The great thing is to get our people to brush the dust from their Bibles, and get them well marked by prayerful use. I do hope and pray that our preachers will see to it that we have a strong advance this year in Sunday-schools; not only in numbers, but in the methods and spirit of the study of God's gracious message.

Now, in closing this letter, let me say that we all are under a debt of gratitude to Bro. T. Y. Ramsey for thoughtful arrangements for the Conference, and to the good people of Greenville who entertained us elegantly and generously.

R. W. JONES.

University of Mississippi, Dec. 1, 1896.

"North Mississippi" in the St. Louis Christian Advocate.

In his report of our last Annual Conference to the St. Louis Christian Advocate, of Dec. 9, "North Mississippi" says: "The schools are prospering. Epworth College, though not the property of the church as the other two, is reported as a church school."

If our friends of Grenada are so anxious to keep all of the facts before the public, why did "North Mississippi" not add that the Grenada Collegiate Institute is not the property of the church as Millsaps College is? If Millsaps College makes a dollar, it is made by and for the M. E. Church, South. If it loses a dollar, it is lost by the M. E. Church, South. Not so with the Grenada Collegiate Institute. If it makes a dollar, it is made by and for Dr. Malone. If it loses a dollar, it is his loss.

The church has no more financial interest in the income of the Grenada Collegiate Institute than it has in the income of the Epworth College. The only difference is, the Methodists of Holly Springs furnish their own house in which to serve the church, while the church furnishes, free of rent, the house in which Grenada serves the church. J. W. HONNOLL.

Holly Springs, Miss., Dec. 11, 1896

Louisiana Conference Assessments for 1897.

Districts.	Foreign Missions.
New Orleans	$2,000
Baton Rouge	1,100
Opelousas	1,250
Alexandria	700
Shreveport	1,400
Arcadia	1,400
Delhi	1,150
	$9,000

Districts.	Domestic Missions.
New Orleans	$ 750
Baton Rouge	500
Opelousas	450
Alexandria	300
Shreveport	500
Arcadia	500
Delhi	400
	$3,400

Districts.	Conference Minutes.
New Orleans	$ 41 50
Baton Rouge	34 00
Opelousas	25 00
Alexandria	22 00
Shreveport	39 00
Arcadia	34 50
Delhi	31 00
	$230 00

JNO. T. SAWYER, Sec.

Districts.	Conf. Claimants.
New Orleans	$1,005
Baton Rouge	660
Opelousas	600
Alexandria	410
Shreveport	810
Arcadia	710
Delhi	705
	$4,900

Districts.	Bishops.
New Orleans	$ 238 05
Baton Rouge	150 05
Opelousas	153 00
Alexandria	105 00
Shreveport	198 05
Arcadia	164 05
Delhi	157 00
	$1,165 20

Districts	Delegates to Gen. Conf.
New Orleans	$ 65 00
Baton Rouge	65 00
Opelousas	70 00
Alexandria	64 00
Shreveport	76 00
Arcadia	80 00
Delhi	82 00
	$502 00

Districts.	Conf. Board of Education.
New Orleans	$ 245
Baton Rouge	155
Opelousas	160
Alexandria	105
Shreveport	200
Arcadia	170
Delhi	165
	$1,200

Districts.	Gen. Board of Education.
New Orleans	$ 44 50
Baton Rouge	34 00
Opelousas	25 00
Alexandria	22 00
Shreveport	39 00
Arcadia	34 50
Delhi	31 00
	$230 00

Districts.	Paine and Lane.
New Orleans	$ 40 00
Baton Rouge	30 00
Opelousas	20 00
Alexandria	20 00
Shreveport	35 00
Arcadia	30 00
Delhi	25 00
	$200 00

Districts.	Church Extension.
New Orleans	$ 593 75
Baton Rouge	275 00
Opelousas	283 75
Alexandria	212 50
Shreveport	343 75
Arcadia	343 75
Delhi	322.50
	$2,375 00

At East Mississippi Female College.

PRESIDENT BEESON ADDS ANOTHER STRONG DEPARTMENT TO HIS INSTITUTION.

The News learns that President Beeson has added another strong department to the East Mississippi Female College, which is a chair of Modern Languages and Greek, and is filled by Miss Carrie W. Carpenter, of North Carolina. Miss Carpenter arrived last night, and will enter upon her duties at once. She has just returned from Europe, where she has finished her second year of post-gradnate work in the languages, which she has made her specialty. Miss Carpenter has won a wide reputation as a teacher in her native State, joining native talent to extended preparation and wide experience.

President Beeson is making a wise step in having specialists in every department. This makes 16 teachers and officers, and over 200 students in the college, and we learn that more boarders are to come after the holidays. This college means much for Meridian.—Meridian Daily News.

Miss Carpenter is a daughter of one of our preachers of the North Carolina Conference, and was once at the head of a Methodist seminary for young ladies in her Conference. One says of her, writing from her native town, "She is one among ten thousand." She is a devout Christian and a good Methodist.

The True Giving.

It is strange that so few people know, or ever come to learn, how little it really costs, measured by the standard of dollars and cents, to make the most acceptable Christmas gift that one human heart can render to another. Year after year we go lamenting that we can not give this one and that one anything, because we have so few pennies to spend that we really couldn't buy them anything they would regard or value. What a shallow estimate of the meaning and worth of a gift! Only the trivial, meagre thing itself considered—the infinite, yearning, loving, sympathetic heart behind it not in evidence at all!

If the soul with the Christmas spirit in it could only realize how other souls, with the Christmas spirit in them, value the gifts of sympathy! Anything that shows that a person loves them, and thinks of them, is dear, is priceless to one's true and sincere friends. In ninety-nine cases out of a hundred it is the forgetting, or seeming to forget, that wounds and disappoints; not the remembering with something whose money value, perhaps, is less than that of the postage stamp that brings it. A penny Christmas card has often carried more joy to the heart of one who loves you than the costliest gift that comes to him merely as a matter of exchange.

The true gift, after all, is simply an expression of the heart. If the heart speaks through it, that is enough. That is the essential thing. People who neglect their dear ones because they think the gift should always equal the feeling that prompts it, are blind to the true meaning of giving. All that love asks is remembrance. Any little token of sympathy carries with it all that the truly loving spirit longs for. Give, then, out of the heart, and know that, whatever the gift may be, you have realized the true meaning of Christmas.—Zion's Herald.

SWEET BELLS OF CHRISTMASTIDE.

Christmas bells, chime out triumphant
Over land and over sea!
Send your happy tidings floating
On sweet waves of melody;
Softly tell your tender story,
O'er and o'er and o'er again,
"Glory in the highest, glory;
Peace on earth, good-will to men."

To some doubting, weary spirit,
Bring a gentle, holy calm;
May your notes, on hearts sore-wounded,
Fall like consecrated balm.
To some life a storm-troubled waters
May they whisper, Peace, be still!
And our sleeping souls awaken
With a glad, exultant thrill.

On your wings of music, sweet bells,
Bear our thoughts to Him above;
Teach our hearts to time their praises
To the rapturous psalm of love.
Oh! ring out all strife and malice
With the story of His birth;
Ring in Faith, and Hope, and Love,
And peace on earth!

—Good Housekeeping.

Communications.

A Wise Reply.

MR. EDITOR: I have just read the following in The World for Christ, and it is so full of truth that I ask you to reproduce it in the ADVOCATE, believing that many who do not take The World for Christ will see and read it. The same clever impostors who caused so much trouble in the New England States then have recently created some excitement in more than one of our Southern States. Would that they could be met everywhere in the same manner and spirit as manifested by this pious Indian. Much evil might be thwarted. GEO. W. HIVELY.

Long years ago, when the Mormon excitement prevailed in the New England States and Canada, a Mormon preacher came to the bay of Quiate County, in the Province of Ontario, and held a series of meetings with the object of making proselytes for the Western Mormon country. Shortly before this a number of Indians had become Christians, and hearing of these Mormon services, but not knowing their character, some of them attended. Great was their sorrow at hearing the Bible which they had learned to love so belittled and despised, and the Book of Mormon, which he said had been dug out of the ground, highly extolled above it.

When the Mormon had finished his discourse about the book he gave permission for any of the congregation to say anything they desired about what he had said. All sat still, and as no white man was found brave enough to get up and defend the old book, John Sunday at length arose and asked if an Indian might speak. The desired permission having been given by the Mormon, the pious Indian replied as follows: "A great many winters ago the Great Spirit gave his good book, the Bible, to the white man over the waters. He took it and read it, and it made his heart all over very glad. By and by white man came over to this country and brought the good book with him. He gave it to poor Indian. He hear it and understand it, and it make his heart very glad too. But when the Great Spirit gave his good book to the white man the evil spirit, the Muche-Maneto, try to make a book, too, and he try to make it like the Great Spirit made his, but he could not, and then he got so ashamed of that he go in the woods and dig a hole in the ground, and there he hide his book. After lying there for many winters Joe Smith go dig it up. This is the book this preacher has been talking about. I hold fast to the good old Bible, which has made my heart so happy. I will have nothing to do with the devil's book."

This quaint speech ended that Mormon's career in that neighborhood. Would that in other lands and places there had risen up true men like this brave John Sunday to silence and stamp out the pestilent impostors who have done so much evil in this American continent!—Edgerton R. Young, in "Indian Wigwams and Northern Camp Fires."

The Statistical Craze.

MR. EDITOR: I have read with interest and profit the article on first page of our ADVOCATE, of Dec. 10, written by Bishop Haygood, headed, "The Statistical Craze." It is entitled to a careful and prayerful reading on the part of both preachers and laymen. Men are too often estimated by the "quantity," and not the "quality" of the work they do. Too many half-awakened people are gathered into the church by some of our so-called "revivalists," who only serve to help clog the wheels of our beloved Zion rather than help farther the interest of the good cause. Plain, practical, earnest, heart-searching, soul-stirring sermons, delivered by holy men of God, are not always listened to and appreciated by the masses; yet that is the kind of preaching we need.

Preaching that makes the "sinners in Zion" uneasy and restless until they either withdraw from the church, or get a good case of "old-time religion," is in demand, so it seems to me. Preachers who cry "Peace, peace, when there is no peace," are often more popular with the masses than the humble, faithful men of God who, when he sees danger ahead, does not fail to "cry aloud and spare not."

Let all our people hunt up their ADVOCATE of the tenth instant, turn to the first page, and read or re-read Bishop Haygood's article. It will do them good. H. P. LEWIS.

Carthage, Miss.

In Memoriam.

Emma Holcombe Keener was born in Tuskaloosa, Feb. 2, 1846; died in Carrollton, La.

Our dear child had been dying for the past five years. For three years she had been helpless as an infant. When sixteen years old she was thrown by a pony, while returning from school, against an oak tree. From this accident she was partially paralyzed all her life—and at last died. During all the time she was a most uncomplaining sufferer.

At twelve years of age she was converted at Felicity Street Church. She found her greatest pleasure in the Sunday-school and in the services of the house of God. Generous, unselfish, transparent, uncompromising in her spiritual life, she was foremost in aiding all the enterprises of the church and in the support of her pastors. She gave away all she had, and all she could collect from others, in doing good. She had no enemies, and she was everybody's friend. Her face expressed the cheerfulness and openness of her heart, ever bright as the morning; she lived to help others. Her Bible, her birds, her flowers and her friends consisted the Eden in which she dwelt. She knew no such thing as doubt; not the least fleck of it ever crossed her sky. The Savior, her parents, brothers and sisters were equally objects of her supreme affection. She died peacefully. After a stormy voyage she rounded the cape and glided into the haven of eternal life. She "died in the Lord," and her memory is "blessed."

J. C. KEENER.

Correspondence.

Indian Mission.

MR. EDITOR: Allow me to acknowledge receipt of the following amounts since my last report, to-wit:

Mrs. Mary Poley, Kelley, Miss., $1; Mrs. R. A. Harris, Oak Ridge, Miss., $1; Reader of ADVOCATE, $1; Mrs. N. E. Daniels, Carlisle, Miss., 25 cents; by Rev. R. B. Downer, Vossburg, Miss., $10; Mr. A. J. Brown, Newton, Miss., $1; Mrs. Ida A. Richardson, New Orleans, La., $25; Dr. W. C. Black, New Orleans, La., $5; Mrs. Martha Broomfield, China Grove, Miss., $1; Rev. W. W. Morse, China Grove, Miss., $1; Rev. H. R. Caldwell, Gallman, Miss., $1; Bro. L. M. Horton, $1; Miss Belle Shoemaker, $1; Rev. Joe Nicholson, Newton, Miss., $1; Rev. W. J. Dawson, Williamsburg, Miss., $1; Rev. W. T. Griffin, Mayersville, Miss., $5; Dr. G. A. Broomfield, Lumberton, Miss., $1; Rev. W. W. Cammack, Hickory, Miss., $1; Daniel F. Ashford, Washington, Miss., $1; by Rev. F. B. Ormond, Toles, Miss., $2; Mrs. — Drake, Port Gibson, Miss., $1.50; Rev. J. T. Abney, McComb City, Miss., $1; Rev. R. J. Jones, Moridian, Miss., $1; Mr. E. A. Enochs, $2; A Lady, by Bro. Crossley, $1; Rev. B. S. Rayner, Gloster, Miss., $1; Rev P. Howard, Americus, Miss., $1; Rev. M. J. Marble, Borland, Miss., $1; Rev. J. W. Chambers, Brookhaven, Miss., $1; Rev. L. P. Meador, DeKalb, Miss., $1; Rev. W. L. C. Hunnicutt, Jackson, Miss., $1; the Bean School-house, Rodney, Miss., $3; Rev. A. F. Watkins, Jackson, Miss., $5; Mrs. Thomas Mount, Vicksburg, Miss., $5: to be handed by Miss Addie Parnell, of Jackson, Miss., $10, and by Miss Addie Marshall, Brookhaven, Miss., $2 50; Rev. T. L. Mellen, Wesson, Miss., $1. Also a good cash collection at Conference. The names of the givers I do not know, but their names are recorded above. Many thanks to all that gave, and an earnest prayer for the richest blessings of our kind heavenly Father to rest upon them all. And now, when all is in that is promised, I will only lack $10.05—ten dollars and five cents of having enough to pay for the land. Who will help pay that? You do not know how much relief I feel at being so near out of debt on the land. "Bless the Lord, O my soul!"

The Board of Missions reappointed me agent to raise more money. We want to raise $400 this year, if possible—some to pay the missionary; and we want to buy some more land. We ought to have at least one thousand acres, and then we could get them all together and manage them so much better; but we only ask for the $10.05 now.

Please send as before, postoffice order on Hermanville, Miss., or registered letter to me at Hermanville. A. D. MILLER.

Hermanville, Miss., Dec. 11, 1896.

Grenada Collegiate Institute.

THE PROPERTY OF THE NORTH MISSISSIPPI CONFERENCE.

The college building, which is an imposing four-story structure of brick, was erected in 1861 at a cost of over $40,000, Mr. John Moore being the contractor to do the building. It is one of the most substantial buildings in the State. It was built by the Baptists, and Rev. Mr. Webb was president of the first school conducted there. He was succeeded by Rev. Granberry. Under the management of those gentlemen, the college was in a flourishing condition, there being at one time more than one hundred boarding pupils.

As was the case with most of the institutions of learning in the South, the progress of this one was arrested by the coming on of the war. In 1862 the Confederate government took possession of the building, and converted it into an arsenal, and afterwards used it as a hospital. Thus the echoes of youthful mirth and childish exuberance flitted away from those sacred walls, frightened by the approach of the groans and moans of the weary, wounded soldier.

After the war the building was purchased by Mr. Geo. Ragsdale and put in excellent repair at an expense of several thousand dollars. Mr. Ragsdale sold it to a stock company composed of Gen. E. C. Walthall, Capt. John Powell, Lake Bros., G. W. Jones, and others. These gentlemen leased the property to Rev. D. D. Moore, and afterwards to a Mr. Weir, both of whom conducted schools there.

In 1881 it was deeded to the Methodists of the North Mississippi Conference, and Rev. T. J. Newell was appointed president of the school. He managed it very successfully until 1893. At the expiration of his time Mr. Newell was succeeded by Rev. J. W. Malone, a gentleman of recognized ability and exalted Christian character. With Rev. J. W. Malone as president and Rev. Mr. McIntosh as financial agent, the Grenada Collegiate Institute has entered upon an era of prosperity which promises to make it one of the foremost colleges in the State. Rev. Mr. McIntosh is one of the most successful revivalists in the South, all of which is owing to his entire consecration to the service of his Master. His services to the Grenada Collegiate Institute are invaluable.

Within the last three years under the present management this institution has made unprecedented advances. The corps of teachers is unexcelled by that of any similar institution in the State.

The Music Department is in charge of several ladies who have studied at the most noted conservatories in the United States. Miss Damon, the art teacher, is considered one of the finest in the South.

The Department of Modern Languages is presided over by Miss Burgis, who has spent some time in Germany under the instruction of prominent German professors.

Mrs. Hargrove, who has charge of the Department of Mathematics, took a special course in mathematics at the University of Mississippi in order to better fit herself for such a position. In addition to her other high qualifications for a teacher, she is a most devout Christian.

The Departments of Modern Languages, Art and Elocution are unsurpassed in the South.

While the main object is to train the intellects of the young ladies, their moral training is considered of much importance, and the teachers keep this prominently before them.

All these advantages have attracted such a number of students that the college this term is taxed almost beyond its capacity to entertain the boarders. The number is double that of any previous year, reaching as high as 87. The orchestra numbers over 20, and will require the attention of two teachers before the term is out.

Enlarged capacity and more facilities are needed to meet the increasing demands of the college. The reappointment of Rev. Mr. McIntosh to the financial agency at the recent session of the North Mississippi Conference insures increased facilities and more room for boarders. Pupils who may desire to enter the Boarding Department for the Spring session, which begins Jan. 18, 1897, should write at once to the president. Only a limited number can be received.

Orphans' Day and Thank-Offerings.

The following persons and places have reported moneys since my last report:

Moss Point	$ 53 45
Summit circuit	5 00
Hazlehurst	7 00
Edwards	10 70
Jackson—First Church	105 00
Terry circuit	3 90
Thanksgiving collection	2 50
Flora circuit	8 00
Jackson—Capitol Street	4 00
Wesson	10 00
Bolton circuit	15 00
Mayersville circuit	10 00
Americus circuit	5 00
Forest and Morton	10 75
Newton and Hickory	3 80
China Grove	4 55
McComb City	11 85
Whitestown	8 45
Barlow circuit	1 30
Yazoo circuit	23 20
Utica	14 35
Ocean Springs	3 70
West End Church	3 05
Brandon	7 00
Shubuta	15 00
Hermanville	5 00
Port Gibson	18 75
Williamsburg	2 50
Yazoo City	5 00
	$377 80
W. F. Folks' offering	25 00
	$402 80

In round numbers we have received from Orphans' Day, Thanksgiving, etc., nine hundred dollars. From sub. at Yazoo City, $917.50. The building is now in progress. Send on your money, brethren.

M. L. BURTON, Treas.

Wesson, Miss., Dec 15, 1896.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Subjects for the Week of Prayer.

FOR THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

In the program for the Week of Prayer, certain subjects relative to the work of the Parsonage and Home Mission Society are called for. Information on these subjects may be found in the January and February number of Our Homes, the organ of the society. In the February number will be found also readings that may be used for the Week of Prayer.

To any auxiliary where Our Homes is not taken, or to any place or society wishing to join us in observing this Week of Prayer—held for our own country—I will gladly send free one copy of each of these numbers of the paper. However, as the number of each issue of the paper must, necessarily, be limited, those places wishing to make sure of getting these papers, had best send at least one subscription to the paper at the earliest date possible, that the number of copies printed may be commensurate with the demand.

Our Week of Prayer is held the first week in February, because in that week the Wesleys first came to America seeking to evangelize this country. It seems to us but fitting that all Southern Methodism should unite with the Parsonage and Home Mission Society in the observance of this week of prayer, and in holding up before the throne of grace our own country for the salvation of which we should plead. Does it not need our united prayers? Has not God promised much to united prayer? Will you not join us, and hope that the special mercies of God may come upon us?

Programs for the Week of Prayer may be secured from the Conference secretaries of the Parsonage and Home Mission Society, or from the general secretary, Mrs. R. K. Hargrove, West Nashville, Tenn.

Our Homes is fifty cents a year. To subscribe for it, or to ask a free copy of the numbers mentioned, write to

MISS LUCINDA B. HELM,
Editor, Nashville, Tenn.

The Woman's Parsonage and Home Mission Society of the North Mississippi Conference held its fifth annual session in Oxford, Oct. 24 to 27. In the absence of the president, Mrs. J. B. Stone (hindered from meeting with us by serious illness of her daughter), Mrs. Logan Walker, vice-president, presided. We had a good meeting, and encouraging reports from some of the auxiliaries, while some lagged and some were silent. Macon and Winona overpaid their pledge for the S. Myra Smith Scholarship in the Bible and Training-school. Each pledged $50. Macon paid $60, and Winona $54. An appropriation of $75 was promised to Potts' Camp.

The suggestion of a "thank-box" was received with favor, and it is hoped that our women and children will provide themselves with them, and not forget the many things to be thankful for.

As a rule, those auxiliaries that reported the largest number of subscribers to "Our Homes" had the best financial report.

The Baby Roll grew during the year, as published in NEW ORLEANS ADVOCATE, and grew still longer on Tuesday of the meeting, when the following names were added: Parker Clare Tubb, Bessie Mary Mayfield, Paul Williams, Nellie York, from Amory Auxiliary; Vivian Sanders, William Kennedy Hinds, Annie Fay Hinds, Elizabeth Phillips, Boonville Auxiliary; Bessie Sullivan, Mary Ethel Kershaw, Agnes Adams Kershaw, William Moody Dorman, Oxford Auxiliary; James Montgomery Gardner, Cleveland Auxiliary; William James Veazey, Coldwater Auxiliary; James Wall Taylor, James Hill, Potts' Camp Auxiliary; Victor Granberry Clifford, Harris Inman Phillips Clifford, Water Valley Auxiliary; Mary Sweatman Webster, Winona Auxiliary; Windham Oliver, Hebron Auxiliary; Clifford Buckley, Carrollton Auxiliary; Joe Moody, Byhalia Auxiliary.

The following officers were elected: President, Mrs. J. B. Stone; first vice-president, Mrs. Logan Walker; second vice-president, Mrs. A. B. Finlay; corresponding secretary, Mrs. J. S. Featherstun; recording secretary, Mrs. C. E. Cogdell; treasurer, Mrs. Rowan Thayer; auditor, Mrs. J. R. Bew; editor, Mrs. H. W. Foote.

District secretaries: Grenada, Mrs. M. S. Collier; Columbus, Mrs. W. W. Magruder; Winona, Miss Mary Sweatman; Greenville, Mrs. George B. Sholby; Sardis, Mrs. C. G. Callicut; Aberdeen, Miss Eula Laughridge; Holly Springs, Miss Lucy Matthews; Durant, Mrs. J. C. Park; Coriath, Mrs. J. R. Thrasher.

Oxford entertained us in the very best style. Mrs. J. W. T. Falkner bade us welcome. Miss Etta Murry, of Ripley, responded for us. We received with pleasure the well-worded greetings from the Presbyterian Church by Mrs. D. L. Sultan, the Cumberland Presbyterian Church by Mrs. J. C. Gates, and from our own Woman's Foreign Missionary Society by Mrs. W. M. McIntosh.

The music was good, appropriate, and appreciated. The recitations by Misses Dora Wyche, Belle Sullivan and Virginia Jones were enjoyed by all.

After the meeting adjourned we went in a body, by invitation of Chancellor Fuller, to the university. The drive to and from was delightful, thanks to the kind people of Oxford; and we will ever remember the courtesies shown us by the chancellor and Dr. Johnson, who kindly led the way and explained to us many things of interest. We were glad indeed to have the opportunity to visit that seat of learning under such favorable circumstances.

Let us try during this year to improve on all lines of our work, and be ready for a good report and a good meeting at Cleveland next October. CARRIE E. COGDELL,
Recording Secretary.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. Jno. S. Young, Shreveport

The first annual District Conference of the W. F. M. S. of the Opelousas district convened at New Iberia, in the M. E. Church, South, on Nov. 14, at 3:30 P. M. Mrs. Faunt LeRoy conducted the opening exercises of the meeting. Mrs. Notestine presided at the organ. Bro. Notestine led in prayer. Bro. Notestine gave us a few words of welcome, which were responded to by Mrs. Hayes.

The Conference was formally opened for business, Mrs. Hayes occupying the chair, and Mrs. Faunt LeRoy acting as secretary. A very interesting letter was read from the president of our Conference society, Mrs. Fullilove. Our hearts were warmed by her glowing words, and all felt renewed zeal to go forth and work for the Master. Five auxiliaries were represented. Crowley is the banner society, as they report having remitted up to date a total of $38. The Opelousas auxiliary report having forwarded $40.50; also a barrel has been sent to Rev. J. J. Methvin's institute in Oklahoma Territory. A box is being filled by them for Christmas for the "Whosoever Will Mission" in New Orleans.

Our place of meeting, New Iberia, a thriving city of six thousand inhabitants, situated on the classical Teche, is in the midst of a prosperous country, judging from the railroad traffic, the numerous saw mills and sugar refineries that surround it. The Opelousas district extends from the blue waters that lap the shore of Morgan City to where the stately pines of Calcasieu make cathedral towers above the Sabine.

Not one, perhaps, is unfamiliar with the beautiful story of Evangeline, which is whispered by every breeze that stirs the branches of the grand oaks that shadow the banks of the Teche.

Our church at New Iberia is stately. The pastor, Bro. Notestine, and wife are much beloved by their people. We feel that our first Conference is a beginning of better things on this district. Mrs. Notestine, Mrs. Faunt LeRoy and Mrs. Hayes were appointed a committee to prepare a program for our next annual meeting, to be held in Opelousas.

On Sunday, Bro. Faunt LeRoy preached a grand missionary sermon from Jonah iii, 2. He also preached at night, and at the close of the services a missionary collection was taken amounting to $3.85, to be used in helping to furnish the "Fullilove-Foster" room in the "Scarritt Bible and Training-School" at Kansas City. We are working to bring up our pro rata in the 100,000 membership and the $100,000.

M. M. H.,
Dist. Sec'y W. F. M. S.

Selections.

Christmas is essentially a heart festival. It is a time not only for recalling the birth of Bethlehem's Babe, but for dwelling upon the wonderful significance of the incarnation. "God manifest in the flesh," is the way the apostle puts it. What a condescension that God should stoop to earth and assume a human form and become partaker of our nature! . . . . The infinite condescension!—think of it, bereaved one, who misses a familiar voice and a vanished hand at the Christmas table. He took the beloved one, but not for one moment has he forgotten you; he will come in and be your Christmas guest if you will permit him. Think of it, aged one with bent form and dimmed eyes looking towards sunset; he knows your weakness, he sees your failing strength; lean upon him and find him your perfect strength. The infinite condescension! think of it, young man and young maiden; ponder it, old, and middle-aged, and young! Let us all appreciate the lesson—the lesson of humility and self-abnegation and trust. Let us learn to sink self in the work before us; to work unfalteringly along the line marked for us, seeking not our own, but what is God's; we have but to do, and leave results with him.—Christian Work.

No room for Him in the inn! How is it with you and me, this year of our Lord? Is there a place for him in those hearts of ours? Are we letting him be crowded out, either by the deceitfulness of riches, the solicitudes of poverty, or the cumbering cares of business?—Margaret E. Sangster.

A leader of fashion in Vienna came out in a cheap hat. At once cheap and simple straw hats became all the rage, and the millinors' trade was in danger. What did the milliners do? They bought up a lot of straw hats of the cheap, simple style so fashionable, and gave them away to poor girls! That did the business.—Golden Rule.

WALL
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The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

To Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. Black,
Editor Christian Advocate.

From the Work.

PLEASANTON, TEX.

As I am still a subscriber of your paper, and feel the same interest in the brethren of the North Mississippi Conference as I did while within its bounds, and believing they have the same interest in me, I assume the liberty of asking for a short space in your columns for a letter.

I was returned to the Pleasanton circuit, which is the banner circuit of the West Texas Conference. I went up to Conference with the best report I have ever carried; all of the assessments paid in full, besides two extra collections—one for improvement on home parsonage, amounting to $270, and one for district parsonages for $75; adding to this a revival at each charge, resulting in 65 conversions an 56 additions to our church. Last year was indeed the best year of my life in every way. I believe that a good, substantial circuit of four appointments is really the biggest thing in Methodism. Why, Doctor, I would not exchange places with you as editor, or with one of our presiding elders whether their districts are enlarged or diminished—yea, not even with a Bishop; and I will tell you why: because I am not an editor, a presiding elder or a Bishop; therefore I am filling the place where I belong, and I have no aspiration for anything above me in a temporal sense.

Dr. Barbee made a remark while preaching a sermon at Conference that impressed me very forcibly. He said, "You talk about sanctified ambition; you might as well talk about a sanctified devil." I believe that the highest merit or aim of a minister of the gospel should be to do what his hand finds to do with the very best of his ability, or attend to that duty which lies next to him with all his might, remembering the fact that Christ made himself of no reputation—that is, in a temporal sense. Dr. Barbee quoted a statement made by a colored Bishop at Nashville, which he thought contained as much truth in it as any statement that he had ever heard from any Bishop. He said, just before reading the appointments, the colored Bishop said: "Now, all you preachers want me to send you to the first church at Nashville;" but he says, "I can not do it. The fact is, I can not send you anywhere. You send yourself. Your talent and ability must create a demand for you, and I simply pass judgment upon your fitness for the place." So I came home determined to try to create a demand for myself on circuits consisting of four appointments, as I think it is the biggest thing in Methodism, by making this year the very best year of my life. This Western Texas, I imagine, is more like the Holy Land than any country that I have seen. The live oaks here spread sufficiently by thrusting out bare limbs to cover one-eighth of an acre of land, and they will not be more than 20 or 30 feet tall. Some of these trees will make you bow your head to ride under them on horseback, and the branches from these large limbs are very rough and knotty—just such a tree I suppose caught Absalom by the hair and suspended him in mid-air as he was fleeing before the enemy. The flowers that Christ made talk to us, the mounts so often referred to, and David's statement, "The heavens declare the glory of God;" the shepherds watching their flocks by night in December, and the drouths that were sent, are all applicable to this country and climate. But, notwithstanding the ravages of the insects here and the drouths, a man can make a living here easier than any place that I have seen. Everything grows with very little cultivation. One man can work fifty acres easily. People are constantly moving here attracted by this climate and country. Our Conference was crowded with transfers the last session. Protestantism has a firm foothold here, and will soon take possession of Mexico. May God speed the day!

With many wishes for my many friends and brethren of the North Mississippi Conference, that you may have a joyous Christmas and a prosperous year, I am, as ever,

Yours in Christ,
C. W. Perkins.

REVIVAL AT ADAM'S CHAPEL.

While in DeSoto arrangements were made to hold a week's meeting at Adam's Chapel. It is a new, beautiful country church, located between Quitman and Pachuta, in a prosperous community. The religious elements seem about equally divided between the Methodist and Baptist Churches, denominational lines being closely drawn, and a spirit of separation between the two churches very manifest. Reports of an exaggerated character had gone before, and a decided spirit of opposition to the supposed teaching on sanctification had formulated. But from the first the people came in from every quarter. The power of the Lord was present; the truth of the doctrine and experience of entire sanctification as taught in the Holy Scriptures and the doctrinal standards of the Methodist Church was accepted, and in one week about one hundred and twenty were rejoicing in the conscious assurance of salvation and sanctification.

The last day was the great day of the feast. It was Thursday, Nov. 26, our national Thanksgiving Day. It was opened at 10:30 A. M. with a praise meeting, followed by a sermon on serving God in the right use of our means from Mal. iii, 10, and I. Cor. xvi, 1, 2 The Lord owned the Word, and about twenty-five souls were either converted or sanctified. The meeting continued until quite late in the afternoon. The evening service was on the same sustained interest, continuing up to about 11 P. M. The total number saved in the two services being not less than forty.

Many who at the beginning of the meeting were cold and indifferent were revived and quickened, and many who were active in opposition to the teaching of entire sanctification, as held by the Methodist Church, as an experience of purification of the heart received by faith subsequent to conversion, were joyful witnesses to the experience.

SALEM MEETING.

This is another beautiful new church-house in a strong community about four miles from DeSoto. We began Saturday, Nov. 28, at 7:30 P. M. It was a dark, cold evening, and cold rain had been falling up to a late hour. Ordinarily no one would have thought of holding a meeting such a night; but we had promised to be there and begin a protracted meeting. Only a few were on hand, but the Lord was with us. Sunday following was so very severe that no one ventured out during the whole day. But Monday, at 11 A. M., quite a number were present, and it was agreed that we would continue the meeting even with discouraging weather. Up to Tuesday night we occupied the schoolhouse near by, as there was no stove in the church; but friends arranged to remove the stove to the church, so we were favored with a larger and much more comfortable place of meeting. Soon the large church was full, and many found the Lord in both the experience of conversion and entire sanctification. The total number was estimated at not less than one hundred—about equally divided—many, however, were both converted and afterwards were sanctified. The testimonies to the two experiences were exceedingly clear. The meeting closed Friday night with a packed house, a crowded altar, and many rejoicing Christians We begin at Pachuta, Miss., Dec. 6

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

C. H. Ellis.

Resolutions adopted by the fourth Quarterly Conference of the St. Helena circuit, Baton Rouge district, Louisiana Conference, assembled at Darlington Church, Nov. 22, 1896:

Whereas, The appointing power of our church has seen proper to send the Rev. N. J. Roberts to serve us for the past four years; And, whereas, He has, by his faithful and efficient labors with us during these years built up our churches, both spiritually and financially, being largely instrumental in the founding of the Johnston Collegiate Institute, and solely instrumental in the building of a new church in an undeveloped community; therefore, be it

Resolved, By this Quarterly Conference that we express our high appreciation of his untiring efforts to lead us and our people into the paths of righteousness and the ways of holiness; and that while we willingly submit to the law of our church, which forbids his staying longer with us, yet we deeply regret that it becomes necessary for us to sever the sacred and holy relations that exist between us as pastor and people. Furthermore, we wish to express our brotherly love for him and his family, and our desire that wherever he may be sent next year he may find true and loving friends who will minister to his wants and serve with him in building up the holy religion of the Cross. To those among whom his lot may be cast, we commend him as a wise, faithful, and efficient pastor, a true, earnest, and devoted friend, and an exemplary Christian gentleman.

Resolved, By this Conference, that we express our hearty appreciation of the efficient services rendered us by our beloved presiding elder, the Rev. R. W. Tucker, and that we express our desire that he may be returned to keep watch over us another year.

Resolved, That a copy of these resolutions be furnished the New Orleans Christian Advocate and also the St. Helena Echo for publication.

(Signed) T. D. Lindsey, Greensburg Church; H. C. Newsom, Center Church; W. F. Pipkins, Darlington Church; W. D. Phillips, Day's Church; J. W. McLean, Wesley's Chapel; W. L. Allen, Nebo Church; D. L. McGehee, Pine Ridge Church.

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Publisher's Notices.

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Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to December, '97.

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We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1.25 in addition to price given in our offer.

A bride is always interesting. When a woman becomes a bride she is making one of the great changes in life. She is entering on duties entirely new to her—duties, which she is all too often wholly unfitted and unprepared for. It is a woman's duty, as well to herself as to her husband, that she shall be strongly healthy in every way—particularly in those organs which are to be called into play in bringing children into the world. Weakness and disease of the organs distinctively feminine undoubtedly cause much of the misery, unhappiness and incompatibility of married life. A woman whose nerves are continually nagged with torturing pains, whose vitality is low, and whose strength is unequal to her daily tasks does not find it possible to be always amiable and cheerful. And yet, amiability, cheerfulness, good looks and vivacity are the things most expected by a husband. Every woman may have these things if she will make and keep herself strong and healthy. The way is simple. It leads to Dr. Pierce's Favorite Prescription, the preparation of a regularly graduated, experienced and skilled specialist in the treatment of the diseases of women, who has for thirty years been chief consulting physician of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. For thirty years this preparation has been marvelously successful—has been the means of bringing happiness into thousands of homes. Its most benign influence is in eliminating the pains and dangers of childbirth. Its benefit in this respect cannot be overestimated.

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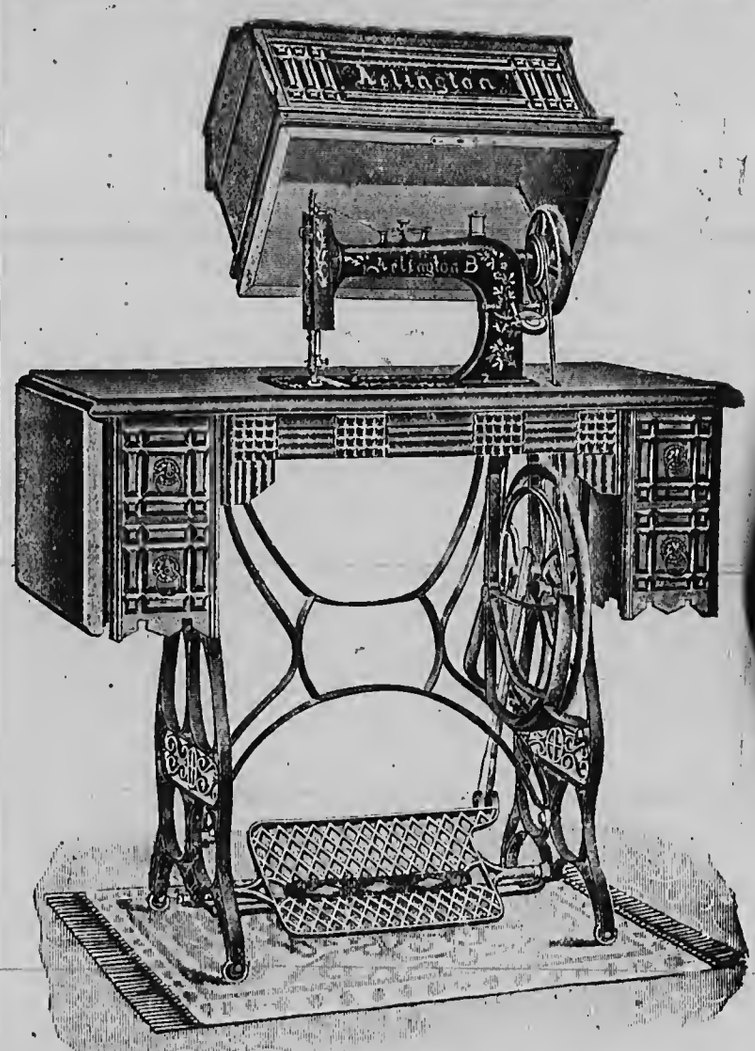

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The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

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Thursday, December 24, 1896.

Not professions, but deeds are the true test of friendship.

Great duties are usually easier to perform than small ones.

Let your life show day by day that you have companionship with Jesus.

To return injury for injury is manlike; to return good for evil is Godlike.

Man's way is to forgive, but not forget; God's way is to forgive and forget.

The devil may tempt you, but he can not vanquish you without your consent.

In order to be God-like we must both hate the wrong and love the right. This is not saying that we should hate the wrong-doer.

What the Bible brings to you depends in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose.—Dr. Behrends.

Don't worry over the distant future. The future near at hand, "the little inch," just before you is what needs your present attention. The distant bugaboo may disappear before you get near it.

Do not make your past spiritual attainments a yard-stick by which to measure the possibilities of the future. If you put yourself in touch with the agencies of grace, God has better things in store for you than your imagination has ever conceived of.

The religion of some people consists in getting all they can from God without giving him anything in return. A poor sort of religion. The true spirit is that manifested by the Psalmist: "What shall I render to the Lord for all his benefits to me?"

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Selected.

Deceased Friendships.

Mournful as is the task of burying a dear friend, is it not still more sad to perform the rites of sepulture for a deceased friendship? Over the grave of your loved one you may sing of a resurrection morn ushering in a blissful reunion that shall be as endless as eternity; but when the friend you loved and trusted has been transformed into a foe, or has ceased to regard you otherwise than with supreme indifference, then Hope loses her power of song, while grim Despair croaks "Alas! alas!" as the only fitting requiem. What epitaph inscribed on marble or granite is so full of pathos as are these which the heart writes in its own most sacred recesses in memory of friendships that have perished forever?

Morrison's Suspension and Defiance.

The last issue of The Methodist (Kentucky) contains "An Open Letter to the Holiness People," written by the editor, Rev. H. C. Morrison. In it he refers to the complaints from Texas, presented to his Quarterly Conference in Kentucky, of his suspension pending the final determination of the case, and then announces his purpose to defy the church court. And all this he will do for conscience sake! He says: "I can no more agree to stop proclaiming God's Word for thirty days than Daniel could agree to stop his prayers for that length of time"—and adds, that he will go ahead "regardless of all opposition." In other words, he will violate his solemn ordination vows, put contempt upon the law he sacredly promised to obey, snap his fingers in the face of the church, make a final fling at two of our Chief Pastors, and then piously (?) exclaim, "I praise God that I am fully saved to-day, and there is not a man who walks the earth that I do not love." Who doubts it?

A statement of the whole case will help to a better understanding of his present defiance. Mr. Morrison went into a certain pastoral charge in Texas for the purpose of conducting a meeting. The pastor and presiding elder of the district, on whom had been placed the spiritual care of that people and the control of all the services of the charge, were present on his arrival and advised against the meeting. They, as honest ministers of the church of Christ, thought that such a meeting as was proposed, and under such auspices, would not be helpful to the cause of God. If such was their candid and prayerful judgment, as pastors of the flock of Christ, they were in duty bound so to declare. A failure or refusal so to do would have been infidelity to sacred obligation, and a plain violation of specific law. That their judgment may have been at fault—that they were mistaken as to the results—in no wise affects their attitude. They were to exercise their best judgment, with prayer for divine guidance. Now, the visiting brother persists and declares his purpose to disregard the judgment and wishes of both the pastor and presiding elder. They urge, but he is unyielding. They then call his attention to the law which imposes on them the responsibility of controlling all services in that charge, but he is defiant and goes ahead. They then draw up formal complaints against him for invading that pastoral charge over the protest of both pastor and presiding elder, and in violation of church law, and notifying him of the same, forwarded said complaints to his Quarterly Conference at Lexington, Ky. A Committee of Investigation having been appointed, a trial deemed necessary, and a bill of charges and specifications having been prepared, the presiding elder notified Mr. Morrison, under paragraph 284, of his suspension "until the case has been determined by the Quarterly Conference."

On receipt of that notification Mr. Morrison writes this "Open Letter," and proclaims his purpose to disregard his suspension. Now, upon this state of the case we submit a few observations:

1. The pastor of that circuit and the presiding elder of that district were under most sacred obligation to advise, or, if necessary, protest against any service that they thought not spiritually helpful to their people. Charged with their spiritual supervision and pastoral care, they would have sinned against their high commission, and the letter of the law they had vowed to obey, had they not done so. Their protest, therefore, was not an impertinence, but a solemn duty. They had been adjudged by the Annual Conference competent for such a trust, and the Discipline of the church had been placed in their hands to guide them in the discharge of their duties. Their judgment in the administration of a pastorate is original and final, unless reviewed and overruled by the Annual Conference on a complaint of maladministration.

2. Mr. Morrison, as a local preacher of the M. E. Church, South, had no right to invade a pastoral charge and conduct a meeting over the protest of the pastor and presiding elder. By his solemn ordination vows he was bound to be obedient to their "godly judgments." He might disagree with them in opinion; but, so long as he has the vows of a Methodist preacher upon him, and they have the authority and responsibility of Methodist pastors, he can not disregard their judgment and override their pretest in such matters without violating church law and disturbing the peace of our Zion.

This question was propounded to Mr. Morrison before his ordination: "Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly judgments?"

And he answered, "I will endeavor so to do, the Lord being my helper."

Now, with this vow upon him, Mr. Morrison goes into a pastorate, the charge and government of which have been committed to a certain pastor and presiding elder. While there, and especially on a mission to preach the gospel as a Methodist minister, he is pledged to be obedient to their "godly admonitions." Certainly he hasn't promised the church to defy their authority, or encourage the people so to do. He assumes, however, to know better than they what is needful for the church in their charge, sets them aside as unfit guardians and feeders of the flock of Christ, and proceeds to give them "food convenient" according to his own private recipe. How long could any church stand that tolerates such defiance!

3. Mr. Morrison, in his defiant declaration to disregard his legal suspension, assumes final jurisdiction of his case, and withdraws his solemn promise of obedience to the Discipline of his church. One would suppose that any minister with a sensitive regard for his vows, if suspected of infidelity to them at any point, would be glad to be corrected if in error, or fully vindicated if right. He would, therefore, have such reverence for the law he had vowed to obey, and such respect for the church of which he is a minister, as to seek a thorough investigation and vindication. But this brother seems to recognize a higher law than the payment of church vows—that there is a conscience that would be compromised by a conscientious regard for a church authority he has promised to support. What a psychological anomaly that must be—one higher law of conscience superseding or suspending another! He says: "I have neither the time to waste nor the money to spare looking after the matter." We know ministers who have such tender regard for their ordination vows and church obligations as to count no hour wasted that is spent in seeking their perfect vindication of suspected wrong or error. But Mr. Morrison has a different view. We desire to ask a question just here that goes to the very foundation of character: Can a man plead the law of conscience for a course of conduct that necessitates the violation of other promises he has conscientiously taken? Is conscience divided? Must he not be absolved from the one before he can plead the other? When, therefore, a brother declares his defiance of his church courts, when his ministerial character is called in question, because of a higher law that will not allow him to respect them, he is trifling with moral distinctions in a way that must inevitably lead to peril.

4. Mr. Morrison's "Open Letter" contains a suggestion that must shock the high moral sense of every true minister of Christ. He says: "I should think the best way would be to clear me of the Texas charges and then expel me from the ministry for exercising the office while under suspension." It is to be hoped that the brother who so boastfully exclaims, "I am fully saved to-day," did not carefully weigh his words in the above suggestion. Subjected to a perfectly fair analysis his suggestion means this: (1) The court has been organized not to vindicate law, but to get rid of him. (2) That for all the purposes intended, they may acquit him, as he will give ample opportunity, because of another offense he proposes to commit. (3) That the Christian gentlemen, composing that Conference, without regard to the merits of the complaint, would "clear" him, and thus lend themselves to a farce. (4) That if they will "clear" him of the "Texas charges," he promises to so offend as to give them a chance to expel him from the ministry. (5) And the implication of the whole is a bid for cheap martyrdom. If you will only clear of these "Texas charges"—that I really did violate the law of the church, which I promised to obey—I can say to the world that my desire to save the lost was so great I could not wait to see the result of a trial that, of course, ended in my acquittal. And because I couldn't wait to be acquitted, I must be expelled from the ministry; now just see what a martyr I am. In all the shadowy history of Roman sainthood, no title to canonization was ever given on a thinner veneer of sanctified pretense.

5. And to make his "Open Letter" more effective with the "holiness people," as he calls them, he charges all this oppression upon the Bishops. He says: "Bishops Keener and Wilson are the principal men in this matter. The Texas brethren showed me letters from said Bishops, justifying them in the course they pursued." Of course, with certain Methodists, so called, anything the brother might do would be justified if it involved opposition to the dreadful Bishops.

One would suppose from the above statement that Bishops Keener and Wilson inaugurated the proceedings that have resulted in the persecution of a brother whose only purpose is to save souls. Now, every preacher knows that presiding elders and pastors, when in doubt about the interpretation of law, write to the Bishops for counsel. Generally questions are submitted impersonally. It is doubted, therefore, if either of the Bishops referred to knew of Mr. Morrison's proposed visit to Dublin, Tex. They gave their opinion presumably on the questions submitted to them, without reference to Mr. Morrison or any particular individual. It is impossible to conceive, therefore, how they could be "the principal men in this matter." But the purpose of the brother was served, and he has read his "title clear" to a place in the martyrology of the ages. Alas! alas! for such trifling with ministerial vows and church obligations under a parade of piety.

***

Early Collections.

Every itinerant preacher, of course, desires to bring up his collections in full. The very best method of doing this is to begin early in the year. There is a great deal more money in circulation during the Winter and early Spring than during the Summer. Hence, there is wisdom in taking the collections, or at least a part of them, now. He who waits until Summer will in many instances be almost compelled to wait until Fall. And when all the collections are taken in a rush just before Conference, it is exceedingly difficult to secure the whole amount. As a rule, the pastor who makes a heroic and judicious effort early in the year will succeed, while he who procrastinates will fail.

This applies to the pastor's salary as well as to the Conference assessments. Stewards should not wait until late in the year to raise the salary. The dilatory methods of many Boards of Stewards are largely responsible for the disgraceful deficits which appear in our Conference Minutes. As we have comparatively few millionaires among us, it is much easier for our people to give small sums frequently through the year than to give large sums at the end of the year. In fact, it is impossible for a great many of our people to pay as much all at once as they can pay in frequent installments. Let stewards, therefore, begin at once to do the work which the church has assigned them. It is a shame to force a preacher to go in debt and pay credit prices for the necessaries of life by withholding most of his salary until just before Conference.

In the Living Present.

It is said that in European cities villains expose themselves intentionally to harm by the electric street car, etc., in order to secure damages. A lawyer of a corporation in our city told us recently that such daring imposition is nothing uncommon in our country. In Japan such fraud is impossible. It fines parents of injured children. Injured adults are refused action at court. The car can not evade its track. It has the right of way. It would be unjust to punish a corporation for the neglect of injured parties.

On the fifth of February, Evangelist Moody will be sixty years of age. His friends design, on that occasion, to make him a present of twenty-five thousand dollars. Anent Dr. Storrs' semi-centennial, he was the recipient of a check to the amount of five thousand dollars. Thus it will always be: Whosoever hath, to him it shall be given.

The newest mechanical contrivance is the attachment of a music-box to the bicycle. As soon as the latter is in motion, the music resounds. We suppose the principal air produced will be, "What fools these mortals be."

The papers intimate that our Secretary of War, Col. Lamont, is a secret Jesuit. He gave permission to the Roman Catholic hierarchy to erect a church at West Point. The site is government reservation. Hitherto chaplains of the different denominations officiated. Protestants refrained from asking the privilege of erecting a church-building for fear of being charged with conspiring to be recognized a State church. Now, Lamont did what Congress only can do—furnished government land for a Catholic Church. We trust that Congress will have the manhood of undoing the Secretary's arrogant action.

Humanitarianism is not Christianity. But without it the latter would be a misnomer. In opulent London, according to official report, seventy-one persons died of starvation during 1895. There may be dire want in your immediate neighborhood. Pray, and give to the needy!

Kimberly, in Africa, has macadamized streets. The material was taken from the neighboring hills. Recently the discovery has been made that said material contains many valuable diamonds. The streets were sold for temporary excavation. A certain section, containing only twelve square yards, brought ten thousand dollars.

We gladly support the Christian Advocate (Nashville) in its crusade against the savage foot-ball game. Our colleges seem to be the hot-bed of the bloody amusement. Some of them are producing, not erudite gentlemen, but ruffians. On our national Thanksgiving many such games were played. According to the Chicago Herald, forty-one participants were more or less injured on that day alone. ICH DIEN.

The only true talisman to protect us against the ills of life is a loving, trustful obedience to the will of God.

NOTES.

Rev. J. L. Pierce has been visiting friends in Shreveport.

***

Rev. T. W. Adams, of the Mississippi Conference, has recently been sick, but is now convalescent.

***

On our first page will be found a cut of the new building at Millsaps College, "Webster Science Hall."

***

Dr. W. B. Murrah, of Millsaps College, let the light of his genial countenance shine into our sanctum on Monday last.

***

Rev. T. C. Munholland and wife are making a brief sojourn in the city on route to their new charge on the Gulf coast.

***

Bishop Keener, being unable to attend the South Georgia Conference at Valdosta, his place was filled by Bishop Duncan.

***

Rev. C. P. Moss, of the North Mississippi Conference, has been called to the bedside of his mother in Kentucky, she being seriously ill.

***

L. Graham & Son, printers, lithographers and book binders, No. 207 Baronne street, send to the ADVOCATE a neat and useful calendar for the new year.

***

We are glad to state that Miss Belle Kearney has recovered from her recent illness. She is now with her parents at Flora, Miss., where she will spend the Winter.

***

His many friends in the Louisiana Conference will regret to learn of the death of Rev. P. H. Dieffenwierth, which occurred in Largo, Fla., Dec. 12. See notice on the fifth page.

***

We see it stated in some of our exchanges that Rev. T. W. Dye has been elected editor of the Memphis Advocate; but up to this date we have not seen a copy of the paper under the new regime.

Sister Harris, wife of Rev. H. J. Harris, of the Mississippi Conference, died at the home of her daughter, Mrs. Dr. Roberts, of Centerville, Miss., on the eighteenth. We sympathize deeply with our brother in his bereavement.

***

Failing health having induced Rev. J. B. A. Ahrens, A. M., D. D., to ask for location at the recent session of the Louisiana Annual Conference, Dr. John T. Sawyer was elected as his successor as member of Publishing Committee of this ADVOCATE.

***

Ian Maclaren (Rev. John Watson) gave one hundred and seventy-seven lectures during his stay of eighty days in the United States. He has been offered by a lecture bureau $50,000 for an additional service of six months on the rostrum, but has declined, and gone home.

***

The J. C. Morris Co. have been again burned out, but have already received a complete stock of goods. Their headquarters are at 400 and 404 Toboupitoulas St., corner Natchez Alley. They have an elegant and commodious new building in process of construction on the old site.

***

The fire which consumed the I. C. freight depot at Jackson, Miss., on the twentieth, also destroyed the entire library of Rev. T. B. Holloman. This is a very serious loss. The literary accumulations of twenty years have gone up in smoke. This is a good time for brethren to practice the golden rule. We hope many of them will do so by sending him books from their own libraries, or in such other way as may seem to them best. Bro. Holloman's address is Natchez, Miss.

***

A very interesting marriage took place in the Methodist Church at Camden, Miss., Dec. 9. The contracting parties were Mr. Joseph F. Norwood, of Magnolia, Miss., and Miss Kitty Maxwell, of Madison county, Rev. E. F. Edgar and Rev. I. W. Cooper officiating. Mr. Norwood is a prominent young lawyer of Magnolia, a graduate of the Vanderbilt Law School. He is a grandson of the Rev. J. A. Godfrey, late of the Mississippi Conference, and of Judge A. J. Norwood, of Louisiana, lately deceased. Miss Maxwell is a lady of great beauty and accomplishments. Long life and happiness to this interesting couple.

***

Rev. John W. Boswell, D. D., of the Nashville Advocate, in an editorial letter concerning the late session of the North Mississippi Conference at Greenville, makes the following kindly mention of the NEW ORLEANS ADVOCATE and its editor. We fully appreciate such a compliment from such a source, and hope to be able continuously to merit out brother's good opinion.

Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE (the official organ of the Conference), was on hand, and in health. He gains on our people year by year—his paper having a stronger hold on the brethren than ever. Our own judgment is, the Doctor improves with age and gives his constituents the benefit of increasing "gifts and grace."

***

Our dear friend, Rev. H. M. DuBose, D. D., of the East Texas Conference, having been transferred to the Mississippi Conference, and stationed at Jackson, we take very great pleasure in reproducing the following complimentary notice from the Tyler (Texas) Daily Dispatch. This is no fulsome eulogy, but a fitting tribute to genuine merit. Dr. DuBose is loved and honored wherever known. He will receive a royal welcome to the land of his nativity.

This morning Dr. H. M. DuBose received the official notification of his transfer from this place to Jackson, Miss., where he will take charge of the First Methodist Church of that city.

Dr. DuBose has been in Tyler for about five years, during which time he has accomplished great and lasting good for his church. During the past year, largely through his efforts, the Marvin Church debt has been decreased about $25,000, and now amounts to only a little over $8,000. Bro. DuBose has made many friends in Tyler who have greatly admired him for his noble Christian character, his splendid intellectual endowments and his generous, kindly nature. He will be missed very much, not only by his own church, but by other churches as well. The Dispatch wishes the reverend gentleman abundant success in the Lord's work in his new field.

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DR. ALFRED L. LOOMIS, Professor of Practical Medicine in the University of New York: "I have used with success in the case of the **BUFFALO LITHIA WATER** Spring No 2, in Chronic Bright's Disease of the Kidneys occurring in gouty and rheumatic subjects, with marked benefit."

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Let Us Call a Halt.

I wish to kindly and respectfully urge all local preachers of the M. E. Church, South (who must be urged), without the bounds of Seashore district, Mississippi Annual Conference, not to come within the geographical limitations of any pastoral charge in this district to conduct meetings, unless specially invited by the pastor, within whose territorial bounds the meeting is to be held.

Should anyone disregard this request, and proceed, as some have done recently, to invade any pastoral charge within the geographical bounds of the district, let it be known that any and all such offenders shall be dealt with as the Discipline of the M. E. Church, South, directs in such cases.

C. A. POWELL, P. E.

Agent Mississippi Orphans' Home.

As I am somewhat responsible for the mistake, please permit me to state that Sister T. B. Clifford is the "agent" of the Orphans' Home at Water Valley, Miss. The position of "matron and manager" will be filled at a future meeting of the Joint Board. I earnestly request all the preachers and laymen of the North Mississippi Conference to send subscriptions and contributions for the Home to me soon as possible. We need all the cash we can secure at once. We will not go in debt.

J. A. BOWEN, Treas.

Water Valley, Miss.

Mississippi Conference Minutes.

The MSS. of the Minutes went into the hands of the printers on the morning of Wednesday, Dec. 9. Assurance is given that they will be published just as soon as possible. Let the pastors send me the names of their postoffice at once.

The Minutes will be distributed according to the membership reported on each charge at last Conference. If there have been changes in the size or name of circuits, report it so that a proper distribution can be made.

Direct letters to Meridian.

C. G. ANDREWS.

Rev. P. H. Dieffenwierth.

The many friends of Rev. P. H. Dieffenwierth will be pained to learn of his death, which occurred this morning at his home near Largo, Fla. He was a superannuated member of the Louisiana Conference. A large family of sons and daughters and many devoted grandchildren will sadly miss him. He was ready and anxious to go.

May we all meet him in that beautiful home "over there."

(MRS.) MATTIE A. WILLIAMS.

Dunedin, Fla., Dec. 12, 1896.

THE WAY TO CURE catarrh is to purify the blood, and the surest, safest, best way to purify the blood is by taking Hood's Sarsaparilla, the One True Blood Purifier.

HOOD'S PILLS are prompt, efficient, always reliable, easy to take, easy to operate.

From Bro. Gladney.

Dear Bro. Black –

The Miller Organ you offered for the largest list of subscribers to the ADVOCATE arrived just before Conference. We have had time to test it. Our best musicians say that it has all the good qualities—sweet-toned, rich, clear, and easy action. I have never seen a prettier instrument anywhere.

Our sincere thanks to you and Junius Hart for such an instrument.

R. H. B. GLADNEY.

Gunnison, Miss., Dec. 12, 1896.

A Gift in the Real Sense.

A gift—in contradistinction to present—is for the relief or benefit of the receiver. Relief and benefit are both combined in the Knickerbocker Brace, which any physician would recommend as an eminently sensible and fitting Christmas gift. It is a suspender for men, a skirt supporter for women and children, and a brace for all—promoting deep respiration, preventing and correcting round shoulders and hollow chests. It is for sale by druggists and furnishers, by surgical appliance and general dealers, or mailed on receipt of $1 (silk, $1.50). Chest measure around body under the arms should be sent with order. The Knickerbocker Brace Co., Easton, Pa., will send descriptive circulars to anyone that writes for them.

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Attention, Preachers.

We send out this week a number of sample copies to preachers in the patronizing Conferences. These we hope the brethren will distribute judiciously with a view to an increase of our subscription list. It will greatly facilitate the work of securing subscriptions to call attention to our premium offers, especially our Bible offer. Let it be remembered that the Bible we handle is no cheap affair. It is substantially bound. The Bible we sell to our subscribers at the low price of $2.35 costs those who are not subscribers $5—the regular catalogue price. Let the brethren also remember that we will offer after a short time several premiums to agents. Read what Bro. Gladney says on this page concerning the organ he secured by working for the ADVOCATE. The instrument far exceeded his expectations.

Every new cash subscription sent in after this date will count in the contest. Therefore, the brethren need not wait for our offer. Let them push the canvass at once. Those who compete for premiums must send in the full subscription price. We can not give the premiums and commissions too. But all unsuccessful competitors will have their commissions refunded.

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A lady thoroughly competent desires a situation as stenographer and typewriter. Is willing to do other clerical work. Refers to the editor of this paper. Address S. M.,

Care Rev. W. C. Black,
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To the Members of Louisiana Conference.

DEAR BRETHREN: If you have been changed, please send me your new postoffice address as soon as possible. If you have not yet subscribed for the Minutes, please write promptly to Rev. W. Winans Drake, Franklin, La., stating how many copies at ten cents each you wish. Send him also the money for them. Let there be no delay, that the secretary may know the number he will have to bring out. If not delayed in these things, the Minutes will be sent forth in good time.

JOHN T. SAWYER,
Sec. La. Conference.

Dec. 19, 1896.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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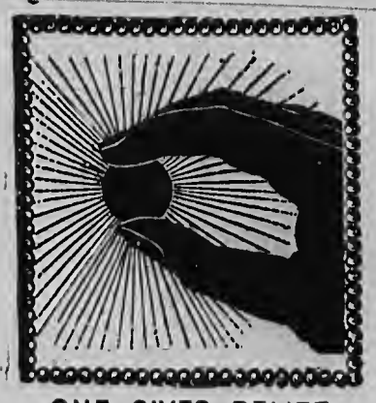

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Rev. Frederic R. Marvin, long time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of Ripans Tabules: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tabules upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all-round' family remedy I do not believe there is anything better to be had."

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CHRISTMAS THOUGHTS FOR THE OLD.

It is weary to be old!
For the world hath lost its beauty, and is strangely drear and cold;
And the wine of life has vanished, and its dregs alone are left,
And the aged ones are lonely as they linger sore bereft.

It is dreary to be old!
To outlive one's strength and beauty like a story oft retold;
Times and fashions change and vary, people grow beyond our reach;
Memory fails, and footsteps falter; slow and stammering grows the speech.

It is blessed to be old!
For the nearer draws the city with the streets of shining gold;
And the threads of life drop idly from the listless, idle hands,
While the ears are daily listening for the keel upon the sands.

It is blessed to be old!
For so closely lies the future with its treasures manifold;
There the dear ones are assembled, strangely drawing us to come;
It is drear and lonely waiting! it is blessed going home.

Christmas at Home.

We commend the following from the Christian Guardian as worthy of the attention of Christian parents everywhere:

Another year, with its joys and sorrows, has almost rolled around, and many happy children are anxiously looking forward to the day on which our Savior was born; that happy day, Caristmas, when presents of all kind are looked for. How cheerfully they retire on Christmas Eve, when told that the morning's dawn will bring to their view all that has been prepared for them. Morning finds them; bright and early, clapping their hands, shouting for joy, as they behold the glorious family Christmas-tree which has sprung up during the night, as if by magic, decorated with many beautiful little presents designed to gladden their hearts. Their countenances beam with expressions of gratitude. Their jubilant voices are indicative of the utmost joy. They feel as though home was the centre of attraction, and will not feel inclined to spend the day elsewhere. All day they are busy enjoying their little Christmas-tree, and feel that their parents are their best friends. This enjoyment is complete. When night comes, all feel that they had a pleasant time, and parents feel doubly paid for all their trouble in favor of their little ones. It is not necessary to go to much expense in getting up such happy occasions. A little ingenuity, skillful hands and kindness will do a great deal; it will always be remembered and appreciated. A few cents spent now, in the right way, will probably do more good than dollars in after life. We should not fail to improve the opportunity to impress the youthful minds with all the good we can, and watch over them and guide them aright. Home, above all other places, should be made pleasant and cheerful. Pleasant homes make pleasant and obedient children. Many well-meaning parents fail, through ignorance of domestic duties, to make home pleasant for their children, and have in after years often greater cause for sorrow. The child feels as great an interest in the erection of a cob-house as the parent does in that of a mansion, and should not be interfered with in its playful labors. Better have the best room strewn with paper cuttings, chairs turned over, and playthings scattered over the floor, than to refuse to indulge them in their childish sports. Children's minds, as well as their bodies, gain strength by action. If they are thwarted in their playful designs at home by indiscreet parents, they will, in all probability, as they grow older, seek amusements elsewhere, fall in with the wicked, and finally enter upon the broad road of destruction. Be gentle, though firm, with them. Be just towards them. Sympathize with them in all their little troubles. Win their confidence. Encourage them in all their little enterprises. Praise all their good deeds. Reprove them when necessary. Furnish them with good books and papers to read. Give them a little table or desk, or even a little box turned over, something they can call their own. Cultivate their business faculties. Teach them domestic economy. Give them all the general information you can. Unravel all their little difficulties, and home will be their chief attraction, and, when they are grown up, and tossed about on life's rough billows, the associations of the home of their childhood, and especially those happy Christmas Days, will always be fresh in their memories, and exert a salutary influence upon all their actions.

Christmas.

It is not gifts of gold and pearls and diamonds, of furs and lace and costly pictures, of checks and purses, that maintain the Christmas spirit; for the little pin-cushion made by a child's hands has been known to be of more value than all of these put together, and to afford more cheer and satisfaction and Christmas joy; the pebble, the pressed leaf, are as precious when given and accepted with love. It is not the ringing of the church bell, sweet as the sound is over the crisp snow and in the early starlit darkness, for far away in remote frontier clearings, where the sound of the church-going bell is unknown, the Christmas spirit and the Christmas joy are felt. It is not the hanging up of holly and of pine, for Christmas is Christmas still among blooming orange groves and in the midst of tropical seas. It takes, in fact, none of the customs in vogue among our ancestors or known even to our childhood to give the day its own sweetness. It is the acknowledgement of the beauty and holiness of that character which the day commemorates, and the wish, if not indeed the endeavor, to do some of the same work as that which has been wrought by this beauty and holiness in all of nearly two thousand years, which gives the day its own power, its own loveliness. Wherever we are, at the north pole or at the equator, in poverty or in wealth, in a palace or in a prison, it is possible that Christmas shall be a day of joy to us, and possible that we may make it a day of joy to others; that we may show, in our own feeble part of the showing, that we ourselves were included in the meaning of the song the herald angels sang; and that we have accepted our share of the blessed burden of carrying the message or good-will to all the earth.—Harper's Bazar.

Christmas Remembrances.

Appeals are coming to us all the time for help to make the coming holidays bright and happy for those who will not, unless we remember them, have a "merry Christmas." Every family can do something to help somebody. Children should be especially interested in this matter of Christmas giving, and should be encouraged to "save up" or put away some of their store to give to the poor. This year many fathers who have been able to make Christmas a day to be remembered by their families are out of employment. They can not get the necessities for their families, and of course the gifts for Christmas must be entirely given up. Those whom the Lord has blessed with means to make their children have a "merry Christmas" should see that some other children who are in danger of losing their pleasure at this season should be remembered. The years are but few before children are grow up and the wonderful Aladdin-lamp of the Christmas-time loses its brightness. Surely everyone who reads this appeal must know of some family who will be made happy by Christmas gifts. You all know of the different institutions also that are making appeals at this time for help. Put yourself in the way of finding out how you can do something to aid some of them in their grand work of making the day we celebrate as the birthday of our Lord Jesus Christ full of pleasant memories. There is but a short time now before Christmas, so what we do must be done quickly. Let us get about our work at once, and bless others who have not been blessed so abundantly as we have. —New York Evangelist.

Religion the Best Educator.

Religion quickens the intellect as truly as the conscience. It prompts to many and diversified efforts for others, and thus imparts breadth of mind and a valuable development of one's powers. It likewise supplies new motive, and that the highest, and one having a personal quality also, the motive of affectionately and reverently serving the Almighty. Furthermore, it suggest the best uses of knowledge when gained. It keeps constantly before the mind the great truth that knowledge is more a means than an end in God's sight, a truth which students who are not Christians very often overlook or never learn.—The Congregationalist.

AN OLD SONG RESUNG.

BY R. B. S.

Sing a song o' sixpence,
A pocketful of gold,
Four-and-twenty secrets
Watting to be told.

Watt till Christmas morning,
Secrets will be out,
Isn't that a jolly time
To hear the children shout?

Children in the parlor
Pulling out their toys;
Parents in the doorway
Laughing at their noise;
Postman on the doorstep
Handing up the mail—
Isn't this a merry time?
Pleasures never fail!

—Our Little Ones.

The Wife.

Only let a woman be sure she is precious to her husband, not useful, not valuable, not simply convenient, but lovely and beloved; let her be the recipient of his polite and hearty attentions; let her feel that her cares and love are noticed, appreciated and returned; let her opinion be asked, her approval be sought, and her judgment respected in matters of which she is cognizant; in short, let her be beloved, honored and cherished, in fulfillment of her marriage covenant, and she will be to her husband, her children and society, a wellspring of happiness. She will bear pain and toil and anxiety, for her husband's love is a tower and a fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and by love I mean love expressed in words and deeds, for I have not one spark of faith in love that never crops out—is to a horse as a person to a machine; one is life, the other mechanism; the unloved woman may have bread just as light, a house just as tidy as the other, but the latter has a spring of beauty about her, a joyousness, a penetrating and pervading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. It gleams over. It is airy, graceful and warm, welcoming with her presence. She is full of devices, and plots, and sweet surprises for her husband and family. She is never done with the romance and poetry of life. She herself is a lyric poem setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means.—Selected.

A business man from Baltimore was traveling a few years since in the far West. Overtaken by the darkness, he sought shelter in a lonely cabin cut in mid-prairie. To his dismay, he found, on entering, several stalwart men, almost savage in their appearance. He had on his person a large sum of money. He tried to seem at ease, but with very limited success. He was in great trepidation. Plans for escape, and for defense, were chasing each other through his brain. Little was said. At length the old man who was the head of the house arose and reached up to the high mantel and took down a well-used Bible, and said that they were in the habit of having family worship before going to bed. He read the Word of God reverently, amidst profoundest silence and attention. Then all these sunburnt, weather-beaten men kneeled down and the father offered the devout evening prayer. Our friend dismissed his fears and laid himself down and slept with a more complete sense of security than he would have had in his own house, surrounded by the police force of the great city.

Courtesy is one of the cheapest exercises of virtue; it costs even less than rudeness.—J. A. James.

Awarded Highest World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Speaking Slightingly of Women.

When a young man habitually speaks slightingly of women, one may feel reasonably sure that a moral blight rests upon his own character. A scathing rebuke was once conveyed to a man of this class, who at a public dinner at which no ladies were present, was called upon to respond to the toast "Woman." He dwelt almost entirely upon the frailties of the sex, claiming that the best among them are little better than the worst, the chief difference being in their surroundings. At the conclusion of his speech, one of the guests arose and said, "I trust the gentleman, in the application of his remarks, refers to his own mother and sister, not to ours." This young man in his low estimate of women unconsciously verified a sententious saying by the author of "Youth:" "The criterion of a man's character is not his creed, religious, intellectual, or moral; it is the degree of respect he has for woman." As a contrast to the light and flippant tone in which too many young men of the present day speak of the other sex, is the noble tribute from an eminent clergyman, who says, "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of womanhood than for almost anything else in this world."

Find It in the Bible.

A member of the church and a generally supposed-to-be student of the Bible, was being questioned by his nine-year-old son, as only a nine-year-old son can question. The boy could ask more questions in five minutes than Solomon could answer in five years. At last, after he asked everything he could think of from the science of navigation to the cultivation of coffee, he put the question:

"Papa, who was Shylock?"

"Shylock, my son," came the paternal answer, "why, I am surprised. Go read your Bible and find out, sir."

"The mother usually is the sole religious educator of the children." We met with that sentence in a communication lately, and it set us to thinking and reflecting until "up indignation came." We had this feeling for two reasons. The first was because the sentence expressed what, alas! is too often true; that the mother is the sole religious teacher of the children. This ought not to be so. The father is equally responsible with the mother for the training and religious character of the child. It awakens indignation to think that this should be so. But we were indignant because the sentence quoted gave expression to a sentiment that has become very common, namely, that the mother is mainly responsible for the religious training of the children. We do not believe that idea has the least countenance in the Word of God. Parents are everywhere yoked together in this matter, and are held equally responsible.—Christian Instructor.

No boy, no girl, can ever come to be utterly bad who remembers only love and tenderness and unselfishness and sweetness as associated with father and mother in the old-time home. Give them manly and womanly example, give them training, give them the inspiration of devoted lives, give them these higher, deeper things. Do not care so much as to whether you are accumulating money, so that you can leave them a fortune. I really believe that the chances are against that being a blessing for a boy. But leave them an accumulated fortune of memories and inspirations and examples and hopes, so that they are rich in brain and heart and soul and service. Then, if you happen to leave them the fortune besides, if they have all these, the fortune will be shorn of its possibilities of evil, and will become an instrument of higher and nobler good.—Minot J. Savage.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship constantly in repair.—Dr. Johnson.

The Christian's love is a gift of the Holy Spirit worked in the heart by a sense of God's love to us in nature and providence, but chiefly in redemption.—Bishop Jackson.

Science says that the coming man (also the "coming woman") will depend for food supply more on the chemist and the laboratory than on the products of the field and farm. However that may be, it is sure that intelligent people everywhere now depend upon

Liebig COMPANY'S Extract of Beef

as a palatable, concentrated food product, indispensable as a stock for soups, sauces and made dishes, and as beef tea, nourishing and refreshing.

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Cure Consumption and lung troubles

New York, Dec. 21, 1896.

EDITOR CHRISTIAN ADVOCATE:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address. Sincerely,

T. A. SLOCUM, M.C.,
183, Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. Nothing could be more philanthropic. When writing, please state you read his letter in this paper and greatly oblige.—EDITOR

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WATCHES AND JEWELRY REPAIRED.

Mrs. R. M. Barrington.

On Nov. 8, 1896, to Mrs. R. M. Barrington came the summons to depart this life and come up higher, to be forever with the Lord.

The Crystal Springs Auxiliary to the Woman's Foreign Missionary Society, recognizing her grand and noble character, desires to attest its appreciation of one whose life was so valuable; therefore,

Resolved, That we feel deeply the loss of one whose quiet, unobtrusive manner, blended with a faith strong in the Lord of hosts, made her an exemplary Christian, and one whose absence from the sphere of usefulness in this life is to be lamented.

Resolved, That, as a society, we honor her memory as friend, co-laborer, and faithful follower of the Lord—one whose life of communion with God and intimacy with his Word is well worthy of emulation. May the Lord give unto each of us, his hand-maidens, a desire to be like consecrated to him, and raise up others fitted to take up the work where she has laid it down! In sympathizing with the family in this sad affliction, we rejoice that we can commit all things to a loving Father.

Resolved, That the above shall be sent to the NEW ORLEANS CHRISTIAN ADVOCATE and the Crystal Springs Meteor for publication, and be spread upon the Minutes of the society.

EMILY MORTIMER,
ANNA MIDDLETON,
Committee.

Crystal Springs, Miss., Dec. 8, 1896

OBITUARIES.

CESSNA—Dr. RUFT. A. CESSNA died at his home in Claiborne county, Miss., Oct. 7, 1896, aged sixty-six years ten months and two days.

He joined the Baptist Church while a boy, and, being very apt, soon stepped forward as a leader, conducting the young men's prayer meeting and doing whatever else his hands might find to do.

In the late Civil War he made a brave, true soldier, and being not only true to his country, but also true to God, he would at night, after the day's march was over or the din of battle had ceased, call his messmates together for prayers. During early manhood he taught school, clerked, kept books, etc., for a livelihood. He was twice married—first to Miss Sarah E. McRee, and after her death to Miss Mollie Garrison. He had by each of his wives three children—two sons and one daughter—all of whom preceded him to the spirit-land save the two daughters, who are left to mourn his loss.

After the death of his first wife he joined the Methodist Church, and continued an active Christian until the death of his second wife, which blow seemed too severe for him, and he grew cold and indifferent spiritually, and finally withdrew from the church. He was a graduate of the Medical College of Cincinnati, Ohio, and for a good many years a practicing physician of no mean reputation. Having grown old and rather infirm, he devoted his time to office practice and merchandising. He was honest as a man, physician, and merchant.

Though he had wandered away in sin, yet, thank God! he never lost faith in the omnipotence of the blood of Jesus, the efficacy of prayer, and the infinite mercy of God. It was my privilege to visit him several times during his long and painful illness, and I always found him patient, gentle, and kind. During these hours of suffering and trial God consumed the dross and refined the gold of his nature, and he reassumed the vows of the church, gave evidence of his acceptance with God, and died a peaceful death. May Heaven's richest blessing rest upon the bereaved daughters!

W. M. STEVENS.

Port Gibson Reveille, Vicksburg Commercial-Herald, and Courier-Journal please copy.

FITZGERALD—On Oct. 30, 1896, the dark angel of death visited our home in Aberdeen, Miss., and bore away the spirit of FANNIE FITZGERALD, daughter of W. E. and F. C. Fitzgerald. She was born Feb. 22, 1879, in Quitman, Miss.

Only seventeen years was this sweet flower spared to us. She budded on earth only to blossom in heaven. To know her was but to love her.

Fannie was sick just two weeks with that dreaded disease, typhoid fever. Her suffering was very intense, but she bore it without a murmur. She was a pure, consecrated Christian, having given her young life to the Savior several years ago.

It is hard for us to live without sweet Fannie, but the Lord doeth all things for the best. We must now in humble submission to the Lord's will. She has gone to be with her mother, who died when she was a little babe, and other loved ones who have been watching and waiting for her.

A sorrowing father, sister, brother, grandmother, grandfather, and a host of relatives and friends mourn her loss. She will be sadly missed in the home, Sunday-school, and school-room.

May the Lord whom she served so well keep safely those of her loved ones, and bring them all safely to meet her again where parting is no more!

SISTER.

NABERS—Mrs. S. O. NABERS (*nee* Bigbea) was born Feb. 28, 1832, and died near West, Miss., Nov. 28, 1896. She was converted and joined the M. E. Church, South, in September, 1848. November 22, 1849, she married Joel A. Howell. Seven children blessed this union. Five survive their mother and mourn their irreparable loss, but they all know where to find her, and are, thank God! trying to live so as to meet her where sorrows never come. All are members of the church she loved. Her husband died Oct. 4, 1863, of wounds received in the battle of Chickamauga. In 1866 she married W. F. Nabers, who died in March, 1885. In all the relations of life she lived a true Christian. The writer has known her forty-seven years, and as wife, mother, sister, friend, she was always true, loving, gentle. She suffered for months before her death, but her trust in God triumphed over pain. She expected death, and was prepared for it. Nothing was left undone; not even her editor of the ADVOCATE was forgotten. Oh, may all of us, her loved ones, remember to be patient, faithful and true in all the trials and temptations of this life, so that we may meet her around the throne of God!

F. A. HOWELL.

Bowling Green, Miss.

GAYDEN—The angel of death has again visited our little church and wafted the gentle spirit of Mr. I. G. GAYDEN to that "beautiful home beyond;" and while we are bowed down in sorrow we know that God has only taken his own.

Mr. Gayden was a true Christian, and died happy in the love of his Savior. His church has lost a shining light, his wife a kind and devoted husband, his children an affectionate father, and the community a good citizen. He was a faithful teacher of the Bible class in the Gayden Sunday-school for several years; and may the class endeavor to follow the kind instructions of their teacher as to how they ought to live! His place can never be filled, and his death has cast a shadow of sadness over the entire neighborhood.

May the richest blessings of God rest upon the bereaved ones, and may they remember that they have another tie that binds them closer to heaven! Another loved one has gone before to welcome them when they cross the "valley of death" to that home of eternal bliss.

M. M.

TIER—Sister SUSAN MCGEE TIER was born in the State of Alabama, May 8, 1817, and died at her home in Red River parish, La., Aug. 15, 1896. She was married to B. F. Tier, Dec. 31, 1838. Two children were born unto them, both of whom and a husband survive her. Sister Tier joined the M. E. Church, South, August, 1879, of which she was a consistent member until her death. Her end was peaceful. She expressed herself as being ready and waiting. That Savior whom she loved was her comfort and support in death. The grave was not dark to her vision, and the waters were not chilly which divide this from the heavenly land.

May God comfort those who mourn her loss, and may they be stimulated to so live that they may meet her in that land where no storm-clouds rise; where there is no sorrow, nor sickness, nor death; where those long parted meet to part no more!

Her pastor, WILSON MOORE.

PEYTON—LAMAR PEYTON was born at Keachie, La., Nov. 6, 1873; died at Natchitoches, Nov. 26, 1896.

Keachie M. E. Sunday-school is sore bereaved in the death of one of its beloved members, who has been one of our number since his early childhood.

Whereas, God, in his infinite wisdom, has seen fit to remove from our midst our beloved fellow-student, Lamar Peyton; therefore, be it

Resolved, That while we bow in humble submission to that will which is too wise to make mistakes and too merciful to be unkind, we deeply deplore our loss. Lamar, having just passed his eighteenth mile-stone, was budding into a bright and promising manhood. Always quiet, gentle, and affable of manner, he had many friends. He was a devoted son, an affectionate brother, a kind friend. We will all miss his genial smile, but we hope that our loss is his gain, and that his death may cause his brothers and comrades to pause and consider the uncertainty of life, even for the young and healthy. If by the sacrifice of his life others are brought nearer the cross, we can see the hand of a wise Providence in this affliction.

Resolved, That a copy of these resolutions be sent to the family and also to the NEW ORLEANS CHRISTIAN ADVOCATE.

Miss LIZZIE PAXSON, for Com.

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We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We should never forget that the religion of Christ is for men and women as they are, with their natural capacity, with their different gifts and varied temperaments. We should not expect artificial effects from it. It was never meant to erase all peculiarities, to change capacities, and to make all gifts alike in quality and quantity. If it had been, we certainly would have had an illustration of it in the disciples of our Lord. Those twelve men differed as radically one from another after their conversion as before. Peter still preserved his impulsive temperament. Thomas still had his tendency to doubt. John was emotional and mystical, and each of the others had his own peculiar stamp of life and character.—Independent.

It's the soap you use! If you want your complexion clear and healthy, soft and delicate as a baby's, use HEISKELL'S Soap.

If you are troubled with eczema, tetter or any disease of the skin use the Ointment—HEISKELL'S Ointment. It will cure it speedily. Soap 25c., Ointment 50c. At druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philada.

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Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and indicate satisfaction, which, to one who endureth affliction as long and severely as I have, is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended to church circles, also by State officials. His Voice School, or Institute, is located at No. 463 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him as considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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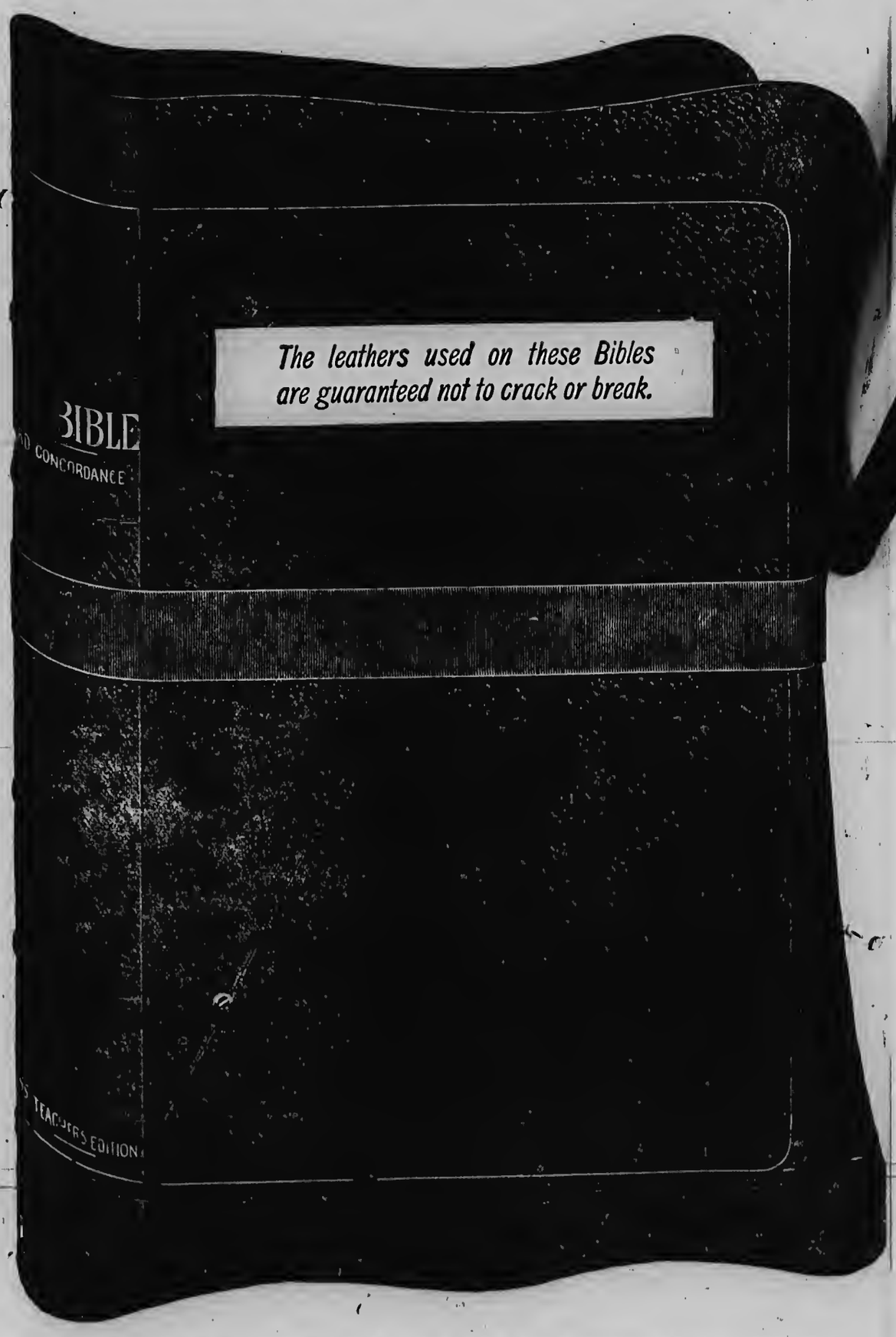

The large-type (Bourgeois) edition sells to persons who are not subscribers for $5. Our subscribers get it, on conditions specified below, for $2.35. The same Bible in Minion type, which is somewhat smaller than Bourgeois, we offer to our subscribers, on conditions named below, for $1.55. To those who are not subscribers we sell it at $3.15. We also handle an edition in still smaller type (Emerald). Our subscribers get this for $1.15.

In order to get anyone of these at these rates it is necessary to pay your subscription one year in advance, viz., to December, '97. (A little later it will be January '98.)

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EPWORTH LEAGUES.

BY REV. ROBERT H. WYNN.

The following Leagues have subscribed definite amounts up to this date for the support of a foreign missionary, as agreed upon at the last State Conference: Covington, $5; Dryades Street, $15; Crowley, $26.70; Jackson Street, Lake Charles, $15; Parker Chapel, $5; Washington, $5; Alexandria, $10; Shreveport, $152; Franklin $5; Algiers, $5; Carrollton Avenue, $10.50; Louisiana Avenue, $20; Colfax, $5; Carondelet Street, $22.50; Minden, $10.65; Plaquemine Brulee, $2.15. Total, $314.50.

A good portion of this money has been paid. Let all of these subscriptions be paid as promptly as possible to Mr. E. H. Prescott, treasurer, 1030 Louisiana avenue, New Orleans.

Let us hear from other Leagues. One hundred and thirty-five dollars more is needed.

A Tonic.

Horsford's Acid Phosphate.

Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

Notice.

MR. EDITOR: Will you please say to the preachers of the Mississippi Conference and others who have daughters to send to college, that I am located here at Meridian, and would like to board six or eight girls who wish to attend either of the three colleges at this place. I will take them at the same price that they will have to pay at the college. If the parents will write me immediately, I will make preparation to take them immediately after Christmas.

MRS. N. M. CLARK,
19th Avenue between 10th and 11th Sts.
Meridian, Miss. Dec. 14, 1896.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Houghton	Jan. 9, 10
Red River	16, 17
Wesley, at Davis Springs	23, 24
Coushatta, at Coushatta	30 25
Mooringsport, at Mooringsport	30, 31

The district stewards will meet in pastor's office, First Church, Shreveport, Jan. 8, at 10 A. M.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Morgan City	Dec. 26, 27
Patterson, 7 o'clock P. M.	28
Jeanerette, 7 o'clock P. M.	29
New Iberia, 7 o'clock P. M.	30
Franklin	Jan. 2, 3
Abbeville, at Abbeville	6
Lafayette, at Lafayette	9, 10
Crowley, 1 o'clock P. M.	11
Indian Bayou, at 1. B 11 o'clock A. M	Jan. 13
Opelousas	16, 17
Pleasure Brulee, at P. B. 11 o'clock.	21
Prudhomme City, at P. City	23, 24
Lake Arthur, at L. A. 1 o'clock P. M.	28
Lake Charles Broad Street	30, 31

District stewards' meeting at Lafayette, Jan. 9, at 12:30.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton Avenue	Dec. 27
Parker Chapel	Jan. 3
Dryades Street	10
Tchoupitoulas St., Gretna and G'boro.	17
White Castle	24
Covington and Tallsheck, at Man'villa	31

The district stewards will please meet me in the pastor's office of Carondelet Street Church on Tuesday, Jan. 5, 1897.

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Gibbs, at Gibbs	Dec. 26, 27
Summerfield, at Alabama	Jan. 2, 3
Gainsville, at Brushwood	9, 10
Lisbon at Arizona	16, 17
Salemsville at New Salem	23, 24
Valley at Pleasant Valley	28, 29
Minden, at Minden	30, 31

The district stewards will please meet me in the Methodist Church in Arcadia on Thursday, Dec. 31.

Brethren, please to attend this meeting, as it is one of the most important business meetings of the district for the year. I need your prayers and co-operation.

B. T. CREWS, P. E.

Do not go traveling without a bottle of Salvation Oil. It cures a bruise at once. 25 cents.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Dec. 27
Monroe, at Monroe	Jan. 10
Rayville and Delhi at Rayville	13
Tallulah at Tallulah	13, 14
Lake Providence, at Lake P.	16, 17
Waterproof at Waterproof	20, 21
Vidalia and Oakley at Vidalia	23, 24
Harrisonburg, at Pine Hill	25 26
Winnsboro, at Winnsboro	28, 29
Oak Ridge, at Oak Ridge	30, 31

B. F. WHITE, P. E.

Floyd, La.

BATON ROUGE DIST. FIRST ROUND.

Ponchatoula, at Ponchatoula	Jan. 2, 3
Wilson, at Wilson	9, 10
Slaughter, at Ethel	10, 11
East Baton Rouge, at Black Water	16 17
Zachary	17, 18
Baton Sara, at Bayou Sara	23, 24
Jackson	24, 25
Baton Rouge	31

Let me urge the members of their respective Quarterly Conferences to be present, to give their counsel and prayers. Brethren, let us come to the spirit of our Master.

The district stewards will please meet me in Slaughter, at the Method st Church, 11 A. M., Wednesday, Dec. 30.

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Boyce	Jan. 2, 3
Lecompte	9 10
Simsport	16 17
Alexandria	23, 24
Melville	30, 31

District stewards will meet in the Methodist Church in Alexandria, Jan 23, at one o'clock P M. A full Board is very much desired, as business of importance will be transacted.

V. D. SKIPPER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Meridian—West End	Dec. 20
Meridian—Central	27
Vinnaville, at Poker's Chapel	Jan. 2, 3
Binnsville, at Scooba	9, 10
DeKalb at DeKalb	15
North Kemper, at Spring Hill	16 17
Chunkey, at Sequalena	23, 24
Lauderdale, at Lockhart	30 31

District stewards will please meet at Central Church, Meridian, Wednesday, Jan. 13 1897.

C. G. ANDREWS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Dec. 13, 20
Woodville	23, 27
Centerville	Jan. 2, 3
Fayette	9, 10
Roxie, at Roxie	16, 17
Amite at Woodland	23, 24
Wilkinson, at Sharon	30, 31

The district stewards and the trustees of the district parsonage will please meet me at Gloster, Dec. 19.

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circ't, at Fletcher	11 A. M. Jan. 2
Benton circuit, at B	(1 A M) 3
Yazoo City	(7 P. M) 3
Jackson—First Church	(7 P. M) 5
Jackson—Capitol Street	(7 P. M.) 6
Sharon, at Mt. Pleasant	9, 10
Canton	(7 P. M) 10
Terry, at T	16, 17
Madison, at M	23, 24
Camden, at C	30, 31

The district stewards of Jackson district are requested to meet in Capitol Street Church, Jackson, Miss., at 9 A. M., Tuesday, Jan. 19 1897. A full attendance is very much desired. The following is a list of the names of these official Benton circuit, E. L. King; Yazoo circuit, J. W. Holt; Anbaron circuit, W. [illegible]; Madison, C. L. Ray; Terry, D. S. Lewis; Camden, J. K. Locke; Silver Creek and B [illegible]ke, F. W. Sharbrough; Lake City and Ledl A. M. Johnson; Canton, W. H. Cassell; Flora, [illegible]. E. Farris; Tranquil, M. R Vaucleave; Fannin, P. H. Jones; Jackson First Church, T. P. Barr; Capitol Street, A. J. Harris; Yazoo City, A. H. Courts.

The pastors are requested to be present, and all will be entertained while in attendance.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Lumberton at L	Jan. 2, 3
Pearlington, at P	9, 10
Biloxi station	16, 17
Columbia, at Columbia	23, 24
Whittington, at St. John's	30, 31

District stewards and pastors will please meet me in the Methodist Church in Hattiesburg, at 12 o'clock, Tuesday, Jan. 19, 1897.

C. A. POWELL, P. E.

VICKSBURG DIST.—FIRST ROUND.

Bolton, at Bolton	Dec. 19, 20
Crawford St. Vicksburg	(Tues.) 21
South Vicksburg	(Wed.) 23
Marriston at Cane Ridge	26, 27
Hermanville, at Hermanville	(Tues.) 29
Utica, at Utica	(Thurs.) 31

The district stewards will meet in the Sunday-school room of Crawford Street Church, Vicksburg, Wednesday, Jan. 6, at 12 A. M.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BRANDON DIST.—FIRST ROUND.

Newton and Hickory, at Hickory	Dec. 27, 28
Brandon's alloo	Jan. 3, 4
Shiloh, at John's	9, 10
Lake, at Lake	16, 17
Steen's Creek at Wesleyens	23, 24
Carthage at Carthage	25
Walnut Grove, at Walnut	30 31

District stewards will meet in Forest, Jan. 5, at 10 A. M.

W. W. SIMMONS, P. E.

Forest, Miss.

Dr. Bull's Cough Syrup, the old reliable, will cure every case of cough or cold.

COVERED WITH HUMOR

When I was thirteen years old I began to have sore eyes and ears, and from my ears a humor spread. I doctored with five different skilful doctors, but they did me no good. My disease was Eczema. By this time it had gone all over my head, face, and body. Nobody thought I would live, and would not have but for CUTICURA REMEDIES. I used four boxes of CUTICURA, five cakes of CUTICURA SOAP, and three bottles of CUTICURA RESOLVENT. My hair all came out at that time, but now it is so thick I can hardly comb it. I am sixteen years old, weigh 130 pounds, and am perfectly well.

MISS IREAN GRANDEL, Clayton, N. Y.

SPEEDY CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT, greatest of humor cures.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, 50c. and $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Every Skin Humor," mailed free.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Dec. 26
Summit and Topsaw, at Summit	26, 27
Providence, at Bahala Chapel	Jan. 2, 3
Adams, at Adams	3, 10
Magnolia and Osyka, at Magnolia	16, 17
Gallman, at Bethesda	13, 14
Crystal Springs	24
Whitestown, at Whitestown	30, 31
McComb City	30, 31

District stewards' meeting will be held in Brookhaven, Wednesday, Jan. 13, 1897, at 10:30 A. M.

E. H. MOUNGER, P. E.

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Any bright boy or girl in any town or village in Louisiana or Mississippi can sell 10 copies, at $1 per copy, of Dr. Smith's "Boy in Gray," and he will give such an one $5 in cash.

Send fifty cents to him in Macon, Ga., and get a copy. Address Rev. Dr. Geo. G. Smith, Macon, Ga.

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NEWS OF THE WEEK.

DOMESTIC.

An ordinance calling for a four-cent fare on all street car lines in Chicago has been passed by the city council.

Chas. R. Crisp, of Georgia, son and successor of the late ex-Speaker Crisp, was sworn in as a member of the National House last week.

The New York police department asks for the modest little sum of $7,000 000 for the expenses to be incurred in keeping the Gothamites in order during 1897.

Tennessee wants a $130 000 appropriation from Congress for a government building and exhibit at the Centennial Exhibition. She is likely to get it, too, seeing that Omaha had a similar grant.

The Salvation Army has a bureau for tracing lost and missing friends, and thousands are thus found every year through the army's agents throughout the world. The only charge made is for postage.

The statement of Secretary of State Olney to the effect that even should both Houses of Congress pass the resolution recognizing the independence of Cuba, the Executive would not accept it as binding, is a most important announcement.

The library of Princeton University has received a valuable addition to its collection in the shape of a series of early editions of Virgil, numbering altogether 312 volumes, by the gift of Mr. Junius S. Morgan, of New York. The volumes are valued at $50,000.

It is reported that the Shoshone and Arapahoe Indians of Wyoming have raised enough oats and potatoes during the past season to supply their own wants and to fill the contract for these commodities at Fort Washakie.

At a meeting of the Executive Committee of the Polish National Alliance, in Chicago, $500 was appropriated for the aid of Cuba, and it was decided to collect $2,000 more for the same purpose among the Polish citizens of Chicago.

The action of the Foreign Affairs Committee of the United States Senate, in reporting favorably the Cameron resolution providing for the recognition of the independence of Cuba, is a very serious matter. Should Congress finally adopt this resolution and pass it over the President's veto, Spain could not but regard it as a "casus belli," and the declaration of war would be a natural, if not an inevitable, result.

The convention called to take action upon the subject of the preservation of the channel through the Eads jetties, and of the improvement of Southwest Pass, assembled last week at Washington. The gathering was a very influential one, and represented all sections of the Mississippi Valley. Delegates were present from Wisconsin, Iowa, Missouri, Tennessee, Pennsylvania, Ohio, Arkansas and Louisiana.

FOREIGN.

The amount contributed for foreign missions during 1895 by all sections of Christians in the British isles, according to Canon Scott Robertson's twenty-fifth annual summary, was £1,387,665.

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No. 120 TOP BUGGY

ONE OF OUR EXTRAORDINARY BARGAINS

READ DESCRIPTION CAREFULLY

PIANO or CORNING BODY, END or BREWSTER Springs, 3 or 4 bow LEATHER QUARTER Top, Patent curtain fasteners, head lining of best wool dyed cloth, corded seams and colored dusters in quarters, SOLID PANEL SPRING BACK, cloth or fancy leather trimmings, wing cushions, Sarven wheels, with 16 spokes, ¾ or ⅞ in. tread, 15-16 in. double collar steel axles, sweedged and fantail bed, 4 and 5 leaf oil-tempered springs of best quality. Body is 23½ in. wide by 52 in. long, made of best seasoned lumber, ash frame and poplar panels, thoroughly glued, screwed and plugged. Double reach, ironed full length. All forgings, clips, bolts, etc., made of best Norway iron. Painting and finish first-class throughout. Bodies painted a rich black, gears Brewster green, black or carmine handsomely striped. Each buggy complete with shafts, leather dash, boot, storm apron, carpet, anti-rattlers, etc. A written warranty with each buggy.

Coupon No. 1017 GOOD FOR $5.00 If sent with Order for No. 120 Top Buggy or No. 345 Road Wagon

$45.00 is our SPECIAL WHOLESALE PRICE for this fine buggy. Never before sold for less, but to introduce our work in your locality we have decided to make a special coupon offer, giving every reader of this paper an opportunity to get a strictly first-class $75.00 buggy at the lowest price ever offered. On receipt of $40.00 and coupon we will ship this handsome buggy, securely packed and crated and delivered on board cars. Do not miss this opportunity to get a thoroughly High Grade Up-to-Date Buggy at the lowest price ever offered. Remember we do not offer it as a "cheap buggy," but as a strictly high-grade vehicle. If you want a cheaper buggy or some other style, write for our large illustrated catalogue showing 400 different styles of Vehicles, Harness, etc. We can sell you a top buggy as low as $32.00, better ones for $37.50 and upwards. Money refunded if not as represented after arrival and examination. Coupon must positively accompany the order to obtain this special price.

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ROAD WAGONS—We have all styles, but this one is the most popular. Any dealer will ask you $45.00 for it. Our wholesale price is $30.00. Send us $25.00 and coupon and it is yours. Guaranteed to be made of selected material thoroughly seasoned, best end or side springs, Sarven patent wheels, cloth or Evan's leather trimmings, double reach ironed full length, 15-16 in. drop axles, patent leather dash, painting body black, gear Brewster green or carmine nicely striped, and finely finished throughout. A written warranty with each wagon and money refunded if not as represented. Order at once. Prices will be higher next season. Address (in full)

This Elegant Road Wagon WITH COUPON $25.00

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Christian Advocate.

VOL. 43.—NO. 53. NEW ORLEANS, THURSDAY, DECEMBER 31, 1896. WHOLE NO. 2106

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

TRUST.

I know not the hour of His coming,
I know not the day of the year,
But I know that He bids me be ready
For the step that I some time shall hear.
And whether on earth or in heaven,
Down here, or mid scenes of the blest,
I am sure that His love will surround me,
And with Him I will leave all the rest.

I know not what lieth before me—
It may be all pleasure, all care;
But I know at the end of the journey
Stands the mansion He went to prepare.
And whether in joy or in sorrow,
Through valley, or mountain, or hill,
I will walk in the light of His presence,
And His love all repining shall still.

I know not what duties are waiting
The hands that are willing and true,
And I ask but the strength to be faithful
And do well what he gives me to do.
And if he should bid me to stand idle,
Just waiting in silence and pain,
I have only to trust and be faithful,
Some time he'll make it all plain.

—Exchange.

Communications.

"Some Things" Some One Else "Don't Like."

When there appeared, a short time since, in the columns of a paper which has long been a constant and valued visitor to our home, an article captioned "Some Things I Don't Like," I felt constrained to cry aloud, "How long, oh Lord, how long!" And I have ever since been wondering and wondering what object the author had in view when writing it, and what it was expected to accomplish. I am sorry indeed it was not a little more voluminous than it was—i. e., I wish the author had told us whether or not the cornet, violin, and other instruments of like character, come in for a share of condemnation at her hands along with the choir and the solos. But we may consider ourselves justifiable in concluding that such is the case, since, in many instances, and in many of our strongest churches—churches strong from a spiritual as well as from a numerical or financial standpoint—one or more of these instruments is included in the paraphernalia of the "side show" which we find mentioned in her article. And most of us will not have forgotten that "Aunt Betsy" it was who wielded the pen that made the marks that conveyed the ideas herein referred to, and we will also remember that she didn't give her postoffice. In consequence of this omission, some of us are still wondering whether or not it was our "Aunt Betsy" who wrote the article.

Concerning the position which a church choir should occupy, "Annt Betsy" is partly right, and at least nine-tenths wrong. I agree with her that "on the side in front" is not the best place for a choir; but to place them on the "front seats" would by no means improve the matter. I have been intimately associated with church choirs for several years, and during that time have been deeply interested in them and in everything that could contribute to their success and to the success of the music of the sanctuary; and after mature consideration of the various positions occupied by various choirs, I have settled down to the conclusion that a position in the rear of the pulpit possesses advantages over any other, and is open to the fewest possible objections. And yet the same objections urged by our "Aunt" against the "side-show" would obtain if we shifted our basis of operations and confined the performance behind the pulpit. You have, no doubt, heard it said that "there are a few ways to kill a dog, besides choking him to death on butter;" and I am equally sure the objectionable features connected with this choir can be remedied without seating the choir on the front benches. But before we resort to radical measures of any description, will it not be well enough to assure ourselves that the objectionable features under consideration have a bona-fide existence, and are not merely the creatures of some one's imagination? Is it a fact that the choir, as conducted at the present time, is a hindrance rather than a help?

Concerning the value of a good choir as an adjunct to public worship, there is, I am happy to say, at the present day and time but little difference of opinion. Many—indeed all, so far as I know—of our most progressive and efficient preachers consider a good choir an absolutely indispensable feature of public worship, and the part that it plays therein scarcely less potent for good than the preached Word itself. And verily these men are authority!

Our venerable relative says she never knew a revival where new songs were used exclusively, which is equivalent to saying her observations along this line have been very limited; and if she will but familiarize herself with the histories of the greatest revivals that have occurred throughout the country during recent years, she will be convinced (and no doubt against her will) that she has failed to hear of things that were going on all around her. I believe most of us agree that the failure on the part of any given individual to know of the existence of a thing does not necessarily preclude the possibility of said thing's existence. And not only is the statement just made with reference to revivals and new songs a fact, and a fact that few will have the hardihood to gainsay, but I have known a meeting which in the beginning promised great things, killed as dead as a meeting ever died, by the use of old, threadbare tunes that had not a spark of life or a suspicion of melody in them, and in which nobody cared to join but a few of the older members of the congregation, and to which nobody but them cared to listen. There prevails among us to some extent the notion that an old tune is bound to be a good tune, and that the older it gets the better tune it is. (And I can't allow this opportunity to pass without saying that this idea must have greatly influenced the committee to whom we are indebted for the latest edition of our Standard Hymn and Tune Book when they were engaged in its compilation.) Notwithstanding the praise that has been lavished upon this edition, it is by no means "up to date," and it is to be hoped that the next session of the General Conference will order a revision. The reason so many choirs and congregations are using books other than the Standard is found in the fact that the latter does not meet their want; and some of those of us who use the Hymn and Tune Book do so purely through loyalty. Let's keep our hymn book up to date if we have to revise it every four years. I would not for a moment think of saying there are no pretty tunes among our old tunes, because many of our old pieces of church music are in no sense inferior to the best productions of our best modern composers. Such pieces as Toplady, Bethany, Nettleton and Martyn are not only rarely excelled, but seldom equaled. Their inspiring strains seldom fail to touch a responsive chord in the human breast, while their simple melody charms old and young alike. These tunes are immortal. They will still be favorites with the church militant when those of us who love to sing them now have long since mingled our voices in the "nobler, sweeter songs" of the church triumphant. But there is no reason under the sun why we should confine ourselves to the use of these pieces to the exclusion of the many valuable productions of our own day and time; and while there are no reasons for excluding the new music, there are excellent reasons, and many of them, for introducing and using it liberally. If such a course will bring people to church, that is in itself sufficient reason for its adoption. Let's suppose one case. —C. M. P.

(To be continued.)

Religion does not consist in occasionally doing religious things. It consists rather in doing everything religiously.

Simultaneous Missionary Mass Meetings.

The secretaries of the Missionary Societies and Boards of Foreign Missions in the United States and Canada have for several years held an Annual Conference for the consideration of the interests of world-wide missions. At the last Conference in New York City it was recommended that wherever possible missionary meetings should be held throughout both countries during the second week of January, 1897. To quote the words of the committee appointed to arrange for these meetings: "The campaign shall consist of a sermon preached by the pastor of each church on Sabbath morning, Jan. 10; of special prayer for the success and enlargement of the church's foreign missionary work on Wednesday evening, Jan. 13; of interdenominational rallies on Thursday evening, Jan. 14, and of a grand mass meeting on Friday evening, Jan. 15."

Where this program is not practicable, one more suited to the local community may be substituted.

Accompanying the plan as outlined is the following appeal:

To the Pastors of the United States and Canada:

BELOVED BRETHREN: The twentieth century of the Christian era is upon us, and yet millions have never heard the name of Christ. The darkness of heathenism still enwraps nearly two-thirds of the population of the globe.

The "marching orders" of the church are explicit and imperative—"Go." There is no suggestion of limitation—"into all the world." The terms are universal—"Preach the gospel to the whole creation." Any narrower conception of the mission of the church is a belittling of our faith. Any smaller endeavor is unworthy of the Christian name.

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with enlarging opportunity. The Christian Church has the men and the means. Her responsibility has, therefore, proportionately increased. Yet, in fields long occupied and white unto harvest, the laborers are all too few, the established work is crippled, re-enforcements are needed, advance is impossible until gifts are enlarged, while the church at home is suffering from the very heresy of inaction."

In the hope of quickening the church to a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of missions, we issue this appeal, and, with the cordial co-operation of the Foreign Mission Boards in the United States and Canada, and of the Evangelical Alliance, we suggest the inclosed "Plan of Campaign."

The appeal is, first, to pastors. It has long been an axiom with our Mission Boards, that where there is a missionary pastor there will be a missionary church. The plan contemplates united action. It seeks a concentration of Christian thought on the theme of paramount importance. It aims to secure the cumulative force of a series of meetings. To insure the attainment of these ends, we ask your prayerful and hearty co-operation.

We hope that all of our pastors will respond to this appeal, and co-operate in the movement by preaching a missionary sermon on Sunday, Jan. 10. By following up the sermon with a missionary prayer meeting on Wednesday night of the same week, and, wherever possible, with a union missionary rally of Epworth Leagues on Thursday night, an awakening of conscience and increase of missionary zeal would surely be the immediate result. Above all, let prayer be offered for the baptism of the Holy Spirit. H. C. MORRISON,
WALTER R. LAMBUTH,
Secretaries.

Mission Rooms, Nashville, Tenn., Dec. 15, 1896.

A Christmas Carol from a Lone Roof-Tree.

For the first time since a baby stocking in our home told of the visit of Santa Claus, we are without "chick or child under the roof-tree"—this scribe, the companion of his youth, and "Jennie Wren," this latter name being the soubriquet given by younger members of the family to Annt M., whose presence for several years has brightened our home.

We three, the children, like Summer birds, having all gone away, are, nevertheless, having a glad day, a good time, and a happy Christmas. Old-time black mammy cook, Aunt Sarah, is doing the honors of the kitchen, preparing a Xmas turkey and potato pudding. That turkey, you can rest assured, will be "brown to a turn;" and that pudding "a dish fit for a king."

Having a good time, and the children all gone from home, scattered in different States and beyond the States? Yes, why not? It is a crisp, beautiful December day, an ideal day, even in our Sunny South. The flood of bright sunshine, melting the frost of the early morning and waking cheerful notes from the wood-wren along the fence corners, assures of a like lovely day all over the land. It must be a beautiful and glad day also in the homes of our children far away.

We were up before the sun, not to the sound of fire crackers and tin horns, as in other days under our roof-tree, but in health and vigor, and with glad and grateful hearts. A wholesome breakfast of oatmeal, hot corn muffins, such as few can make, and hot coffee, and we three, before a glowing grate, read together the Word of God, and bowed at the home altar, giving thanks for the return of Christmas Day—the day that calls to mind the message of the angel of "good tidings of great joy" to us and to all men: the advent of our Savior, Christ the Lord. The absent loved ones were remembered; and, though scattered miles and miles apart in body, were we not gathered together and all united at the throne of grace under the tender care of our heavenly Father?

We go over the Xmas days of the past, when the morning dawn awoke with the glad shout of "Xmas gift, Xmas gift," from the lips of little children, who leaped from warm beds, and clad, as yet, only in night robes, and barefooted, went ranging through family room, hall and parlor in search of the treasures left by a generous Santa Claus.

We come along down the years. One after another the children have grown away from us, and now, on this twenty-fifth day of December, 1896, we find ourselves alone under the roof-tree. And yet it is a glad and grateful day. The same glorious sunshine beams upon the absent ones, God's good providence is round about them, and the everlasting arms are underneath us all.

Can't see how you are having such a glad Xmas day, and the children all from home. Maybe you haven't many to make a difference when they are away. There are just nine of them—bright, active, willing-to-work, well educated, up-to-date boys and girls, members of the church. We reckon them in four colonies—one in East Mississippi; one, the largest colony, in the border city of Arkansas, and two in the Indian country. Some of the birds flown away have built nests, have homes of their own, and little ones, with merry voices, shout the "Xmas gifts" and renew the tin-horn chorus and fear of fireworks, as with us "in days lang syne." All of them, we trust, greet this blessed Christmas-tide in health and happiness, not unmindful of Him whose first great Christmas gift ushered in a reign of peace and good-will to the world.

We are grateful for the loving children God has given to us, and for all his mercies to us and to them; and, above all, we are grateful to God for the glorious gift of his Son, and for the hope of heaven. Why should it not be to us a time of gladness and of joy? And why should we not repeat the sounding joy, "Glory to God in the highest"? Why may we not sing a glad Xmas carol, though alone under the parsonage

ROOF-TREE?

Correspondence.

Our Colportage and Sunday-School Work.

Colportage is a part of our system of church work, the primary design of which is not to establish book-stores, but to put our publications and other good literature on wheels and carry them to the people. This requires much travel and toil; but it is in keeping with itinerancy idea and economy for advancing Christianity.

The colporter receives his appointment annually from the Bishop, by Conference request, just as every other preacher does. This contemplates his traveling throughout the Conference and using all possible means to circulate good literature, on the one hand, and, on the other, the patronage and support of the preachers and laity.

For twelve years this writer has been serving in this capacity, and it has been to him "a work of faith and labor of love, in the patience of hope." He enters upon another year's work with gratitude for past success, and in hope of greater results in the future. It is my purpose, as heretofore, to give myself wholly to the work assigned me, to make it a matter of diligent study, prayer and effort. In this I most sincerely ask the practical co-operation of all our pastors, local preachers, Sunday-school superintendents and people generally.

Let us consider that we are partners in this business for the Lord and for souls, and that success will be proportionate to our mutual and hearty co-operation.

Let us strive together in our prayers and efforts for a greater dissemination of the Holy Scriptures and other good reading matter, and further advancement of the Sunday-school cause within our bonads than ever before.

Send me your orders, with cash or payment in sixty days, for what you want. Let cash always accompany orders for Sunday-school papers. Let every preacher and Sunday-school worker supply themselves for 1897 with the Sunday-school Magazine—50 cents; Hoss' Notes on the Lessons, 50 cents, or Hurlbut's Notes on the Lessons, $1. The lessons for 1897 will be in the Acts of the Apostles and the Epistles. Let us, with all the helps we can avail ourselves of, learn all we can from those important Scriptures.

Will the pastors and Sunday-school superintendents please let me know when I can serve them by visiting their charges or schools, or by sending them books and papers needed?

Yours in the work,

G. W. BACHMAN,
Colporter and S. S. Agent.

Kosciusko, Miss.

A First Visit to Conference.

The dream of years crystallized into determination, and the first day of December found us on our way to Conference, with the wind blowing straight from "Greenland's icy mountains," and bringing with it sleet and snow. The thought of the welcome awaiting us at our journey's end sustained us, and the kindly greetings of our then presiding elder as we boarded the train seemed but the echo of the "May you have a pleasant time!" of the friends at home.

Wednesday was bright and cold, and as we, for the first time, beheld the congregated wisdom and strength of our loved Mississippi Methodism, we could but wonder that more of our lay members do not attend Conference, and that these who have attended have said so little about it. Why, it was an inspiration, a source of strength, of courage, a renewal of faith, and we seemed "to catch a ray of glory by reflection" each day. The queer mixture of difference and similarity among the preachers was a revelation. There was one with an if-you-will-breathe-for-me-a-moment-I-will-rest air upon him—one who had outgrown his first circuit many leagues; one with the zeal of James and John, ready to call down the fire of ecclesiastical wrath on an erring brother; one doubting Thomas asking for "an easier work;" several whom one instinctively felt had their troubles boxed and labeled, "Not to be opened;" several whose "living on little with a cheerful mind" had imparted more of a spiritual than an earthy look, while the discreetly jolly one was ubiquitous. The editor of our ADVOCATE will never wait for Hercules; and however much we may have feared, we feel now that our paper is safe.

Of the love-feast Sunday, of the Bishop's sermon, and of the memorial service, we can only say that either one in itself was sufficient to give fresh impetus to the zeal of the coldest Methodist. While fitting tributes were being paid to the four good men and true who had answered the last roll call, we were profoundly grateful that not one of our host had to "surrender his credentials," but one and all, in "the unity of the Spirit," seemed ready to participate in the celebration of the Lord's Supper—a glorious ending to a happy Sabbath.

And then the appointments! One could almost feel the sway of soul as the preachers, in hushed expectancy, followed each wave of the Bishop's hand, each turn of his head, during his short address to them before assigning them to their fields of labor, where may God bless them everyone, and may this year witness a great ingathering for the Master! is the earnest prayer of

A LOOKER ON AT CONFERENCE.

Meadville, Miss., Dec. 22, 1896

Selections

Ian Maclaren.

It is not our purpose here to attempt any analysis of Dr. Watson's characteristics; explain why it is that he has received a welcome such as has seldom been given to a preacher from the "Mother Country." And yet we can not avoid the expression of one thought suggested by the sermon last Sunday. It is that a large part of his power is due to the peculiar combination of imagination and common sense. There is a very wide feeling that these two qualities are somehow incompatible, if not antagonistic.

Dr. Watson has shown that they are in truth complimentary. The imagination of the Italian picture of the crucifixion is truer to the thought and spirit of that event than the realistic picture, although the latter was more nearly in accord with historic fact. We need this at the present time, when there is so much talk about "hard facts," "looking at things as they are," "the reign of common sense," etc. The man who has drawn men and women to himself more than any other, whether in this city, in Chicago, or in Boston, who has delighted those of every class, has done it by showing his appreciation of the spiritual in humanity, and thus has been recognized by all as himself intensely human.

There is another thing very noticeable. Never obtrusively, always thoroughly, Dr. Watson is above all things else a preacher. His stories, with their fun and their pathos, their vivid description and quaint language, have the same characteristics as his sermons and lectures. He is filled with the thought of helping men and women in the strife that is upon them. Sometimes he lures them with ideals; sometimes he prods them with humor; always he helps them. No one can rise from reading him without a desire for purer, more successful life; and we believe that his readings all over the land will be found to bear fruit in higher purposes, more kindly judgment, more patient achievement.—New York Independent.

NOTHING TO DO.

"Nothing to do" in this world of ours,
Where weeds spring up with the fairest flowers,
Where smiles have only a pitiful play,
Where hearts are breaking every day?

"Nothing to do," thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin!
Christ, thy Lord, hath a kingdom to win!

"Nothing to do?" There are prayers to lay
On the altar of incense, day by day!
There are foes to meet, within and without!
There is error to conquer, strong and stout!

"Nothing to do?" There are minds to teach
The simplest forms of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do?" There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do?" Hast thou tarried at home,
Idly waiting for work to come?
While happier toilers hurried by
To the vineyard fields, 'neath the Master's eye.

"Nothing to do?" In the market-place,
Friend, if he never sees thy face,
Canst thou expect at set of sun
To hear the Master say, "Well done!"

—Church Calendar.

Communications.

Report of Secretary of the Louisiana Conference Board of Church Extension.

The written history of church extension in the M. E. Church, South, in the State of Louisiana begins with the following resolution adopted by the Louisiana Annual Conference at its session held in New Orleans, January, 1882:

Resolved, That we, the Louisiana Annual Conference, memorialize the General Conference, at its next session in May, 1882, to take measures for the organization of a Church Extension Society, and that the delegates from this Conference be requested to present the matter in due form.

C. W. CARTER,
L. PARKER.

(Minutes La. Conf., 1882, p. 28)

At the meeting of the General Conference, held in Nashville, Tenn., May, 1882, the Board of Church Extension of the M. E. Church, South, was created, and assumed organized form in Louisville, Ky., on the twenty-fourth day of June, 1882.

The Louisiana Conference Board of Church Extension was organized at the session of the Louisiana Annual Conference, held in Mansfield, La., January, 1883. The first assessment for church extension was made that year, and the first report of collections for church extension in the Louisiana Conference was made to the Conference held in New Orleans, January, 1884.

The Louisiana Conference was thirty-eight years old when this first report of the result of organized effort in behalf of church extension was made. A great work had been done during these thirty eight years in the way of building churches and preaching the gospel in out-of-the-way places in our State. Louisiana was for a long time, and still is in part, missionary ground for Protestant Christianity. It was a glad day for Methodism in our State when this new and additional avenue for missionary operation was opened up by the organization of the Church Extension Society. I feel that I speak only truth when I say church extension work is missionary work.

At the time of the organization of our Conference Board of Church Extension, thirty-eight years after our organization as an Annual Conference, the reports show in the bounds of the Conference 173 churches, valued at $283,675. The reports of last year, thirteen years after the organization of our Conference Board, show 299 churches, valued at $520,190. This is an increase of 126 churches, and an increase in valuation of $236,515—all in less than thirteen years.

A great number of these churches that have been built since the organization of our Conference Board have received help from either the General Board or Conference Board of Church Extension, and I think it is safe to say that many of them would not have been built had they not received the timely aid given in this way.

During the thirteen years of its organized existence the Louisiana Conference Board of Church Extension has aided 47 churches in sums aggregating $6,172.75.

There has been collected by the Conference for church extension since the organization of the Board $13,394.28—a little over $1,000 a year. While these figures show that something—yea, much—has been done, they fall far below the measure of our ability.

The first report after our organization was $1,099.15. We then had a membership of 14,926. According to this showing, we paid at that time a little over 7 cents per capita for church extension. We reported last year something over 28,000 members, while we collected for church extension only $1,177.54. Look at these figures. From 1884, the date of our first report of collections for church extension, to 1895, the date of our last, there was an increase in membership of 13,074, and only $78.39 more reported for church extension in '95 than was reported in '84. Or look at it in this way: In 1895 we paid 3 cents less per capita for church extension than in 1884. This does not indicate a healthy growth in grace.

Since the Board of Church Extension has been in operation Louisiana has received help to the amount of $12,898—almost as much as has been collected. Are we satisfied with this showing? Are we content to increase our membership and decrease the amount of our contribution to this great missionary cause of our church? Methinks I hear the brethren uniting with me in a hearty negative to these questions: No, we are not satisfied with this showing. No, we are not content while our membership increases and our contributions decrease.

What does this 4 cents per capita for church extension mean? It means that there are many—yes, very many—of our members who give nothing. The problem that confronts us, that presents itself to this Board, that presents itself to every pastor, is how to get at, so as to get something, from these give-nothing members. With our present membership as reported last year 5 cents per capita would give us $1,400. This would be more than we have ever collected for church extension in any year. Does it not seem to you, my brethren, that we could collect from our membership an average of 5 cents per capita for this great cause? And yet we are not doing it. Suppose we could raise 10 cents, this would give us $2,800 annually with the present membership. This is what we ought to do; this I believe we can do if we try.

We should endeavor to make church extension with us what its name implies: "the stretching of the church from places where it is to places where it is not." Enlargement is our idea—expansion.

Too often, when we have secured a comfortable house of worship for ourselves, we are satisfied, and forgetful of others, who have not a like blessing. We are willing to cease our efforts to help others. This, too, very often after we have been literally helped in building our church by collections for church extension in other fields. A sense of gratitude for help afforded us—to say nothing of our duty and obligation to God—ought to cause us to bestir ourselves to do a like work for other needy places. Much has been done. From the humble, unpretentious chapel of the country place, where the faithful poor meet to worship, and from the latest up-to-date church in our large cities, we have evidence of the good work being done by church extension. Much more could be done; much more must be done. We have struggling communities in every district in our Conference where help is needed. With a little help at one point, those who are burdened and discouraged by debt would be able to pay off the indebtedness. A little help at another place would enable those who are anxious to build to carry out their long-cherished desire.

From our church in every quarter of our State comes to me, as secretary of your Board of Church Extension, requests for help. From the beautiful and fertile prairies of South and Southwest Louisiana, where the French Creole is beginning to long for the true light of the gospel of love; from the pine-clad hills of Middle and North Louisiana; from the new towns along our railroads; from our rich river bottom; from our Florida parishes; from everywhere comes the cry for help. We look at these applications—all of them expressive of actual need; all of them worthy—and then we look at our empty treasury, and our heart sinks within us, and we feel like crying out, "Men of Israel, help."

We would not have this empty treasury forever staring us in the face, and these unanswered cries for help forever ringing in our ears, if the Lord had had that which is his due "in tithes and offerings." Poverty, inability, is not the cause of the smallness of our collections. The cause of our failure must be sought elsewhere.

Our people are not well-informed. There is on the part of the average church member a startling amount of ignorance in regard to this and kindred enterprises of our church. There is in some localities a long-existing, strongly entrenched anti-missionary, anti-church extension spirit. The fact of not having this great work on the heart and conscience is almost universal amongst our people. We must have it put there. The conscience of the church must be quickened; must be aroused to the importance and present demands of this great missionary movement of our church.

Am I far wrong when I say it rests with the preachers, the pastors of the different charges, to bring about this awakening; to put this work, this cause, on the hearts and consciences of our membership?

We welcome to our Conferences, and take to our hearts, our connectional officers—our Dr. Morton, our Bishops. The information they bring us is helpful; the faith they inspire is a benediction; but it remains for us, the rank and file of the itinerant ministry, to carry this work to the homes, and put it on the minds of our people. It remains for us to get in touch with the masses who have heretofore given nothing—not even a thought—to this great cause, and get them to think and give. Do we always look at this work in a proper light? What is our first and last and highest thought while trying to raise these collections? The Conference Boards have assessed our district so much; the district stewards have assessed our circuit so much. The Conference expects me, as pastor, to see that the amount assessed, or as much thereof as possible, be collected; therefore, in order to make a good showing at Conference, I will try to get the assessments.

I have sometimes thought that the most exultant expression uttered on our Conference floor has come from some brother who, on tiptoe, was able to call out, "Bishop, my collections are all in full." I do not underestimate this motive, but would kindly warn against overestimating it, and at the same time call your attention to a purer, higher, nobler motive—one that lifts this whole work out of the commonplace and makes it Christ-like.

Not a collection should be taken, not a dollar should be given, not a church should be built until we are thoroughly imbued with the idea: this is to further the church of Christ in her great and only legitimate work of soul-saving. If we, as preachers, could always work with this as our motive—to save souls—if we could reach the great number of our membership who are so indifferent to our appeals for help, with this spirit our assessments would soon be in full; the money necessary to build churches for the purpose of carrying on this great work of soul-saving would come pouring into the treasury of the Lord.

O church of the living God! may the place of thy tent be enlarged; may the curtains of thy habitations be stretched forth; may thy cords be lengthened and thy stakes strengthened until then shalt break forth on the right hand and on the left, and thy seed inherit the Gentiles, and desolate cities be inhabited. Amen!

J. I. HOFFPAUIR,
Sec La. Conf. Board of Ch. Ex.

Setting up of Tabernacles.

In Exodus, fortieth chapter, first and second verses, we read that "the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the congregation;" and Paul tells us that this tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices." With the coming of the new year it is the privilege of every child of God to set up a tabernacle for the offering of gifts and sacrifices. First, there is the tabernacle of consecration, where we can offer our "bodies a living sacrifice, holy, acceptable to God." This will bring holy living and holy thinking, a constant feeding on the Bread of Life, and dwelling in the light of the knowledge of God, and the offering of the incense of prayer and supplication with thanksgiving. This, if not already set up, should be reared immediately, for without it we shall perish in darkness.

There is another which it is the duty of every head of a household to erect: that of family worship. Here is the altar of household faith, where, as in the building of the wall of the holy city, everyone must build "over against his own house," or that house will be found to be outside the city—a prey to the enemy, to be destroyed at his will. Until the books shall be opened, it will not be known how great is the power of family prayer, not only to keep and to bring up in the Christian faith those for whom it was originally set up, but to gather in those who would otherwise have remained aliens and outcasts from the congregation of the righteous. Many years ago the writer learned of a little girl who would stop on her way to school at the house of a schoolmate to be present at morning prayers, led by that schoolmate's father. The name of the good man has passed from memory, but the child, now an elderly woman, and her family are living monuments of the faith learned there.

Another instance came within the writer's knowledge while traveling in the Tennessee mountains. The colored driver of the hack, speaking of the gentleman at whose house we had been staying, asked, "Does Mr. C. still read his book?"

"What book?"

"The Bible. Does he still gather his family together every morning and evening, and read and pray?"

"Oh, yes; but how did you know it?"

"Why, you see, I went there once with my hack for a gentleman who was visiting them, and I had to stay all night, and he sent his little boys to the kitchen to bring me into prayers. I had never thought much about getting religion, but after that I never rested till I got it."

These are but two of numerous instances, "for whatsoever a man soweth, that shall he also reap."

There are other tabernacles of which the Holy Spirit will show the need, if we, being willing in the day of his power, will heed the command, "On the first day of the first month shalt thou set up the tabernacle."

FRANCES M. MONTGOMERY.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

Fly away, my carrier-dove!
A loving message give
To every home, both far and near,
Where little people live.

DEAR CHILDREN: For four years now this little carrier-dove has nestled under folded wings, and I send her forth to-day bearing a Christmas greeting to you, one and all. I hope she will be welcomed by many of you that used to watch her coming in "The Mississippi White Ribbon." This time she comes tapping at the door of your heart, bearing the olive branch of peace and good will, and to tell you of some beautiful, useful work to do.

Our twin-sister, the North Mississippi Conference, has a "Baby Roll" in the Parsonage and Home Mission work, and I think it is such a beautiful idea that I want to open one in our Conference, for I am quite sure there are no lovelier, sweeter flock of roly-poly babies in all the world than are in the Mississippi Conference.

The rule of membership is as follows: All children admitted under four years of age; membership fee, one dollar. This entitles the baby to a certificate of membership and enrollment. The fund thus raised will be used in helping to build homes for the dear little babies that make so sweet a part of the parsonage homes throughout the Christian world.

Now, my little friends, don't you everyone want your own home baby's name on our roll? If you haven't got as many nickles as you will need, I am sure papa and mamma and baby's admiring friends will be glad to help you make up your dollar.

Christmas is coming to you, because one Baby came to live on earth, and I want to tell you about his coming. The angels from heaven, with the glory of the Lord shining round about them, told the shepherds that were watching their flocks at night that the Babe of Bethlehem had come to earth to be their Savior; and, hanging right over the manger where the Baby lay, there shone the brightest star that ever gleamed in any sky, and is known as the Star of Bethlehem. The wisest men of earth came long, weary miles to bring their greetings and their gifts to welcome the Baby, whom an angel of the Lord named Jesus, and Christmas is his birthday; is why you hang up your stockings, and are so happy over what Santa Claus brings. You are blessed with Christian parents, happy homes, and all other blessings, because the Christ child came to live in our world. There are many children elsewhere that have never heard this beautiful story, and we must do all we can to build homes where preachers can go and tell them about their Savior who said, "Suffer the children to come unto me, for of such is the kingdom of heaven."

In connection with the "Baby Roll," we will open a memorial list for the names of babies who have joined the "angel-band," thus giving parents an opportunity of perpetuating in the memory of their little ones in this beautiful way.

At your earliest convenience send the names, with date of birth, with registration fee, to my address (Jackson, Miss.), and the same shall be acknowledged through our column in the ADVOCATE, and a certificate of membership will be sent to the baby.

Happy Christmas to you all!

Your friend,

MRS. R. R. PARKER.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. Jno. S. Young, Shreveport

During the Annual Conference which convened in Greenville, Miss., Dr. Lambuth, of our Missionary Board, preached in the M. E. Church, Saturday night, to a large and attentive congregation. Mrs. J. B. Stone was with us during Conference, and our district secretary, Mrs. G. C. Jones, was here one day also. We made an effort to have a called meeting of our auxiliary, but the time was so taken up with Conference that we failed. I see so often some one asking "how to make a missionary meeting interesting;" and I would like to tell of a "missionary tea" the ladies had here last month. Questions on missionary work and answers were written on paper and numbered; then the questions, with their numbers, were written on small cards, placed in a basket, and handed around, each person taking out a card; then one at a time would ask the question on her card, and if she could, would answer; and if not, anyone in the room could answer. The questions all pertaining to mission work, such as: "Who was the mother of 'woman's work' in the South?" "Give a sketch of Miss E. E. Holding's life." "Who is Miss Lochie Rankin, and where stationed?" etc. It proved very interesting and instructive. The question will arise whether any one historic name can cover humanity's need. It is said of a certain Roman general that he knew every soldier in his army by name. We should know every laborer in the mission fields by name, and also by disposition and qualification. Literary clubs have papers most carefully prepared; attendance at them is regular; yet our missionary meetings have few. Why this difference? Is the inspiration of Browning superior to that of St. John, or Shakespeare loftier in thought than Moses, Job, or Daniel? We can make our meetings attractive and interesting. There is no reason why a mission paper should not have as much grace of language and vigor of thought as the paper of a literary club.

The memory of Conference lingers with us like a sweet perfume, while we are saddened by having to give up Rev. T. G. Ramsey, our pastor for three years. He leaves many true friends in Greenville, and in the hearts of his people there will always be a warm welcome for himself and family.

Our home was cheered during Conference by the presence of a young minister who returned to Vandorbilt—Rev. J. B. Mitchell—who presented us on leaving Bishop Galloway's new book, "Modern Missions," which is an instructive and interesting volume.

MRS. JOHN N. DUNN,
Cor. Sec.

Greenville, Miss., Dec. 6, 1896

Selections.

The quality of our church membership is more vitally important than large Sabbath audiences. There has been much discussion of late about the attendance upon divine worship on the Lord's day, but too little concern appears about the spirituality, life and character of those who frequent his sanctuary. A hundred good working, faithful, consistent and zealous Christians are of greater worth to Christ and his cause than a congregation of a thousand nominal Christians. What is most wanted to-day is church members upon whom we can depend for service—men and women who will commend the religion which they profess, upon every occasion, who will make sacrifices for their Master, who delight in the prayer meeting and in the morning and evening services of the house of God, who are always finding something to do, who believe in standing by the pastor and older, and who love the truth as it is in Jesus. The more we have of such Christians, the better is it for the cause of Christ. A church composed of such material will be powerful and aggressive in country, town or city, whether its members be few or many.—Presbyterian.

Are you questioning what course in life you shall take? Let love tell you. Love is the only prophet, love is the only teacher. Love will answer all problems, because God is love and love is God. We are in this world like a child who plays upon the floor with a disintegrated map, which she does not know how to put together. Here is some father-love and here some mother-love, and here some brother-love, and here some wife-love; here some love that is wrathful against wrong, and here some love that is beautiful with suffering, and here some love that is merciful and compassionate toward the sinful—love all broken up in fragments. Put them together; take your life for this task and put them together; and when all the fragments of life are put together you will find the map is love, for life is God, and God is love.—Lyman Abbott.

The hopeless man can not be a joyful man. He may not be entirely destitute of any sort of joy, but he certainly can not be full of joy and hopeless at the same time. This is true in relation to material matters as it is emphatically true in relation to spiritual concerns. Despair and sorrow fill the man who has lost hope of success in his business; but let hope revive, and joy is at once born out of his hope. And the sinner without any true hope in Christ, has no real joy; but as soon as Christ is formed within him, "the hope of glory," a new and high joy is born into his heart. And a Christian, full of hope, is also full of joy.

You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—George Macdonald.

Love can be increased by judicious culture, as wild fruits may double their bearings under the hand of a gardener; and love can dwindle and die out by neglect, as choice flower seeds planted in poor soil dwindle and grow single.—Selected.

Life has two surprises. In youth one is surprised that he knows so much. When he has reached maturer life he is surprised that there are so many things that he doesn't know.—Selected.

The moral courage that will face obloquy in a good cause is a much rarer gift than the bodily valor that will confront death in a bad one.—Exchange.

If you find yourself becoming ungrateful, look around and see how much better off you are than other people.

A skeptic is a man who closes all the windows, and then blames God because he has to live in the dark.

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The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '96, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so after paying up to date.

To Whom It May Concern:

About three years ago I received a sample bottle of "Mul-en-ol." I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all that is claimed for it, and more. For cuts, burns, bruises, scalds, and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine worthy of a place in every household. W. C. BLACK,
Editor Christian Advocate.

It has been demonstrated beyond doubt that Catarrhal Deafness can be and is being permanently cured in thousands of cases by the use of the new discovery and invention known as "Aerial Medication." This treatment is based on purely scientific principles, and has received the highest endorsement from the medical profession, and has been used with phenomenal success in over twelve thousand cases in this country alone. Those of our readers who know persons afflicted with deafness are urged to send the names and address of such persons to Dr. J. H. Moore, Cincinnati, O., a reputable physician of the highest professional and moral standing, and he will send full particulars and medicine for three months' treatment free.

Letter from "Gilderoy."

From Black Hawk to Minter City is fifty miles—twenty-two by dirt road and twenty-eight by rail. This trip we made by wagon and by rail at a cost of $14 50. We once had a fairly full supply of household and kitchen furniture to be hauled from place to place; but as parsonages increased and began to be supplied with furniture, we began to dispose of everything that could not be boxed or baled, so that moving is now, comparatively, a small matter. We can be up and off on short notice. Here we are all inside of one week as comfortable as we ever have been in a ministry of thirty eight years.

Minter City is a misnomer, for it is not a city, only in length and in name. It is wanting in breadth, thickness and population. The town is a string of houses a mile long on the bank of the Tallahatchie river. I can stand on the front porch of the parsonage and toss a stone into the river. Steamboats pass every day. The "mistress of the manse" persists in calling the river a street, and says, "There goes a boat up or down the street," as the case may be. Though born on the bank of the Tombigbee, she has not lived on or near a river since. She will have to learn riparian phrase. It is new speech to her.

This is a magnificent country, and in fifty years nearly all of it will be under cultivation. Along the railroads and along the river and bayou fronts it is nearly all under cultivation now. In a few years there will be fine, flowing artesian wells everywhere. This will solve the water problem and, largely, the health problem in this malarious region. Such fine water as is obtained here by boring artesian wells you never saw before. You ought to go to Greenwood and take a drink of it. We have a beautiful church here and a fine-looking congregation. I have not seen a sickly looking person, white or black, male or female, since I came down the hill into Yazoo Swamp. Indeed, the people here weigh all the way up from one twenty-five to three hundred and seventy-five. They call this "malarial puff." I get much sympathy here for my cadaverous looks. They tell me I will grow fleshly and have the wrinkles smoothed out of my hide. When that comes to pass I will hardly know myself. The prospects and possibilities of this country are beyond all computation. This wide bottom will come to be one great wilderness of cotton and corn—the Egypt of this hemisphere and the Nile of America.

The good people have received us cordially, and they have piled in provisions enough of all kinds to last us well on into 1897. I have never had any but good appointments from the first; but in some respects this is the best appointment I ever had, and I am delighted with my home. The pastors here have wrought well, and they have all left the odor of good names behind them. Our Methodism is here what it has been everywhere, a power for good.

Yesterday I was up the river six miles at Phillip, a mill plant of immense proportions, a sort of eighth wonder to a man from the post oaks of the prairies and the black jacks of the hills. I could but look and wonder at the improvement made in machinery in the period of my short life. We used to saw lumber by hand with a whip saw and then we had the sash saw and the peck saw. Later on we had the circular saw, and now we have the band saw, a belt of steel over pulleys that "out saw all the saws I ever saw saw in Arkansaw." Who knows what will come next? That machinery up there works like it had intelligence, sensibility and will—it is these applied. As we are ready for it our Lord allows us to lay our hands on all the forces of nature and to turn them to good account. All these forces belong to him, and he holds them in reserve for us. The wonder is that we have lived so long and learned so little of the forces and conveniences that lie next to us on every side. We have been slow of understanding in nature as well as in grace. If we grow in grace and in the knowledge and love of God, the next half century will show us wonders we never dreamed of before. A Father's heart and a Father's hand will give us all things if we are only loving and dutiful sons and daughters of God. We are fellow-heirs with Christ in the vast possessions purchased with his blood. GILDEROY.

Minter City, Miss.

FROM THE WORK.

Rev. N. J Roberts, P C., Franklinton, La., Dec. 21, 1896: "We reached our new home, in the little town of Franklinton, on the seventeenth, and found quite a number of the good people at the parsonage who had prepared for us a warm supper, and gave us such a warm reception that made us feel at home at once. The parsonage is well furnished, and the needed steps are being taken to make all the improvements necessary to give us a comfortable home. We expect to make a close canvass for the dear old ADVOCATE. We need its weekly visits in every home."

Rev. M. H. Moore: "We are now comfortably domiciled in our new parsonage home at this place. The parsonage is nice, new and roomy. It is one of the best in the Natchez district. It is a creditable monument to the efforts of the former pastor, Rev. B. S. Rayner, and the good people on the Centreville circuit. The town of Centreville shows signs of thrift. New buildings are constantly being erected. The church also shows signs of a forward move. The officials and leading men on this work seem disposed to put Centreville along with our best appointments. Our people gave us a cordial reception. The ladies were thoughtful to adjust things nicely at the parsonage, and had a nice warm dinner awaiting our arrival."

Rev. W. C. Harris, Friar's Point, Miss., Dec. 18: "At the recent session of the North Mississippi Conference I was, as 'Gilderoy' once put it, 'taken on the point of the Bishop's pen and thrown' from Corinth to Friar's Point. Three hundred yards further, and I would have fallen in the Mississippi river. Well, we had two exceedingly pleasant years at Corinth; learned to love the people very much, and had the satisfaction of knowing we were loved in return. We felt that our labors there had been blessed of the Lord, and, in hope of doing a better work than we had done, would gladly have remained another year—But these facts did not prevent our coming cheerfully to our new charge. The good people here captured us at the very start. We found a month's supply of nearly all necessary eatables in the pantry—more than a month's supply of some articles—a ton and a half of coal and stove-wood for several weeks. All this is to be appreciated more, because of its being done, not on account of any feeling for us personally, we being strangers, but for our 'work's sake.' We have been here a little more than a week, and I think we never before felt so much at home with a people in so short a time Under the blessings of God, we hope to do a good year's work."

SILVER WEDDING.

On Dec. 5, from 7 till 9 P. M., the members of our church at Baton Rouge celebrated the twenty-fifth anniversary of our pastor's wedding. The reception was given by the Ladies' Aid Society, and was held in the Sunday-school rooms, which had been decorated in flowers and evergreens by the Epworth League.

Bro. Singleton, with that bright smile so charcteristic of his lovable, sympathetic nature, and his dear wife received their friends at the door, where congratulations were extended. A few talks were made, after which the Epworth League served every one present with cake and chocolate.

Several handsome presents in silver were received, among which was a silk bag containing twenty five dollars from the Ladies' Aid Society. At about 9 in the evening the reception ended, everyone expressing himself and herself as having had a most delightful time.

Conference has seen fit to take our dear pastor from us; but we pray God's blessing upon him and his loved ones for aye. We have had him with us but a year; yet in that time our church has been strengthened; our people, more closely drawn together, have done greater work for the Master's kingdom, and hearts have been filled with the "peace which passeth all understanding." Of course, we recognize the fact that this has been the work of the Holy Spirit, yet his earnest and ever faithful servant, Bro. Singleton, has daily been an example to us of the Christ-like character of gentleness, helpfulness, sympathy and love.

M G S.

PUBLISHER'S NOTICES.

Our Bible Offer.

Our prices are as follows: Bourgeois type (large), $2.35; minion type, $1.55; emerald type, $1.15. These are the prices to those who pay a full year in advance—i. e., to December, '97.

The publisher's prices of these Bibles are as follows: Bourgeois, $5; Minion, $3.15. We do not sell them for less than this to non-subscribers.

We have a supply of the Holman Bible in Bourgeois type with Dennison Index. These we will furnish to subscribers for $1.25 in addition to price given in our offer.

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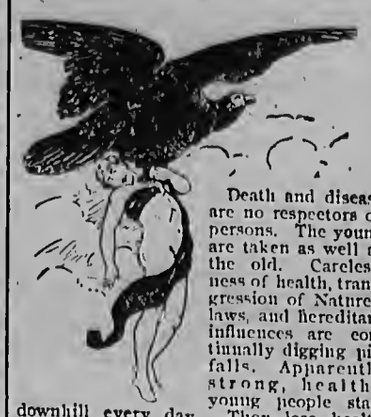

Death and disease are no respecters of persons. The young are taken as well as the old. Carelessness of health, transgression of Nature's laws, and hereditary influences are continually digging pitfalls. Apparently strong, healthy young people start downhill every day. They lose health and life just when the possibilities of life seem greatest. Some slight disorder, carelessly neglected, is reinforced by other kindred troubles. Indigestion, indicated by sourness of the stomach, flatulency, heartburn, and distress after eating, are followed by disordered liver, constipation, headaches, kidney disease, loss of appetite, nervousness, debility and loss of flesh. Loss of flesh prepares the way for the most serious consequences. Weakness from any cause is an invitation to consumption. The germs of consumption are in the air and in our food—in the water we drink. They are everywhere. But they are harmless to the perfectly healthy body. It is only when the body is weak that they do any harm. Prompt measures should be taken at the first indication of disease. When indigestion shows itself in any form it calls for the immediate use of Dr. Pierce's Golden Medical Discovery. This wonderful medicine is an invigorating tonic for the whole system. It purifies and enriches the blood and searches out the disease germs wherever they may be in the body. It builds up firm, solid, healthy, useful flesh. It strengthens the nerves, stimulates the appetite, makes digestion and nutrition perfect and brings sound, refreshing sleep. The marvelous success of this truly wonderful medicine has brought into existence scores of imitations.

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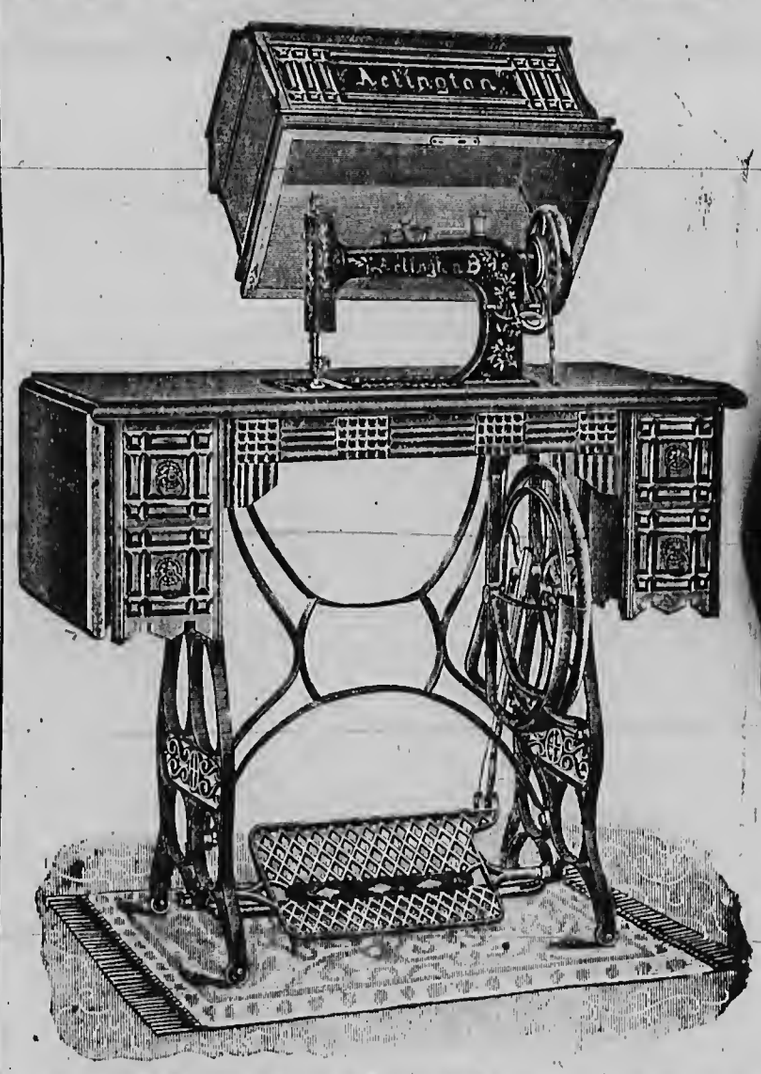

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The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one blinder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, December 31, 1896.

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"Husks" indeed are the pleasures of sin to the soul that has tasted of the Bread of Life.

Endeavor so to live that your daily life may commend our holy Christianity to those with whom you come in contact.

A coward can do a seemingly heroic thing when all the world is looking at him; but only a brave man can do it when there are no witnesses.

The cardinal principle of gymnastics is that every faculty is strengthened by exercise. Apply this to your spiritual life by lifting the burden from the shoulders of your over-burdened neighbor, and see what the result will be.

In your associations with even the best people, if you look for faults, you will surely find them. But what good will that do you? Wouldn't it afford you more pleasure and be better every way to watch carefully for good traits—excellencies of character? Try it.

Afflictions are intended for your good. Whether they really benefit you or not depends largely upon yourself. Just as prosperity may prove a curse instead of a blessing, so with adversity. Free agency counts for something at every point along life's pathway.

In the conceit of an usurped infallibility you may sit in the high places and rail at those who are truer saints of God than you; but by so doing, however loudly, your partisans may sound your praises, you will but have hindered the work of God. Your work will be foredoomed to worthlessness and sterility. You will have done far more harm by your narrow bitterness than you fancy yourself to have done good by your "uncompromising orthodoxy." You may be forgiven, because you have done it ignorantly; but your work will be as chaff in the consuming fire.—Farrar.

Our Debt.

We ardently hope that the articles by our correspondent, "Lysias," concerning our missionary debt, will bear fruit. That debt ought to be paid. We believe it can be paid. We believe that now is as good a time to pay it as we are likely to have for years to come. Let our leading men speak out on the subject.

The Woman's Foreign Missionary Society.

The present has been denominated "Woman's Century," and the designation is peculiarly appropriate. Today woman's influence is more potent, more widely extended and more beneficent than in any former age. This is no less true in the church of God than in other realms of human activity. Never was woman so important a factor in church life as she is to-day. It is true that she who "was last at the cross and first at the sepulchre" has been from the beginning active in the service of her Divine Lord; but never until the present age was it permitted unto her to exert her energies through organizations under her own control.

One of the mightiest and most beneficent of these organizations is the Woman's Foreign Missionary Society. Our own church did not have the honor to originate this organization, but it did have the sagacity to follow quickly in the footsteps of those progressive churches which first laid hold upon this mighty arm of ecclesiastical power. This organization came into being "in the fullness of time." Any attempt in this direction in any former age would have been an anachronism foredoomed to failure. The spectacle of many thousands of women scattered over a continent banding themselves together for the purpose of propagating the gospel of Christ among the nations of heathendom through the instrumentality of missionaries of their own sex is one which no former age could have endured. Preparatory to this it was necessary that through the benign influence of Christianity upon the civilization of the world woman should be emancipated from the thralldom of ages. Coetaneous with this preparatory work in our own heaven favored land Divine Providence was making equally needful preparation in the dark realms of Paganism. Through the agency of the wives of our missionaries it was being demonstrated that there is work to be done in Pagan lands which woman can do more efficiently than man—yea, rather work which man can not do at all.

The results of this work in our own church have been highly gratifying. Beginning only eighteen years ago, this society has during this brief period grown to a membership of 73,000. Its revenues for the last fiscal year were over $90,000. It has more than forty missionaries at work in China, Mexico, and Brazil. It owns a considerable amount of property and maintains a number of educational institutions which are doing magnificent work for the kingdom of Christ. Its fiscal operations are conducted with enviable skill, its cardinal principle of finance being to "owe no man anything but love." The spiritual results have been still more gratifying whether we consider the sheaves gathered for the Master's garner in the distant mission fields or the quickening influence upon the piety of the church at home. We hope that during the present year it may have a large increase in numerical strength, in pecuniary resources, in working force and in spiritual power. That there is vast room for growth is evident when it is remembered that only about one-tenth of our church women belong to this society.

Making History.

It is a time-honored custom in this city to make appropriations out of the city treasury for the maintenance of sectarian institutions, most of them being, as a matter of course, under the auspices of the Roman Catholic Church. Though this policy has been adversely criticised, yet, so far as we know, no serious attempt has hitherto been made to bring about a change. Recently, however, legal proceedings were instituted by Henry Orr, Sr., to restrain the municipal government from paying out any money for the support of these sectarian institutions. The occasion of the suit is the closing of the public schools during the month of December for lack of funds. Mr. Orr shows that the amount of money paid to these sectarian institutions is sufficient to keep the schools going. He avers that these appropriations to sectarian institutions are in violation of the Constitution. The public awaits the decision of the courts with intense interest. We are in hearty sympathy with Mr. Orr. The appropriation of public money for the support of sectarian institutions, whether Catholic or Protestant, is a great wrong. A decision of the courts in favor of this policy will not change our opinion on the subject. Any church which can not maintain its institutions without aid from the State deserves to go down.

Not Extinct.

In our Savior's day there were those who followed him not for spiritual instruction, but for "the loaves and fishes" he supplied. This tribe is not extinct. There are persons whose membership in the church is wholly due to some temporal benefit which they hope to reap from it—pecuniary, social or otherwise. And the sacred robes of friendship are donned in the same serdid spirit. So long as they can use you as a stepping-stone, these people are gushing in their demonstrations of friendship; but when you can no longer serve them in that capacity, their ardor cools below the point of congelation. The poet evidently thought this tribe numerous when he wrote:

"The friends who in our sunshine live,
When Winter comes have flown;
And he who has but tears to give,
Must weep those tears alone."

Such people are incapable of true friendship. The use of the word upon their lips is a profanation. Blessed is he whose friends are of a different sort.

We find in an exchange the following definition of the word "friend." If there is a better one on record, we have not seen it: "The first person who comes in when the whole world goes out."

Charity Organization Society.

This society has been formed to succeed "The Conference of Charities." It is to furnish a means of systematic communication between the charitable institutions of New Orleans of all denominations, and its objects and plan of work are as follows:

First—To protect the community from the imposture of mendicants.

Second—To reduce vagrancy and pauperism, and to ascertain their true causes.

Third—To prevent indiscrimination and duplicate giving.

Fourth—To see that all deserving cases of destitution are properly relieved.

Fifth—To make employment the basis of relief.

Sixth—To elevate the home-life, health and habits of the poor.

Seventh—To prevent children growing up as paupers.

When sufficient funds are assured by enlarged membership, means will be organized for furnishing employment for those found to be worthy of assistance, such as provident wood yards, etc., for men, and sewing rooms, laundries, etc., for women.

We solicit your aid in this work and ask you to join our society. The annual dues have been fixed at $6 a year for men, and $3 a year for women, payable quarterly if desired.

Those wishing to join the society are requested to write to either Mr. H. Heyman, secretary, corner St. Charles and Potors avenues, or Mr. H. Meader, treasurer, No. 140 Carondelet street. Respectfully,

(Signed) Paul Capdeville, W. W. Carre, H. D. Forsyth, M. Heyman, Gab. Kahn, J. Watts Kearney, Clarence F. Low, H. Meader, T. G. Rapior, John R. Todd, Gustaf R. Westfeldt, Directors.

[We take pleasure in publishing the above appeal. This organization is one that should commend itself to philanthropic people of every creed. Similar organizations have wrought wonders in many of the cities of this great republic. Such an organization is sorely needed in this city. Surely no good citizen can fail to approve its purposes as announced above, and the more familiar one is with sociological conditions in this city the more fully will he appreciate the importance of every item in the plan.—EDITOR.]

Bishop Galloway's New Book.

Of Bishop Galloway's new book, "Modern Missions: Their Evidential Value," Dr. W. F. Tillett, of the Vanderbilt University, writes appreciatively in the Nashville Advocate. As is well known, this volume contains the lectures on the Cole Foundation delivered before the faculty and students of Vanderbilt University and the citizens of Nashville last May. Dr. Tillett says:

It was my privilege and pleasure to listen to these lectures when they were delivered by the gifted and eloquent lecturer last May. They showed careful preparation on the part of the speaker. A wide and discriminating reading in the whole range of missionary literature, and careful observation in missionary travels, were everywhere manifest in the development of his great theme. These lectures were delivered with an earnestness and eloquence that commanded the closest attention of the cultured audiences that listened to them. They were, however, not mere extemporaneous addresses, but carefully-written papers on the various and important topics discussed, and they were prepared more with reference to publication in book form than for the purposes of mere oral delivery. Great as were the ends served by their delivery to appreciative audiences at the Vanderbilt University and in the city of Nashville, their value is even greater in this printed form. I find them even more entertaining and instructive in reading them than in listening to them.

The time was when the church engaged in the work of foreign missions because it believed in the divine character of the Christian religion, and because this work was included in the divine commission. That was the time of seed sowing and planting. Now the church believes in the divine character of the Christian religion because of the results of the work of foreign missions—that is, the success of modern missions has become one of the strongest credentials of the Christian religion. If the influence of Christianity in the world and its beneficient and uplifting effects upon individuals, communities, and nations, are evidences of its divine character, surely the grand and triumphant results of modern missions must be given an important place among the credentials of Christianity. This is the great theme that was given to the lecturer to develop, and he has used his rich and abundant material admirably to establish his point. It is the most thoughtful and able product that has come from Bishop Galloway's pen. Let every one of our preachers read this volume, and get its grand thoughts into his mind, and more inspiring missionary sermons and increased missionary collections will be the speedy result. By all means let every young preacher buy and read this uplifting volume; it will serve to pitch his ministry on a high plane of intelligent and enthusiastic missionary work. All the preachers of our church should buy each of the Cole Lectures as it comes from the press. These biennial volumes are destined in the course of time to constitute the finest library of Christian literature that will emanate from our Southern Methodist press. The first of these lectures, "The Witnesses to Christ," by Bishop A. W. Wilson, is still to be had; but after a few years it will be impossible to secure back numbers, as only a limited number is published.

A Railroad Horror.

A horrible railroad wreck occurred last Sunday morning near Birmingham, Ala. Concerning it the Picayune, of Monday, speaks as follows:

Yesterday morning, at an early hour, a passenger train on a branch line running to the mines near Birmingham went through the central span of a bridge over Cahawba river, and, wrecking the bridge, carried down to death, perhaps, thirty or more persons.

The train leaped down about one hundred feet, dealing destruction so effectually that but few of the people on board were saved alive, and they were all badly hurt. The broken cars took fire at once, and all the combustible material that was not submerged in the river burned to ashes. Many of the ill-fated passengers who were not immediately killed, and who were caught under the debris, were burned alive before help could get to them.

The horrors of the situation are greatly aggravated by the belief, for which there seem good grounds, that the wreck was premeditated and accomplished by some human fiend, who had intentionally displaced a rail of the track over the highest part of the bridge. It may seem wonderful how any human being could deliberately murder a train-load of passengers, either for the purpose of robbery, or in order to secure revenge against the railroad company or one of its servants.

These criminals should be punished with death with the least possible delay should they happen to escape popular indignation.

In the Living Present.

M. Cecil de Thierry, the learned Frenchman, who recently visited the United States, says in Contemporary Review, that Americans, as a rule, make burials a hollow mockery. Not only superfluous pomp and showy parade, but even the corpses are extravagantly attired. The preparation of said corpses expensive and elaborate. Rice powder and rouge used in superabundance, etc.

The kissing of corpses when about to be buried is very dangerous. Deadly bacteria are frequently communicated. Parents should not permit their infants to be kissed by every admirer. Female osculation at meeting and parting of female friends in a pernicious custom. Germs of various diseases are thus transmitted. Mustaches are said to be regular bacilli menageries.

Ian Maclaren (Dr. Watson, of Scotland) recently said in his lectures to the students at Yale College, that, though, he could deliver two lectures a day, he had never been able to preach more than one sermon in twenty-four hours. Exhaustion prevented impartation of the necessary afflatus. The reflection that some of his hearers might listen to the Word of Life for the last time operated crushingly on his physical make-up. He warned the young preachers against the prevalent "scattering." A sermon should not be an encyclopedia, but a monograph—an agency of pushing one article, not a store where you can purchase anything from a button to a coffin.

Forts are now being armed with powerful magnets. Some of them deflect the approaching bullet, which otherwise might have caused destruction, fully twelve yards. Exact aim on the part of attacking war-vessels proves useless. A new method of infantry tactics is for an advancing column to stoop and exercise rapid progress on hands and foot. At a given command all rise and give fire, etc.

A New York firm manufactures "tailor-made costumes for the dead." The firm employs artists in designing the same. It issues illustrated catalogues of its fashionable product. Another firm manufactures and sells nothing but dog attire. Dog overcoats are advertised, costing only ten dollars.

The Ministerial Association of New York, composed of all Protestant denominations, recently discussed "The Ideal Newspaper." Said one of the speakers: The ideal newspaper will not be issued until we have an ideal Christian people—in fact, not until the millennium comes. The paper reflects the moral tone of the public. Another disagreed. Said he, the papers were responsible for the moral deterioration of the public. Their sensational utterances had debauched the people, and stunted and ruined their moral sense. Sensational papers should not be supported, etc.

Prof. Moulton, of the Chicago University, publishes translations from the Bible in little volumes of lyrics. Critics commend. The little books are eagerly purchased on railroad-trains and at news-stands. We give an extract:

"How long will thou sleep, O sluggard?
When will thou arise from thy sleep?
Yet a little sleep,
A little slumber,
A little folding of the hands in sleep.
But thus poverty will come to thee as a robber,
And want will draw nigh as an armed man."

ICH DIEN.

A New Book.

TWELVE SERMONS. By Bishop John C. Granbery, D. D. Price, $1.

This is a beautiful book, well bound in cloth; large, clear type. The subjects treated are as follows: "Grace Abounding over Sin," "Glorying Only in the Lord," "The Inward Struggle," "The Offending Eye," "Washing the Hands and Compassing the Altar," "Broken Cisterns," "Lord of Hosts and God of Jacob," "The Strong One Armed," "The Stronger Than Satan," "Faith and Works," "Unity of Revelation."

The distinguished author has here given to the public the cream of his pulpit work. Not only from the standpoint of homiletics, but also from that of a heart hungering after righteousness, these sermons are excellent. We bespeak for the work an extensive circulation.

It will be remembered that Bishop Keane was recently deposed from the rectorship of the Catholic University in Washington. In that church everybody is supposed to bow in blind submission to the will of the Pope. In this instance, we learn that the Bishop's friends in the Catholic Church have started a fund to be given for the support of Bishop Keane who has refused the appointment tendered him by the Pope. How far does this differ from a protest against the action of the Pope?—Observer.

A successful pastor points out one item of his ministerial success like this: "I threw my brain, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for revivals, and on the same ground—that it was necessary for the highest success of my pastorate."—Wesleyan Advocate.

Never argue in society; give only results. If any person differs from you, bow, and turn the conversation.—Beaconsfield.

NOTES.

Rev. Henry Carre, of Vanderbilt University, is spending the holidays in the city.

Rev. Fitzgerald S. Parker preached an excellent sermon on last Sunday night at Rayne Memorial.

We were pleased to meet President Chambers, of Whitworth College, in the city during the holidays.

Rev. E. F. Edgar has received a royal welcome from the good people of his new charge. His postoffice is Barlow, Miss.

In the recent State election in Kansas twenty women were elected to the position of county superintendent of education.

The article on our second page by Rev. J. I. Hoffpanir was read before the Louisiana Conference at its recent session, and published by request of the Conference.

The United States pension roll contains the names of 3,781 ex-soldiers who now reside in foreign countries. The amount of money paid to these non-residents is $582,735.

We learn that a part, and, perhaps, all of Dr. Hunnicutt's library was consumed by the same fire that destroyed that of Bro. Holloman. A more serious loss to a preacher can scarcely be conceived of. Here is an opportunity for friendship to display itself.

It is predicted that after the fourth of March, next, the Republican party will work for the annexation of Hawaii. In anticipation of this, anti-annexation leagues are being formed all over the island, a large majority of the people, it is said, being violently opposed to the movement.

Most of the newly appointed city preachers have arrived and entered upon their work. J. F. Scurlock and P. H. Fontaine were on hand the first Sunday after Conference. Last Sunday S. S. Keener and H. W. Knickerbocker occupied their pulpits. J. F. Fester reached the city last week, but was suddenly called away. H. R. Singleton will arrive this week. The outgoing pastors have all gone to their new fields, or will have done so by the close of this week.

The New Orleans Lyceum Association is carrying on the good work begun last Winter—i. e., that of furnishing the people of this city with high-class lectures at a minimum cost. Two lectures have already been given, both by Prof. Ernest Fennolosa: subject, "Comparison of Japanese and European Art." Five other lectures will be given during the month of January by Josiah Royce, professor of philosophy in Harvard University. These lectures will be given at Newcomb Hall.

Usage proscribes an inaugural ball when President or governor is inducted into office. If the official does not indulge in the terpsichorean art, even if he is opposed to it, he is expected with his wife to head the introductory promenade, and thus give the sanction to the festivities. Governor-elect Mount, of Indiana, seems to have the Jacksonian spine. He is a Presbyterian elder, a godly man, with strong convictions of Christian propriety. He can not conscientiously participate in an inaugural ball. Therefore he will not, and that feature drops out of the Indianapolis program. We always did like the "Presbyterian true blue."—Exchange.

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is the cruelest trial reserved for self-devotion; it is what must have oftenest wrung the heart of the Son of Man; and if God could suffer, it would be the wound which should be forever inflicting upon him. He also—he above all—is the most misunderstood, the least comprehended. Alas! alas! Never tire, never to grow cold; to be patient, sympathetic, tender, to look for the budding flower and the opening heart, to hope always like God; to love always—this is duty.—Henry Frederick Amiel.

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The Reviewer Reviewed.

Bro. Honnoll does not seem to be pleased with what was said about Epworth College in my report to the St. Louis Advocate. In reply he will please allow me to say that Grenada Collegiate Institute is the property of the church, and Epworth College is not. It is simply under the auspices of our church at Holly Springs. Our property at Grenada is as much the property of the church as Millsaps College is, and whenever we can equip the college with endowment and suitable scientific apparatus, we can employ the president and teachers as we do at Millsaps. For the present the Board of Trustees are doing the best they can with the college. Last year Dr. Malone did not get much salary, for after he paid his teachers, renewed the insurance, and spent $400 in repairs, there was no salary left. The church ought to equip its colleges so as to put the best educational advantages within the reach of its poorest girls. The friends of Grenada are not the enemies of Epworth, but they simply desire to state the facts. There are a number of girls who are receiving benefit, some of them large benefit, from the financial income of Grenada. No doubt the same is true of Epworth.

NORTH MISSISSIPPI.

Day of Fasting and Prayer.

The members of the Woman's Parsonage and Home Mission Society are called upon to observe Friday, Jan. 29, '97, as a day of fasting and prayer. The need for the strict observance of this day lies in the fact that the receipts of the society are not sufficient to meet the demands of the work. It behooves each member to humble herself before God, and beseech him to move us, and all who love our cause, if we would even maintain the work already undertaken.

The special Decennial offering of $20,000 called for is indispensable to the proper development of our work and should be raised during the coming Week of Prayer. Let us, in deep humility and unwavering faith, observe this day. Let not one fail at this crucial time, lest her lack of earnestness and fidelity result in damage to the cause.

MRS. R. K. HARGROVE,
Gen. Sec.

The Nashville Christian Advocate, the general organ of our church, of the third or fourth week of January, '97, will contain four pages devoted to the interests of the Woman's Parsonage and Home Mission Society. It would be well for every member of the society to secure and preserve this copy. Its contributions will furnish material for the regular monthly meetings, and for meetings during the approaching Week of Prayer. Each auxiliary should be collecting a Home Mission Library, and in it preserve these yearly editions of the Advocate. The two issues already gotten out were March 14, '95, and April 2, '96, and contained superior articles on our work.

MRS. R. K. HARGROVE,
Gen. Sec.

The Life and Epistles of Saint Paul.

BY THE REV. J. W. CONYBEARE, M. A., Late Fellow of Trinity College, Cambridge; and the Rev. J. S. Howson, D. D., Principal of the Collegiate Institute, Liverpool.

Contains 1014 large octavo pages, many fine illustrations, maps, charts, etc., is printed on the same quality of paper and is the same in size as Smith's Dictionary of the Bible, and bound in uniform style.

It eloquently portrays the early life, education, conversion, teachings, labors, travels, sufferings, perils, persecutions, and missionary career of St. Paul, thus constituting a Living Picture of the great Apostle himself and of the circumstances by which he was surrounded.

The work also embodies the results of a profound and appreciative study of the true inner life of St. Paul exhibited in his letters which delineate the motives which impelled, and the faith which sustained him in all the troubles and sorrows of his twenty years' conflict, and from which we learn what is told of Paul by Paul himself, and which will continue to live upon the lips and in the hearts of all the faithful until the final consummation of all things.

It is not an abridgement, but an exact reprint of the greatly improved "People's Edition," prepared with much care and labor, in pursuance of an original plan of both writers, "for a wider circle of readers," and differs from all other editions by the substitution of English for the Greek, Latin, and German quotations.

Dr. Howson in his preface to this edition says: "Those readers have, throughout, been kept in view who, though well educated, would not find it easy to refer to Greek or German books." "The text (he also says) is unaltered, with the exception of a slight verbal change suggested in the course of a thorough re-perusal."

The above work will be sent postpaid to any address on receipt of $1.50. Preachers who prefer to do so can easily make payment in commissions on subscriptions to ADVOCATE. Address Rev. W. C. Black, 512 Camp street, New Orleans, La.

When in want of a good liniment, buy Salvation Oil, which costs only 25 cents.

Notice.

THIRD STATE CONFERENCE OF EPWORTH LEAGUES IN MISSISSIPPI.

Pursuant to action taken at last State Conference, together with local conditions and circumstances, it is hereby announced that the third State Conference of Epworth Leagues in Mississippi will be held (D. V.) in the city of Water Valley, Miss., April 29 to May 2 (inclusive), 1897.

Full particulars will be furnished at an early date.

THOMAS B. CLIFFORD,
President.
Water Valley, Miss.

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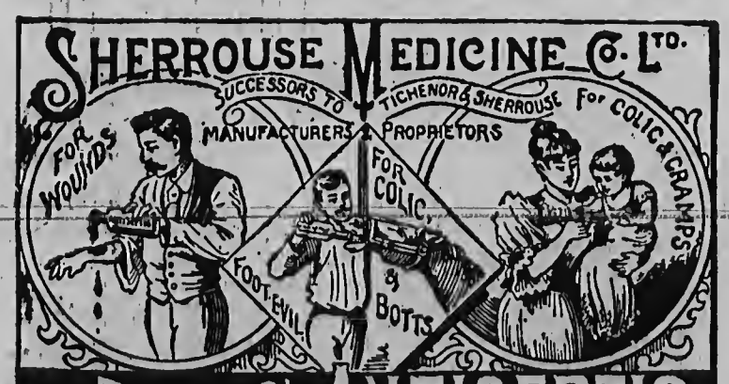

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To the Members of the North Mississippi Conference.

The fact that some other matter went into the North Mississippi Conference special edition of the ADVOCATE on the pages which that Conference expected to occupy is not the fault of this office. Copy was not furnished in time, and our printers could not wait. The work of the office must go on. We do not know that anybody is to blame, but it is due to all concerned that the above facts should be stated.

W. C. BLACK,
Publisher.

We invite attention to the card of Dr. D. W. Dillehay on this page. We have known Dr. Dillehay since his early boyhood. He comes of good stock, being a son of Dr. A. A. Dillehay, of Meridian, and a grandson of the late Rev. D. W. Dillehay, of the Mississippi Conference, and he is worthy of his ancestry. As a man he is without reproach. He is also up to date in his profession. We commend him to our readers as eminently worthy of their patronage.

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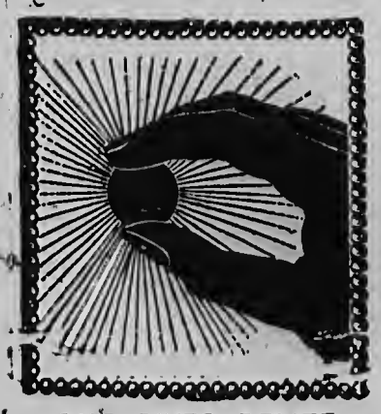

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"LUCK"

BY ERON R. REXFORD.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still,
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, everyone,
That success comes not with wishing,
But by hard work, bravely done.

An Educated Ministry.

The Christian denomination which neglects to provide for an educational ministry dooms itself to weakness and insignificance. Intellectual superiority is power, and gives influence everywhere. United with piety, it gives the ministry and church controlling power in the formation of public sentiment in matters of morality and religion. If you would have an efficient ministry, select young men whom God has designed for the work; furnish their minds with discipline and knowledge; then educate them for their calling. Let them be thoroughly grounded in Christian doctrine. In order to do this, give them a critical knowledge of the Scriptures; let them learn God's teachings in the external and internal history of the church for eighteen centuries; let them receive instruction and counsel from one mature in the knowledge and experience of ministerial and pastoral duties; and let them go forth in God's name, and put on the armor which the fathers are putting off. To say that a young man can learn these things better by living with a pastor than at a seminary is like saying that one can become a better civil or military engineer by practicing the art with another than by studying mathematics. All professional education is two-sided, theoretical and practical, and the latter element is founded on the former. Both are necessary. What sort of Hebraists and biblical interpreters should we have, if our pastors, weary and exhausted with their parochial labors, were to do all the teaching? How would our young ministers be prepared to grapple with the fundamental questions which a secret or an avowed infidelity is industriously forcing upon the public attention every day? They are set for the defense as well as the proclamation of the gospel. Surely this is not a time in which the church can dispense with heavy artillery, when that of the enemy is pointed against her from every hill top. Who are the men that now stand on the walls of Zion, with sword girded on, and spear and shield in hand? Who are the chosen champions of the church, and the defenders of your faith? Who translate your Scriptures, write your commentaries, prepare your books, and contribute the strong articles to your reviews? Who discuss the fundamental religious questions of the day, both in great assemblies and in the weekly religious press? There is but one answer—the ripest scholars and the ablest men that can be found. The labors of this class of men, their power of working in centers of influence with superior energy, and of diffusing sound views of truths with masterly skill, can not be dispensed with.—Barnas Sears.

Putting Heart in It.

The customer was a prudent matron from the country, careful in her shopping.

"It is a very pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifferently and turned away. The other said eagerly: "Are you going to another part of the store, madam? For it is my lunch hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop girl.

A year afterwards she was again in the same store and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York once said: "I have always kept a close watch on my employees, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me. One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six all the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"'Pettit,' said one, 'has waited to finish his paper as usual.'

"'Yes, I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work.'

"'The more fool he! I would not work for a company as for myself.'

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman, in any work or profession, depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen or bookkeepers until they are gray headed, while others pass over them and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they "have no heart in it;" to the second, according to the old significant phrase, it is an outlet for all their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a fit type for the first class; the same engine with its steam up, rushing along the track, of the second.

Be sure that you are able for your work and on the right track; then don't spare the steam.—Youth's Companion.

Prof. John Stuart Blackie's Words.

The nobility of life is work. We live in a working world. The idle and lazy man does not count in the plan of campaign. "My father worketh hitherto and I work." Let that text be enough. Let your daily wisdom of life be in making a good use of the opportunities given you.

We live in a real and a solid and truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham and hollow superficiality of all kinds, which is at best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

Never forget Paul's sentence: "Love is the fulfilling of the law." That is the steam of the social machine.

Do one thing well; "be a whole man," as Chancellor Thurlow said, "do one thing at a time. Make clean work and leave no tags. Allow no delays when you are at a thing. Do it and be done with it."

Avoid miscellaneous reading. Read nothing that you do not care to remember, and remember nothing you do not mean to use.

Never desire to appear clever and make a parade of your talents before men. Be honest, loving, kindly and sympathetic in all you say and do. Cleverness will flow from you naturally if you have it; and applause will come to you unsought from those who know what to applaud, but the applause of fools is to be shunned.

If "A foolish son is the heaviness of his mother," what shall be said of a foolish mother? Some one has written that there is no curse on earth worse than to have a foolish or indiscreet mother. The saying is true. The education of the rising generation rests for the first few years of life in the hands of the mothers, and foolish mothers can do more mischief and worse mischief than all the heretics in the country. A particular form of heresy goes out of style and is forgotten, but the mischief done by a foolish mother lasts during the lifetime of her children and very probably influences them and their descendants' generations after she has been forgotten.—St. Louis Advocate.

Faith in Humanity.

Never let us lose our faith in human nature, no matter how often we are deceived. Do not let deception destroy confidence in the real honesty, goodness, generosity, humanity, and friendship that exist in the world. I have lost twenty-five per cent. of all I have ever made in lending money and endorsing notes, and have incurred generally the enmity of those I have helped because I did not keep it up. But every once in a while there was somebody who did return in such full measure the credit for the help that was rendered, that faith was kept alive and the beauty and the goodness of our human nature were made evident.

I have had appointed about a thousand men to employment which gave them support and a chance to climb to positions of greater responsibilty and trust if they had the inclination and ability. About nine out of ten of them threw stones at me because I did not do better for them, and keep pushing them; and yet there are a hundred or so who, by the exercise of their own ability, their own grasp of the situation, have gone on to the accomplishment of such high ambitions and successes, and have appreciated in so many ways the help entended to them by helping others, that again my faith in human nature remains undiminished. — Chauncey M. Depew.

Children at the Table.

Table manners are, or ought to be, an important part of the training of children. If possible, the little folks should always meet with the father, mother and older members of the family at the table. It is not always wise to crowd them off to a side table all by themselves. They should not lead the conversation; they should be taught never to interrupt their elders, but they should be allowed to assist in the conversation which will teach them to express their thoughts intelligently, and parents should see that they use the best language. Children can be easily taught to eat quietly; to avoid noises in swallowing and chewing; to use the fork and not the knife, that with the fingers can be taken bread, fruits and cake; the proper use of the napkin, and that they are not to display any marked likes and dislikes. Older members of the family should be as polite to each other and to the children as to any guest; then you will not be haunted by the fear, that in some unguarded moments the children will bring themselves and you to disgrace, for table manners "are sure indications of social, mental and moral culture."

How to Make Mother Happy.

"Why, mother, how bright and cheerful you look to-night! What has happened?"

"I feel very happy, my dear, because my little boy has really tried to be good all day. Once, when his sister teased him, and he spoke quickly and crossly to her, he turned around a moment after of his own accord and said he was wrong, and asked her to forgive him. I believe I should grow young, or never look tired or unhappy again, if every day my little boy and girl were as thoughtful, unselfish and loving as they have been to-day."

Here's a grand secret for you, little ones; and now that you known how to make mother happy, may you keep her face always full of sunshine!—Scottish Reformer.

Is it not when we come out of ourselves and do something for some other one; when we forget to seek after our own pleasure and seek it for another; when we are lost to our own comfort and find it for those around us — is it not then that we are making happiest the day?

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40 YEARS THE STANDARD.

Necessary burdens are not those which ordinarily break men down. The burdens which crush are commonly those which we have no call to bear. If it were really a burden that we ought to carry, our prayer can be that of the old divine, when he said, "Lord, either lighten my burden or strengthen my back;" and we may expect an answer to our prayer. But unnecessary burdens we have no right to ask for added strength to bear. Laying an unnecessary burden down is wiser than letting it break us down.—S. S. Times.

There are two kinds of pews that hinder the pastor and create congregational discontent and disorder. They are the prayerless pew and the empty pew, and both stand condemned of violated vows.—Exchange.

HYGIENE.

Prevention of Consumption.

It has been proved that consumption is always caused by a living germ called the "tubercle bacillus," and that multitudes have it who recover from it; the disease being curable and preventable. It is not a hereditary disease, and can be caused only by the entrance of the germ into the body; but it may be taken from persons who are infected with the disease. The dust of the house may contain the floating germs, and they doubtless might be received from the milk of a tuberculous mother, as they may be from the milk of a diseased cow. These germs may also be thrown off into the air in coughing, and in the expectoration of consumptives, which, when dried, may be pulverized and pass into the air and thus find its way into the lungs.

Rooms of consumptive patients should be freely ventilated, and their expectoration should be discharged into water which has some disinfectant mingled with it. Rooms which consumptives have occupied should be thoroughly disinfected. Cattle should be inspected, that the flesh and milk of consumptive animals may be avoided, and no person employed about consumptives should ever breathe through the mouth. If a man will keep his mouth shut the germs of any disease are not likely to ever pass through the long, moist nasal passages. They get stopped by the way and die; or the saline nasal secretions are quite likely to destroy them. Pure water destroys most disease germs, strong vegetable odors, myrrh, and especially the odor of oil of cinnamon, are deadly to all sorts of disease germs. Probably the odor of onions would be effective.

All these things, of course, are useful while the germs remain outside of the body. When they have got inside the system, then if the general health is well kept up, we shall live and the germs will die. If we get "all run down" in health, then these germs pounce upon us and destroy us.

But tuberculous germs can not work and multiply in the human system unless there is fever or unnatural heat. In the natural temperature of the body they lie dormant. If a man will live outdoors, or in a cold room, keep cool, and even by a cool wet compress upon the chest, or whenever these germs are working, being careful not to take cold, it is probable the disease, if not too far advanced, can be held at bay and eradicated. Everyone knows the hectic fever which marks the presence of consumption. Though feet and hands are cold, there is heat where the disease is working. But if persons not too far gone will bundle up, keep outdoors, avoid warm rooms, breathe cold air, always through the nostrils, and then if they will have some one pound them, gently at first, on the shoulders and chest, with the flat hand, increasing the percussion as they may be able to bear it, and if they will eat good, wholesome food, and dress loosely, in many instances persons will speedily recover from their difficulties, and be strong and well. There is much hope for consumptives if they begin in season, and use wise methods and good common sense.—The Safeguard.

Dr. Bollinger, director of the Anatomico Pathological Institute, in Munich, asserts that it is very rare to find a normal heart and normal kidneys in an adult resident of that city. The reason for the kidney disease is the tax put upon these organs by the drinking of excessive amounts of beer.

Fits Cured

From U.S. Journal of Medicine.

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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An enemy stole in . What has happened to your house one day last week . . Simply this: the cold has settled on and touched you lightly in your kidneys. They are overpassing. You charged with blood thought little of the and inflamed. Instead of passing the matter at the time, waste matter out of for the enemy was only a vagrant current of air. But the body they are damming it up in now you are beginning to learn what the blood. Every mischief the little minute, yes, every intruder did, for heart beat adds to your back is stiff and the poison in you. painful. Your head Normal action aches, and at times of the kidneys you feel dizzy. . will purify the else will. blood. Nothing

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is the friend in need. It will reduce the inflammation, so that the grip on the tissues of the blood-vessels is relaxed, and the uric acid is sent on its way out of the body.

Thus You Overcome Your Enemy

Large bottle, or new style, smaller one at your druggists.

Gone to His Reward.

Rev. P. H. Dieffenwierth, the subject of this sketch, was a superannuated member of the Louisiana Conference, M. E. Church, South, and died near Largo, Fla., Dec. 13. He was born in Alsace, in the department of the lower Rhine, in the year 1811, and came to this country with his parents in the year 1818. A sister sickened, died, and was buried in the great deep on the voyage. His parents were both strict Presbyterians, and he was raised with great strictness, and was taught and learned "that to fear God, and keep his commandments, was the whole duty of man." This was manifest throughout his life. Whatever he considered his duty was done.

He joined the Methodist Church, and when he felt the call to preach, like one of old, "he conferred not with flesh and blood," but gave up an offer of partnership in a lucrative business in the house where he had been employed as clerk in the town of Baton Rouge, where his parents then resided, and applied for license to preach. He was admitted on trial in 1836 in the Mississippi Conference; was ordained deacon in 1838, and elder in 1841. His certificate of ordination as elder, signed by Bishop Beverly Waugh, I hold in my hand as I write these lines. Thus a link has been severed that bound the living present with the past of eighty-five years ago.

The deceased was one of the charter members of the Louisiana Conference, having been transferred from the Mississippi Conference. He was cotemporary with B. M. Drake (his first presiding elder), Wm. Winans, John Lane, John Pipes, John G. Jones, W. H. Watkins, Elijah Steele, Joel Saunders, etc. In the year 1841 he was stationed at St. Mary's Chapel—now a part of Felicity Street Church—and during this year went through the yellow fever epidemic in which Elijah Steele fell. The history of his labors, trials, and triumphs, as he has repeated them to us—his children—would have made an entertaining book. He was married twice. His last wife died in 1880, leaving seven children. Six of these, and one by the first marriage, are left to mourn their loss.

For years he was a superannuate of the Louisiana Conference, the last fourteen having been spent in Florida. During these years he has kept one or two regular appointments. At intervals during the last few years he has been a great sufferer, several times having been at death's door, but recovered. His last sickness was of over three months' duration, his mind being perfectly clear and bright till within a few days of his death, when narcotics had to be used to allay the excruciating pain. To everyone who visited him he expressed himself as being perfectly resigned, and even anxious, "to depart and be with Christ," and yet willing to stay, and even suffer, if it was his Father's will. To everyone he had a word of admonition or encouragement.

On one beautiful Sabbath morning, a short time before his death, he called each one of his children and grandchildren to his bedside, placing his hands upon them one by one, invoking Heaven's richest blessings on them, and giving them counsel and cheer. It was one of the richest seasons of grace and manifestations of the presence of the Holy Spirit that it is the privilege of mortals to attend. "Let me die the death of the righteous, and let my last end be like his!"

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

The pains of death are past,
Labor and sorrow cease,
And, life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy.

His son,

J. M. DIEFFENWIERTH.

OBITUARIES.

GRAY—CHARLES GRIFFIN, second son of Charles S. and Mary E. Gray, was born near Cotton Valley, La., in Webster parish, Nov. 6, 1878, and died at his home Dec. 14, 896, aged eighteen years one month and eight days.

Griffin, as he was fondly called by his loved ones, was just on the threshold of promising manhood, possessed of the essential qualities that make a true and noble man. His was a bright and sunny nature, full of hope, love and cheer. Life seemed to hold so much in store for him, and none had a more promising, brighter future than his seemed to be. His nature was undemonstrative, but his quiet, gentle ways drew all with whom he came in contact to him. He was loved by all who knew him and appreciated his worth. He was the idol of his home. He brought into it gladness and sunshine. A true and obedient son, a loyal and affectionate brother, a friend that could be trusted. It seems hard to part with one so young and promising. It seems the world has too few such characters; but God, who doeth all things well, hath wrought, and we can but bow in humble submission to his gracious will. He knoweth what is best for those whom he loveth. If life promised so much, who can tell what God had in store for him? If we had need of him, God had greater need. If we loved him, God loved him more than we. Else God would not have taken him. If he brought sunshine, cheer and gladness in this life, who can tell with what glory he now appeareth? Oh, we deplore and mourn over our loss, but we rejoice over Griffin's eternal gain. Oh, how his home will miss him! Who can tell the mother's heartache? How crushed is the father's heart! With mourning unutterable are the brothers and sisters! Oh, may God fill that vacancy with his divine love, and may the hand that gave and hath taken away heal and comfort the broken-hearted and bereaved ones!

Farewell, loved friend and companion; we will meet again, as we agreed to do, on that bright and celestial shore, where we may dwell forever in divine presence; where sad partings are unknown and "death is swallowed up in victory!"

ROBT. W. VAUGHAN.

TRIMBLE—EUGENIA C. TRIMBLE (*nee* Whittington) was born in Rapides parish, La., in 1859. She was converted and joined the church under the ministry of Rev. B. F. White in 1886, and departed this life at her home on Bayou Rapides, Dec. 3, 1896.

During her life-time she had been tried in the furnace of affliction as few are tried. In the month of September, 1887, the family had measles. Two of the children died; both little bodies cold in death in the room at the same time. Again, on the twenty-first of August, 1895, two more of the children died. These were carried to the grave in the hearse at the same time, and laid to rest side by side, the writer officiating at the funeral. The mother-heart was torn and bleeding, but amidst all, after the first storm of grief was over there was sweet resignation to the will of God.

From the day she united with the church to the end of her life Sister Trimble was a consistent member. Her last illness was brief. We have every reason to believe that she is at rest. She leaves a husband and six children to mourn her loss.

May the great Father of mercies bless and comfort these while here, and guide them to a better home! J. I. HOFFPAUIR.

DAVIS—ROY DURWOOD, seventh son and child of Henry S. and Olena P. Davis, died Oct. 25, 1896, at their home at Vancleave, Miss., aged nineteen months two weeks and five days. On the following day, at the going down of the sun, we laid to rest the mortal remains of this bright, sweet and lovely little boy in the cold and silent grave; and if the unceasing efforts of fond and loving parents could have saved their darling child, he would be in their fond embrace to-day; but God, in his all-wise providence, has decreed it otherwise, and his precious little spirit is now sweetly resting in the arms of that blessed Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Dear brother and sister, we deeply sympathize with you in this hour of sad bereavement. May God bless and save you all!

T. W. ELLIS.

CALHOUN—BAIN, son of D. B. and Esther Calhoun, was born Jan. 27, 1896, and died Oct. 3, 1896.

Bain was a sweet, loving child, and a general favorite of everybody. He was with us only a short time. God saw fit and called him home, where he is waiting to welcome mama, papa, brothers and sisters to that beautiful home. Weep not, dear parents, for the sweet angel that awaits you on the other shore.

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We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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WEST & TRUAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

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No matter how much pain to the square inch your special skin disorder gives you, —HEISKELL'S Ointment can cure it.

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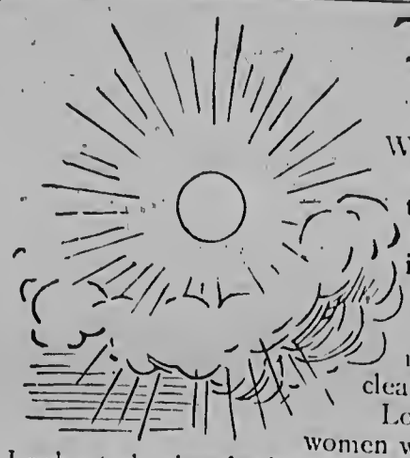
JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philada.



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We all know that. And there's another thing that's just as certain, viz.: that with Pearline you have the easiest, the safest, the quickest, the most economical washing and cleaning.

Look at the millions of women who are using Pearline. Look at the hundreds of millions of packages that have been used. What further evidence do you want? If Pearline were not just what we say it is, don't you suppose that the air would be filled with complaints? 486

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PROF. DRAUGHON—I now have a position as bookkeeper and stenographer for the Southern Grocery Company, of this place; salary, $75.00 per month. I owe it all to your books on bookkeeping and shorthand prepared for home study.—*Irl Armstrong, Pine Bluff, Ark.*

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San Antonio, Texas.

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Scales, Soaps, **KEGS** Whips, Wicks,

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Something Good in Dixie

Please understand I am a woman of Indiana, not of Dixie, but do appreciate this good; delight to acknowledge it that all persons afflicted as I have been may know there is hope and happiness for them. I had been a stammerer from childhood; sometimes as unable to speak as though dumb. Had tried several cures, but all of them failed. Then, as a last resort, I tried Rev. G. W. Randolph's Cure for Stuttering or Stammering, and now am CURED. Four days after complying with the requirements of this Cure, I received by mail that which enabled me to talk with such ease and infinite satisfaction, which, to one who endures the affliction as long and severely as I have is a "veritable gladness in the soul." I have never seen Rev. Randolph, but have found him to be a man of his word, and is highly recommended in church circles, also by State officials. His Voice School, or Institute, is located at No. 468 Poplar Street, Memphis, Tenn., and to persons going to this school a cure is GUARANTEED. The Cure by mail gives the same happy results, if instructions are carefully followed, which even children can do, and those needing the benefit of this GOOD will find him so considerate in his terms they need not suffer these afflictions longer. Submitted for the sake of the unfortunate.

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403 W. Hill St., Wabash, Ind.

The Memphis Christian Advocate and Ex-Gov. Stone endorse him highly.

Mitchless Mineral Water

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WM. B. HINES,

AT SUMMIT, MISS.

Guaranteed to cure Dyspepsia, Indigestion, Catarrh, Kidney Diseases, and Skin Diseases, and Bowel Disease, and an excellent Tonic. Local agents desired.

T. J. MURRAY,

RETAIL DEALER IN WOOD AND COAL.

Rampart and St. Andrew Sts.

Ash, oak and pine cord-wood cut in 12 and 16-inch lengths with electric machine. Good, full measure given. Prices for loads as usual. Wood by cord, coal and coke at same prices as wholesale dealers.

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Concordance, with Contexts; over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

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NEWS OF THE WEEK.

DOMESTIC.

A complete equipment for a railroad thirty miles long was recently shipped from New York to Porto Rico.

In Detroit the servant girls have set about organizing a union to fix wages and designate their afternoons and evenings out.

Fifty hospital patients were saved from death, during the progress of a fire in New York City, on Dec. 25, by the bravery of police and firemen.

The Philadelphia Press thinks that if Idaho women, who have been granted suffrage, vote as women usually shoot, the country is safe for some time to come.

A terrific explosion of fire damp occurred in the mine of the Manle Coal Company, in Princeton, Ind., on Dec. 26, and as a result six or more men were instantly killed and four were injured.

The Baltimore Woman's College has two foreign fellowships of a cash value of $500 each, which will be awarded every year to graduates of the college. The first scholarship entitles the recipient to a classical course of study in either Rome or Athens, while the second admits the student to an English course at Oxford and a course in Germany.

The peculiar religious society known as Dunkards, large numbers of whom have lived in Northern Indiana for many years, is endeavoring to purchase the entire body of land comprised within Brown county, in the State of Indiana, to which the members will emigrate and establish a government of their own, according to their peculiar notions.

FOREIGN.

The Canadian government is considering the advisability of deepening the St. Lawrence and the canals from Montreal to Lake Erie.

A German newspaper asserts that 390 German factories have resumed work since Mr. McKinley was elected President of the United States, and that about 300 factories have increased their hands.

American apples are having a great run in England. One firm reports selling in a single day 18 000 barrels. The United States will this year export to Europe, it is estimated, 30,000,000 barrels.

A recent issue of a London paper mentions the case of a pastor named Matheson, who has just died at the age of 90, after serving sixty years continuously as Church of England minister at Patterdale, Westmoreland.

Li Hung Chang's foreign visitors since his return to China notice a marked change in his manner of address. He has lost much of his old bruequeness. The old gentleman constantly uses a walking stick of General Grant's presented to him by Colonel Fred Grant in New York.

The Brazilian Congress has declined to vote $1,000,000 for an exhibit at the Paris Exposition. The Rio News, in commenting on the fact, says that "the money can be used to better advantage in paying debts and otherwise improving the financial condition of the country."

Don't Worry about your health. Keep your blood pure by taking Hood's Sarsaparilla, and you need not fear the grip, colds, bronchitis, pneumonia, or typhoid fever.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

In accordance with instructions received from the Czar, the Russian minister of justice has submitted to the council of the empire a project for the abolition of deportation to Siberia for political offenses. There is no intention, however, of modifying in any way the present system of deporting criminals.

For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

MARRIAGES.

SANDELL—LEGETT.—At the residence of the bride's mother in Natchez, Miss., Dec 23, 1896, by Rev. F. S Ormond, Mr. H. A. Sandell and Miss Allie Legett.

CUNNINGHAM—GLASS.—At the residence of the bride's father, 3418 Franklin avenue, St. Louis, Mo., Dec. 23, 1896, by Rev. H. T. Cunningham, brother of the groom Rev. James E. Cunningham, of the North Mississippi Conference (class first year), to Miss Mary Palmer Glass, of St. Louis.

CALHOUN—NORWOOD.—At the residence of the bride's father, near Williamsburg, Miss., Dec. 28, 1896, by Rev. W. J. Dawson Mr. H. E. Calhoun to Miss Zoniah Norwood, all of Covington county, Miss.

HUDSON—BUTLER.—At the Methodist Church, five miles east of Oxford, Miss., at 7:30 P. M., Dec. 23, by Rev. J. E. Buck, Mr. J. M Hudson, of Texas, to Miss Mattie Butler, of Lafayette county, Miss.

AVEN—HOWARD.—At the residence of the bride's father, near Smith's Mill, Miss., Oct. 27, 1896, by Rev. A. W. Langley, Mr. C O. Aven and Miss Lettie Howard.

CARROLL—DUNCAN.—Near Nason, Miss., Nov. 17, 1896, by Rev. A. W. Langley, Mr. Wm. Carroll and Mrs. Annie Duncan.

HEAD—CLARK.—At the residence of the bride's father, near Parsons, Miss., Dec. 15, 1896, by Rev. A. W. Langley, Mr. J. E. Head and Miss Sue H. Clark.

FORD—CUSHNEY.—At the residence of Mr. S. D. Anderson, Covington, Dec. 24, 1896, by Rev. John R. Kent, Mr. Robert A. Ford, of Jackson, Miss., to Mrs. Josephine R. Cushney, of Covington, La.

RICKEY—WYNN.—In Baker, La., Dec. 24, 1896, by Rev. Robert H. Wynn, Rev. Hurry W. Rickey, pastor of Second Methodist Church, Baton Rouge, La., to Miss Octavia Wynn, daughter of Rev. John F. Wynn, of the Louisiana Conference.

WALKER—WILLIAMS.—Near Zacharie, La., Dec. 20, 1896, by Rev. Thos. J. Upton, Mr. John L. Walker to Miss Lillian Williams, both of East Baton Rouge parish, La.

HICKS—MEDLOCK.—At Minden, La., Dec. 22, by Rev. Thos. J. Upton, Mr Robert Hicks, of Marin, Texas, to Miss Clara A. Medlock, of Minden, La., daughter of the late Rev. J. W. Medlock, of the Louisiana Conference.

McINNIS—PARKER.—At the Methodist Church, Hattiesburg, Miss., Dec 23, 1896, by Rev. Isaac L. Peebles, Mr. Geo. D. McInnis to Miss Maria S. Parker, both of Hattiesburg, Miss.

KLING—WILLIAMS.—In the church in Sartaria, Miss., Dec. 17, 1896, by Rev. J. M. Weems, Mr. Allen B. Kling and Miss Ackie B. Williams, daughter of the Rev. F. M. Williams, of the Mississippi Conference.

TEMPLE—KEMPHILL.—At the Methodist Church in Hattiesburg, Miss., on Thursday night, Dec. 10, 1896, by Rev. C. A. Powell, assisted by Rev. L. E. Hall, of the Baptist Church, Mr. William Temple to Miss Jennie Lorena Kemphill, both of Hattiesburg, Miss.

DAVIS—GARRISON.—At the residence of Mr. McDade, Hazlehurst, La., Dec. 16, at 8 o'clock P. M., by Rev. Robt. W. Vaughan, Chas. M. Davis to Miss Emily M. Garrison.

ACKERLY—[illegible] young—At the residence of the bride's [illegible] to grapple, R. A. Gatlin, Mr. F. E. [illegible] cial questions, Miss., to Miss Pearl [illegible] Miss.

HARRIS—HUTCHISON.—At the residence of Mrs. E. J. Hutchison, Over Park, Miss., Dec. 17, 1896, by Rev. Ben F. Jaco, Mr. J. L. Harris to Miss Lula Hutchison.

THORN—WICKER.—At the residence of the bride, near Lauren Hill, La., Dec. 16, 1896, by Rev. F. D. Van Valkenburgh, Mr. Norman Thorn and Miss Estelle Wicker.

DENNIS TWINER. At the residence of the bride's brother, Mr. J. C. Twiner, at 8 o'clock P. M., by Rev. K. K. Langford, Mr. Chas. H. Dennis to Miss Nancy Twiner, all of Yazoo county, Miss.

WELCH—HARRIS. At the residence of the bride's father, Dec. 17, by Rev. G. A. Guice, Mr. R. C. Welch to Miss Birdie Harris, both of Warren county, Miss.

TANNER—MARDIN.—At the Methodist Church, Westville, Miss., Dec. 15, 1896, at 7 P. M., by Rev. P. D. Hardin, the bride's brother officiating, Mr. B. W. Tanner, of Pelahatchie, Miss., to Miss Mary Mardin, of Westville, Miss.

BRELAND—FRENCH.—At the residence of the bride's parents, Air Mount, Miss., Nov. 25, 1896, by Rev. R. A. Breland, Mr. I. E. Breland, of Platt, Miss., to Miss Anna French, of Air Mount, Miss.

DALGRE—SCARBROUGH.—At the bride's home, near Roseuate, Dec. 16, 1896, by Rev. Wm. Schuhle, Mr. Charles A. Dalgre, of Pisquemina, to Miss Mary J. Scarbrough, of Rosedale, La.

FREERY—STUBBLING.—At the residence of the bride's father, near Freery, Lake county, Miss., Dec. 22, 1896, by Rev. Irvin Miller, Mr. J. L. Freery to Miss Alma Stubbling.

PARKER—BISHOP.—At the home of the bride's parents, Dec. 10, 1896, by Rev. E. S. Lewis, Mr. Edward L. Parker to Miss Kaddie Bishop, of Shaw, Miss.

The Genuine "Brown's Bronchial Troches" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

Oils Cure for Cancer.

Dr. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured over six thousand persons within the last three years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of oils. Address Dr. D. M. Bye, Indianapolis, Ind.

MUL-EN-OL is a clear, pleasant, penetrating Liniment. No grease, no stain.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Boyce	Jan.	9, 8
Lecompte		3, 10
Simsport		13, 17
Alexandria		23, 24
Melville		30, 31
Bunkie	Feb.	6, 7
Montgomery		13, 14
White Chapel		20, 21
Pineville		27, 28
Sorteg Creek, at Fellowship	Mar.	6, 7
Natchitoches		13, 14
Dry Creek		20, 21
Washington, at Bethel		27, 28
Ola	Apr	3, 4
Goose Tree		13, 11
Jena and Jonesville, at Pine Grove		17, 18
Columbia		24, 25

District stewards will meet in the Methodist Church in Alexandria Jan 27, at one o'clock P M A full Board is very much desired, as business of importance will be transacted.

V. D. SKIPPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Ponchatoula, at Ponchatoula	Jan.	2, 3
Wilson, at Wilson		9, 11
Slaughter, at Bethel		10, 11
West Baton Rouge, at Black Water		16 17
Zachary		17, 18
Bayou Sara, at Bayou Sara		23, 24
Jackson		24, 25
Baton Rouge		31, Feb 1
Baton Rouge—Second Church		31, Feb 1
Meadows and Antioch, at Meadows		4
Port Vincent at Port Vincent		6, 7
Live Oak, at Live Oak		7, 8
Franklinton, at Mt. Hermon		13, 14
St Helena, at Wesley Chapel		20, 21
Amite City, at Amite City		27, 28
Pine Grove, at Pinkin Chapel	Mar.	3 7
East Feliciana, at Oak Grove		13, 14
Clinton		16, 15

Let me urge the members of their respective Quarterly Conferences to be present, to give their counsel and prayers Brethren, let us come in the spirit of our Master.

The district stewards will please meet me in Slaughter, at the Method st Church, 1: A. M., Wednesday, Dec. 30.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FIRST ROUND

South Bossier, at Houghton	Jan.	9, 10
Red River		16, 17
Wesley, at Davis Springs		23, 24
Coushatta, at Coushatta		24, 25
Mooringsport, at Mooringsport		30, 31
Jordan St. and Greenwood, at J. St.	Feb.	6, 7
First Church, Shreveport		7, 8
North Bossier, at Benton		10
Pelican, at Pelican		13
Grand Cane, at G. C		13, 14
Caddo, at Keatchie		13
Mansfield, at Mansfield		20, 21
Pleasant Hill, at P. H		27, 23
Fort Jessup and Many at F. J	Mar.	4
Holly Grove, at Prospect		6, 7

The district stewards will meet in pastor's office, First Church, Shreveport, Jan. 8, at 10 A. M.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin	Jan.	2, 3
Abbeville, at Abbeville		3
Lafayette, at Lafayette		9, 10
Crowley	7 o'clock P M.	11
Indian Bayou, at I. B 11 o'clock A. M	Jan.	13
Opelousas		13, 17
Plaquemine Brulee, at P. B. 11 o'clock.		21
Pradhomme City, at P. City		23, 24
Lake Arthur, at L. A. 7 o'clock P. M.		23
Lake Charles Broad Street		30, 31
Lake Charles Jackson Street		31, Feb. 1
West Lake and Sni'r M., at W. L. 11 o'clock.		3
Grand Chenier, at Leesburg, 7 P. M.		6
French Miss., at Cane Island		6, 7

District stewards' meeting at Lafayette, Jan. 9, at 12:30.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel	Jan.	3
Bryades Street		10
Tchoupitoulas St., Gretna and G'boro.		17
White Castle		24
Covington and Tallsheek, at Manville		31
Morgan Street	11 A. M. Feb.	7
Carondelet Street	7 P. M.	7
Algiers	11 A. M.	14
Louisiana Avenue	7 P. M.	14
Craps Street, Slidell and Pearl River, at Pearl River		21
Felicity Street	11 A. M.	28
Bayne Memorial	7 P. M.	28
Plaquemine and Donaldsonville, at P.		14

The district stewards will please meet me in the pastor's office of Carondelet Street Church on Tuesday, Jan. 5, 1:30.

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Hammerfield, at Alabama	Jan.	2, 3
Gainsville at Strickwood		9, 10
Lisbon at Arizona		16, 17
Hainesville at New Salem		23, 24
Valley at Pleasant Valley		28, 29
Minden, at Minden		30, 3.
Calhoun at Calhoun	Feb.	3, 7
Downsville at D		10, 11
Farmerville, at F		13, 14
Vernon at V		20, 21
Gansville, at Ansonwin		27, 28
Vienna, at Salem	Mar.	3, 7
Ruston, at R		13, 14
Bienville, at ——		20, 21
Arcadia, at A		27, 28
Homer, at H	Apr.	3, 4

The district stewards will please meet me in the Methodist Church in Arcadia on Thursday, Dec. 31.

Brethren, please to attend this meeting, as it is one of the most important business meetings of the district for the year. I need your prayers and Co-operation.

B. T. CREWS, P. E.

DELHI DIST.—FIRST ROUND.

Monroe, at Monroe	Jan.	10
Rayville and Delhi at Rayville		13
Tallulah, at Tallulah		13, 14
Lake Providence, at Lake P		13, 17
Waterproof at Waterproof		20, 21
Vidalia and Oakley, at Vidalia		23, 24
Harrisonburg, at Pine Hill		25, 28
Winnsboro, at Winnsboro		27, 28
Oak Ridge, at Oak Ridge		30, 31
Bonita at Bonidae	Feb.	1, 2
Bastrop and Mer Rouge, at Bastrop		3, 4
Dasaird, at Desaird		5, 6

B. F. WILLIS, P. E.

Floyd, La.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Vinnville, at Coker's Chapel	Jan.	2, 3
Binnsville, at Scooba		9, 10
DeKalb at DeKalb		16
North Kemper, at Spring Hill		13 17
Chunkey, at Sequatchie		23, 24
Landsdale, at Lockhart		30 31
Daleville, at Daleville	Feb.	6, 7
Meridian—East End		14
Porterville, at Longstreet		20, 21
Meridian—south Side		23
Linwood and Indian Miss., at Hepzibah	Mar.	5
Neshoba and mission, at Cook's Un'n		6, 7
Tuscumbia and mission, at Bethel		13, 14
Rose Hill, at Paulding		20, 21

District stewards will please meet at Central Church, Meridian, Wednesday, Jan. 13 1897.

C. G. ANDREWS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Centerville	Jan.	2, 3
Fayette		9, 10
Roxie, at Roxie		13, 17
Amite, at Woodland		23, 24
Wilkinson, at Sharon		30, 31
Washington, at Washington	Feb.	6, 7
Meadville, at Meadville		13, 14
Barlow, at Reboboth		20, 21
Percy Creek		27, 28
Natches—Jefferson Street	Mar.	6, 7
Natches—Wesley Chapel		7, 8

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit, at Fletcher	11 A. M. Jan.	2
Benton circuit, at B	(1 A M)	3
Yazoo City	17 P. M)	3
Jackson—First Church	(7 P. M)	5
Jackson—Capitol Street	(7 P. M.)	3
Sharon, at Mt. Pleasant		9, 10
Canton	(7 P. M.)	10
Terry, at T		13, 17
Madison, at M		13, 24
Camden, at C		30, 31
Lake City and Lodi, at L. City	Feb.	6, 7
Silver Creek and B. L., at S. City		13, 14
Finta, at F		20, 21
Tranquil, at Pleasant Hill		27 28
Fannin, at Fannin	Mar.	3, 7

The district stewards of Jackson district are requested to meet in Capitol Street Church, Jackson, Miss., at 9 A. M., Tuesday, Jan. 19 1897. A full attendence is very much desired. The following is a list of the names of these officials: Benton circuit, E. L. King; Yazoo circuit, J. W. Holt; Sharon circuit, W. [illegible]oner; Madison, C. L. Ray; Terry, D. S. Lewis; Camden, J. R. Locke; Silver Creek and S. Lake, F. W. Sharbrough; Lake City and Lodi, A. M. Johnson; Canton, W. H. Cassell; Finta, W. E. Harris; Tranquil, M. B Vanclave; Fannin, P. H. Jones; Jackson—First Church, T. P. Barr; Capitol Street, A. J. Harris; Yazoo City, A. H. Conrts.

The pastors are requested to be present, and all will be entertained while in attendance.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Lumberton, at L	Jan.	2, 3
Pearlington, at P		9, 10
Biloxi station		13, 17
Columbia, at Columbia		23, 24
Whittington, at St. John's		30, 31
Pecanwpa, at Orange Grove	Feb.	6, 7
Moss Point station		13, 14
Bay St. Louis, at B. St. L		20, 21
Vancleave, at Red Hill		27, 28
Galloway, at Galloway	Mar.	3, 7
Hattiesburg station		13, 14
Gulf Port, at Mcheiry		20, 21
Ocean Springs and Scranton, at O. S.		27, 28
Americus, at Pleasant Hill	Apr.	3, 4

District stewards and pastors will please meet me in the Methodist Church in Hattiesburg, at 12 o'clock, Tuesday, Jan. 19, 1897.

C. A. POWELL, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rocky Springs, at Rocky Springs	Jan.	2, 3
South Warren, at Red Bone. (Thurs.)		7
Edwards at Edwards		9, 10
Rolling Fork, at Rolling Fork. (Fri.)		15
Angelia, at Angelina		13, 17
Mayersville at Shiloh	(Tues.)	19
Fatarila, at Bentonia		23, 24
Warren, at Brady's Chapel. (Thurs.)		28
Port Gibson		30, 31

The district stewards will meet in the Sunday-school room of Crawford street Church, Vicksburg, Wednesday, Jan. 6, at 10 A. M.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BRANDON DIST.—FIRST ROUND.

Brandon station	Jan.	3, 4
Shiloh, at John's		9, 10
Lake, at Lake		16, 17
Siloen's Creek at Wesleyana		18, 24
Carthage at Carthage		28
Walnut Grove, at Waldo		30, 31
Morton, at Morton	Feb.	3
Westville, at Westville		6, 7
Decatur, at Union		13, 14
Claresburg, at New Providence		17
Raleigh, at Raleigh		20, 21
Forest, at Thomwood		23
Montrose, at Mt Zion		27, 28
Hillsboro, at Hillsboro	Mar.	6, 7
Tremon, at Pine Grove		13, 14

District stewards will meet in Forest, Jan. 5, at 10 A. M.

W. W. SIMMONS, P. E.

Forest, Miss.

BROOKHAVEN DIST.—FIRST ROUND.

Providence, at Bahala Chapel	Jan.	2, 3
Adams, at Adams		9, 10
Magnolia and Osyka, at Magnolia		16, 17
Gauman, at Bethesda		23, 24
Crystal Springs		24
Whitestown, at Whitestown		30, 31
McComb City		30, 31
Bogue Chitto, at Norfield	Feb.	3, 7
Hazlehurst		13, 14
Martinville, at Union Chapel		20, 21
North Wesson, at North Wesson		27, 24
Wesson		27, 28
Pleasant Grove, at Pleasant Grove	Mar.	3, 7
China Grove, at Tylerstown		13, 14
Caseyville, at Sweet Water		20 21

District stewards' meeting will be held in Brookhaven, Wednesday, Jan. 13, 1897, at 10:30 A. M.

E. H. MOUNGER, P. E.

ENTERPRISE DIST. FIRST ROUND.

Ellisville and Laural, at Ellisville	Jan.	2, 3
Shubuta, at Shubuta		9, 10
Enterprise and stonewall, at E.	(Tues.)	13
Winchester, at Winchester		16 17
Wayne mission	(Mon.)	14
Pachuta, at McGowan's Chapel		23, 24
Heidelberg, at Heidelberg		20 31
Waynesboro and S. L. at Buckatunna	Feb	3, 7
Vossburg, at Vossburg		13, 14
Energy, at New Home		20, 21
Magnolia ville, at Winnifred		27, 28
Escatauchie, at Eastabuchie	Mar.	6, 7
Leakville, at Leakville		13, 14
Ellard		20, 21
Williamsburg, at Pleasant G.	(Wed.)	24
Mt. Carmel		27, 28

L. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FIRST ROUND.

Batesville and Wesley	Jan.	2, 3
Nesbit		9, 10
Courtland		13, 17
Tyro		23, 24
Longtown		23, 21
Barnes	(Fri.) Feb.	5
Eureka		3, 7
Cockrum	(Fri.)	13
Wall Hill		13, 14
Pleasant Grove		20, 21
Pleasant Hill		27, 28
Arkabutla	Mar.	3, 7

The district stewards will meet Jan. 30, at 10 A. M., at Sardis, in the Methodist Church.

T. O. WILSON, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Waterford, at Waterford	Jan.	2, 3
Red Banks, at Red Banks		9, 10
Oliva Branch, at Miller		16, 17
Cornersville, at Pleasant Grove		23, 24
Mt Pleasant, at Mt. Pleasant		30, 31
Ashland, at Salem	Feb.	3, 7
Pontotoc, at Pontotoc		13, 14
Abbeville, at Mt. Zion		20, 21
East Holly Springs, at Harmony		27, 28

J. D. CAMERON, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton station	Jan.	9, 8
Greenville station		3, 10
Winona circuit		16, 17
Carrollton circuit		23, 24
Indianola and Falsonia		30, 31
McNutt	Feb.	3, 7
West		13, 14
Black Hawk		20, 21
Sidon		27, 28
Duhlin and Brooklyn	Mar.	3, 7

District stewards will please meet me at the Methodist Church in Greenwood, Jan. 11, at 11 A. M.

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND

Cleveland	Jan.	3
Arcola		10
Shelby and Duncan		17
Clarksdale		24
Jonestown		31
Friar's Point	Feb.	7
Hill House		14
Rosedale		21
Tunica		28
Bolivar	Mar.	7
Greenville circuit		14
Belen		21
Greenville		28
Austin	Apr.	4
Lehrton and New Salem		11
Sunflower mission		16

J W DORMAN, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville circuit, at Brooksville	Jan.	2, 3
Sturges, at Sturges		3, 10
Columbus circuit, at Mt. Pleasant		13, 17
Columbus station		17, 18
Crawford, at Crawford		23, 24
Cedar Bluff, at Phebe	(Fri.)	30
West Point station		30, 31
Tibbee, at Mayhew	Feb.	3, 7
Shuqualak, at Salem		13, 14
Stapleton at New Hope	(Thurs.)	13
Winstonville at Hickory Grove		20, 21
Hebron, at Canter Point		27, 28

M. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Sallis, at Sallis	Jan.	2, 3
Belzona, at Hickory Grove		9, 10
Poplar Creek, at Smith b		13, 17
Pickens, at Goodman		23, 24
Salem, at Tabernacle		23
Pibel at Shady Grove		30, 31
Stewart, at Stewart	Feb.	4
Walthall, at Long Branch		3
Emporia and Mahorn, at Emporia		6, 7
Rural Hill, at Center Ridge		13
Ackerman, at Ackerman		13, 14
Webster, at Chester		20, 21
Ebenezer, at Ebenezer		27, 28
Louisville, at Louisville	Mar.	3, 7

The district stewards will please meet me at the Methodist Church in Durant, Dec. 31, at 7:30 P. M; also the District Parsonage Committee at the same time and place. Let all come. We very much desire a full meeting of both committee and stewards.

J. H. MITCHELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Amory	Jan.	2, 3
Nettleton circuit		7
Verona and Nettleton		9, 10
Tremont		13
Quincy		13
Aberdeen circuit		16, 17
Prairie		23, 24
Houston mission		29
Buena Vista		30, 31
Sparta	Feb.	6
Houston and Wesley		3, 7
Fulton		14
Shannon circuit		13, 14
Okolona circuit		20, 21

The district stewards will meet in Aberdeen, Jan. 5, at 12:30 o'clock, at M. E. Church.

S. M. THAMES, P. E.

GRENADA DISTRICT—FIRST ROUND.

Tocopola circuit	Jan.	2, 3
Water Valley circuit, at Palestine		3, 10
Grenada circuit at Spring Hill		13, 17
Coffeeville circuit		23, 24
Charleston circuit, at Harrison		30, 31
Talum circuit, at Pleasant Ridge	Feb.	6, 7
Minter City		13, 14
Banner circuit, at Salem	(Fri.)	13
Paris circuit, at Prospect		20 21
Chapel Hill circuit		27, 28
Slate Springs cir., at Scuela	(Tues.) Mar.	2
Ellzey circuit at Harricane	(Thurs.)	4
Pittsboro circuit		6, 7

District stewards will all please meet in Wood Street, Water Valley, Tuesday, Jan. 12, 1897.

H. C. MORRHEAD, P. E.

CORINTH DIST.—FIRST ROUND.

Guntown circuit, at Baldwyn	Jan.	3, 4
Corinth cir., at Box Chapel	(Thurs)	7
Kossuth circuit, at Kossuth		9, 10
Blue Springs cir., at Liberty	(Thurs)	14
Ripley and New Albany, at N. A		16, 17
New Albany circuit at Lebanon		23, 24
Ripley circuit, at Wier's	(Tues.)	26
Jonesboro cir, at Camp H	(Thurs.)	28
Iuka circuit, at Burnsville		30, 27
Pleasant Ridge circuit, at New Valley	Feb.	6, 7
Brown's Creek cir., at Mt. P	(Mon.)	8
Saltillo circuit at Saltillo		13, 14
Marietta circuit, at Marietta	(Wed.)	17

District stewards will meet at Booneville, Dec. 21, at 11 A. M.

HESLEP R. TUCKER, P. E.

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